

Union Conference Record

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

VOL. II.

JULY 28, 1899.

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

No. 6.

An Appeal For Help.

(Mrs. E. G. White.)

TALK AT THE MEETING WHERE MONEY WAS RAISED FOR THE SANITARIUM.

WHEN I read in the General Conference *Bulletin* that twenty thousand dollars had been donated to Australia, and that large donations had been made to the General Conference to help in other places, a feeling of sadness came over me. I felt that if this donation came to our people in this way, it would deprive them of a blessing, according to the eighth and ninth chapters of II Corinthians, so that rich supplies of grace might flow in upon God's people, because of their self-denial and self-sacrifice. Christ says: “He that will come after Me, let him deny himself, and take up his cross, and follow Me.” You have read your Bibles, and you know of the cross the Saviour bore when He laid aside His royal robe and kingly crown and clothed His divinity with humanity. He did not come to take his position among the wealthy, where He could have all the luxuries and conveniences of life. For our sakes He became poor, that we, through His poverty, might become rich. He is our example. We can deny ourselves, and we can do a great deal more of this than we have any idea of.

Just as soon as we place ourselves where we realise that all that we have and are is the Lord's, it will be easy

to give. When we accepted Jesus Christ, we accepted not only the advantages that we are entitled to by the Word of God, but the suffering and humiliation also; and all the spiritual and temporal advantages which have come from Christ. He bridged the gulf between heaven and earth, and thus made finite man of value in God's sight. Through Christ, our Mediator and Intercessor, the human race has been placed on vantage ground. Whatever our capabilities, whatever our poverty or riches, we are to show that we realise that we are accountable to God and dependent on Him. By our liberality and self-denial we are to strive to co-operate with Him. As labourers together with God we have pledged ourselves to co-operate with Him in the advancement of His work. This is our stewardship.

The work of God is to be carried on by us as a people. We know how it started. My husband said: “Wife, let us take only sixteen shillings a week. We shall live very plainly and dress very plainly, and take the means that otherwise would come to us, and invest it in the publishing work.” The publishing house was then a plain, square building, twenty-four by thirty-six. Some narrow-minded men, who wanted the money for themselves, said, “This is altogether too large a building.” They brought such heavy pressure to bear regarding this question that a meeting was called. I was asked to go and explain why, if the

Lord was coming so soon, the publishing work should need such a large building. I said: “You that have ears, I want you to hear. It is because the Lord is coming that we want a building as large as this is; and more than that, it will grow larger as the work progresses. The Lord has a work to do in the world. The message must go to all parts of the earth. It is because we believe this that we have started this work. We are going to deny ourselves.”

My husband and I decided to take lower wages. Others pledged themselves to do this also, and the money thus saved was used in starting the work. Some of our brethren donated quite liberally, because they believed what we said. In after years, when prosperity attended the work, and these brethren had grown old, and become poor, we took their cases into account, and helped them all we could. My husband was a man full of sympathy for the needy and the suffering. “Brother ——— put his means into the work when it was in need of help, and now we must help him,” he would say.

There are cases where people will give, as those did when the apostles were unwilling to receive it, so liberal was the gift. There have been cases where my husband has said: “I cannot take your means.” I believe Christ will make us willing to do just as the Israelites did when they were building the tabernacle in the wilderness. The tabernacle was to be built,

and the Lord was very particular about the building, as He is about anything connected with His service. In Egypt the Israelites had been accustomed to see splendour and grandeur connected with anything kingly; and God knew they would not be impressed unless there was some outward display. He let them have this, and gave men of His appointment skill and tact to do the work.

We want God to take hold of this work. But to say we will not receive any loans, with or without interest, would not be wise. There may be those who could loan us money, while they would not feel able to make a gift. Newly come to the faith, they might hardly feel that they could give the money. We need a Sanitarium, and we must have it. I have not had much to do with this institution, but I feel that it is my Sanitarium as much as it is yours, because my prayers and interest are in it. It is a necessity that we have a Sanitarium; but I cannot go so far as to say that there will be no debt upon it. For years I have been hiring money from America. Nevertheless, from those who can make donations we shall be very thankful to receive donations. There are many who can give. But to say to our brethren, "You must make a donation, because we will not take a loan, with or without interest," would be unwise.

One brother said to me not long ago: "You are in a heavy pressure for means. I will loan you sixty pounds for one year without interest." We were under heavy pressure in order to put up the Health Retreat, and I knew this means would help us. I felt as though it was a God-send, and I was very grateful for it. I believe the Lord stirred up our brother's mind to loan this money, and I felt very thankful. I help as long as I have any means to help with. As for laying up money, I do not do it; and I do not expect to do it.

The Sanitarium, in Summer Hill, as it is now, does not properly represent the grand and ennobling work we have to do for the Master. In the Sanitarium we shall erect, there should be no extravagant display. We must locate where we shall not feel that we have to keep up a grand appearance in order to make a right impression. We must begin, as has been stated, with a building that will accommodate one hundred patients, and then as the Lord gives prosperity, we must enlarge, if His Spirit leads in

that direction. But we must make sure that we are treading on safe ground, and then God will help us.

Our work is to educate men and women to understand their responsibility to God, to understand that everything they have comes from Him through Jesus Christ. "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." Each one of us should stand where we realise our responsibility and accountability to the God of heaven. When we realise this, Divine blessing will rest upon us.

God declares: "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of Hosts." The Lord comes to His temple to find those who are sincere. He measures the worshippers. He knows those who are true-hearted and self-sacrificing. "Who may abide the day of His coming; and who shall stand when He appeareth?" Who will stand in the day of investigation. This does not mean the time when the books are opened. It is a preparatory work. "For He is like a refiner's fire and like fuller's soap." To those who have felt unconcerned, the Spirit comes as a reprover, and shows them that they need to do something to cleanse the temple. He investigates the temple and the worshippers thereof. "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto God an offering in righteousness." It will be as it was in the days of old, when the people were bringing their gifts for the building of the tabernacle. Their offerings were accepted, and they brought so much that the word went forth, "Bring no more; there is enough." Even though an offering may be small, the Lord will receive it as wholly acceptable; and He can make it go a long way. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

"I am the Lord; I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return?"

Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation."

To-day men are robbing God. For the costly, massive structures they are rearing, they will have to give an account. The means thus used is needed to send the Gospel to the dark places of the earth. The owners are accountable to God for the misuses of the means God has given them.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts."

God speaks to the class who are always complaining. "Your words have been stout against Me, saith the Lord. Yet ye say: What have we spoken so much against Thee? Ye have said, it is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of Hosts?" Who asked them to walk mournfully? God wants us to walk in the light of the Sun of Righteousness. He wants His people to reflect the light of heaven. He wants us to lift up our heads and rejoice, because our redemption draweth nigh.

"And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Thus the murmurers talk. But a different class is brought to view. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels. And I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not."

When God's people show that they realise their accountability to Him, and their dependence on Him, by carrying forward His work, the Lord blesses them. "We are to do the very best we can. We must have a Sanitarium, and we must have it out of the city, in a convenient location, where there is plenty of water, because we use water in the place of drugs. The Sanitarium is to be located in a restful place, where trams are not passing all the time. It should be away from the smoke of the chimneys of a city, where the atmosphere is as pure as can be found. We can be in touch with Sydney, and yet be out of Sydney. Christ prayed for His people, "I pray not that thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." We are not to leave the world, but we are to avoid all the evil possible. The Lord God of Israel is going to help us in this matter, and we are going to seek Him with heart and soul. We are going to plead that God will let His Holy Spirit rest upon us. He will hearken to the testimony of faith, and I believe we shall see the salvation of God. I believe He will furnish good counsellors, men who can think in right lines, and He will work with them. I have no confidence in the smartest men that ever lived unless they are under the control of God. They may have natural capabilities and talents, but unless they are guided by the Holy Spirit, they will be controlled by some one else. God has given us talents, and He wants us to place ourselves under His working power. And just as sure as we do this, He will give us power to work.

Brother Wessells is a little diffident in taking hold in a new place, but though he is in a new country he has not a new God. He has the same God that he had in Africa, and he can put himself under His teaching here. Christ says, "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Let us lay hold in order that we can lift. Let us behold the grace and glory in the face of Jesus Christ. The Lord God of Israel wants to work with every man who will be worked, and I believe that Brother Wessells is a man who wants to be worked. Christ says, "My yoke is easy, and My burden is light." I have always found it so. Christ's yoke is easy because He bears

the heavy end. His burden is light because He lifts with us. He says, "Learn of Me, and ye shall find rest." We need this rest. We need to find it by living experience, and then go right to work, as though we knew that the God of Israel was at our right hand to help us.

By self-sacrifice the work was started in America, and now the Lord has seen fit to send us here to commence the work. Even in my old age I have come. The Lord has given me strength, and I call upon you to-day to help us. I have been sick, but you have been praying for me, and He has heard your prayers. I did not think that I could have talked as I did yesterday. The Lord God of Israel is the hope of His people. He has said, "Build a Sanitarium," and a Sanitarium we are going to build. He is going to help us to do this. We are going to call upon all to take hold and do what they can. The Lord's blessing will rest upon the work if we only have a willing mind. God has always helped us, and He will continue to help us. I praise His holy name.

Health Reform.

(G. A. Irwin.)

Friday Morning, July 21.

BEFORE the commencement of the study, Elder Irwin gave opportunity for any who wished to express themselves on the subject that had been under consideration to do so. Several availed themselves of the privilege, and spoke of the benefits that health reform had brought to them, both physical and spiritual. Among others Dr. J. E. Caldwell, spoke as follows:—

"I feel constrained to speak a few words this morning. It is well known that narcotics have a distorting effect on the system. For instance, if a man should take opium, there would be two effects; the first would be soporific; his mind would become beclouded, and finally he would drop off into unconsciousness. The other effect would be the opposite one: his mind would be stimulated; some things would be enlarged to his vision, while others would be far below their normal condition; thus his judgment would be perverted, and he would be unable to form correct conclusions in any particular. Now, the effect of poisons taken with the food, in the form of tea, coffee, to-

bacco, or liquor, is exactly the same. Also, in the case of fermentation in the alimentary canal, these poisons are absorbed into the blood and carried to the nerve centres, where an effect is produced similar to that caused by narcotics. A man in this condition cannot exercise faith, or see spiritual things as they are. These are the natural physical results of bad habits, rendering it impossible to exercise faith or spiritual discernment, while indulging one's appetites instead of repressing them in accordance with the glorious truth that we have received. Since ptomaine poisoning from fermentation of the contents of the alimentary canal has a similar effect upon the mind, we are able to appreciate some of the spiritual benefits of a correct dietary. A man who, from bad habits or indigestion, lives in a condition in which his highest mental faculties are constantly benumbed by narcotics, cannot attain to that high spiritual experience it is his privilege to enjoy."

Elder Irwin then proceeded as follows:—

A question was asked yesterday morning about man being a little lower than the angels. I answered it by the text, saying that he was made a little lower than the angels, or "a little while inferior" to the angels. Yesterday morning there was put into my hands this Testimony: "There was to be imparted to the human beings striving for conformity to the Divine image, an outlay of heaven's treasures, an excellence of power, which would place him higher than the angels who had not fallen."

Thus humanity will be made higher than the angels who have never fallen. So it says that he was made for "a little while" lower than the angels, but hereafter he will be made higher than the angels who have never fallen. God has wonderful things in store for us; but sin has so blunted and marred our vision that we cannot see them. Occasionally we get a little glimmer of what is provided for us. But I am sure that if we will live up to the light that He has given us, we will be able to comprehend more and more.

While Dr. Caldwell was talking, my mind reverted to a passage in Luke: "And take heed to yourselves, lest at any time your hearts be overcharged with gluttony." Luke 21: 35. I have read the Syriac version. Now, the doctor said that continued wrong habits produced a benumbed condition of the mind. If any people

in the world ought to be intelligent on these matters and have every faculty of the mind bright and clear, it is this people. We are told that the devil has come down and is working with all signs and lying wonders, insomuch that, if possible, he would deceive the very elect. You know we are in a time when winds of doctrine are blowing from every quarter, and we should have our spiritual discernment in the best possible condition that we may not be deceived. It seems to me that when we view things in that light, the matter of health reform becomes of very great importance.

Again I read: "Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God. . . . Man is very dear to God, because he was formed in His own image." Brethren that is a precious thought to me—that man is very dear to God. And we know that it is so, for if it were not, he would have perished long ago. There is the foundation of all our love to God. A man may practice health reform from selfish motives, because he wants the best physical health he can have for the prosecution of his selfish projects, and not realize his obligations to God at all. But that selfish standpoint would not benefit us in the long run. We must be careful to preserve our health and to form right habits, because we are very dear to God; and to live to His glory rather than for the purpose of having strength to pursue our selfish interests.

"Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God. . . . Man is very dear to God, because he was formed in His own image. This fact should impress us with the importance of teaching by precept and example the sin of defiling, by the indulgence of appetite or by any other sinful practise, the body which is designed to represent God to the world." "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6 : 12, 13

With these thoughts that we have been studying for the last few mornings before our minds, is there not an incentive for us to yield ourselves to God? Does not the love of God, in what

we have gone over, draw you more towards God?—Yes; it is the goodness of God that leads us to repentance. Is there any inspiration to yield ourselves now, more than before, since we have known the goodness of God? The last clause of this quotation is a wonderful statement: "This fact should impress us with the importance of teaching by precept and example the sin of defiling, by the indulgence of appetite or by any other sinful practise, the body which is designed to represent God to the world." What! My body designed to represent God to the world? That is God's design. Our bodies are to represent God to the world. He is the owner of the whole man, soul, body, and spirit. Then, if our bodies are marred and scarred by sin, and give evidence, right in the countenance, of debauchery or evil practise, we are misrepresenting God. "The results which Satan has, through his specious temptations, brought about, he uses to taunt God with. He presents before God the appearance of the human being whom Christ has purchased as His property. And what an unsightly representation of his Maker! God is dishonoured, because man has corrupted his ways before the Lord."

We learned in our lesson yesterday that through sin the human family has deteriorated, until, from a race of giants in the beginning, beautiful men and women, made in the image of the Divine, both in form and feature, we have deteriorated until we are just a world of pigmies in stature, and full of disease. God has undertaken, from the rest of this world's history, to call out men and women who will obey the light that He is giving for this time, and place themselves in harmony with the laws of their being, to fit them for translation to heaven, and to bring back to its original condition what God has in His mind. And we found that by conforming to this we could have the image of God restored, in a measure, in the soul, and that our features would bear the Divine credentials in their countenances; and we found that the thing to do it is the living principles which are as the tree of life for the healing of human woes. And that work can be begun in us in a measure. Our bodies can represent God to the world even in this day and age of the world, by conforming to the laws of our being; and the Lord will work wonderfully for people in this age of the world who will conform to His laws.

The Avondale School for Christian Workers.

[Report of the Board of Managers, for twenty-one months, ending June 30, 1899. W. C. White, President.]

In behalf of the managers of the Avondale School, I take much pleasure in presenting a brief report of the workings of the school, since the last meeting of the Union Conference at Stanmore, in October, 1897.

At that time, the first year's work of the school had just closed, and we were full of rejoicing at the good work that had been accomplished amid numerous difficulties.

In the meetings at Stanmore, three resolutions were adopted regarding the school. One expressed gratitude to God for the rich blessing that had rested upon the teachers in their work, and upon the people, leading them to furnish means for the support of the work. A second, acknowledged what the churches had done in sending students of mature age, and asked them to continue this good work in the future. And a third called for the immediate erection of the Boys' Hall, and pledged the Conference, in behalf of the people, to raise, during the year, £1,000 for the most necessary improvements.

At this time it was arranged that C. B. Hughes should take charge of the agricultural work, and endeavour to raise as much as possible of the products that would be usable during the next school year. And he was asked, with the assistance of Mrs. Hughes, to board several of the workmen, train a company of boys in agriculture, and put up a liberal supply of fruit for the next school year. It was a trying position, because of the variety of enterprises, and the scarcity of tools and possibilities for the work, but it was carried through, and we all felt that the work was blessed, especially the farming operations.

As soon as sufficient means were in sight, the work on the Boys' Hall was begun, and by earnest effort this building was ready at the day appointed for the school to open, March 16, 1898. Although the burden of financing the enterprises that have followed rapidly, one after another, has fallen heavily upon the Board, and especially upon Bro. Metcalfe Hare, who was both builder and treasurer; although we have sometimes been forced to ask large credit with our timber merchants, and to ask our faithful workmen to wait many weeks

for their pay; yet, when each school term has opened, and we found our buildings filled with students and every facility taxed to the utmost, we all unite in rejoicing at the breadth of the plans and provisions for the accommodation of students.

Thus far in our experience the capacity of our buildings has been, to a large degree, the measure of the attendance of students. My observations in the several colonies led me to think that at the beginning of each school year there were in our churches from twenty to thirty young people who were thinking of coming to school, and who might have been persuaded to attend, had not our buildings been so nearly full that we felt little need of asking for more students.

During the first school year, a family of from forty to fifty, and a total attendance of from sixty to seventy, were crowded into the two buildings first erected. During the next summer we built the Boys' Hall, and fitted up the Dining Hall; and when the students came in, the family grew to seventy, and the attendance to one hundred. Then we built College Hall, and finished off the old chapel into living rooms, and this year the family grew to ninety, and the attendance to one hundred and twenty-five.

WORK OF THE BOARD.

There has been no vacation for the School Board during the year and nine months covered by this report. During this time we have held seventy-six meetings, in which we have weighed and discussed questions large and small, regarding land, buildings, furnishings, finance, and farming, as well as the more weighty matters regarding the employment of teachers, the government of the School Home, and the general principles upon which our work is established.

THE SCHOOL FACULTY.

During the school year of 1898, the faculty numbered seven, namely, Pastor and Mrs. S. N. Haskell; Mr. and Mrs. C. B. Hughes; Mr. and Mrs. H. C. Lacey, and Miss N. Whittenberg. Besides these, there were three young ladies in the Normal Training Department, who assisted in teaching the children in the primary department.

When we undertook to organize the faculty for this year's work, we found that the great interest awakened by the Brisbane camp-meeting made it imperative that Pastor and Mrs. Has-

kell should remain with the work in Queensland. And the deep and widespread interest in Newcastle, at the close of the camp-meeting held there, demanded that Mr. and Mrs. H. C. Lacey should remain for some weeks with the work in Newcastle. Thus we were deprived of four strong and experienced teachers. The growing business responsibilities of the school-room work, and of the many departments of labor, showed us that it was useless to continue to expect one man to act, as Bro. Hughes had been forced to do, as principal, preceptor, business manager, and steward. Therefore we called E. R. Palmer from the management of the canvassing work, to act as business manager; and F. W. Reekie, from West Australia, to act as steward; and Pastor Daniells, for a time, from the general work, to act as principal and Bible teacher. Several new teachers were added to the faculty, and after several changes the faculty settled into the following:—

E. R. Palmer, Principal and teacher of elocution and missionary class.

C. B. Hughes, teacher of mathematics, horticulture, farming, bee-keeping, and supt. of farm work.

Mrs. E. E. Hughes, preceptress, and supt. of preparatory department.

H. C. Lacey, preceptor and teacher of Bible and literature.

Mrs. Lillian Lacey, accountant, and teacher of grammar night-school.

F. Lyndon, Bible and English language.

O. A. Morse, instrumental and vocal music, book-keeping, and shorthand.

Mrs. Edith H. Reekie, nursing.

Miss Harlow, dressmaking.

Miss N. Whittenberg, matron, and teacher of cookery.

F. W. Reekie, steward.

Misses Tuxon, Gooding, White, and Ward, teachers in the preparatory department.

Miss Ray Ellis has come to take a part in the preparatory department, and Mr. and Mrs. John Paap have been invited to come to help in the future work.

We have a large faculty, and we believe that good work is being done. We should consider the many responsibilities that rest upon a teacher in a school like this, with which teachers in the public schools have nothing to do. In our school each one employed as a teacher is also expected to act as

a foreman, and during two and one-half hours each days he leads a company of workers in some industrial labour. Then think of the extra labour that falls upon a teacher in the preparation of lessons that shall be a communication from heart to heart, instead of depending upon a text-book in hand, in which are questions already prepared by some wise man who lived years ago.

As our work branches out, and we endeavour to raise on the estate our milk and honey, our vegetables and legumes, and the feed for all our horses and cattle; as we introduce students more and more into the making of their clothing, their boots, and their rugs, as well as in the erection of the buildings that may be required; and as we engage in tent-making, printing, and other branches, we shall surely require a goodly number of foremen, or teachers, and it is our conviction that we should have foremen that are teachers, and teachers that can act as efficient foremen.

BUILDINGS.

The amount of money which was invested in buildings in 1897, and what is invested to-day, are shown in the following table:—

Building	In 1897.	Built since.	Present worth.
	£ s. d.	£ s. d.	£ s. d.
Building A. Girl's Hall	596 8 10	59 5 5	655 14 3
" B. Dining Hall	378 8 6	250 12 11	629 1 5
" C. Boys' Hall		845 12 5	845 12 5
" D. College Hall		851 18 0	851 18 0
Boys' Building		35 0 0	35 0 0
Laundry		45 0 0	45 0 0
Carpenter Shop		60 0 0	60 0 0
Building E. Principal's Cottage		214 0 10	214 0 10
" F. Steward's Cottage		141 0 7	141 0 7
Total	£1009 17 4	£2467 10 2	£3477 7 6

What we have built during the time covered by this report, therefore, amounts to £2467 10s. 2d.

ACCOUNTS.

A comparative statement of our Bills Payable, and Bills Receivable, in 1897 and at present, is shown in Table C.*

These statements are not intended to take the place of a balance-sheet, but to present the leading facts, which we thought would be of interest. We have found it a very difficult matter to issue a balance-sheet in the middle of the school year; and we hereby request your assent to the proposal that we issue balance-sheets hereafter at the close of the school year. This year it has been quite impossible to bring out a balance-sheet at the close of June, because of the extra work on hand to prepare for your entertainment at this session of the Conference.

Our last balance-sheet, issued June 30, 1898, is here given:—

BALANCE SHEET OF THE AVONDALE SCHOOL, JUNE 30, 1898.

LIABILITIES.		£	s.	d.
Interest Bearing Loans ..	..	1887	10	0
Educational Fund (E.G.W.) ..	..	341	14	1
Current Accounts ..	..	731	4	5
Present Worth ..	..	3727	9	9
		£6687	18	3
ASSETS.		£	s.	d.
Real Estate ..	..	2686	6	2
Buildings ..	..	2056	11	8
Machinery ..	..	500	0	0
Implements and Tools ..	..	101	0	11
Brick Plant ..	..	53	16	0
Horses, Cattle and Fowls ..	..	80	0	0
Apiary (23 swarms) ..	..	28	14	6
Growing Crops ..	..	15	4	9
Furnishing ..	..	474	8	4
Dishes and Crockery ..	..	37	0	0
Groceries and Provisions ..	..	76	19	0
Books and Stationery ..	..	80	6	1
Library ..	..	34	0	8
Current Accounts ..	..	291	19	0
Cash in Hand ..	..	29	16	3
Cash in Bank ..	..	141	14	11
		£6687	18	3
Donations from all sources to June 30, 1898 ..	..	3838	4	5
Present Worth ..	..	3727	9	9
Loss in operation ..	..	£110	14	8

Respectfully yours,
AVONDALE SCHOOL BOARD.

PROFIT AND LOSS ACCOUNT OF AVONDALE SCHOOL, For Year ending June 30, '98.

Loss.		£	s.	d.
Balance Brought Forward ..	..	1051	4	3
Old Garden Account ..	..	100	0	0
Dep. Sawmill Plant ..	..	47	12	9
„ Furniture, 1897 ..	..	40	0	0
Set-off for Bad Debts ..	..	23	0	2
		1261	17	2

*Copy not at hand.—Ed.

Brought forward ..		£	s.	d.
Salaries ..	..	276	2	5
Groceries and Provisions ..	..	114	5	11
General Expense ..	..	99	13	7
Dep. on Tools and Implements ..	..	15	17	10
„ Furniture, 1898 ..	..	72	12	0
„ Library ..	..	4	11	9
Interest ..	..	69	2	5
		£1914	3	1

PROFIT.		£	s.	d.
Rise on Real Estate ..	..	1207	19	4
		1207	19	4
Tuition and Board ..	..	557	17	8
Dairy ..	..	18	9	4
Apiary ..	..	5	18	6
Brick Plant ..	..	7	1	1
Sawmill ..	..	5	18	6
Loss to September, '97 ..	..	60	17	10
Loss for Year ..	..	50	0	10
		£1914	3	1

In connection with the study of this balance sheet, you may be interested in a brief statement of the financial history of the school.

When we purchased the "Campbell Tract," which we have named the "Avondale Estate," we obtained it at the remarkably low figure of £900. Surveying and perfecting the title cost about £200. Then some unnecessary litigation cost £400 more. Thus the original tract cost £1500. And at that time it was really worth much more than that amount.

For some time we refused to recognise the fact that our land was worth more than that cost, and in making the annual balance sheets we reckoned the land at its first cost, carrying not only the expense of the unfortunate litigation, but also the cost of many necessary improvements, and of every unsuccessful experiment in agriculture, well-digging, and the like, to the account of profit and loss. According to this manner of figuring, our losses to Sept. 30, 1896, appeared to be £662 15s 6d. To Sept. 30, 1897, it figured at £1051 4s 3d.

When we came to take an inventory June 30, 1898, we saw that in past years we had not been figuring on a right basis, and that it would be more correct to charge up to real estate these improvements which really added to its value, and to inventory our land according to a conservative estimate of its actual value.

THE SALE OF LAND.

When we began work on the Avondale Estate we thought that our school might sometime grow to have two hundred students; and we planned for buildings that would accommodate one hundred boarding students, and

one hundred day students. We estimated that the buildings with capacity for this number of students, with other necessary improvements, would cost about five or six thousand pounds. We felt that this would be considered a large amount of money to raise by donation, and we knew that a school ought not to have an interest-bearing debt. We studied with interest the plans and methods of those who were establishing large schools in America, and we saw that they were selling off numerous allotments near their school buildings, and thus were apparently making a handsome profit, to help pay for their buildings.

It was thought best by some to adopt the same course here, not discerning that the counsel given us that our school in Australia must not pattern after the schools in America, applied as truly to our business transactions as to methods of government and teaching. Financial considerations prevailed, and we subdivided the tract so that we might sell a large number of small allotments close to the school buildings. At that time we did not think of the evils which would naturally arise from having a large number of families located close about the school. We did not discern that the very purpose for which we had located here in the country would be largely frustrated by the growth of a closely settled community near the school.

When we came to make final payment, we were asked by the vendors to pay £3 rent, which was an unjust demand. At the time I was in New Zealand, and when asked what to do, I said, pay the claim rather than have any litigation. But our solicitor had begun the suit without waiting for instructions, and then, as in many similar cases in history, we were led on with the perfect assurance of success to final failure, and an expense of £400. This put a damper on land sales, and to a large degree saved us from a fatal error. Nevertheless, some of our best friends were so confident that we would get the title all right in time, that they made contract for allotments, and cleared, planted, and builded.

During the Biblical Institute held here last September, a message came to us regarding the development of the School Farm, and what we may do in improving and beautifying this place. This also pointed out the evils of settling families near together, or near the school or meeting-house. This has led us to withdraw from sale all lands south of the Maitland Road.

THE SAWMILL.

The sawmill, located near the boat landing, has been used to cut nearly all the hardwood timber used in our school buildings, and sufficient framing timber is piled back of the carpenter's shop to erect another cottage, and to help towards erecting a suitable stable.

Nearly a year ago, when the Medical Missionary Association was looking for a permanent location for their Health Food Factory, the mill building, with all its machinery except the planing machine and the breakdown saw, and two acres of land, were offered to the Association for £400. After due consideration the offer was accepted, and the school was granted permission to run the mill for two or three months to complete the sawing of the timber for the College Hall and the cottages.

One of the purposes of locating this Food Factory at Avondale has been to furnish employment for students in those parts of the work where unskilled labour could be employed, and thereby help to provide ways by which energetic and faithful young people can help to work their way into an education.

THE PURCHASE OF LAND.

When it was decided that our school buildings should be erected upon the beautiful ridge where they now stand, we saw that there were two small tracts of land lying between the school and Sandy Creek which we ought to purchase. The forty acres lying east of the south portion of the campus we purchased in 1895, for £200. About fifteen acres of this had been cleared, and is occupied by our orchard and garden.

The fifty acres lying east and north of this, forming the remainder of the peninsula, and having about three-quarters of a mile frontage on Sandy and Dora Creeks, we purchased last summer for £300.

GIFTS OF LAND.

During the last two years Mrs. E. G. White has urged upon us the necessity of providing a suitable place for the care of the sick, and has repeatedly proposed that we begin to work by the erection of a small building to be used as a hospital. Seeing that we were so fully occupied with our school work, and feeling that delays must not be permitted, Mrs. White appealed for assistance to Dr. J. H. Kellogg, of the International Medical Missionary and Benevolent Association, and to many old friends

in America, and as a result received gifts and loans sufficient to begin the work of building.

The School Board were asked to donate a tract of ten to twenty acres, and after careful study of the objects and aims of the enterprise, it was agreed to give to the Australasian Medical Missionary and Benevolent Association about fifteen acres of its best and most valuable land, lying between Central Road and Dora Creek, and fronting the Maitland Road. The value of this tract is about £100.

About two years ago, when the Avondale church was ready to build a meeting-house, four lots were given to it for church purposes; and, later on, two chains square were given from the corner of Lot No. 5, for a cemetery. The value of these allotments was about £40.

There is a beautiful tract lying just east of the meeting-house, which we are reserving till such time as the Medical Missionary Association shall need it for an Orphan's Home, or some similar benevolent enterprise.

LANDS FOR SALE.

We have a large area of land north of the Maitland Road, some of which is quite suitable for fruit-growing. In the plans of subdivision this was left in large blocks, but we believe that the time has now come when we ought to open up the road and subdivide some of these large blocks, so that those who need to make homes near the School or Food Factory can secure blocks of from five to ten acres at a reasonable price.

In consideration of the foregoing experiences, it will be very plainly seen that the Avondale School has never looked for a large income from the sale of land, and other provision must be made for the clearing of its buildings from debt.

FINANCIAL SUPPORT.

From the information now placed before you, a good understanding of the financial position of the School can be obtained. In consideration of the importance and urgency of the work, in consideration of the times in which we live, and in response to the urgent messages that we have received from time to time, we have felt compelled to press forward the work to its present stage, where ninety boarding students, and as many more day students can be comfortably accommodated and instructed. We are sorry that debts have had to be incurred in doing this. We have tried

to build economically and well. Our workmen have been content with moderate wages, and have exercised great patience in times of financial pressure.

It has been our aim to so conduct the School that tuitions, if promptly paid, shall cover the running expenses. Last year this was done; our total loss for the year being less than the interest paid on borrowed money. In the future we can do the same if we can have experienced teachers on the faculty, if our students will be careful of the School property, and if our brethren can see their way to lift from us the burden of an interest-bearing debt.

Our industrial undertakings, in which we shall employ students just as far as possible, will be a great help to students, and will do much to train efficient burden bearers for various missionary enterprises; but we cannot look to them as a source of profit. It would not be right for us to make money from industrial students if we could. You will expect us to deal with them considerately, and we shall endeavour to do so. We certainly must look outside of the working of the School for the means to erect all its buildings.

FUTURE REQUIREMENTS.

You will naturally ask—Are you now done building? Can you now stop increasing your investment, and run along quietly with what you have? At present there are some improvements required. Among the things that seem to be imperative I will mention:—

1. A large cistern near the laundry, and a small windmill.
2. A commodious stable for our horses and cattle.
3. A horse-power to run our chaff-cutter, and a wood-sawing machine.
4. A large shed in which to cut wood, and to do other work on rainy days.
5. A ferry boat or a punt to cross Dora Creek, so we can get straight across to the Morrisett Road, and save a mile and a half of bad road.
6. The development of a good nursery of fruit and ornamental trees.
7. A brick building, which our students should erect near enough to the Food Factory to secure power, which may be used at first as a printing office below, and a dormitory for workmen above, but which some day will be fully utilised as a printing office and bindery.

OTHER FEATURES OF THE WORK.

I would be pleased to speak of the satisfaction which we feel over the establishment of the nurses' training course, the business department, and the normal training department. Also of the missionary spirit manifested by some of the students since the week of prayer in 1898. The issuing of an illustrated calendar, and of a special number of the *Bible Echo*, giving a descriptive account of the School, has done much to increase interest in, and secure attendance at, the School.

We have taken the position that our School was designed for students from fourteen years old and upwards, but we have not felt free to refuse to admit the younger ones. The younger students require more care than those above fourteen years of age, and if it is your wish that we continue to receive them, we ask you to consider the great advantage to this class of our having sufficient room so that the younger ones may be more by themselves, with special programme, and assistant matrons to care for them.

In closing, we will request that you select from your most experienced ministers, persons to connect with the School as teachers of the Bible, who shall also assist the principal as only an experienced minister can, in the Christian work of the School.

The School and Its Work.

[Mrs. E. G. White.]

Talk, Sabbath Afternoon, July 22.

God designs that this place shall be a centre, an object lesson. Our School is not to pattern after any school that has been established in America, or after any school that has been established in this country. We are looking to the Sun of Righteousness, trying to catch every beam of light that we can. Why? Because we want that light in our school. Why have we gone to such an expense in putting up buildings here if we are not to be separate from the world. We are to stand in Christ, learning of Him, the greatest Teacher the world has ever known. His word is to be the foundation of all the education given.

Our greatest need is converted families, parents and children who are under obedience to God. From the light given me by God, I know that if the students in this school will learn of Jesus Christ, teachers can be sent from here to take charge of schools

for smaller children; teachers who have learned the greatest of all lessons, who understand the Word of the Lord; teachers who will help the children to obtain a knowledge of the Scriptures.

From this centre we are to send forth missionaries. Here they are to be educated and trained, and sent to the islands of the sea and other countries. The Lord wants us to be preparing for missionary work. But if, while here, the students show no aptitude for missionary work, and are weak in moral power, they are not fitted to go to other countries. They are to be tested and proved here, that it may be seen what their adaptability is, and whether they have a right hold from above. If they have a firm hold on Christ, they will have a right hold on all with whom they come in contact.

In this place students are to be prepared to enter the work of God in different places. Why were workers sent to this country? Were there no fields to be worked in America? There was much work to be done there; but God designed that here an institution should be established, from which workers should go forth to the islands of the sea. Persons of other languages are to be brought here and taught the English language. These will go back to their different countries to educate others.

This work will take money. Then let none of us go into any extravagance, for we cannot afford it. We must bind about our wants, because the Master tells us to. We must be laborers together with Him who left the royal courts, and for our sakes became poor that we through His poverty might be made rich. He says to us, "Follow Me." I have been instructed that we need to wake up and cut off every needless expense. Come right down to self-denial and self-sacrifice, that the work of God may be advanced, and places entered where people know nothing about the truth. The souls of those in darkness are just as precious as our souls, and they are to be won to God.

We are to work in these lines. This is why light was given me that there should be a centre here, that we should have a school where men and women can be prepared to go as missionaries to different countries. One missionary is not to stay in the same place for years. He is to work as a laborer together with God, and when he has served for a time, let him leave that field. He is better prepared to tell

those in the home field what is needed in the field he has left, and to educate workers for that field.

We are to have at this school an office of publication. A printing press is to be established here; not one so fully equipped perhaps as the one in Melbourne. An education in printing is to be given here to those who shall come from the Islands and other places. They are to learn to print in their own languages, and to translate from the English into these languages. Then they are prepared to give valuable help. At the same time they can give instruction in the Island languages to those who are fitting themselves to go to the Islands.

These things can be done, and they can be done right on this ground. God designs that they shall be done. The Lord wanted us to realise that we are under responsibility to reach the very highest standard in spirituality and usefulness. There is a world to be warned. This field has been presented to me in every case as a world by itself. We cannot always send to Battle Creek for our publications, or even to the *Echo* office; for we cannot get them soon enough. We must have a printing press here, where pamphlets and leaflets can be printed, and more especially that students may be educated in the art of printing. If there were two or three presses it would be none too many. I am talking of what I know. We need to wake up. The Third Angel's Message is to prepare a people to stand in the day of the Lord.

In this school workers are to be educated to enter families after a camp meeting is over, and give Bible-readings. As these workers learn the meekness and lowliness of Christ, they can enter families and give a right impression. It is the after-work of camp-meetings, the house to house work, that gathers sheaves for the Master. It is then that opposing ministers come in with their objections; and workers need to be on the ground to meet these objections; for the truth is new to the people, and they must be taught line upon line, precept upon precept, here a little and there a little. In this work there is need of a great deal of prayer. There must be a taking hold of God. The people in the darkness of error can be reached only through God.

Students are to be trained for this work. But if those here show foolishness, if they are not solid and sound when here on the ground, where the

influence tends to press them right ahead, what good will it be to send them into new fields to work for unbelievers.

God designs that every soul shall be tested, tried, and proved, to see if he is prepared to join the heavenly family, to see if he can endure temptation, so that he will not do Satan's work. There is a great and grand work to be done. Some who are here may feel that they must go to China or other places to proclaim the message. These should first place themselves in the position of learners, and thus be tested and tried. God wants us above everything else to have a right hold on Him. Every teacher and student is to be linked together, and be determined to press the battle to the gates, refusing to allow the enemy to come on to this ground. This is holy ground. God's Spirit moves upon persons to come here, to make something of them. Those who have no appreciation of this work might better be one thousand miles away than to be in the school. We want students who will be subordinate to rule, who will learn in the school of Christ, who can be prepared for the higher school, so that God can say to them, Come up higher, I have lessons to teach you. In My higher school you shall learn throughout all eternity.

God wants to do something for each one of us. This work is an individual work, a personal work. Students, do not depend on your teachers to form your character. For Christ's sake make your characters individually. Take hold of God, and do not think that you have to be always with your teachers in order to be solid workers. We are to represent God to the world, to show what the truth has done for us right on this ground. We want to see the moving of the Holy Spirit. You will remember that the Spirit so worked in the schools of the prophets that when Saul, when hunting for David, came in connection with one of these schools, the Spirit came upon him, and he prophesied. But we need something more lasting than Saul had. Take hold of God. You have little enough time in which to form characters fit for the future immortal life.

To those who tie up their money in worldly enterprises, I would say, We want that money, that we may set the work of God in operation in places where the people are still in darkness. The towns from here to Queensland are to be worked, and yet there are regions beyond. There are those who,

when the Spirit of God comes upon them, can go to Western Australia, where a great work is to be done. Get hold of God, and God will get hold of you. Reach the people through Christ; you cannot reach them through yourself. Reach them through the Spirit of God. God calls upon us to put on the armour. We do not want Saul's armour, but the whole armour of God. Then we can go forth to the work with hearts full of Christ-like tenderness, compassion, and love.

[A question was asked regarding the connection of the health foods business and the school.]

The light given me is that it will not be very long before we shall have to give up using any animal food. Even milk will have to be discarded. Disease is accumulating rapidly. The curse of God is upon the earth, because man has cursed it. The habits and practices of men have brought the earth into such a condition that some other food than animal food must be substituted for the human family. We do not need flesh food at all. God can give us something else.

When we were talking about this land, it was said, "Nothing can be raised here." "Nevertheless," I said, "the Lord can spread a table in the wilderness." Under His direction food will go a long way. When we place ourselves in right relation to Him, He will help us, and the food we eat in obedience to Him will satisfy us. We can subsist on very much less than we think we can, if God's blessing is on the food; and if it is for His glory, He can multiply it.

We need to understand that God is in the health reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility.

The health food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school. But everything that is done should be done with the greatest simplicity. There

is to be no extravagance in anything. Solid work is to be done, because unless the work is done solidly, a slipshod experience is the result. We need solid, well-developed workers in every line. The work must be solid. Just as soon as the helpers in this line of work are controlled by the Holy Spirit, the Lord will give them tact and intelligence in the manufacturing of foods, just as He gave the workers on the tabernacle understanding and ability. He will enable them to do the right kind of work in building up the tabernacle of the body.

I would say to you—In all the work here keep out criticism and accusing. This will naturally creep in, but it is to be overcome. Get your hearts filled with the Spirit of God, and then you can be placed in positions of trust. Each one of us should seek to excel in the grace of Christ. I would warn you now against the spirit of criticism, that you may guard against it. Let us put the enemy out of the camp, and let each one of us try to do his best. First let us give ourselves to the Lord; then we can make our offerings to Him, and He will say, ye are laborers together with Me.

Union Conference Proceedings.

TENTH MEETING.

THIS meeting was called at 9 a.m., July 23, A. G. Daniells in the chair. Prayer was offered by S. N. Haskell, and the minutes of the two preceding meetings were read and approved.

The Chair stated his thankful appreciation of the circumstances under which we were situated, and of the blessings and privileges of this session. He was sure the occasion would live as a green spot in the memories of those present, and in time to come we would learn to appreciate even more than we now can do the opportunities we are now enjoying. We are, he stated, handling great questions, second in importance to none which are engaging the attention of mankind. He had hoped that the business would have been disposed of before this stage of the meeting was reached, and that we might have had the last day for meditation and parting counsel. But as we still had a large amount of business to transact, he hoped that we should be able to attend to it with all the dispatch consistent with its importance.

Besides the business that must be attended to to-day, there remained a large volume of details which it would be impossible to reach. Arrangements had therefore been made to continue the Conference for several days in the form of a special council, composed of the Conference committee, and such representatives of the various Conferences as could remain.

W. C. White asked the privilege of introducing an appeal and resolutions in behalf of the Sabbath-school work. Permission being granted, he stated that he had been requested to formulate and present a plan for the re-organisation of the Sabbath-school work. The discussion of this having been necessarily crowded out, he had condensed his suggestions into the following form. The appeal and resolutions were read as follows:—

AN APPEAL IN BEHALF OF THE SABBATH-SCHOOL WORK.

Believing that the Sabbath-school is one of the agencies blessed of God for the upbuilding of His Church, we desire to call the attention of the delegates assembled to the fact that the Sabbath-school work in the Australasian colonies does not receive an adequate share of the attention and labours of the ministers and officers of the Union Conference.

Both its plan of organisation, and the history of the Sabbath-school work, show that it may be made a most efficient training-school for Christian workers, as well as the nursery of the Church, and a centre in which to generate zeal and power for all kinds of Christian effort. Therefore it is to be regretted that during the last two years but little time and attention has been given to the Sabbath-school work, and that in some of the colonies it has been treated as a matter of secondary importance. There is every reason to believe that the only reason for this neglect of one important agency of our grand and glorious work is, that the multitude of cares and responsibilities that have come upon leading workers because of the necessity of organising and developing other important lines of work, have so absorbed their attention that Sabbath-school interests have been forgotten. This very naturally comes about in a work like ours when any of the work is left without the appointment of some one to give it special attention.

And in this appeal for the proper recognition of the Sabbath-school work, we do not ask for an establish-

ment of a separate organisation; but we ask that the Sabbath-school work shall be recognised by the Union Conference as a distinct and important department, and we plead that this department shall have its share of attention and support.

For the furtherance of the Sabbath-school work in all the Australasian Colonies, we request that the Union Conference shall:—

1. Clearly recognise the Sabbath-school department as an important branch of its general work.

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

3. That it shall encourage and assist the Colonial Conferences and missions to secure efficient Sabbath-school workers, and to plan for their effective work.

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

Resolutions on Sabbath-school offerings:—

Whereas, the chief objects of the Sabbath-school offerings are the cultivation of a spirit of benevolence, and the stimulation of the interest in missions, and,

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

Resolved—"That the offerings of the Australasian Sabbath-schools for the third quarter of 1899 be devoted to mission work in Fiji; the offerings of the fourth quarter, to work among the Maoris of New Zealand; the offerings of the first quarter of 1900, to the issuing of Raratongan literature; and from the second quarter of that year, to the bringing out of much needed books in the Tongan language."

Whereas, we believe that it would be a valuable means of education in benevolent and philanthropic work, if

the work and needs of the methods and the accomplishments of our various home missionary enterprises were brought directly to the attention of all our Sabbath-schools, therefore,

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

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

Brother White followed the reading of this paper with some remarks upon the necessity of ministers being interested in the Sabbath-school work. This interest should not be confined to the school-room, but should be carried by the ministers into the home and his association with the children. And he would admonish the meeting that no form of re-organisation would remedy the defects of sheer neglect to which he feared the Sabbath-school work had been subjected, in some localities at least.

A. T. Robinson moved that the appeal be accepted and the resolutions be referred to the Committee on Resolutions, and that the executive committee have discretion in arranging the order in which the funds should be dedicated to missions.

D. Steed seconded the motion, and stated that he strongly favored the resolution, and that it was necessary that some definite steps be taken in behalf of the Sabbath-school cause.

The motion prevailed.

The discussion of the resolution 14 was then taken up, and was read by the secretary, as follows:—

14. 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.

This resolution called for extended discussion. W. C. White spoke of the utility of such a paper as a representative of the different enterprises, and a medium for keeping those enterprises before the people. In answer to a question as to where such a paper should be published, he replied that it

should be published at the nearest point to the officers of the Conference.

The Chair spoke of the necessity of giving this question fuller consideration than it was possible to at such a meeting. He thought that the time had come for a full understanding as to what the policy of our papers should be, and was not in favor of our leaving this ground until we had settled the points which were now at issue.

Union Conference Proceedings.

ELEVENTH MEETING.

The 11th meeting of the Union Conference met according to adjournment. Prayer was offered by G. A. Irwin.

The consideration of the balance-sheet was made the special order of business, and was adopted.

By vote, the Executive Committee was authorised to appoint an auditor of the accounts. An interesting and profitable discussion of the various statements of the financial question then ensued, and the Conference adjourned for an intermission until 9 a.m.

At the hour named the Conference again assembled, and prayer was offered by E. H. Gates.

The resolutions already before the meeting were then taken up for consideration, and elicited considerable discussion, many points of interest being brought out. They were finally adopted as given in the records.

The business of the Conference having been finished, the chair stated, in a few closing remarks, his gratification at the degree of the blessing of God which we had enjoyed, and his earnest desire that the steps taken might result in the furtherance of His cause.

The Conference was then led in prayer by E. W. Farnsworth and W. C. White, after which an adjournment was taken, *sine die*.

OUR attention has been called to a book entitled, "Through the Atolls and Islands of the Great South Sea," by Frederick J. Moss. This book is highly spoken of by our missionary from Raratonga, J. E. Caldwell, M.D., as a faithful exponent of conditions and matters in general in that most interesting part of the world. The volume contains over 300 pages, and may be had of Wildman, Lyell, & Co., Auckland.

The Close of the Conference.

SUNDAY, July 23, was the last day of the fourth session of the Union Conference, according to the formal appointment. The day was filled with important matters pertaining to various enterprises. At 5 o'clock in the afternoon Mrs. White took the platform, and spoke for forty five minutes. Her words of admonition and encouragement were laden with grace and with the unction of the Spirit of Truth. As the address will be published, we will not undertake to outline it here. At the close of the remarks a most profound impression was resting upon the audience. There was a spontaneous response to the deep feelings of praise and gratitude in testimonies that followed in constant succession. We condense a few of them.

R. Hare: I wish my life brought into that position where God can work out His own counsel and will.

A. Mountain: I thank God for the blessings of these meetings. I know I will get trials when I get home. I believe God brought me here to give me strength to meet trials.

W. D. Salisbury: I feel like praising the Lord to night for His blessings to me. I have felt much of His Spirit while I have been here with you.

J. H. Camp: I desire to bless the Lord for His goodness to me. I realise that He has been with me. I love my blessed Redeemer more than I ever have.

J. Johanson: I thank Him because the light of His Spirit has shone into my heart. I realise that God's heart of love goes out to me.

D. Steed: I am deeply thankful to the Lord for His goodness to me. I have known of His presence since my boyhood up, but I never remember a time when I have enjoyed greater privileges than I have at these meetings. God has given me victories here, and I find no words in which to express my feelings. "Bless the Lord, O my soul, and all that is within me bless and praise His holy name."

W. A. Colcord: I want to express my thankfulness for being here at this Conference, and for the blessings I have received. I can say, I know I have a personal Saviour. I want that the truth shall be to me a living reality.

Miss Ellis: My heart seems to be filled with love to God. I am so glad that it is possible to be completely rid of self.

J. E. Caldwell: It appears to me that there are very few here to-night who have as much to thank the Lord for as I have. I thank the Lord that I am permitted to take back with me a record of the meeting, and the good things that we have had in the *Conference Record*.

E. H. Gates: I have never seen a time in my Christian experience when I have been so absolutely certain that God is willing to give us the victory. I am especially thankful for the meeting of yesterday, and the words that were spoken by Sister White.

W. C. White: I thank the Lord, I praise Him with a full heart for the experience of this meeting. I have had evidence that the Lord is willing to fill us with blessings. I long to be enlarged that I may share much of the blessing that He is providing for us.

J. J. Wessels: I desire to express my gratitude for the blessings of God. When I came to this place I was hungering and thirsting after righteousness. I asked the Lord to bless me, and I bless Him that He has fulfilled His promise.

D. A. Owen: This has been a very precious time to me. It is one of the best meetings I have ever been permitted to enjoy.

W. Knight: I am thankful for the responsive thrill that passes through my being at the mention of the name of Jesus. It seems to me we have had an experience we have not before enjoyed. I want to realise more what Jesus said, that His Spirit will be a well of water springing up within us to everlasting life.

C. P. Michæls: I want to especially thank the Lord for the words of encouragement and counsel I have received to-night.

Mrs. Wilson: I feel a desire to praise the Lord for what He has done for me during these meetings. My heart is set to glorify Him, and to please Him in all my ways.

Miss Mills: I am thankful for the good courage I have to-night.

H. Hughes: It is not our feelings that are going to do the work for us, because when we feel happy we feel in ourselves that we have nothing to overcome. When we have darkness to overcome we can experience that it is faith that is the victory.

J. Redward: I want you all to know that I belong to the Lord. I have been a recipient for the blessings that have been prayed for.

V. J. Farnsworth: "When I complained, my spirit was overwhelmed within me." I have taken this as my

motto, "I will praise the Lord at all times."

Mrs. Haskell: This has been a precious season to me.

J. Mills: "O, happy day that fixed my choice,
On Thee, my Saviour and my God."

Mrs. Braucht: I praise God for the light I have got here.

E. Hilliard: I have never attended any meetings where I have received the good that I have here. We have come to the time when Calebs and Joshuas want to come to the front.

A. T. ROBINSON: I desire to introduce a matter which is of interest to all. I feel that I have a special claim to the privilege of presenting this resolution. Ever since my connection with the cause of present truth, I have regarded Elder Haskell as my father in the Gospel.

Resolved—"That this Conference be given the opportunity to express its heartfelt appreciation of the valuable labors and liberal gifts of Elder S. N. Haskell in connection with our work in this field. Also of the timely visit and counsels of Elder G. A. Irwin, President of the General Conference. Further, that our sympathy and prayers be extended to Brother and Sister Haskell, and Brother Irwin, that the rich blessing of God may accompany them on their ocean voyage to America, and their labors in that country."

I feel more than my words can express the feeling of my gratitude to God for all His kindness and counsel to me, and I feel very deeply Elder Haskell's leaving us at this time, and I believe that I voice the sentiment of the delegates from our Conference. We had built our hopes very largely upon having Elder Haskell's labors and counsel with us for a time. I feel that this resolution does not express—words cannot express—but the heart only can feel, that we shall miss the labors and counsel of Elder Haskell from our midst. I have greatly appreciated the visit of Brother Irwin to this country. We greatly enjoyed his few days' visit in Melbourne. We distributed him round just as far as we could while he was there, and his talks were greatly appreciated. I thank God for this precious Conference which we have enjoyed together, and hope that God's blessing may rest upon us here, and that it may accompany those that leave us for distant fields.

N. D. FAULKHEAD: I know that it must cause Brother Haskell's heart to rejoice to see here some of the very first Sabbath-keepers in the colonies. I know Brother Haskell was the means of bringing me into the truth. I praise God for the associations we have had together. I praise God for the light, love, and truth we had in Albert Park. Several of us met together for a Bible reading and the devil got in among us and created quite a disturbance, but as usual he overstepped himself, and instead of convincing us against the truth, he convinced us for the truth. I trust that the name of Brother Haskell will ever live in my mind.

S. N. HASKELL: These remarks place me in an embarrassing position—these personal expressions. I was thinking what God had wrought. When we came over to this country about fifteen years ago, there was not a Seventh-day Adventist in Australia. And now we can only say, See what God hath wrought. The message has been a success, and it will be a success. If the message could have failed, it would have failed years ago. We can only say, as expressed in the Bible, that the long-suffering of God is our salvation, and it is that the work may be accomplished in the world as God purposes it should. I am thankful to God that I had the privilege of coming to Australia. In a testimony given in 1874 by Sister White in the Battle Creek Church, she described the things that would take place in the message, and said the time had come that the truth should go to other countries, and that she had seen in other countries publications were issued and a great work was accomplished. Brother White asked her what countries. She thought for awhile and said, "I cannot think of but one name now, and I remember the angel said Australia." And it was no credit to us—we simply believed God, and then began to talk about Australia to our brethren, and they sent over some hundreds of papers every week. The time came finally when it was thought best for a company to come over here, and so Elder Corliss and his wife, Brother Israel and his wife, Brother Arnold, Brother Scott, and I, came. I was gone from Amercia at that time about one year. When I got back, Brother Robert Hare had gone to Healdsburg. We were with Brother Corliss when he organised the first church in Victoria. I think I was with Brother Tenney when the first

church in this colony was organised. We organised a church in New Zealand, where some of the brothers had never kept the Sabbath. They had decided that week to keep it. When we had got them together to have the ordinances so that they might have a fair start, we met together that night up in Kukuparere. Brother Joseph Hare, who is here to-night, and who did not keep the Sabbath then, came in just as we got to the ordinance of humility. Next morning, when I went out, I saw him a good way off. He was riding to town, and so was I. I went up and rode beside him. I could not think of anything to say to him for a long time. At last I said to him, "Well, Brother Joseph, what did you think of the meeting last night?" He said, "If we are going to be Christians we ought to be Christians." We rode along again for a long while before we spoke. Finally I spoke about business. I said, "I think if you keep the Sabbath the Lord will take care of your business." "Well, business or no business, I am going to keep the Sabbath," said he. I am thankful that he is here to night. I am thankful for what God has wrought in the colonies, and for our associations during the past three years. I am thankful for what the Lord has wrought, and for the institutions that have been planted here in Australia. We were here about five months when we had a paper started, and I remember very well after we became acquainted with Brethren Woods and Miller, how we talked the matter over with Brother Corliss. "Now," said I, "we must have a paper." How were we going to print it? We would pray together that those two young men would be converted to the truth, and come over and help us run the paper. We began to pray for that printing office, and we got it, and He gave us the two men to come with it, and the Lord prospered us and we had a paper started. How well God has led in it all, and now the future will be short comparatively because we are almost through; and how soon the work will close will depend largely upon our relation to God. We have nothing to fear, for it is a partnership with the Almighty. May the Lord give us His Holy Spirit, to give faith and courage, that you may realise special help of God in the battles which are to be fought. It will be a battle and a march all the way through. But I am glad that the victory has been settled before the world was. It has

been fixed and Christ has come and died. He brought the infinite power of heaven right down to this earth. May His blessing rest upon you.

G. A. IRWIN: I very much appreciate the meeting that we are having here to-night, and while with Brother Haskell I do not believe in praising or flattering men or anything of the kind, I do not believe you have intended it in that way. While you are rejoicing to-night over the fourteenth anniversary of the preaching of the message in this country, I rejoice that it has been fourteen years since the message came to me. And I have thought what an advancement the message has made in these fourteen years. It is marvellous in our eyes; surely the Lord is in this work. Since that time the message has gone to many of the islands of the sea, to Australia, and New Zealand. All over this country, clear down through America, the Islands of the Carribbean Sea, and up to Iceland and Alaska, the message has gone since it was preached in this country. The message has encircled the world, until almost every nation, kindred, tongue, and people has heard the joyful sound. One year ago at this time I was in Europe at the European Union Conference, and there were delegates from Siberia, Turkey, and other places representing ten different languages. As we preached there was an interpreter each side of us, and all through the room were knots of people that did not understand either of us, and they had somebody speaking to them in their language. You do not know how I appreciate this visit. I am sure it has been more benefit to me than to you. My mind has been enlarged as I have seen more of the magnitude of this work. And, brethren, while the work is large, and there is much to do, I am fully persuaded that if we will properly relate ourselves to the Lord at this time He will soon cut the work short in righteousness. I am sure of it. We have passed through a Conference of about three weeks, questions have come up for consideration, and all seemed to unite in what was done. I believe that this is a happy omen. God is taking out of us that spirit of selfishness. Now, as we shall leave to return to America, I do sincerely ask the prayers of this Conference to follow us. I am glad that you have acceded so readily to the request for Brother Haskell's return, because I believe that it shows that you have a love for the cause in its entirety, and you are willing to

sink your local interest and needs and preferences for the great field at large. I am so glad that in the last days, when sin and iniquity are sweeping over the land like a great tidal wave, when we through years of transgression have become so deteriorated, that God is gathering out a people who, by yielding obedience to Him, can have the work of restoration that will finally bring us back to Eden restored, begun in this life. Now, my earnest prayer is that the good work begun may be continued in every heart till we are made white.

Sister WHITE: I feel very thankful that we have got the Word, and I have read this over and over again: "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Now, what kind of a people would we be if we were to do that always? "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And, above all these things, put on charity, which is the bond of perfectness." Now, I thought if all this company here would just carry out these words that are here, why, we should be ready for translation; we certainly would be ready for the work of God to go forward in the world. And now here is something that I want you to consider: "And let the peace of God rule in your hearts, to the which ye also are called in one body; and be ye thankful." What an influence you could carry if everyone would carry out these principles. But there is something more. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." Well, now, is not that very precious; I think it is very precious. Then we read in Ephesians, "And be not drunk with wine wherein is excess." Here is something you can be filled with; it will restore the moral image of God in man: "But be filled with the Spirit." Then we can be, that is a possibility. Then let us let it; let us let the Spirit of God dwell in our hearts, and give no place for the devil. Here it says again: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts."

Do not you think that we should do this, and if we should sing more to the glory of God, and if we should be cheerful and not appear as if we were a band of mourners going to the cemetery; do you not think that if we lifted up our heads and rejoiced because our redemption draweth nigh there would be altogether a different atmosphere surrounding our souls? Now, I felt very thankful indeed that Brother Haskell came just at the time of the first term of our school, and we had a blessed school. Every soul that came to the school for that term was converted. The Bible was opened, and there seemed to be a treasure house that Brother Haskell could draw from and present it to the people, and it was of the greatest value to us. I thank the Lord to see this congregation here, a large company. I feel sorry we cannot have the labours of Brother Haskell here and have them in America, but we cannot have both, and the Lord will give us the strength if it is his duty to go there. I am very thankful to meet Brother Irwin. It has seemed like having a little piece of America here, and here we can speak and pray together, although I was ill for a week and could not get out. I thought I would have to take time to recover, but the Spirit of the Lord strengthened me and blessed me. Now I thank God I have the pleasure of saying these few words, and the Lord will bless every one of us that wants to be blessed.

W. C. WHITE: The Apostle says that we have many teachers, but not many fathers, and while we all feel that we are losing a father in the departure of Brother Haskell, I think it is especially so with those connected with the school. I have often thought how appropriate it was that he should have been connected with the first term of this school. He, with Elder Butler, united in raising the fund that built the first college; and they too were also with my father and mother in planning about that school. Then, years later, when the time came to build in California and Massachusetts, Brother Haskell was president of both these Conferences. When our Healdsburg College opened, he spent several weeks with us outlining the policy, laying down the foundation principles much nearer to the principles which we are operating on than when the policy of other schools came in and the foundation principles upon which we started were, to a certain extent, forgotten.

Then he opened our school here, and was with us. I have wondered what will be next. I pray God that His blessing may add health and strength, and years of usefulness, that he may help in the establishment of other schools.

Brother WAINMAN: I am very thankful to-night that these brethren came here with this truth. I was the first that was baptised into this truth on this side of the world. I remember nearly all the circumstances that our brethren have been relating of our first experiences. Well, I do thank God to-night that I have been fourteen years in the Seventh-day Adventist ship, and thank God it is as firm to-night as it ever was. All my friends said: "Don't take any notice of them men. They have come from America to get a good cheque, and away they will go and leave us." But they are here yet; thank the Lord for this. I cannot express my feelings to-night. I do bless the Lord for the hope that I have of soon seeing Him as He is, and enjoying that rest which He has gone to prepare for all those that love Him.

E. W. FARNSWORTH: I would like to notice a few reminiscences of my experiences since I have been connected with this cause. You that take the *Review and Herald*, noticed, perhaps, a few weeks ago, an obituary notice of the death of C. K. Farnsworth, of Washington, New Hampshire. He was an uncle of mine. He was the first man that commenced to keep the Sabbath among Adventists. He and my father began to keep the Sabbath at the same time, in the spring of 1844; so that he is the last of those old first Sabbath keepers at Washington, New Hampshire. There has been a church there ever since, and God has greatly blessed them. They began to keep the Sabbath without ever hearing a sermon, by reading the Bible. After they had kept the Sabbath two or three times, others united with them, so that in the course of a few months there was quite a little company of Sabbath-keepers there in that place. But, as I said before, the last one of those that first began to keep the Sabbath is now dead and gone. But their children and their grand-children have grown up, and I am glad to report that almost every one of them, with scarcely an exception, is still in the truth. It is thirty years ago this present year that Brother and Sister White came to our place. They turned their attention to the conversion of the

youth. Fourteen children, all about the same age, started in the Christian life. There are seven out of the fourteen now engaged in the work of God. Some are in Africa, some are here, and some in different parts of the United States. I think four of that number are dead, and only two out of the number ever apostatised and went away.

While the brethren were talking, I could not help thinking of some things connected with Brother Haskell's labors, and Brother Irwin's. I remember the second time I ever saw Brother Irwin. Elder O. A. Olsen and I went down to attend the conference in Ohio, and there was a rather peculiar situation of things. They did not know whom to select for president. There were quite a number of preachers there, but they did not know, hardly, what to do. Finally the last day of the meeting came along, and Brother Olsen wanted to know if I had got a president picked out yet. I told him "Yes," and asked him if he had one picked out, and he said "Yes." "Well," I said, "who have you got?" "He said, "Who have you got?" I said, "I have Brother Irwin." "Well," he says, "that is the man I have selected." Then he remarked—"The man that can pull off his coat and drive tent stakes all day will make a pretty good president." Brother Irwin was not a preacher; he was just a farmer. The only recommendation we had, the only thing we knew about him was that he was all over the camp ground, looking after everybody and everything. It was that circumstance that placed him where he was. And perhaps some of these young men might take a hint from that.

I remember the first time I saw Brother Haskell. He was a young man, and vigorous. He came to our house with a horse and sleigh. The snow was so deep that all the horse could do was to draw the sleigh, and Brother Haskell walked along on foot, behind the sleigh.

I was thinking this evening of the first camp-meeting I ever attended. I volunteered to go down and clear up the camp-ground. We went down and worked away; and by the way, we did not expect any pay, either. But Brother Haskell fed us at his house, and we worked and cleared off a circle in the ground. We carried all the brush off, and packed it around the circle. But Brother Haskell thought the circle was not large enough, so we carried it back a little farther. Then

Brother Haskell said he did not believe we had got it far enough back, so we had to carry it further still, until finally he did consent to let it remain. But I remember that the entire ground that we cleared off was filled with people, and I do not know but it would have been if we had cleared twice as much. I bless God that I have been acquainted with Brother Haskell.

A. T. ROBINSON: When I came up here a few weeks ago I was told that the buildings were full of students, and you were saying that if any more came you would have to have more buildings, but somehow we have had nice rooms, well furnished, and all the comforts and conveniences we could ask for. I know there are a good many delegates here, and everyone would like to speak on this, but we have not time to do this, so we have framed a resolution. The students have given up their nice comfortable rooms, and in the dining-room they have waited upon us, and they have done it well and cheerfully, and I want to read this resolution that you may all have an opportunity to give expression to your feelings.

Resolved: "That the delegates and visitors to this Conference be allowed to express, as fully as may be done by a resolution, their thankfulness for the more than hospitable manner in which they have been entertained at the Avondale School Home. While thus thanking the management in general, it is desired to make especial reference to the excellent bill of fare provided, and the kind and courteous attention on the part of all connected with the dining hall; also to the students who have generously given up their pleasant rooms, and made many other sacrifices for the convenience of visitors, and who have so cheerfully done all in their power for our comfort."

This resolution was seconded by G. B. Starr, and others, and carried unanimously.

E. R. PALMER: I want to say, on behalf of the students, that I am sure I voice their sentiments when I say that it has been the most pleasant event of the school year to have the privilege of welcoming the laborers, and in some cases the parents of some of our students. It has been a delight to act as rowers in the boats, etc., and to do our best to make them comfortable. We greatly appreciate the blessings that these Conference workers have brought to the school, and the blessings have been mutual.

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

(Miss S. E. Peck.)

"THE Lord has been greatly dishonoured in our institutions of learning, where His Word has been made only a book among books. The very book that contains infallible wisdom has scarcely been opened as a study book."—(U. T., 9 : 4.)

"The instruction given in our schools should be in distinct lines, and should differ materially from the instruction given in any other school in the land. The truth of God is to give shape to each distinct branch of education. The work of every teacher should be to fasten the minds of the students upon the grand truths of the Word of inspiration."—(U. T., 10 : 1.)

"The work of teachers in our schools is not to be of the same order as the work done in the colleges and seminaries of the world. The great, grand work of education is not to be of an inferior order in the scientific branches, but that knowledge must be imparted which will prepare a people to stand in the great day of God's preparation."

It is the work of teachers to "rescue" the facts of science "from the rubbish of error," and, resetting them "in the framework of truth," present them to the student.

As the result of this and much other similar instruction given us through the Spirit of Prophecy, efforts have been made to apply these important principles to the work of the class-room. Among other branches of study where great light and rich blessings have come both to students and to teachers as a result of this effort, was the work done in one of the advanced geography classes.

That time might not be lost in unsystematic effort, the work was first divided into the four divisions usually made by geographers—mathematical, physical, political, and descriptive; and, while the facts found in ordinary text-books (provided they were *facts*) were not ignored, these books were used chiefly as reference books, a large portion of the study being drawn from the Bible and the Testimonies.

As geography is a description of this earth, we recognised at the outset that "the whole natural world is designed to be an interpreter of

the things of God,"—(S. T.); and that "our little world is the lesson book of the universe."

In the study of mathematical geography, geographical terms, such as diameter, circumference, poles, axis, zones, circles, latitude, longitude, &c., were learned either from the dictionary or some geography; but as far as we were able we found texts of Scripture and quotations from the Spirit of Prophecy which gave the desired information. The difference between our world and the unfallen worlds, the effects of sin upon the earth, and the love of God as shown in the plan of redemption were specially dwelt upon. To illustrate:—In the lesson concerning the size of the earth, while we learned that the earth's diameter was about 8,000 miles, and its circumference about 25,000 miles, we failed to comprehend how much of God's universe this included until Is. 40 : 15 was read, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." We then considered the fact, that of the known planets of this solar system our earth was but a mere speck, truly but a drop in a bucket; but when we read from G. C. not merely of one sun and one system, but of "suns and systems, all in their appointed order, circling the throne of Deity," in our vain attempt to grasp the infinity of God, this "drop in a bucket" grew smaller and smaller, until it sank almost out of sight. And this was the one lost sheep, for the redemption of which, though apparently so insignificant, Christ and the Father had risked all. More than this, had we individually, though so small a part of that one drop, been the only being on earth in need of salvation, just as much would have been risked for us. This fact magnified the love of God far beyond our comprehension, and never before were we so well prepared to exclaim with the Psalmist, "What is man that Thou art mindful of him?" We also read extracts from E. W. and G. C., from which we learn that, if faithful, we should have the privilege of visiting all the worlds, and viewing all the handiwork of God, and that there, with immortal minds, with every faculty developed, and every capacity increased; there, where the acquirement of knowledge will not weary the mind nor exhaust the energies, we would be able to carry forward the grandest enterprises, reach the loftiest aspirations, realise the highest ambitions; and still there would arise new heights

to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. As we read these thoughts, our hearts burned with a desire to be saved that we might share the joys of the redeemed.

Further, the various worlds of our system revolve around the sun in the same way that the leaves of a plant are spirally arranged around the stem. The number of turns made on the stem, and the number of leaves passed before reaching the leaf directly above the one from which we started, form a regularly ascending series 1, 2, 3, 5, 8, 13, etc., of which any two added together would make the third. So likewise the planets revolve around the sun, and complete their orbit in periods which exhibit precisely the same succession of numbers, a series of threes. This wonderful similarity and simplicity of arrangement surely proves that the same Hand adjusted the leaves of the herb of the field which set in motion the stars of heaven; that the order of the whole system is repeated in the smallest of its contents. By this and other facts, which may be connected with the study of mathematical geography, God's order and mathematical exactness may be appreciated.

Which do you think is of the greater value to the student in this study—the bare facts of science, or these facts "set in a frame-work of truth"? Do you think that the bringing into the class-room the light which the Lord has given us caused the study to be of an inferior nature, or led the student to regard less sacredly the Word of God?

The second division is that of physical geography. It was not our aim to make anything like an exhaustive study of this branch, but because of its close relation to the general subject of geography, it became necessary to give it some notice. We spent several weeks in this department, considering it under six heads.

First, the creation of the earth, using as a starting point Gen. I, and this quotation from the Testimonies: "The assumption that the events of the first week required thousands of years strikes directly at the foundation of the fourth commandment. The principle object gained was the vindication of the character of God in the manner and time He took to bring the earth out of its condition of being in darkness, without form, and void. 'He spake and it was done, He commanded and

it stood fast.' Here also was laid the foundation stone for the observance of the Sabbath."

The second section was that of the land, with its various divisions, continents, islands, mountains, deserts, etc. Here we tried to make our methods in harmony with the methods of Christ; for "the lake, the mountains, the spreading fields, the sunlight flooding the earth, all furnished objects to illustrate His lessons" (D.A., p. 244), and "He studied the lessons which His own hand had written in earth, and sea, and sky."—(S.T., p. 158.) In dealing with each division of land we considered, as far as possible, their general appearance as they came from the hand of the Creator, how each had been affected by the work of sin, and what each would be in the earth made new. We also drew from them many spiritual lessons, for, "in earth and sea and sky He wrote the message of His Father's love."

The third division was that of the water in its various forms; the ocean, the waves, tides, and currents; the rivers, brooks, and streams; the dew, mists and fogs, vapor, frost, clouds, snow, hail, rain, and the rainbow. As an illustration of how we dealt with these various topics, we will take the subject of clouds. Here we may learn the various kinds of clouds, and of what they are composed, and so forth; but there are other lessons of much greater value which God has given in His Word. For instance, God uses clouds to represent a false profession (Prov. 25 : 14), as a symbol of His presence (Nahum 1 : 3; Lev. 16 : 2), as a sign of Christ's coming (Math. 24 : 30; Rev. 14 : 14), as a representation of God's favor (Prov. 16 : 15), as a revelation of God's knowledge (Job 37 : 16), as a representation of companies of angels (Ps. 104 : 3; 68 : 17); their relation to God's throne (Eze. 1 : 28), to Christ's ascension (Acts 1 : 9), to the resurrection of the just (1 Thess. 4 : 17). Dark clouds represent sin (Is. 44 : 22), while bright clouds represent God's presence and blessing (Zach. 10 : 1). These verses show some of the lessons which God has written in the clouds for our instruction, and He designs that whenever the eye rests upon the object, the mind will recall its spiritual significance.

Under the fourth division of physical geography, the atmosphere was considered. We commenced with the thought that the atmosphere surrounding our earth and breathed in

by us every moment of our lives was the symbol of prayer, "the breath of the soul." For of Enoch it is said in P.P.: "To him prayer was as the breath of the soul: he lived in the very atmosphere of heaven." This showed us how we were to "pray without ceasing." We also learned that a lack of prayer would result in spiritual death as verily as ceasing to breathe meant physical death. In considering the condition of the air before affected by sin, the following quotation from science was read:—

"A warm and more uniform climate once existed over the whole earth. Remains of vegetation are now found in Spitzbergen, Greenland, and other cold countries, of kinds similar to those now growing in warm regions. The climate seems to have been more uniform than it is now. Fossils of trees and of animals found in the far north—in Greenland, Spitzbergen, Nova Zembla, New Siberia, and elsewhere—show that a mild climate and great forests extended far beyond the Arctic Circle. Species of sequoia, much like the red-woods and big trees of California, are found fossil from Italy to Great Britain, and in Siberia and Nova Zembla, as well as in Greenland and British America. In these forests lived many kinds of animals, some gigantic in size and of strange forms."

These facts were found amid the "rubbish of error," and we are told that it is the work of the teacher to "rescue" such facts and present them to the student after "re-setting them in the framework of truth." This we tried to do by reading from the Testimonies the same fact in these words:—

"After their sin, Adam and Eve were no longer to dwell in Eden. In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold."—(P.P.)

After considering the condition of the air before affected by sin, we noted the change which sin had wrought, showing the use God makes of the extremes of heat and cold, of winds and storms, etc., and completed the study by quotations and references concerning the atmosphere of the new earth.

Fifth.—The fifth division is that of vegetable life. This study was based

upon such quotations as the following: "Consider the lilies of the field." "On every leaf of the forest God's name was written." "They (Adam and Eve) held converse with leaf, and flower, and tree, gathering from each the secrets of its life." "He (Jesus) studied the life of plants and animals, and the life of man."

Of the vegetable world before affected by sin, we read that "as the earth came forth from the hand of its Maker, it was exceeding beautiful; . . . the fruitful soil everywhere produced a luxuriant growth of verdure. . . . Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. . . . The order and harmony of creation spoke of infinite wisdom and power."—(P.P., p. 32, 39.)

Of the vegetable world after affected by sin, we read that "as they (Adam and Eve) witnessed, in drooping flower and falling leaf, the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing."—(P.P. 50.)

Of the vegetable world of the new earth we read: "And I saw another field of all kinds of flowers, and as I plucked them, I cried out, They will never fade! Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. . . . Then we entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out—'We will dwell safely in the wilderness and sleep in the woods.' . . . Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones . . . pluck the never fading flowers. There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the figtree bowed down with the weight of the timely figs,—these made the place all over glorious."—(E.W., p 14.)

(To be Concluded in Special No. 10.)