

Special No. 1.

Union Conference Record

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

VOLUME IV.

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NUMBER I.

The Union Conference.

THE fourth biennial session of the Australasian Union Conference of Seventh-day Adventists convened according to appointment at 7.30 o'clock on Thursday evening, July 11, 1901, in the church at Cooranbong, N. S. W.

The circumstances of the meeting are similar to those of the last meeting, which was held almost exactly two years ago. Even the weather assumed the same sombre and moist condition as then, softening the roads and foot-paths, as well as freshening the face of all nature. The distance from the railway is about three miles, and the conditions existing rendered the work of transportation difficult and rather interesting in some respects. The expanse of mud and wet between us and the great thoroughfare serves as a barrier to check any wandering desire that might come across homesick souls, if there should be any such.

The Avondale School hospitably opened its doors to entertain visitors and delegates. The Health Retreat, opened since the last meeting, also entertains quite a number. In addition to these, the citizens are willing to care for all who come to them, as far as it is possible. The capacity for entertainment proved to be quite adequate to the demand, though the attendance is already large and promises to increase.

One thing that detracted from the interest of the meeting at the first was the lack of promptness on the part of many in coming to the meeting when called. The impression seemed to prevail that not much would be done for some days, and hence there was no occasion to hasten to be prompt. This fact called forth some very appropriate remarks from the Chair, who bespoke a reform in this matter.

It is expected that the evening meetings will be held in the church, and the rest of the exercises in the school chapel. No public meetings are held in the afternoon. Two hours of this time are devoted to the cultivation of the physical nature with axes and mattocks around the roots of the tall denizens of the forest. Mrs. Dr. Kress gives instruction in healthful cookery to the ladies each afternoon.

It was very noticeable from the beginning that the meetings were characterised by a spirit of unity and devotion. At present we must speak of the meetings largely by anticipation; but all feel confident that it will be a season of great good, of spiritual power and blessing. To this end all are praying and laboring.

List of Delegates.

THE following is the list of delegates composing the present Conference:—

VICTORIA.—G. B. Starr, J. Johanson, W. H. Warren, A. W. Anderson, C. Hallam, Miss L. Gregg, R. Hare, S. McCullagh, J. Gillespie, G. Hubbard.

NEW SOUTH WALES.—W. A. Colcord, G. C. Tenney, J. Hindson, J. Paap, sen., F. L. Sharp, F. W. Paap, M. Hare, P. H. Lloyd, G. W. Tadich, P. B. Rudge, E. C. Chapman, E. A. D. Goodhart.

NEW ZEALAND.—W. L. H. Baker, Mrs. Baker, G. A. Wantzlick, Dr. Caldwell, S. H. Amyes, Mrs. Amyes, Chas. Paap, A. Mountain, W. J. Smith, Harold Bree.

QUEENSLAND.—G. Teasdale, H. C. Lacey, J. H. Mills, Miss Tuxen, Miss Cooper.

SOUTH AUSTRALIA.—J. H. Woods, A. W. Semmens, W. Knight, T. Thatcher, J. H. Camp.

TASMANIA.—E. Hilliard, Mrs. Hilliard, C. H. Parker, Mrs. Parker, W. Fletcher.

WEST AUSTRALIA.—J. Pallant.

DELEGATES AT LARGE.—G. A. Irwin, E. W. Farnsworth, W. D. Salisbury, E. R. Caro, Dr. Kress, J. A. Burden, E. H. Gates, J. E. Fulton, A. T. Robinson, C. B. Hughes, E. R. Palmer, E. M. Graham, C. W. Irwin, F. L. Chaney, W. A. Hennig, Lewis V. Finster, Geo. Snyder, Wm. Woodford.

Total, sixty-six.

Conference Proceedings.

THE first meeting of the fourth biennial session of the Australasian Union Conference convened in College Hall, at Cooranbong, at 9 o'clock, A.M., July 12, 1901. Vice-President E. W. Farnsworth in the chair. Secretary, Miss E. M. Graham.

Prayer was offered by E. H. Gates, G. A. Irwin, and E. W. Farnsworth.

The delegates from New Zealand and Victoria answered to roll call. The lists of New South Wales and Queensland delegates having not yet arrived.

On motion of A. T. Robinson, seconded by J. H. Woods, the conference of South Australia was admitted to the Union Conference. In seconding the motion, Brother Woods stated that this conference was organised nineteen months ago, having now a membership of 235. Some progress had been made since the organisa-

tion, and it was trusted that in the future even greater progress would be made. He had nothing but words of encouragement to speak in view of the outlook in that State.

W. M. Crothers raised the question as to the appointment of delegates at large, to which the Secretary replied that the Constitution made no provision for such appointment. The Chair remarked that the Conference might take advantage of precedents already before us, and appoint such delegates as the case seemed to demand, pending an appropriate amendment of the Constitution.

G. A. Irwin moved that the Executive Committee be authorised to nominate such delegates at large as in their minds should be placed on the lists. Carried. The following list of delegates at large were thereupon received by vote: J. E. Fulton, E. M. Graham, D. H. Kress, J. A. Burden, C. B. Hughes.

G. B. Starr raised the question as to the standing of the presidents of the local conferences in relation to the delegation from their conferences. The Chair in response read the section of the Constitution relating to delegates by which provision is made that the president of the conference is *ex-officio* a member of the Union Conference, and that in addition each conference is entitled to one delegate for every fifty members.

G. B. Starr moved that the name of J. Pallant be added to the delegates at large as a representative from West Australia. Carried.

E. Hilliard presented a request that the conference of Tasmania be admitted to the Union Conference. He stated that that conference was organised in February, previous to which it was a part of the Union Conference territory. There were about 200 members, and four or five churches and companies of Sabbath-keepers. One new company has been added within the last few months. When the conference was organised, a small debt was assumed. This has been somewhat decreased.

G. B. Starr moved, J. Johanson seconded, that this conference be admitted. Motion prevailed.

The Chairman: Brother Irwin is here as a representative of the General Conference, and it seems appropriate to me that he should be chosen permanent chairman. I beg to offer this suggestion.

G. B. Starr moved, in view of the action of the recent General Conference, that G. A. Irwin be invited to act as permanent chairman of this meeting. Carried.

Upon taking the chair, Elder Irwin remarked that he appreciated the action taken, though he would prefer to have had it otherwise. However, with the understanding that Brother Farnsworth would do his share of the presiding, he would accept the position. Not having been present during the biennial period, of course he could make no report of the work of the Conference. He would leave that to Elder Farnsworth, who had acted as presiding officer during most of the time. The Chairman stated that he would be glad to do all he could to make the meeting a success. Since his former visit to Australia he had felt a deep interest in this country. He had not now come as a visitor, but to take a place along with the other laborers to identify himself with the work, and he trusted that God might bless us in our labors together to build up the cause in this field. To this sentiment the Conference responded with a hearty amen.

The Chairman then proceeded to refer to the embarrassment caused by the failure of such a large portion of the delegates to be present at the beginning of the meeting. Forty-six delegates were entitled to seats, but of

this number only eighteen were as yet in their places. When God calls a meeting, that is the place where He expects his people to be. God expects us to be prompt in connection with His work. The question is now before us as to whether we shall delay the business for those who are yet to come, or proceed. (Voices, Let us go ahead.) It is a part of our Christian experience to be punctual in Christ's service. The Chair hoped that none would understand him as indulging in a scolding spirit. He was largely speaking for the benefit of the young people who were present, and exhorted them to take an object lesson from the circumstance, and take a stand to be prompt in all their future lives.

Since our last meeting we have made rapid strides toward the final consummation. It was to be hoped that this Conference would be eminently a missionary conference. Our aim should be to reach out and carry this message to the islands of the sea, and to every part of our land. We have a large field, and all our thoughts should be on the rapid extension of the work. Everyone who believes the message should now reconsecrate himself to God. We shall need wisdom. If we meet the mind of God, we shall need to be guided by the Holy Spirit. He hoped that we shall be able to lose sight of men as men, and have only the glory of God in view.

The Vice-President, E. W. Farnsworth, then presented his report of the workings of the Conference during the biennial period. This report appears elsewhere.

Following the report of the Vice-President, J. Johanson moved, E. Hilliard seconded, that the Chair, in connection with the Union Conference Committee, be authorised to appoint the usual committees. Carried.

An intermission of thirty minutes was then taken.

Upon convening at eleven o'clock, prayer was offered by G. C. Tenney.

The report of the workings of the Avondale Press was presented by the Superintendent, E. C. Chapman. This report is given elsewhere. At the conclusion of the report encouraging remarks concerning the operation and the future utility of this enterprise were made by E. H. Gates, J. E. Fulton, G. B. Starr, J. H. Woods, A. T. Robinson, and others. It was stated that the Sabbath-school donations during the quarter in which they were devoted to paying for the large press were the best ever made, and by their aid the indebtedness had been entirely lifted.

A daily programme of exercises was then announced as follows:—

Morning meetings, except Sabbath morning	6—7
Conference meetings (with an intermission of thirty minutes)	9—1
Physical labor	2.30—4.30
Committee work	5—6.30
Preaching	—7.30

All meetings except the evening meetings, not including Sabbath evening, to be held in College Hall; these to be held in the church.

The Chairman then announced the committees as follows:—

ON DELEGATION.—E. Hilliard, Chas. Paap, E. A. D. Goodhart.

PASTORAL COMMITTEE.—G. B. Starr, G. A. Irwin, E. W. Farnsworth.

ON NOMINATIONS.—W. L. H. Baker, A. W. Semmens, Dr. Kress, H. C. Lacey, J. L. Hindson, C. H. Parker, J. Gilléspeie.

ON PLANS AND RECOMMENDATIONS.—J. A. Burden, E. R. Caro, J. Johanson, A. W. Semmens, E. W. Farnsworth, A. T. Robinson, E. R. Palmer, E. M. Graham, G. Teasdale, G. A. Irwin, S. H. Amyes, W. M. Crothers, C. B. Hughes.

ON DISTRIBUTION OF LABOR.—E. H. Gates, G. A. Irwin, E. W. Farnsworth, J. H. Woods, G. Teasdale, W. A. Colcord, E. R. Caro, W. D. Salisbury, W. L. H. Baker, G. B. Starr, J. Johanson, J. Pallant, J. H. Camp, A. Mountain, E. Hilliard, J. Hindson.

ON LICENSES AND CREDENTIALS.—J. H. Woods, W. Knight, J. E. Fulton, Dr. Caldwell, G. A. Wantzlick.

EDITORIAL COMMITTEE.—G. C. Tenney, editor; W. A. Colcord, W. J. Smith, assistants.

E. R. Palmer announced daily meetings of the tract society workers at eight to nine in the morning. The invitation was given to all workers in that line past or present to attend.

Dr. Lauretta Kress announced daily meetings for ladies at 4 P. M.

G. B. Starr then presented his report as president of the Victorian Conference. This will appear elsewhere. The report contained an extensive and interesting historical sketch of the early rise and development of our work in Australia.

At the close of this report the Conference adjourned.

It has been decided not to be best to produce verbatim reports of all discourses and speeches given during the Conference; but ample outlines will be presented, giving the reader an intelligent idea of what is said and leaving him to amplify and extend the thoughts presented. Of course it is not possible to reproduce on paper the fervor of the Spirit which attends the truths presented. But we trust the Lord will graciously shed this upon the reader even as upon the hearer.

The Opening Discourse.

THE opening discourse of the present Conference was given by G. A. Irwin on Thursday evening, July 11, in the Avondale Church. An audience was present which very well filled the auditorium, and formed a favorable omen for future attendance of the meetings. The following is an outline of the discourse, which was listened to with interest, and was attended by a good measure of the Spirit of God. The reader will readily perceive the appropriateness of the theme to the occasion.

The speaker stated that it was with a solemn sense of our responsibility and of the important position in which we find ourselves that he rose to speak. There had been no demonstration and no particular effort made to convene the company before him, and yet a goodly company had gathered from all parts of the colonies, and he was warranted in saying that there was no other spot on earth in which the heavenly intelligencies were more interested than in the meeting we are now holding. His mind reverted to the recent events which have taken place in our midst,—the inauguration of the Commonwealth, the opening of parliament, the creation

of a new nation. The Imperial Government sent a worthy representative in the person of the king's son, and the occasion has awakened the intense interest of all the people on this continent. The various cities have vied with each other in providing suitable entertainment in celebration of the event. But, as august as this political occasion has been, the humble gathering of a few of God's people, occupied in His special work in this retired spot, was of more importance to the heavenly intelligencies, because this company represents the work of God. This meeting has to do with the salvation of souls. Would to God that we could all realise this fact in the fulness in which it is our privilege to realise it. It is entirely proper to say that this is designed to be the most important meeting ever held in Australia. This is not reflecting on previous meetings, because we are now nearer the end than ever before, and the intensity of our work is continually increasing.

I am glad that the Lord has promised to be with us. If we will rightly relate ourselves to Him, He will come in and indite by His Holy Spirit what we do. There are many lessons that might be drawn from the Word of God at this time. The one which most impresses my mind is that found in the fortieth chapter of Exodus, from the seventeenth verse onward. It is to be noticed that the statement that everything in the building and setting up of the tabernacle was done as the Lord commanded Moses, is often repeated in the book of Exodus during the account of the building of the sanctuary, and in the verses we have read it occurs seven times. Seven is a complete number, and it is significant in this connection of the fact that in this great preparation for the visible presence of God the minutest care was taken to do everything according to His will.

The work of the building of the sanctuary occupied a period of over one year. During this time Moses and his workmen did not forget a single particular, but carried out every detail according to the word of the Lord. The time had now come to erect the building. It was an important occasion, and this work was also done according to the commandment of God. In verses 34 and 35 we read what followed: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle."

I now desire to draw your attention to 2 Chron. 5: 11-14. "And it came to pass, when the priests were come out of the holy place. . . . it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good; for His mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God." This was over 480 years after the erection of the tabernacle. The temple had now taken the place of the portable building. The tabernacle had passed through a great variety of changes. In the days of Eli, the blessing of God departed from the sanctuary. Israel was given into the hands of their enemies. The Israelites hoped that by the presence of the ark in their army they could avert defeat; but the

Lord permitted the ark to be taken. It passed into the hands of the Philistines, and after a long and varied experience, during which it proved a terror and destruction to the enemies of God, and lay in obscurity in the house of Abinadab for twenty years, it was returned to the city of David by that king. Solomon had now built the temple, and the ark of God had been restored to its rightful place. The people were in a condition of harmony. The trumpeters and singers were as one; there was no discordant note in the voice of praise, and the song they sang was not one of murmuring and complaining, but of thanksgivings, saying, "For He is good; for His mercy endureth forever." And when the people reached that point of harmony, God met them by His blessing in such measure "that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." And as the Lord did to them, so He is willing to do now.

I believe that God is the same to-day as He was then. That same oneness of mind and heart to do what God commanded us, and to be as one in our expressions of thanksgiving, will bring the blessing of God upon us in the same manner as then. My mind reverts to the statement of our Saviour in John 4: 20-23. "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." That sermon Christ preached to a single individual, to whom the most profound truths were uttered, and have been handed down to succeeding generations. The woman intimated to Christ that there was but one place where God would hear His people, and there was a dispute as to which place that might be. The Lord had recorded His name in the temple and in the tabernacle. The Saviour, in talking to this woman, stated that the Lord was soon to leave that temple; His presence and His blessing were to be withdrawn from the tabernacle, and then not only in Jerusalem, but in every place where the heart ascended to God, the Lord would meet with and bless His people.

There is another temple of which I wish to speak particularly this evening. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. God would impress upon our minds that instead of there being one temple in which He will dwell, there are thousands all over the world. As God manifested His presence in the temple of Solomon, so now He purposes to manifest Himself to His people individually. The lesson before us is that each one of us is a temple of God. I wish that this thought could be impressed upon every heart. I would that I could realise that I am a temple for God, and that if I defile this temple God will destroy me. There are many things that defile the temple of God. We have been taught that the eating and drinking of harmful things break down and defile this temple, and while this is quite true, there are many other things which are even more defiling. In 1 Cor. 6: 19 we read: "What? know ye not that your body is the temple of the Holy

Ghost which is in you, which ye have of God, and ye are not your own?"

This is the thought, that if our bodies are the temple of the Holy Ghost and we defile that body, we cannot expect that the Holy Spirit would remain with us as a sanctifying agency.

Here are some of the things that defile: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 19-21. We do not always fully realise the defiling character of these things. Sin is defiling, and if we practise sin then the Spirit of God cannot remain with us with its sanctifying power. God designs to dwell with His people and to walk in them. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6: 16. The promise here recorded was given long before in connection with the building of the first sanctuary. The object of that sanctuary was that God might dwell with His people. What a wonderful promise is this! The "unclean thing" refers to that which is displeasing to God. It means our speaking or cherishing in our hearts those things which are defiling or sinful. The Lord wants us to be free from all these things. An unfortunate break occurs in the Scripture. The first verse of the succeeding chapter rightfully belongs with this promise. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Is there not presented here to our minds a great incentive to cleanness of heart?

We have recently seen much ado made over royalty. There are but few who can become children of an earthly king, but here we have a promise of becoming sons and daughters of the Lord Almighty. This promise is a great reality.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1: 22. We purify our souls by obedience to the truth through the Spirit. Just as Moses obeyed the voice of God, so should we obey; and when we co-operate with God by perfect obedience, then will God manifest Himself in these temples of ours. But in performing this obedience we are enjoined to "see that ye love one another with a pure heart fervently." In Eph. 4 we are enjoined to "let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." If we could remember how much God hath forgiven us, we could never cherish malice, or bitterness, or wrath toward each other. God is love; He is good, and we are called to be imitators of Him. And when we can realise these things with one accord, we shall be able to offer to God a sacrifice and a sweet-smelling savor of Christ. If God's blessing be with us in this Conference, it will be because we carry out these principles.

Those things which cause division let everyone of

us use every effort to keep out. This will be the evidence to the world that we are the servants of the Lord Jesus Christ. It is not because of our knowledge of the Bible, or of other books, nor because of the great light that God has permitted to shine upon us, but because His word dwells in us, and selfishness is put aside. Now while the enemy is trying to divide, God says to us to press together. It is our duty to do all in our power to bring about the fulfilment of the prayer of Jesus that His disciples might love one another. If a large measure of that love will come in at the beginning of our meeting, it will be impossible to tell what a glorious meeting we shall have. Then there will be no strife, for all selfishness will be put aside. Our blindness will banish, and we shall come together as brethren, and we shall consider God's cause regardless of every selfish consideration.

In *Desire of Ages* we have the following reference to the gift of Mary: "The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour, she poured upon His living form. At the burial its sweetness could only have pervaded the tomb, now it gladdened His heart with the assurance of her faith and love. Joseph of Arimathea and Nicodemus offered not their gift of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form. The women who bore spices to the tomb found their errand in vain, for He had risen. But Mary, pouring out her love upon the Saviour while He was conscious of her devotion, was anointing Him for the burial. And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones forever."

As we stand around the lifeless forms of our dead, we are wont to speak words of love and appreciation. How much better to bestow some of our love upon our friends when they are living. We should open every avenue of our souls heavenward, that the presence and blessing of God may flow into each heart. Thus shall we find the place where the blessing of God will come in with power.

Report of the Vice-President.

NO EXTENDED remarks are needed from me on this occasion. Each conference president will report the work in his own field, and each manager in his own institution, and hence there is less occasion for me to occupy valuable time.

Two years and three days have elapsed since we met in this quiet retreat in like capacity as we do to-day. The apparent success or failure of the work of God can never be expressed in cold figures or in type. One writer has said, and no doubt truly, "The history of Christianity has never been written or told, and never will be till the books above are opened to the gaze of all." The reason of this is that this work is wrought by the unseen Spirit, and is among the "unseen things." Still there are certain results that may be seen. Of this we can feel conscious, meanwhile, that these may be very deceptive. What seems to be success sometimes does not prove to be so, and what we fear to be a failure time often proves to be a success.

Since our last Conference ten camp-meetings have been held. It is not too much to say that they have

been a success. Most of them have been largely attended by the people from without, and moderately so by our own people. They have been occasions of blessings and encouragement to all. Thousands of people who never heard the truth before have become enlightened.

At the last session of the Conference our membership was 1,859, now it is 2,184; an increase of 325. There were then 36 churches; now 48, an increase of 12. There were then 83 Sabbath-schools; now 104. Their membership was then 2,085; now 2,896. The average attendance was then 1,391; it is now 2,147. At that time we had 12 ministers; now 15; 13 licensed preachers; now 12, a loss of one. The number of Bible-workers is the same now as then. The number of canvassers is now 69, an increase of 16. The tithes of the colonies then was £7,404; it is now £11,007. Then the book sales amounted to £18,279; now £30,030. (E. R. Palmer: During this past year the tract societies have reduced their indebtedness to the Echo Publishing Company by £1,700.) While this report is a cause of gratitude, it is by no means an occasion of boasting. When we think of the privilege of every Christian to bring many others to the fold, and that it is the duty of everyone to do so, the thought is somewhat sobering.

Three conferences have been organised since our last meeting: Queensland at the time of their camp-meeting, October 12-23, 1899, and South Australia in November, 1899, and Tasmania, February 14-25, 1901. With these three there are six organised conferences within the Union Conference. West Australia is still a mission field, but the Lord is blessing the labors of his servants there, and new Sabbath-keepers are being added constantly. We think a conference will be organised there in the near future. There are now 150 Sabbath-keepers in that field, and their tithe goes a long way toward supporting the laborers there.

THE TRACT SOCIETIES.—Our tract societies have been reasonably successful during the past biennial period. The cash system has been adopted by them, and this has brought great relief. In some societies donations have been secured to lessen their obligations, and this has brought light. So far as we have heard, all are greatly pleased with the change from the credit to the cash system, and would consider it a step into darkness and bondage to go back to the old way of doing business. Quite a large amount of money has been raised in one way and another to liquidate the indebtedness of the societies to the Echo Company. This in its turn has relieved the Echo Company in its commercial relations with the London house. We presume there is not a Seventh-day Adventist in all Australasia that would care to discuss the superiority of one of these systems over the other. A few moments' silent contemplation is sufficient to convince any one where the right principles are

We are of the opinion that there is much more to this than many think. I firmly believe that years ago the enemy of the truth laid deep and deliberate plans to bind about the tract societies, so their usefulness would be paralysed, and by so involving them in the bondage of debt they have been unable to do the work God designed them to do.

If the net income of our societies that now goes to pay past obligations could be devoted to the gratuitous distribution of literature, who can predict the results. Thousands, yes millions of pages might thus be scattered, and many souls thus become enlightened. Bu

the tempter proposes to defeat this work. He will not be successful. In our missionary societies the cloud is rising, the darkness flees. The reproach will be rolled back, the jubilee will surely come.

OUR MEDICAL WORK.—This branch of the work has been passing through varied experiences, the results of which have been to cause us to exercise greater care both in the starting and management of institutions.

In Adelaide our workers are meeting with gratifying results in their work, and God is blessing them. Though they have no physician, yet God has raised them up friends among the physicians in the city so that their work prospers and has the respect of the people.

In New Zealand a good measure of success has attended the work. Since our last meeting, property has been purchased in Christchurch. Eighteen hundred pounds was paid for this, and additional improvements made since make the property now stand at £2,400. A varied patronage has come to the institution, but on the whole the brethren have reason to be encouraged at the results of their first year's experiment.

The brethren in Queensland thought best to close the bath parlors at Brisbane. Their expenses were heavy. A severe drought prevailed throughout the State. Money was scarce, and hence times were hard, and the brethren felt they were unable to carry the work on till it could be made self-sustaining. The work in Rockhampton is struggling for its life. Something should be done for it at this Conference, or we fear it must be abandoned.

The Conference has every reason to be grateful to God for sending Drs. Kress and Brother and Sister Burden to this country to assist in this work. The former arrived in November, the latter in January.

Our new sanitarium at Wahroonga is progressing slowly, yet constantly. Nearly one-half of the building is now under the roof, and the workmen are plastering a good many of the rooms. We should speak words of encouragement concerning our work there. The work is well in hand. There are no current accounts to speak of in connection with the new sanitarium. The reports from these institutions will bring out all particulars. I ought to say, before leaving this point, that in nothing have we seen the good hand of the Lord more clearly the past two years than in our experiences with the sanitarium and its work. We shall be glad, however, when we can learn the lessons God designed we should without passing through such experiences as we have. We sincerely pray that God will send such a measure of success to the sanitarium work that we shall find it easy to forget the things that are behind, and press forward to the things that are to come. We have no reason for discouragement in regard to the work.

At Newcastle a good work is being done. Dr. Rand has a large practice. He finds some difficulty in adopting our methods of treatment, partly on account of the plans of his work when he started in. The work in the bath-rooms is increasing, and under Brother and Sister Brandstater's management they seem to be building up.

The Avondale Health Retreat is now enjoying good patronage. Since our last meeting it has purchased the Newcastle business, and so the two are now combined.

Our medical work in general needs help. This Conference should provide for it a strong, vigorous administration. The tone of the work in our institutions should be elevated, and the whole work should be placed upon a more exalted plane.

THE SCHOOL.—This institution has had two prosperous years since we last met. God has especially blessed the School in the conversion of the students and in fitting them for the work. We have every reason to be encouraged. But this present year should witness an earnest effort to relieve the School from all financial embarrassment. A vigorous administration of its finances should be adopted and executed, and we should not rest content till we see this institution entirely free from all burdens that hinder its usefulness.

PUBLISHING.—We should be glad, if time would allow, to speak at length of the Echo office and its work. All rejoice in its prosperity. It is gratifying to know that no disaster has come to it. Its patronage is constantly increasing, and its influence extending. We have been glad to note the vigor of its administration.

Another kindred institution has sprung up here in Avondale since our last meeting. It now has three presses, and from seven to ten hands are at work in the office. Three journals are now published here,—the *UNION CONFERENCE RECORD*, *Herald of Health*, and *Joyful Tidings*. Quite a number of small tracts have been issued in the native tongues, and some small books.

We are glad to see the life and energy manifested by this young enterprise. We think it would be well if a more definite and mutual understanding could be arrived at as to the relation of this institution and the Echo Company, and their respective fields of work.

THE EVANGELISATION OF THE MASSES.—When we labor a long time in an institution, we become a part of it, and we naturally feel as though that was the largest thing connected with the work. But we should never forget that sanitariums, schools, printing offices, and, in fact, all institutions are but a means to one end, and that end is the evangelisation, and hence the salvation, of the people. These institutions are as the stagings to a building. Important in themselves, yet really no part of the house, or temple. We need to exercise care lest we spend all our strength and thought on the staging and forget its object. A machine may be very perfect and beautiful, yet if the maker spends all his time and thought simply in the machine, without reference to what it was designed to accomplish, his whole scheme will be a failure. I verily believe there is danger before us in this line. There is danger that our work here will become institutionally top heavy, having an apex larger than the base.

These institutions seem indispensable to us and the cause, but they are not. The greatest work the church ever did was without any institution except itself. It may do so again.

We would not speak slightly of any of our institutions. I believe in them all; but it is well to remember that they are not supreme, and that their importance is only relative.

When, however, we come to the evangelisation of the people, this is supreme,—this is the one all-absorbing subject for thought and planning, as well as for sacrifice and offering. We must become imbued with this theme. The church must feel her responsibility in this work.

When the church once loses sight of this, she herself becomes a worse than useless institution. Instead of being a bride, she becomes a harlot. Instead of being a great reservoir of life and light, she becomes a coffin. It may be a golden one, but yet a coffin, in which is entombed a dead Christianity. Instead of being a medium

of salvation and joy, she becomes an instrument of deception and death. I do not say that we should emphasise schools and sanitariums and publishing houses less, but we must emphasise evangelisation more; and every institution should be impregnated with this spirit.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This explains why it is so hard to keep this spirit alive. There is no other way to bring a soul to Christ only through death. It is represented in Scripture as a birth. "Ye must be born again." "My little children of whom I travail in birth again." This figure is frequently found in Scripture. There must be travail and labor; there must be birth pangs and pain. There is no other way to bring forth children, either in nature or in the Lord. It not only takes these things, but it takes care and watching afterwards. And here lies a great danger. As soon as the church ceases to bear children, she will cease to be a power.

The six north-eastern states of the American Republic are called New England. It was the home of the Puritan dissenter. In their early history they were poor, but hard-working and frugal. Their families were large, and the descendants of this hardy, prolific stock are found in every village and neighborhood of the great West. It has been a great and potent factor in American history. But social scientists point out a danger to the Republic. This great family-producing people have grown rich and proud, and just as these have increased they have ceased to bear children. The scientist tells us that Negro and Celt are multiplying so rapidly that there is danger that the native stock will be swallowed up.

I mention this as an illustration. "As soon as Zion travailed she brought forth children." It is the law of God that renate souls should come forth through the birth-pangs of prayer and faith in the church. When this ceases to be, then the foreigner and alien will come in, and the church will be filled with them. The tendency always has been and still is to shrink the responsibility of child-bearing, preferring to shift the burden to a sanitarium, or college, or printing office, using them as a proxy to bring forth, to nurse and care for the children when born. Let us never forget that it was when Zion travailed that she brought forth.

E. W. FARNSWORTH.

The Avondale Press.

Its History and Development.

At the last biennial session of the Union Conference light was given by the servant of the Lord concerning the necessity of a printing plant being established at Avondale. As recorded in the UNION CONFERENCE RECORD Extra of 1899, Sister White said: "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." Sister White has further stated that if we would move forward in harmony with God's providences, Avondale would be a centre where persons would be

gathered, not only from all parts of Australasia to be trained for workers, but that students would come from the Polynesian Islands and from the mission fields to the north and west of Australia, even from the native tribes of Africa, to receive a portion of their training that would fit them to be efficient missionaries.

The subsequent letters and appeals by Brethren White, Haskell, and others concerning the proposed printing work at Avondale were not without fruit. The Foreign Mission Board responded by directing that their small printing plant at the Society Islands be shipped to Avondale. They also donated a little plant which had formerly been intended for Raratonga. The manager of the Echo Publishing Company took a hearty interest in the move, and not only solicited liberal donations from outside firms, but a fine supply of valuable machinery and material was contributed by the Echo Publishing Company. The people had a mind to build and the wall went up. The Pacific Press, of California, and brethren in isolated localities also had a hand in the work of establishing the printing plant at Avondale.

During the summer months following that meeting, the various articles donated for the plant were brought to Avondale, and one end of the carpenter's shop was partitioned off as a temporary printing office. While the items of general expense against the office attained considerable proportions, there were but trifling returns to be placed to our credit previous to the month of June, 1900; and for the work done previous to February of the same year we have no record of any returns. Heavy initial expense was involved in paying transportation charged on machinery and material which was donated in distant localities; also in the arrangement of type and material, much of which arrived in bad condition. It was also found advisable to bring some one of experience from the Pacific Press at considerable cost to superintend the growing work.

Upon my arrival in February, 1900, I found several hundred pounds of "pi" awaiting attention. It was soon found necessary to move to our present quarters. Weeks and even months had run their course while sorting over type and moving, before we had an orderly printing office. Our balance-sheet which deals with all these expenses from the very inception of the work naturally shows a loss. What appears on the books to be a loss is not a real loss, however, as money expended in bringing home and installing valuable gifts and offerings is really well spent. The benefit of these initial expenditures will be experienced in future years.

Action was taken about two years ago by those in charge of the UNION CONFERENCE RECORD and the *Herald of Health* favoring the issuing of these journals by the Avondale Press as soon as we were able to handle the work. A wire stitcher and the necessary amount of body type and other material was accordingly purchased. God in His goodness opened up the way so that we were able to obtain on easy terms our fine double demy cylinder press. Without such a machine we could not do periodical or tract work to advantage.

God has cared for our office in a marked manner. He has kept us from any serious accidents or mistakes, and has enabled us to meet every obligation which has been pressing. While we were deeply in debt one year ago, we now stand on a good financial footing. We have obtained the confidence of the largest wholesale dealers in printers' supplies of Sydney, so that they are

Sermon by G. A. Irwin, Sabbath Morning, July 13.

RECENTLY while reading from the forth-coming volume, No. 6 of the *Testimonies to the Church*, I found on page twelve the following statement: "The Lord has His eye upon every one of His people; He has His plan concerning each." This is the thought which I hope that we shall all keep in mind during this discourse, and upon which I purpose to dwell. The same fact is stated in 2 Chron. 16:9: "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." The whole Bible, or at least a greater portion of it, is but a history or comment upon this thought, an account of its working out in the providence of God. The plan of God will be different with different persons, yet the one great ultimate object will be the working out of the salvation of each individual, if that plan is not thwarted by the individual himself.

Let us this morning turn to the Bible and see how in some instances this has been worked out. And I hope that this study will have the effect to establish in all our hearts confidence in the divine plan concerning ourselves. In Gen. 12:1-4 we have the call of Abraham. It was necessary for him to leave country and kindred in order that God might carry out His plan concerning him. He went out by faith, not knowing whither he went. He thus became the "father of the faithful." It is not, however, of Abraham that I wish to speak, but of Lot. God had a plan for him as well as for his uncle. It is evident that the Spirit of God operated upon his heart. Had he been as true to the leading of the Spirit of God as was Abraham, he might have shared the same blessing. Then we should have had a different history of Lot than we now have, but he was actuated by a worldly spirit of selfishness, as we learn from chapter 13:7-11: "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other." That was the beginning of a course of development in the life of Lot that cost him his family, and his place in the work and plan of God; and ended in his being saved only by the skin of his teeth. His separation from Abraham meant separation from God and from His people. Selfishly he chose the best of the land, which we are told was as beautiful as the garden of the Lord.

Abraham magnanimously gave him his choice. Abraham might have said, Lot is with me only by sufferance. The promises are all mine. I will therefore choose and let him take what is left. But he evidently realised that the plan of God included Lot as well as himself, and had Lot appreciated his privileges and lived

up to them he might have shared all the blessings that God had provided for Abraham.

A strife arose between Abraham's herdsmen and those of Lot. I believe Lot was really at the bottom of this strife, otherwise he would have stopped it at once. Had he realised the true situation he would have remonstrated with his men and caused them to see that all that belonged to them was that which Abraham did not require. Lot was to be then in the plan of God as was Abraham. His covetousness was tried. A worldly prize was held out, and he eagerly grasped it. In the portion which he chose were located the wicked cities of Sodom and Gomorrah. By associating with those cities he partook of their spirit, and so deeply that when the warning came he was not prepared to flee. His children had become so joined to the world that he seemed to them as one that mocked. Because of his hesitancy in leaving the city his wife looked back and was destroyed, and his two daughters that were saved from destruction had their moral sensibilities so blunted that they committed an unnatural offence and became the progenitors of the Moabites and Ammonites, who were ever afterwards the enemies of the people of God. "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abraham removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord. Gen. 13:14-18. Here we have the consequences that came to Abraham for his unselfishly giving up his claim to his nephew. Abraham might have reasoned that he had perhaps been too fast in thus surrendering his claim, and perhaps despondency came upon him because of the advantages he had given away. At this time God comes to him and assures him that his magnanimity had not defeated God's original purpose. Every bit of the land is still his. If we are faithful to God nothing will change His purpose concerning us. There is a great spiritual blessing contained in these things. We should always remember as we are making our choice that our eternal destiny may be involved.

With the failure of Lot we want to contrast one or two other cases. First that of Ruth. Let us remember that although Abraham proposed a separation it was still Lot's privilege by submission to remain with him and share his blessings. Elimelech had removed his family to Moab to avoid the famine. There he died, and his two sons having married Moabitish women also died. A period of ten years had passed when Naomi had learned that prosperity had returned to her land, and she set out to return. "Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab that the Lord had visited His people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her, and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, a

with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way: for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to-night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law. And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. When she saw that she was stedfastly minded to go with her, then she left speaking unto her." Ruth 1: 6-18.

No more force was used by Abraham in the case of Lot than was used by Naomi to cause Ruth to return. Ruth was a Moabitess, a descendant of one of the daughters of Lot, but she appreciated the privilege of being associated with the people of God, and she clung to the privilege under circumstances that would have discouraged most people. Nor would she be prevented from obtaining the blessing that she sought, even though her mother-in-law told her to return. By her choice she not only secured her own salvation, but she became the great-grandmother of David, and a progenitor of Christ Himself.

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel." 2 Kings 2: 1, 2. Notice the words of Elisha. "And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on." Verses 3-6. Three times the test came to Elisha, and his master's command is to stay from following him, but he declares that he would not leave him. Had he at first refused and then yielded to the suggestion of Elijah it would not have sufficed. But having proved his constancy, a great blessing was

placed before him. "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Verses 9-11. Seven years before this Elisha had been pointed out as the successor to the great prophet Elijah. He knew this, but it was necessary to test his constancy before he could boast of the possession of the promise. So the test was brought upon him to discover whether he would sense the privileges of the high calling. Had he remained behind when told to do so, he would have failed in the test. It would have shown a lack of appreciation upon his part that would have unfitted him for the great gift. Elisha had seen Elijah divide the waters with the stroke of his mantle, and when he returned from following he was clothed with the same mantle. As he came to the bank of the river he cried out, "Where is the Lord God of Elijah," and with the same mantle performed the same miracle.

Not one of us half appreciates the privilege we have of being connected with the message of God; if we did, then we would adopt the language of Ruth, "Thy people shall be my people, thy God my God." The trials of life, its emergencies and discouragements, come to prove us and to test our appreciation of God's favor, of our constancy for His service.

We have another illustration in the case of Jacob. When Esau found out what had taken place, and how Jacob had obtained the blessing and the birthright, he vowed he would kill him, and Jacob was obliged to flee because of his wrong doing. Reaching the gates of Luz after they were closed he slept with a stone for his pillow. "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." Gen. 28: 10, 11. This was certainly not a pleasant prospect. All the circumstances were not calculated to encourage a young man. It is not unreasonable to suppose that the reflections of his mind at this time were not of a cheerful kind. The young man was disheartened, but God had a plan for him, and in mercy He revealed Himself to Jacob that night. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful

is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. So that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Verses 12-22. Jacob went on from this, and instead of returning in a few days as his mother had suggested, she never saw his face again. The time lengthened into twenty years. Every bargain that he made with Laban was perverted and changed by his uncle, who cheated and wronged him at every step. Even the wife for which he faithfully worked seven years was denied him. Many a time his heart was bowed down, until he would be almost on the verge of despair; but, brethren, do you not believe that that dream was to him a source of great comfort and constant inspiration?

This was not written for Jacob alone, but for us. Though this dream was given to Jacob, it does not say that the ladder rested at Bethel, but "upon the earth." It makes no difference where He calls us to go, there the ladder rests, and there the angels of God ascend and descend.

I wish to follow this thought a little further. In Psalms 46: 7 we read: "The Lord of hosts is with us; the God of Jacob is our refuge. Selah." "Selah" has different meanings, but one thing that it indicates is that that which precedes it is worthy of special mark. Something has been said that should be specially noticed. What, then, is the significance in the term, "In the God of Jacob is our refuge?" Perhaps our minds go to the time of wrestling, but this is not the time referred to. Heb. 13: 5, 6 gives us a key to this thought. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." This promise comes from Jacob's experiences at Bethel; so we are as much interested in this dream of Jacob's as was he. We need not, like Lot, be looking about to see how we can better our condition, nor how we can avoid starvation; for if God has a plan concerning us no one but ourselves can defeat it.

Job is another case for the illustration of this great truth. After all the calamities rehearsed in the first chapter, "Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, *This is the work of the devil.*" No; he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The devil had tried to destroy Job. God used it as a test, and Job maintained his integrity, and neither countenanced nor recognised the devil. We often magnify the devil by telling of his power and his work. Instead of seeing the instrument of our trials, we are to look to Jesus, and study the plan of God concerning ourselves. "The Father's presence encircled Christ, and nothing befel Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued

with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him, comes from Christ. He has no need to resist evil for Christ is his defence. Nothing can touch him except by our Lord's permission; and 'all things' that are permitted 'work together for good to them that love God.'

In Gen. 37: 3 we read of the love that Jacob had for Joseph, and as a result of this his brethren "hated him, and could not speak peaceably to him." This hatred led them to sell him into slavery. He was taken to Egypt to the house of Potiphar and to prison, and twenty-three years passed before he realised the fulfillment of those dreams which God had given him in his early youth, in which God unfolded his plan concerning him. Oftentimes he was sorely tried, when his courage would perhaps wane; but he would call to mind these manifestations of God's will and purpose. There was a point in his experience to which he could look back for help and comfort. Those dreams were of God, and some day they would be fulfilled. God had a great plan for Joseph, and He would surely work it out. The eleven other sons of Jacob were not in a condition to do the work that God had for them to do, and on account of their failures Joseph became God's chosen instrument through which to reveal Himself to Egypt. He could have defeated that by sinking down in discouragement. He might have said, "I am but a captive, God has forsaken me, and I might as well get what I can out of the situation." But he was loyal and true to God, and he believed that God would bring him through these experiences.

When Joseph revealed himself to his brethren, the record says, "They were troubled at his presence," and the margin says, "terrified." They were terrified because the whole transaction came vividly before them. They now saw the fulfillment of the dreams which they had ridiculed. The advantage was now all on Joseph's side and they feared what the consequences might be. Little did they realise that when they were selling Joseph they were carrying out the plan of God, and taking the first step toward the fulfillment of those dreams. So while the devil was trying to kill Joseph and frustrate the plan of God, God was manipulating the whole circumstance for His own glory. Not only did Joseph become a ruler to his brethren; he also revealed God to the Egyptian and thus that mighty nation was tested.

I cite these things that we might be led to perceive the plan of God concerning us, and not take a course to destroy that plan and defeat God's purpose. I have the utmost confidence in the work that God is carrying forward on the earth. I believe that whatever His church decides under the sanction of the Holy Spirit is ratified in heaven. I have heard men say, "I don't believe God has anything to do with this or that," but even though that should be true, if we trust in God He will overrule all the mistakes of men, and out of their mistakes will work His own purpose concerning us. If we undertake to remedy those mistakes we may, in our blindness, hinder the divine plan in regard to ourselves, as did Jacob by his acts of subtilty and dishonesty. If we permit Him to do so, God will rectify the mistakes which others make concerning us; and out of all mistakes, both ours and those of others, will work out His own glory.

Let us then remember that "The Lord has His eyes upon every one of His people; He has His plan concerning each."

Sabbath Afternoon, July 13.

THIS service was led by G. B. Starr, and was chiefly devoted to testimonies. In introducing the service Elder Starr spoke substantially as follows, from Job 7 : 17, 18. "What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning, and try him every moment?" It would seem from the meetings which we have already had, and the tenor of thought which has pervaded them, that the Spirit of the Lord was leading our minds in the one channel. The speaker read from *Christ's Object Lessons*, page 326, as follows: "Each has his place in the eternal plan of heaven; each is to work in co-operation with Christ in the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." Christ wants to be near us now, and to have us realise that we are in His presence. He is just beside each one of us. If we could realise that we each have a place in the plan of God, it seems that it would help us to bear our burdens. If we are submissive to God, no man can keep us out of the place He designs we shall fill. Satan tried to fill the place which was designed for Christ, but it did not fit him. Every man can fill the place to which God has called him. The place God would have us fill is a place which no other man occupies. When He would have us elsewhere, He will place us there. Phil. 3 : 10-12 was read from the *Twentieth Century Testament*, as follows: "My aim is to get to know Christ, and to learn the power that is in His resurrection, and what it means to share his sufferings, in the hope that, if I grow like Him in His death, I may possibly attain to the resurrection from the dead. Not that I have already secured it, or that I am already made perfect. But I am pressing on in the hope of actually laying hold of that for which also I was laid hold of by Christ Jesus." This text shows that we are apprehended or laid hold of for a definite purpose. God has an object in calling each one to His service.

From the book, entitled *The Surrendered Life*, the speaker read the following extract: "I find, also, as I study Elijah and Elisha together, that it is not a good thing for one to make plans for his own life. God has a plan for every life. Happy is the man who finds that plan and adapts himself in everything to it. Elijah prayed that he might die under the juniper tree, and if God had taken his plan, he would have been buried in the desert, and the moaning winds would have sung his requiem. But God's plan was altogether different, and instead of the desert for his burial-place God had for him a chariot of fire, which swept him in grandeur and great glory up into the very highest heavens. Paul never gave us better advice than to apprehend that for which we have been apprehended. If we only find out God's will, and do it, our lives shall be filled with peace and blessing. God only asks for our will, and he is a happy man who reaches the place where he holds back nothing from God."

Nothing encourages us so much as to know that God has His eye upon us personally. We are not in any man's way where God wants us. The harmonious working of the whole is by each one doing well the part for which he is chosen. We have reached an interesting time in the work. God comes a little nearer to us at

each meeting. God is ready to work upon us here that which will hold and bind us together as we separate to our various fields of labor.

In the social meeting which followed these took part: Sisters Chapman, Kress, Farnsworth, Hare, Innes, Brethren Wainman, Martin, Mountain, Parker, F. W. Paap, Johanson, Burden, Robinson, D. Lacey, Kress, Warren, Tenney, Hare, Hilliard, Chapman, Caldwell, Goldspink, Hallam, McCullagh, Amyes, McGowan, Redward, Constandt, Woods, James, Goodhart, Brands-tater, and several students. The meeting was a very good one.

Week of Prayer in New Zealand.

THE following extracts of reports on the observance of the week of prayer in New Zealand have been handed in:—

Christchurch: "Our week of prayer services are over; they have been most excellent. The interest especially of the church has been deep."

Parkhurst: "We had a precious time and have been much strengthened on our journey to the better land."

F. W. Redward: "The blessings I have received through the week of prayer further show me my unworthiness of the many blessings the dear Lord is sending to me, and I pray the brothers and sisters will all get a blessing and go forward in the Lord."

A. F. Redward: "The week of prayer has been a great and wonderful blessing. To me the Bible studies were the best I had ever heard, and I pray that God will help me to remember them to the end."

A. Ellis: "I thank God to-day for His wonderful goodness to me. He has blessed us during this week of prayer; we have been enabled to meet each evening."

C. H. Ellis: "I thank the Lord for the way He has blessed me through this week of prayer. I feel it has been a great revival to me, and my prayer to God is that the blessing may fall upon all my brethren and sisters."

Napier: "According to the time arrangements we commenced this special seeking God. On the Sabbath morning the meeting was well attended. All seemed free with questions and answers, thoroughly enjoyed the reading, seemed to catch the lesson designed to be taught, and acknowledged the rays of divine light dispelling the darkness. And so it was throughout the entire week: the meetings were fairly attended. Some who would have met with us were detained by sickness and other controlling circumstances, but all who came were greatly blessed both in talking to our Father and in listening to His loving words directly to each individual. The spirit of understanding was given, and much light streamed in, and was freely acknowledged by many. On Sabbath morning the offerings were taken up, resulting in £9 9s."

Wanganui: "I do not know that I can in any way sufficiently outline the rich experience obtained from the very beginning of the week of prayer. Several of the members present remarked at the close of the first meeting that it seemed so extraordinary that we should experience so much of the Divine Presence of the Holy Spirit right at the outset of our meeting. The Lord distinctly announced that it would be 'according to our faith,' and so it was. Praise the Lord. Several who had never prayed aloud before, united their prayers with

those already offered, that our God would continue the work of purifying and cleansing each individual heart from sin, and so make it fit for the reception of the out-pouring of the latter rain."

Norsewood: "As a result from the week of prayer, we all can say it has been a time of blessing to all. We have not been many, most of the time only four, but those of us who met every evening can testify to the goodness of God in meeting with us. Last night, Sunday, we had a praise and testimony meeting, where all said they would stand by the Lord and His truth to the end by His help."

Gisborne: "I am glad to say the Lord has blessed us very much. There have been meetings held every night during the week of prayer. Our people here all seem of good courage. For my own part I can truly say the Lord has blessed me and I feel encouraged and strengthened to go on and be faithful to my Maker. I want to be prepared for the time of trouble that is before us, so that I might stand firm to the end."

Palmerston: "We had a fair attendance throughout, and a great deal of interest was manifested in some of the meetings. A few besides our own members attended and were much impressed. Altogether we had a good time and have felt the presence of God in our midst. On Sunday afternoon we had an experience meeting, when nearly all testified to the help that the readings of the week of prayer had been to them, and some also expressed a desire for a more faithful study of God's word. On one of the evenings we drove out to a sister's six miles in the country where eighteen of us had a very nice meeting."

Ponsonby: "Last night, Tuesday, we concluded the week of prayer readings. Dr. Caldwell presided and we had a good meeting. The services nightly have been well attended and all have recognised the goodness of the readings. We enjoyed the meetings very much and knew that the Lord was there, for His presence was felt."

Ormondville: "God blessed us with fine weather right through, so we met for every meeting, and being guided by the Spirit of the Lord we found a great blessing in the studies set aside for us. I can say for myself that the studies have built me up for the onward journey, and by the help of God I mean to go forward."

Raglan: "The meetings have indeed been a source of blessing to me. My earnest longing is to become strong in the Lord, to bear the fruits of the Spirit at every moment, that He may fill me with the Spirit, and that I may have power for witnessing. Oh that we may become quickly the kind of church God wants us to be, that God may be glorified."

E. Comins: "I followed the instructions as far as I could and my experience is 'that great peace have they that love Thy law, and nothing shall offend them.'"

Jane Willis: "I enjoyed the lessons in the RECORD, and found great profit by their study."

Mrs. Blackwell: "I was very thankful for the readings for the week of prayer, at the close of which I have a greater determination than ever to be fully given up to the Lord's service."

E. Guilliard: "The Lord has been true to His promises, and I have sought Him during the week of prayer with all my heart and found Him to the joy of my soul."

The Victorian Conference.

President's Report.

DURING the first six months following the last session of this conference Pastor A. T. Robinson was president of what was then called the Central Australia Conference, which embraced Victoria, South Australia and Tasmania. During these two years these three States have been formed into separate conferences. The last six months of Brother Robinson's time was largely occupied with work in Ballarat following the camp meeting there, and the adjustment of financial arrangements, etc., connected with the separation of South Australia.

The membership of Victoria, as reported in 1899 was seven churches, with 431 members. At the present time there are eight churches with a membership of 499. Thirty-six Sabbath-keepers have been added at Geelong, Lara, and Bendigo; and fifty-one at Ballarat, and the Melbourne churches, making a total of eighty-seven additions.

In correcting and re-adjusting the church lists especially at North Fitzroy and Windsor, about two hundred names have been removed from the church rolls, leaving the apparent increase only sixty-seven.

The Bendigo church, whose membership had been reduced through removals and otherwise to only thirty persons, has been assisted with a camp-meeting and a few months of labor following, resulting in the reorganization of the church with a present membership of twenty, and a few other Sabbath-keepers in their midst, some of whom will doubtless soon unite with the church. The tithe of this little church during the past quarter and before they were organized, was £53 18s 11. They are very happy in their present relations, and are taking hold of all lines of church work in good earnest.

The tithe for the entire conference for the quarter just ended is the highest yet recorded, being £368 3s 2. The total tithe for the year is £1335 14s 5½d. The amount paid in 1899 was £997 14s 8½d, an increase of £337 19s 9d. The amount paid in 1900 was £1178 2s. The tithe paid per member for the year is 13s 6½d. The tithe paid per member actual tithe payers is £5 14s 6d. Out of 498 members 233 are reported as paying tithe.

Three ordained ministers are working in the conference. Two are devoting all their time to the work and Pastor Hare is devoting some time to church work by the conducting of special Sunday night services in churches of Melbourne, and in aggressive mission effort put forth by the North Fitzroy church in connection with the Echo Band, at Brunswick, where a great interest exists at the present time. Two licentiate ministers, devoting their entire time to work in the field. Two persons who were previously engaged as licentiate ministers spent the past year in self-supporting lines. One licentiate has been added, also one experienced Bible worker, Mr. M. S. Boyd, who is doing good work in the Melbourne suburbs.

Three Bible Echo workers have been added to the list of laborers, with most encouraging results. The sales have increased from 12,428 in the quarter ending September, 1899, or 9,243 for the quarter ending December 31, 1899, to 19,987, for the quarter ending March 31, 1901. The average weekly sale in Victoria is 1,157.

Two camp-meetings have been held; one at Geelong in March, 1900. The attendance at this meeting was very large and the influence far-reaching. Sister White attended this meeting, also Elders Daniells and Farnsworth, Brother Farnsworth and wife remaining a few weeks to assist in meetings following. The people of Geelong are slow to move; the work has gone rather hard there. The camp-meeting at Bendigo was held during the Christmas and New Year holidays, 1900 and 1901. Pastors Farnsworth and Tenney were with us, also Dr. and Mrs. Dr. Kress. The attendance at this meeting was not large, but the influence was excellent, and the tent meetings following were better attended than at Geelong. Five short series of tent meetings have been held, one each at Geelong, Lara, Bendigo, White Hills, and Eagle Hawk.

One church building has been erected at Ballarat, which is left quite heavily in debt.

We have seen the special providence of God in the work in a number of ways. First, in enabling us to entirely cut out the regular weekly loss in the conduct of the Helping Hand Mission, and to turn the scales into a weekly gain. The indebtedness of the Mission in 1896 was £146 16s 3d. They have been enabled to reduce this to £60. This is an overdraft on the Echo Publishing Company, which was furnished at the time of opening the mission. It will soon be paid. No other accounts are owing. The mission now enjoys a good reputation both for its cleanliness and good meals, and also financially.

We have seen the special providence of God in the revival in the North Fitzroy church, resulting in the baptism of nearly thirty of the youth. This, we believe, was largely owing to the good influence of the church day-school, and the blessing of God upon the faithful and self-denying efforts of the teachers.

We are specially impressed that God has assisted in a marked manner in the reduction of the Tract Society's debt, which in 1899 was £1,102 13s 5d to the Echo Company alone. This has been reduced to £500. Three hundred pounds of this has been raised in the collection of debts from individuals, and from profits. Two hundred pounds is a loan to the conference from persons who are planning to never call for the principal. We now have an average of eleven agents in the field. The total amount of book-sales for the two years has been £5,150 17s 4½d. Of this amount £4,303 18s 8d is on subscription books, and £846 18s 8½d on trade books. *Herald of Health* sales, value £153 8s 9d. Yearly subscriptions obtained, 416; half-yearly, 267; single copies, 6,505. Health food sales, £235 8s 2½d.

G. B. STARR.

South Australian Conference.

President's Report.

POPULATION AND TERRITORY.—South Australia, according to the latest census, has a population of 375,378. It has an area of 903,425 square miles. Of this area, 2,967,370 acres are under cultivation, nearly 100,000 acres more than any other state, including New Zealand.

Adelaide, the capital city, has a population of about 150,000. There are altogether twenty-five corporate cities and towns, and 346 townships in South Australia.

Broken Hill, N. S. W., is also included in the conference. This city has a population of nearly 30,000.

ORGANISATION AND MEMBERSHIP.—The South Australian Conference was organised November 25, 1899, and is consequently only nineteen months old. Prior to that time, and up to the end of 1899, the reports were sent to Victoria. Our membership and tithes, therefore, date from January, 1900, eighteen months ago. During that time one camp-meeting has been held in Ovingham, Adelaide, and tent-meetings in Gawler, Hyde Park, and Ovingham, also a winter mission in the Institute Hall, Port Pirie. Three companies and three organised Sabbath-schools have been added to the conference, making a total of three churches, eight companies, and twelve Sabbath-schools. The church membership now stands at 235, as against 187, at the last report, an increase of forty-eight. The Sabbath-schools number 299 members, a gain of eighty-seven.

LABORERS.—Two ordained ministers and one Bible worker are engaged as laborers; or one worker to over 135,000 inhabitants. Excellent help, however, has been tendered by the elders of the Adelaide church.

RECEIPTS AND EXPENDITURE.—The tithes paid during the past eighteen months amounted to £864 17s 8d, showing a gain of about £250 over the former eighteen months, when under the Central Australian Conference. The Tract Society has removed its debit balance of £59 17s 8d, and have a balance in hand of £114 0s 8d, showing a profit of £173 18s 4d for the year. The Hydropathic Institute, Adelaide, has wiped off £166 13s 9d standing against the institution, and now has a credit balance of £15 9s 11d with which to commence the present conference year. The credit balance of the conference amounts to £79 6s 6½d.

COMPARATIVE STATEMENT.

	1899.	1901.	Gain.
Church membership	187	235	48
Sabbath School	212	299	87
Churches and companies	8	11	3
	£ s d	£ s d	£ s d
Tithes, per quarter, 1900, ..	121 10 0	175 19 0	54 9 0
Average, per member, per year	2 12 0	3 0 0	0 8 0
Gain Tract Society	—	—	173 18 4
Gain Medical Institute (including donations)	—	—	182 3 8

We call for at least two single men who can labor in Bible and evangelical work. We do not open our mouths very wide lest you should not be able to fill them.

In conclusion, I would like to add that personally I have enjoyed the three and a half years of labor in South Australia very much. We have come into touch with all the brethren, and throughout the conference there are many warm hearts who love the truth, and are willing to sacrifice for its advancement. The outlook throughout the conference never looked better. The spirit of inquiry is abroad, and honest hearts are yielding to God's last call. Our hearts are full of courage, and our eyes read nought but success. To our Great Leader we ascribe all the praise and glory.

J. H. Woods.

THE Sabbath School was a pleasant and profitable occasion, led by John Paap. E. Hilliard conducted a very interesting review exercise of the previous lesson.

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AMONG those in attendance from a distance is Elder G. A. Irwin, from the General Conference. He was with us two years ago. Then he was on a visit to this country, but now he comes to connect with the work of the Union Conference permanently. We all extend to him and his worthy wife a most hearty welcome.

ALL are glad to greet Brother J. E. Fulton, from Fiji. He has spent several years on the islands, and has acquired the language so as to be able to preach, write, and translate in it. This is his first visit to Australia. As it is the first opportunity of meeting with his English-speaking brethren for a long time, it is a joy to him as well as to all others that he can be here. He spoke to the congregation on the evening after the Sabbath on his work.

SEVERAL marked changes that have taken place since the last meeting of the Conference, are apparent about Avondale. Among them is the establishment of a well-equipped printing office, known as the Avondale Press, at which this paper is printed. Two years ago the work was done at Newcastle. All copy must then be carried three miles by land and twenty-five miles by train. An editor must be there to read proofs and supervise the "make up" of each number. Now this is obviated by having the work done most satisfactorily on the spot.

Report of Avondale School.

AS WE look back over the past two years, we see much to be thankful for. The health of the students has been good. There has been a slight increase in the attendance of the advanced department. We now have seven more enrolled in this department than on the same date last year, while the attendance is nine greater. In the preparatory school the enrollment is one less than last year. This is accounted for by the fact that more children have removed from us than have been added to our population.

The work of our Bible teachers has been greatly blest during both years, and we have had the satisfaction of seeing nearly all our students become Christians. This has resulted in the Holy Spirit displacing that other spirit which causes teachers so much trouble. We are very grateful for these rich blessings. In addition to preparing students for the usual branches of Christian work, a special effort is being made to train teachers for church schools. A few of our students are already engaged in this most important work, concerning whom we hear good reports.

Special attention should also be given to the training

of faithful men for the ministry. There is such a demand for workers in our tract societies, schools, health institutions, and publishing houses, that if we are not very careful we will find that our young men do not have the burden which they should have to become preachers of the gospel. The same can be said of Bible workers.

Our young people should be encouraged to remain at the school a sufficient length of time to obtain that thorough training which is necessary to make them successful workers. It is unreasonable to expect that a person fifteen or sixteen years of age can be prepared for the more important branches of our work by spending a year or two at the school.

During the past two years the Food Factory, the Avondale Press, and the Health Retreat have been established as auxiliaries of the school. The school should not forget the duty it owes to these institutions, but by hearty coöperation with them should help to develop the plan which the Lord had in mind when He connected these institutions with the school. If this is not done, it will doubtless appear that this is not the best place for these institutions, and they will be separated from the school.

During the past year we have had a fruitful season, and it has been most clearly demonstrated that, as the Lord has said, false witness has been borne in condemning this land.

Since the last Conference a barn has been erected, a large cistern dug, fences built, and other improvements made which greatly facilitate the work of the farm. We would not forget to thank heartily the many friends who, during the past two years, have donated machinery and other things which help to enable the school to allow young people to work for their expenses without loss to the school. The school must still have more help in this direction before it can be expected to make this work self-sustaining. It is now proposed to charge industrial students seven shillings and sixpence per week, and require four and a half hours' work on the five school days and eight hours on Friday. By this plan they will have half of each day for study and recitation. When proper facilities are provided, we expect this plan to be self-sustaining, which will enable the school to advertise as freely for industrial students as for those who pay the full charges. At the present time we do not have as many industrial students as are needed.

None of our schools have yet been able to develop successfully the industrial plan. We have been plainly told that our school must do this. I quote: "The school to be established in Australia should bring the question of industry to the front, and reveal the fact that physical labor has its place in God's plan for every man, and that His blessing will attend it. The schools established by those who teach and practice the truth for this time, should be so conducted as to bring fresh and new incentives into all kinds of practical labor. There will be much to try the educators, but a great and noble object has been gained when students shall feel that love for God is to be revealed, not only in the devotion of heart and mind and soul, but in the apt, wise appropriation of their strength."

God has blessed every attempt to follow this instruction. And now that our brethren are rallying so enthusiastically to pay the debts of the school, we have great reason for fresh courage. Careful plans should be perfected which will enable the teachers and students to do their share in the sale of *Christ's Object Lessons*.

C. B. HUGHES.