

AA Record

V 4 # 7 Special # 5

Missing pp. 65-70

we are not prepared to engage a teacher. The parents see the danger of sending their children to the public schools, and would welcome a church school.

J. H. Woods: Before we have a church school in Adelaide, we are planning to erect a church. In our planning for the church, we are planning to have a school in connection with it. We think there is a good opening in Broken Hill for a church school, but we make no application for a teacher at present.

A. W. Anderson: We read so much in the *Testimonies* about establishing church schools, that the North Fitzroy church thought it was time we had one. I would like to read a few words: "State schools have no duty to give a moral education. Indeed, they cannot do so. They have, however, a right to offer a purely secular course of instruction. Parents must then decide whether they wish their children to receive the former or the latter. If the child is to be surrendered to the State, then the State should have its education in charge. If the parents are Christians, and they desire the child to have a moral education, they should not compel the State schools to step outside the bounds of their jurisdiction in matters of education by demanding for such child an education at the hands of the State."

I know that every one of you recognise that the Christian education is necessary for our children. I am glad to say that we have a school that is self-supporting. All is paid for, and we have a credit in hand. Seventy-five children attend this school, and most of these are paying for their tuition. Outside people are sending their children to our school that they might get a religious training. A point on this was read from *Christian Education* as follows: "Christian education is a system of instruction worthy of support. When it is supported in a systematic way by conferences and churches, all the poor within our own ranks will be educated, and there will be means for the education of the poor outside the church. Such a system of financial support will arouse even the Gentiles, and they will come bringing their children and their wealth."

The teachers of church schools were asked to speak of their work.

Sister E. Gooding: I think that the best thing to tell about is the spiritual condition of our school at Stanmore. The children were at first disorderly and rude. They did not like being taken away from the public school and their associates; but now they have changed, they love the school and learn their lessons. They manifest great interest in the study of the Bible and physiology.

Brother Jessop: If there is anything I believe in in this world, it is Christian schools. I began work in Hamilton a year ago. I had eleven pupils to begin with, and the fluctuating attendance has reached twenty-six. We found the children disorderly and troublesome; but I am glad to say that they have improved, and that there is not any of that spirit manifested now. I believe that there are many among them that are converted, though no formal confession of this has been made.

Miss Tuxen: Soon after I went to Brisbane, I found that some of the people were desirous of having a church school. A school board had been appointed, and school fees arranged. The board procured desks and blackboards, and then invited me to open the school in the room adjoining the church. It is nearly twelve months since I did so. We have had many difficulties and reverses to contend with in Brisbane since that time. Some

of our people have been unable to obtain work, while others who had regular work have lately lost it. As a consequence, five families have been obliged to leave Brisbane within the last three months to seek a livelihood elsewhere. The loss of these families has made a considerable difference to my numbers; so that, where I had eighteen, my number, on closing to attend Conference, was only twelve, and three of these are not of our own people. I expect to enrol six or seven new names on my return.

School hours are from 9 till 2 o'clock, with a lunch recess from 12 to 12:30. This gives me time for my visiting and missionary work in and around Brisbane after 2 o'clock. There is a good spirit among the children, who are making good progress in their studies. We have a missionary class twice a week, when articles are made for sale among the friends of the school and children. Besides all taking part in this class, one boy has a missionary garden, one a missionary hen and collecting box. They also do a little work in distributing papers, and are anxious to get to work on *Joyful Tidings*.

On Wednesday mornings after opening exercises, we have a little social meeting, when we generally hear a few words from each child. This practice has been a good help to the children. At first they were very slow in testifying. I remember one of them asked if I would not take each child into the church separately to give me their testimony in private. I told her that if we did not confess the name of Jesus before each other, we could not expect Him to confess us before the Father. Now they remind me if they think I am going to leave out the exercise.

I do not think that in these days numbers should be the aim of the church school teacher, but rather to inculcate the missionary spirit, which can be done without a sacrifice of the ordinary school subjects.

W. A. Colcord spoke of the church school conducted by Miss Walker, at Wallsend, she not being present. The school is as large as any we have. The work has been very successful, and the scholars are interested in their work.

E. W. Farnsworth remarked that the order of the meeting would be slightly changed, and that the proper carrying on of the schools would be considered.

G. Teasdale read a paper on "How Church Schools Should Be Supported." This appeared in another place.

F. W. Paap: I believe that Brother Teasdale has struck the keynote of the whole thing. The school should be run in connection with the church, and every teacher should be paid sufficient wages to keep him or herself properly.

C. W. Irwin: When we come to realise the great importance and influence of the work of the church school, the question as to its financial support will be solved.

If an executioner with due authority of the law should come to you and announce that he had come to slay your child, you would seek every possible way to avert the terrible calamity; and, if he should tell you that the child could be ransomed by the payment of one hundred pounds, how quickly the money would be paid if you had it; and, if you did not have it, how earnestly you would seek to save your child from a terrible doom! Every child is exposed to an eternal death unless he be properly trained according to the principles of Christian education. Consequently, when this thought is truly

appreciated, there will be no lack of funds with which to properly equip and conduct church schools. This burden should not be left to those only who are patronising the school. Oftentimes there are parents who are poor in this world's goods, but who have a large family to educate. On the other hand, there may be well-to-do people who have few or no children. Such should feel it a duty to contribute to the support of the school. I would not discourage the idea of charging tuition for such children as may attend, but would emphasise the thought that every member of the church should feel it his duty to bear a part in this matter. The school should be what its name implies, a church school. It should be the foster child of the church as a whole, and not left to the patrons alone. In this way a unanimity of sentiment will be created in reference to the subject of Christian education on the part of the whole church. Neither, in my judgment, would it be wise to depend upon the conference for assistance. We are directly interested in a thing in proportion as we may contribute for its support. The conference must have burdens of its own, and should be left free to pursue its legitimate work.

The Chairman: I think that our people should be impressed with the fact that our church school teachers should be supported. As I have travelled around, I have visited homes where they have hired a teacher right in the home to teach their children. If they see the importance of having their children taught in this way, why should not we? Parents must sacrifice as well as teachers. Teachers should have reasonable pay for their work.

G. A. Irwin: About two years ago at your Conference here, Sister Peck read a paper on this subject. That paper answered every question that has been up this morning. [This article will be printed elsewhere in these columns.] If we don't move out by faith in what God has told us, and start church schools for our children, they will be eternally lost. God says we are far behind; we ought to begin now. These mountains of difficulty will vanish if we walk out by faith. Our lack of faith keeps us from doing this. When we walk right out by faith and overcome these obstacles in the strength that God will give us, then a blessing will come to us.

Before the meeting closed, the following committee was appointed for the appropriation of the Sabbath-school funds for the next two years:—

E. H. Gates, E. R. Palmer, N. D. Faulkhead, G. A. Irwin, and A. W. Anderson.  
Adjourned.

## Union Conference Proceedings.

### Ninth Meeting, Monday, July 22.

THE Sabbath-school work was continued during the first part of the meeting.

Mrs. V. J. Farnsworth, superintendent and secretary of the Sabbath-school department of the Union Conference, presented an interesting report of the Sabbath-school work in the Conference during the past two years. A tabulated statistical report, incomplete, however, in some of its details, was placed upon the board for the benefit of the delegates. Mrs. Farnsworth's report will be found in full in SPECIAL No. 3.

G. C. Tenney spoke of the importance of looking after the children and youth in our ranks. Unless this is done, many of them will drift out of the truth. Attention should be given to them, and they should be given

something to do. Young people are naturally active and like to do something. Recently a young people's society had been organised in Sydney, and they had held four or five meetings to good profit.

A. Mountain called attention to the fact that, so far as the figures showed, the contributions given to missions during the last two years amounted to only about one penny a week per member. This, he thought, was a rather small amount, nothing we could particularly congratulate ourselves upon.

Mrs. L. V. Robinson spoke on, How shall we save our children and youth? She said it was not by might, nor by power, but by God's Spirit that the work must be done. In the first place, the officers and teachers who have to do with the children and youth must be under the influence of the Holy Spirit. We must draw them by every thread possible. We must become acquainted with those whom we would save; we must show an interest in them. Labor for the youth until their hearts are warmed and melted by the interest manifested in them. Get converted youth to labor for their companions, to pray with and for them. Another way to save the youth is by having class meetings. Then meet with them individually, and pray with them. We are to pray in faith, believing that the Lord will give us the things we ask for. The power of the Holy Spirit is a great and irresistible influence on the heart.

E. R. Palmer: When Sabbath-school and church school teachers labor day by day for the conversion of the children and youth, bearing them constantly on their hearts, they will be successful. Young people appreciate little acts of kindness and attention on the part of the older persons. Teachers might very profitably spend a Sabbath afternoon occasionally with their scholars. We should not be discouraged because boys are a bit wild. It is a mistake to try to turn them abruptly out of the path they are in. We should labor for them patiently and kindly, and show our interest for them until we have bound them to ourselves and to God.

G. A. Snyder: The first thing we need to do in winning the youth is to get an interest for them on our hearts. The youth can tell whether an individual has a real interest in them or not.

Miss M. Hawkins spoke on, "The best methods of teaching children." She said Christ's methods are always the best methods. Christ is the great model for every teacher. He never taught a lesson without giving some illustration, one with which His hearers were familiar. Thus should teachers do in the Sabbath-school. Christ generally drew His illustrations from the things of nature. In every lesson we should teach the children to see Christ: let them see Him in everything. While we cannot always go out with the children among the flowers and trees, we can bring nature into our schools. The teacher must have the love of Christ deep in his heart before he can be successful.

J. H. Woods: We are not to go to others as models. Christ is our model. If we follow His methods we will make good, efficient teachers.

Mrs. Parker gave a caution in regard to bringing too many points into our lesson. We had better present one point in ten different ways than ten points in one way.

Miss Hattie Andre read the following extracts from the little work, "Testimonies on Sabbath-school Work," bearing on the subject of "The best methods of helping children to get their lessons:"—

"Even greater care should be taken by the parents to see that their children have their Scripture lessons, than is taken to see that their day-school lessons are prepared. Their Scripture lessons should be learned more perfectly than their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better remain at home; for the Sabbath-school will fail to prove a blessing to them. Parents and children should work in harmony with superintendent and teachers, thus giving evidence that they appreciate the labor put forth for them. Parents should take special interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures.

"There are many children who plead a lack of time as a reason why their Sabbath-school lessons are not learned; but there are few who could not find time to learn their lessons if they had an interest in them."—P. 8.

"The Sabbath-school affords to parents and children a precious opportunity for the study of God's Word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach.

"There is no reason why Sabbath-school lessons should be less perfectly learned by teachers or pupils than are the lessons of the day school. They should be better learned, as they treat of subjects infinitely more important. A neglect here is displeasing to God.

"Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history.

"It is impossible to estimate the good results of one hour or even half-an-hour each day devoted in a cheerful, social manner to the Word of God. . . . Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's Word than to secure the gains or pleasures of the world."—Pages 10, 11.

A. W. Anderson spoke briefly on the value of the use of illustrations in the Sabbath-school, and recommended the little work entitled *The Use of Illustrations*.

Mrs. Farnsworth advised all Sabbath-school teachers and officers to procure the little work recently gotten out, *Testimonies on Sabbath-school Work*. The price of this work is ninepence in cloth and one shilling and threepence in leather.

At this point the intermission was taken.

After the intermission A. W. Anderson led the Conference in prayer.

G. Teasdale made a statement concerning the medical work in Rockhampton, which from various causes had fallen into financial distress. He spoke of the anxiety felt by the brethren there, and of the part that had hitherto fallen to them in sustaining the work, and appealed to the Conference for assistance.

Elder Irwin stated that this matter had been presented to a special committee by Brother Teasdale and they felt deeply over the situation. He believed that we should sympathise with one another and manifest our sympathy in a tangible way.

G. B. Starr and others spoke sympathetically of the

situation in Rockhampton. A cash collection was then called for, and in a few minutes the sum of £101 was raised to meet the necessity. This was subsequently increased by the Victorian delegation turning over the late donations of the Sabbath-schools which had been devoted to Victorian medical work, the total amount raised being about £125.

The Chairman of the meeting, E. W. Farnsworth, then announced that the subject for consideration would be the church school work, and that topics had been assigned to different individuals, who would now present the subject allotted to them.

H. C. Lacey was called upon to give the reasons "Why Seventh-day Adventists should have an educational system of their own." There were three great reasons. First, because Seventh-day Adventists profess to be travelling upon a higher spiritual plain than the world. In the first vision that was given to our people through the Spirit of Prophecy, the Adventist people were seen walking in a path higher than that of the world. The Third Angel's Message calls us out of Babylon. It also embraces a call to come out of Egypt. Babylon was confusion, and Egypt was darkness. The second reason is because Seventh-day Adventists expect to be translated without seeing death, and therefore God calls upon them to be wholly sanctified. 1 Thess. 5 : 23. "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This embraces the mental, spiritual, and physical man, and calls for a higher education than is afforded in worldly schools. The third reason is because Seventh-day Adventists have a message to carry to every nation; kindred, tongue, and people, and the Spirit of Prophecy has said that, "As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.'" "As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days children's voices will be raised to give the last message of warning to a perishing world." Our church schools are ordained by God to prepare the children for this great work.

Mrs. C. B. Hughes was called upon to give "The Relation of the school to the Home Life and the Relation of the teacher to the Home." She read without comment extracts from *Testimonies* as follows:—

"Fathers and mothers should co-operate with the teacher, laboring earnestly for the conversion of their children. Let them strive to keep the spiritual interest fresh and wholesome in the home, and to bring up their children in the nurture and admonition of the Lord. Let them devote a portion of each day to study, and become learners with their children. Thus they may make the educational hour one of pleasure and profit, and their confidence will increase in this method of seeking for the salvation of their children. Parents will find that their own growth will be more rapid as they learn to work for their children. As they thus work in a humble way, unbelief will disappear. Faith and activity will impart assurance and satisfaction that will increase day by day, as they follow on to know the Lord and to make Him known. Their prayers will become earnest, for they will have some definite object for which to pray."

"Parents should gird on the armour, and by their own example teach their children to be missionaries."

"The school discipline should supplement the home training, and both at home and at school simplicity and godliness should be maintained."

"The children and youth should have the lesson continually before them, at home and in the school, by precept and example, to be truthful, unselfish, and industrious. They should not be allowed to spend their time in idleness; their hands should not be folded in inaction. Parents and teachers should work for the accomplishment of this object—the development of all powers, and a formation of a right character; but when parents realise their responsibilities, there will be far less left for teachers to do in the training of their children."

"Heaven is interested in this work in behalf of the young. The parents and teachers who by wise instruction, in a calm, decided manner, accustom them to think of and care for others, will help them to overcome their selfishness, and will close the door against many temptations. Angels of God will co-operate with these faithful instructors. Angels are not commissioned to do this work themselves; but they will give strength and efficiency to those who, in the fear of God, seek to train the young to a life of usefulness."

"Every child born into the home is a sacred trust. God says to the parents, Take this child, and bring it up for me, that it may be an honor to my name, and a channel through which my blessings shall flow to the world. To fit the child for such a life, something more is called for than a partial, one-sided education, which shall develop the mental at the expense of the physical powers. All the faculties of the mind and body need to be developed; and this is the work which parents, aided by the teacher, are to do for the children and youth placed under their care."

"The first lessons are of great importance. It is customary to send very young children to school. They are required to study from books things that tax their young minds, and often they are taught music. Frequently the parents have but limited means, and an expense is incurred which they can ill afford; but everything must be made to bend to this artificial line of education. This course is not wise. A nervous child should not be overtaxed in any direction, and should not learn music until he is physically well developed."

"When the child is old enough to be sent to school, the teacher should co-operate with the parents, and manual training should be continued as a part of his school duties."

"Unless parents are ready and anxious to co-operate with the teacher for the salvation of their children, they are not prepared to have a school established among them."

Dr. D. H. Kress spoke of health principles in the connection of the education of children. In early years life is in the bud. It is then that impressions are made which govern the after life. Moses was under the care of his mother for a few short years in infancy, and yet when the time of testing came he chose to suffer affliction with the people of God. The teaching of health principles to children is an easy matter when these principles are laid out before them. In fact, it is not possible to live them out and not teach them. The Bible speaks of a time when they shall not hurt or destroy in all my holy mountain, because the earth is filled with the knowledge of the Lord. People who know God love God

and love His creatures. In our schools children should be taught the science of cooking; they should also be taught what to do in case of accidents and emergencies. And to teach these things will give life and interest to the school.

Mrs. H. C. Lacey was assigned the topic of "Discipline of church schools." Her essay was as follows:—

#### DISCIPLINE IN CHURCH SCHOOLS. HOW CAN PARENTS CO-OPERATE WITH TEACHERS.

True discipline consists in so conducting the affairs of the school that each pupil controls himself. In many schools of to-day the children are taught to conduct themselves like "dumb, driven cattle," like the "horse or the mule, which have no understanding, whose mouth must be held in with bit and bridle." I remember once visiting such a school. The seats were arranged after the fashion of a gallery. At either end of the row stood a teacher, holding in her hand the inevitable rod of correction. These children were orderly, not because they saw the propriety of being so, but from fear of punishment. Children have an intelligent will, which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the brute is controlled by the master,—he is mind, judgment, and will for the beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the one superintending his education, and the will is, to all intents and purposes, subject to the will of his teacher. Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle."

A child thus trained cannot be trusted. On the other hand, if a child has been taught self-discipline, when he goes "forth from the guiding hand of parents and teachers, his character will not be like a reed trembling in the wind."

"God never designed that one human mind should be under the complete control of another human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when the restraint is removed there will be seen a want of independent action and firm principle existing in them. But those who make it their object so to educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to best advantage to careless observers, and their labors may not be valued as highly as the teacher who holds the will and mind of his scholars by absolute authority, but the future life of his pupils will show the fruits 'of the better method of disciplining.'

"There is danger of teachers dictating too much, while they fail to come sufficiently into social relation with their scholars. They hold themselves too much reserved, and exercise their authority in a cold unsympathising manner, which cannot win the hearts of the pupils. If they would gather the children close to them, and show that they love them and manifest an interest in all their efforts, and sometimes even to be a child

among them, they would make the children very happy, would gain their love and win their confidence. And the children would sooner respect the authority of their teachers."

In a word, pupils should be trained to act from right motives for the sake of the right and their own best development, and not from fear of punishment and disgrace.

#### HOW CAN PARENTS CO-OPERATE WITH TEACHERS.

1. By inculcating in the minds of their children respect and love for the teacher. "Children should be taught to respect experienced judgment and be guided by their teachers. They should be so educated that their minds will be united with the minds of their teachers, and so instructed that they can see the propriety of heeding their counsel.

2. By never countenancing reports that children bring home. The following from the experience of a teacher of my acquaintance, may serve to illustrate how stories may have foundation in fact, but become so perverted in circulating that they do great injustice to teacher and pupils. This teacher had in her school a pupil who had the annoying habit of continually turning in her seat and looking behind her. One day, when a recitation was progressing, this child was transgressing, and, not wanting to interrupt the class by speaking to the offender, the teacher tapped the child on the head with a long pointer which she was holding in her hand, thus calling her attention to the front. Now, this child rebelled against any correction, and carried home the story that the teacher struck her on the head with a stick. Without making any investigation, the child's mother took up this report and passed it on from neighbor to neighbor, commenting on the cruelty of the teacher (who, by the way, had never before been noted for cruelty).

When that mother accepted that story she destroyed forever the teacher's influence over her child.

If there be reasons for believing any current reports regarding a teacher, let parents not discuss the matter before the children and make unfavorable criticism, but let them quietly investigate the question, and report to the proper authority—the school board.

3. Parents may co-operate with teachers by visiting the school, manifesting an interest in the teachers' efforts, and by speaking words of commendation and encouragement.

J. A. Burden said that co-operation does not mean independent action. We are all of us still in the church school, the school of Christ, and there should be in all our relations this principle of co-operation rather than of domination. This principle needs to prevail in all our institutions as well as our schools.

E. W. Farnsworth thought that when teachers and parents are united in their action questions of discipline can be easily and amicably settled. Even though the teacher should be wrong, it will be less injurious to the child to uphold the authority of the teacher than to break it down. He referred to an instance in his own experience as a school boy, when his mind arose in opposition to that of his teacher. The matter being referred to his father, he was given to understand very summarily that the matter must be made right between him and his teacher, by acknowledging his wrong, and unconditional surrender on his part. From that time forward there has been no cause for discipline. That little experience reached higher than the school or the family, it had led

him to submit his heart to God. So he would emphasize the importance of rendering support to the teacher, even though the teacher may be in fault.

J. E. Caldwell spoke of the importance of training children and teaching them obedience from the very first.

Brother Jessop was called upon to answer the question: How does Christian education differ from worldly education? He read from the *Testimonies* to show that the difference should not consist in our taking a lower level in our schools. It is quite possible for us to take an unjust position to the public schools. The State regulations for teachers were referred to to show the excellence of the public school system, although some things are required for which we have no use. The speaker was in favor of corporal punishment, according to the teachings of the wise man. The Bible does not present to us the picture of an angry man rushing at children to beat them. We may theorize very beautifully about moral persuasion, but there are times when we need to use something more persuasive. Christian education provides for the spirit, soul, and body. We should keep the spirit of emulation out of our schools, for it is the spirit of the devil. Another difference between our schools and worldly schools is the fees. We cannot support our schools on the small sums charged by the different States. It must be a work of sacrifice; but while our schools cost us more than the worldly schools cost, our teachers should offset this by giving far more for the money. Let the result of our work be such as to justify the success of the enterprise.

C. W. Irwin was asked to speak upon "The Bible as a text book." He stated upon this point that even amongst us there was a variety of opinions and different sides to the subject. There was no question that the Bible should be made the groundwork of education. The Bible should hold the first place and the book of nature the second place, as the *Testimonies* inform us. But this does not exclude something else from the third and fourth place. The Bible should be brought before the mind through its living principles. One may teach the Bible effectually without having the Bible in his hand. One danger to be apprehended in using the Bible for everything is that it shall lose its sacred dignity and importance in the mind of the students.

At this point the meeting adjourned.

## Union Conference Proceedings.

### Tenth Meeting, Tuesday Morning, July 23.

G. A. IRWIN presided. Prayer was offered by M. G. Kellogg. The Committee on Plans and Recommendations was called upon to report. The report was read by the secretary, A. W. Semmens, as follows:—

#### POLICY AND DIET OF OUR MEDICAL INSTITUTIONS.

1. That the true principles of healthful living be maintained in our medical institutions, and that the use of flesh foods, tea, coffee, and condiments be entirely discarded.

2. That a clear and definite policy be outlined as to how these medical institutions and medical missions should be financed, so that they can be placed on a self-supporting basis.

3. That all who desire to receive a training in any

branch of our medical missionary work shall be required to make a definite and explicit declaration in writing to the board of their missionary intentions, and that none be received except those who are believed to be sincere in their declarations, and thoroughly consecrated and devoted to the Lord's work, and are in harmony with health principles.

4. That, in order that the qualifications of missionary nurses from the several schools be as nearly equal as possible, an earnest effort be made to obtain a uniform standard for the courses in our several training schools for nurses.

5. That the age of entering for medical missionary nurses be twenty-one years and upwards, all exceptions to this rule being left to the discretion of the Board, and that the course of study be two years, with post-graduate course of six months.

6. In view of the great need of practical instruction in cookery, dress reform, and physical culture, that a short course in these arts be given among our churches.

7. That the Medical Board provide for such a school where the needed instruction may be given, and that our churches send intelligent women to take up this drill.

G. B. Starr moved, and J. Johanson seconded, that the report be adopted.

J. A. Burden, chairman of the committee, was pleased to see the advancement that has been made in our institutions in the matter of diet. At first there were so few who had confidence in the work that it seemed expedient to adopt a mixed diet, but during the last few years our people had been gaining confidence in the health and temperance principles, and learning that they could get along without these hurtful articles. The time has come for us to take a firm stand in this matter.

D. H. Kress said our institutions are representatives of the truth which we hold. Speaking of His statutes and judgments God says, "Keep therefore and do them, and they shall be your wisdom in the sight of the nations." We cannot expect to help people unless we adopt right principles. It is the indulgence in these hurtful things that is making people sick and is killing them. The message has come that it is time for us to discard the use of flesh-meats in our institutions, and he was glad to see this step taken to wipe out this curse from them.

M. G. Kellogg: For a time the Lord has permitted some of these things to be used, but all the time the instruction has been, "Educate, educate, educate." The time has now come to discard these injurious things. It is time for all our medical institutions to take a firm stand upon this matter:

S. H. Amyes thought we should be the head and not the tail in the matter of true reform.

E. R. Palmer explained the importance of making this a practical and not a mere theoretical matter.

J. A. Burden: There is a standard in this thing to which we have not yet attained. There are other principles yet to be unfolded. What we are to do is to walk in the light as fast as it comes to us. The word to us is that the time will soon come when it will be necessary for us to discard the use of all animal products. If we walk in the light as fast as the Spirit of God indicates, we will be prepared to take the advanced steps when the time comes for us to take them. There will be more confidence in our institutions when they stand true to principles than when they cater to perverted appetite.

There needs to be caution exercised, however, not to urge people to adopt reforms faster than they can do so intelligently.

D. H. Kress: We are not to make the truth cruel, or to go faster than we can take the people with us. God takes short steps by our side to keep with us. Education must precede the adoption of these reforms.

E. W. Farnsworth: Our health work has the standard of the Third Angel's Message. It will succeed as far as we live up to the standard, and fail as far as we fail to do so. We have a standard in our religious teaching. If a man went out and preached the eternal torment of the wicked, or the immortality of the soul, or that Sunday is the Sabbath, we would not say that he was up to the standard, would we? There is not a Seventh-day Adventist Conference in the world that would renew a man's credentials as long as he continued to preach such things. Just so with the medical work; if a physician recommends the use of drugs, meat, tea, and coffee, he is not up to the standard. There is an element of weakness in his work. Inevitably in such cases there will either be a reformation, or sooner or later a total departure from the cause. The cause of truth is never advanced, nor a man's reputation made higher, by sacrificing principle in these things. When asked by people to prescribe them, to courteously refuse to sacrifice principle will win their respect every time. We should get above lowering the standard of truth to meet perverted appetite. It takes the stiffness all out of my knees to advocate a thing I do not practice. We had better send people to government hospitals than to a Seventh-day Adventist sanitarium that does not practice the principles of the Third Angel's Message.

H. C. Lacey said he was sure the success of our institutions depended upon their faithfulness to our health and temperance principles. Distress had come to some of them, he feared, because of unfaithfulness in this respect.

J. H. Woods: Christ has called us to liberty, not to be servants of corruption. We do not want to be lusting after these flesh foods, which are full of corruption. Both our ministers and our physicians should be united on this question.

F. W. Paap: If we do not want leanness of soul, we must practice the principles of truth. If, like Daniel, we purpose in our hearts not to defile ourselves with these things, God will bless us and make us fairer and fatter than the devotees of error.

R. Hare thought it time we took the steps contemplated in the recommendation.

Speaking to the second recommendation, J. A. Burden remarked that when details are not properly looked after there is a likelihood of there being serious losses. Institutions should not run on for weeks and months without knowing whether they are losing or paying. Right principles will not allow us to move along in this line. We must move definitely, and certainly, otherwise we will become involved and meet with serious losses.

Speaking to recommendation three, D. H. Kress said all must readily see that a person who is not in harmony with health principles ought not to be connected with health institutions. Much harm may be done by not regarding this important principle. It is the duty of the boards of the various institutions to look after this matter.

Recommendation five was amended so as to place discretionary powers in the hands of managing boards for

employing nurses outside the prescribed limits as to age.

The report was then passed unanimously, and the recommendations adopted.

A recess was then taken.

After the intermission prayer was offered by J. A. Burden.

The Committee on Plans and Recommendations submitted further report in reference to the Tract Society work as follows:—

#### TRACT AND MISSIONARY WORK.

1. That we recognise with gratitude the fostering care of God in the prosperity that has attended the work of our State tract societies, and that we unite in increasing the efficiency of their work.

2. That from our short experience of the cash system in our State societies, we are led heartily to endorse it and will thankfully and faithfully continue in it.

3. That we realise the need of inexpensive literature in the shape of leaflets for use at camp-meetings and by our people in general, and that we approve of the general plan of the outline of Bible-study leaflets submitted in samples by the Echo Company.

4. That these leaflets be handled by the State tract societies without profit, and that we request the Echo Company to furnish them to the tract societies at net cost.

5. Realising the need of workers for other fields, we recommend that steps be taken to encourage some of our experienced canvassers to hold themselves in readiness for work in other countries.

Under a motion to adopt the report the following discussion ensued:—

E. R. Palmer spoke to recommendation one. The prosperity of our tract society work is a proper cause for thanksgiving. A few years ago one organisation covered the entire field and operated its agency throughout the whole borders of the continent. Now we have several organisations, with secretaries and general agents, doing efficient and successful work. If we divide six years into three biennial periods, the amount of books sold the first would be £15,761, for the second £22,790, for the third £32,571; thus the work has more than doubled in six years.

The efficiency of our tract societies depends upon our maintaining a well-organised work. It is not the right policy when times become slack to discharge the general agents and thus throw the work into confusion. During the last year the indebtedness of the tract societies to the Echo Publishing Company has been reduced by over £1,721.

E. W. Farnsworth remarked that another evidence of the prosperity of the tract societies was the fact that nearly every successful evangelical effort has been based upon the work of the canvassers.

G. A. Irwin wished to emphasize the suggestion that canvassers' work be not allowed to fluctuate with financial reverses. God will bless and support His work in spite of all circumstances.

E. R. Palmer in discussing recommendation number two said the figures will show that we have not found the cash system a yoke of bondage, as some have been pleased to call it. During the last eight months the indebtedness of the tract societies has been reduced by over £1700. This has not been done from the profits of the business but by reducing stock and collecting debts; thus the whole credit system is being narrowed down, and our missionary enterprises have not been cut down.

A. W. Anderson, speaking for the North Fitzroy

local tract society, presented figures to show that the cash system had not had the effect to reduce the missionary effort of the members. He was much in favor of selling our literature as a means of paying off its debts rather than borrowing or by contributions. One sister has sold 1,497 *Echoes* from which she derived a profit of £2 11s 3d, all of which was turned into the tract society; and when she feels tempted to give up the work on account of other duties, the interest of her subscribers prevents her doing so. The result of the work thus done we never can calculate. Some of our children have taken hold of the work of selling our small papers and books, and after the debt is paid I believe that the workers will still continue.

On recommendation three E. R. Palmer exhibited specimens of the leaflets of the Echo Publishing Company and explained the place which such productions are designed to fill.

Recommendation four was discussed by E. A. D. Goodhart, A. Costello, D. H. Kress, E. R. Palmer, and others.

E. R. Palmer moved that the recommendation be amended so as to read, "That we recommend that upon the first day of the week each one of us lay by him in store as God has prospered him." This motion was seconded and discussed at some length and the recommendation was referred back to the committee. The report of the committee was then adopted.

Telegrams were read announcing the deaths of Brother T. A. Chapman, of Western Australia, and Sister May Stuckey, of Stanmore. It was voted to express the sympathy of the Conference in letters of condolence to the afflicted friends.

The meeting then adjourned.

## Union Conference Proceedings.

### Eleventh Meeting, Wednesday, July 24.

G. A. IRWIN in the chair. Prayer was offered by Brother Woodford.

After reading the minutes of the last meeting, G. B. Starr asked if the motion taken at the early morning meeting, that the Conference express its deepest sympathy with Brother and Sister Stuckey in their bereavement, could not be included in the minutes? This was agreed to by the meeting. E. R. Palmer in behalf of the committee presented the letter of condolence to the widow and mother of T. A. Chapman, of West Australia, which was adopted.

The report from the Committee on the Revision of the Constitution was then called for, which, subject to amendments, was adopted as follows:—

### Constitution and By-laws of the Australasian Union Conference.

#### ARTICLE 1.—NAME.

THIS organisation shall be known as the Australasian Union Conference of Seventh-day Adventists.

#### ARTICLE 2.—TERRITORY.

This Conference shall comprise Australia, Tasmania, New Zealand, and the islands of the Southern Pacific.

#### ARTICLE 3.—OBJECT.

The object of this Conference shall be to unify and extend the work of the Seventh-day Adventist Church throughout its territory.

## ARTICLE 4.—MEMBERSHIP.

SECTION 1.—This Conference shall be composed of such local conferences as are or may be organised in any part of its territory under the direction of the Executive Committee, and received by vote into the Union Conference.

SECTION 2.—The voters of this Conference shall be such duly accredited delegates from local conferences, and the members of the Australasian Union Conference Executive Committee, as may be present at any duly convened regular or special Conference, and such laborers present as by vote of the Conference may be received as delegates at large.

SECTION 3.—In addition to its President, each local conference shall be entitled to one delegate for every fifty church members in the Conference; such delegates to be elected by the local Conference or appointed by its Executive Committee.

SECTION 4.—Each of the three important branches of our work in Australasia,—educational, medical, and publishing,—shall be entitled to one delegate, and one additional delegate for each fifty employees, in sessions of the Conference, such delegates to be chosen by the managing boards of the institutions concerned.

## ARTICLE 5.—OFFICERS.

SECTION 1.—The officers of this Conference shall be President, Vice-President, Secretary, and an Executive Committee of fifteen, of which the President and the Vice-President of the Union Conference, and the Presidents of the local Conferences in the Union, shall be members.

SECTION 2.—All other officers, other than the Presidents of the local Conferences, shall be elected at the regular sessions of the Union Conference, from those representing the different branches of our work, and shall hold their offices for the term of two years, or until their successors are elected and appear to enter upon their duties.

## ARTICLE 6.—SESSIONS.

SECTION 1.—This Conference shall hold regular sessions at intervals of about two years at such date and place as the Executive Committee shall designate by a notice published in the "*Bible Echo*" at least three weeks before the date of the meeting.

SECTION 2.—The Executive Committee may call extra sessions if occasion requires, by a like notice, and the transactions of such sessions shall be equally valid with those of the regular sessions.

## ARTICLE 7.—TRUSTEES, COMMITTEES, AND AGENTS.

SECTION 1.—The voters of this Conference shall at each regular session elect the Board of Management of such institutions and enterprises as are or may be connected with this organisation, in accordance with the acts governing the same; and this Conference through its Executive Committee shall employ such committees, agents, ministers, missionaries, and other persons as may be necessary to effectually carry on its work.

SECTION 2.—The Executive Committee shall appoint a Business Agent whose duties shall be to specially supervise the financial policies of our different institutions.

## ARTICLE 8.—FUNDS.

The Union Conference shall receive donations and a tithe of the income of the local Conferences and all the income from its mission fields. The Executive Committee is authorised to call for donations from local conferences, churches, or individuals when in its judgment it is necessary to do so.

## ARTICLE 9.—CONSTITUTION.

## SYDNEY SANITARIUM ASSOCIATION CONSTITUENCY.

The constituency of the Sydney Sanitarium and Benevolent Association shall be provided for annually by the nomination of not less than five or more than ten persons to be elected as members of the said Association; and a board of seven trustees to act as directors, in harmony with the requirements of the articles of incorporation of the Association.

## ARTICLE 10.—BY-LAWS.

The voters of this Conference may make by-laws, amend, or repeal them at any session thereof. The scope of such By-laws may embrace all subjects not consistent with this constitution.

## ARTICLE 11.—AMENDMENTS.

This constitution may be amended by a three-fourths vote of the voters present at any session, provided that if it be proposed to amend the Constitution at a special session, notice of the proposed amendment shall be given in the call for such special session.

The discussion of this document occupied much of the first part of the meeting.

A resolution was then presented dealing with the royalty on the medical books sold in Australasia, which after some discussion was adopted.

E. H. Gates was then called upon to give the report of the Committee on the Distribution of the Sabbath-school Funds, which was adopted as follows:—

Your committee to suggest appropriations of Sabbath-school offerings would make the following recommendations:—

1. That the donations for the last quarter of 1901 be used in carrying the truth to the New Zealand Maoris.

2. That the donations for the first quarter of 1902 be used in the purchase of an oil launch to be used in the Fiji Island group.

3. That the donations for the second quarter of 1902 be used in the West Australian mission field.

4. That the matter of the appropriation of Sabbath-school donations, for the remaining four quarters of the biennial term of the Union Conference, be left to the Executive Committee of the said Union Conference.

The Conference then took the usual intermission.

After the intermission prayer was offered by C. A. Paap.

The Committee on Constitutions and By-laws reported further through its secretary, G. A. Snyder, who presented By-laws for the governing of the Union Conference, which were adopted as follows:—

## BY-LAWS.

## PRESIDENT.

1. It shall be the duty of the President to open all sessions of the Conference. He shall also preside at all meetings of the Conference, and of the Executive Committee, except when he or the Executive Committee shall appoint another member to preside in his place. He shall also appoint an auditing committee of seven to act with such members of the Executive Committee, as may be accessible, in auditing the accounts once each year or at such other times as may be thought advisable by the officers of the Conference.

## VICE-PRESIDENT.

2. In case of the absence or disability of the President, the Vice-President shall discharge the usual duties of the President.

## SECRETARY.

3. It shall be the duty of the Secretary to keep a record of all the proceedings of the sessions of the Conference and of the meetings of the Executive Committee, and to conduct the general correspondence of the Conference.

## TREASURER.

4. It shall be the duty of the Treasurer to receive all the moneys belonging to the Conference, to keep an account of the same, and to disburse them by order of the President, and to make a full report thereof at all sessions of the Conference, and at such other time as may be required by the Executive Committee, and forward copies of the same as may be directed.

## POWERS OF THE EXECUTIVE COMMITTEE.

5. The Executive Committee shall have full administrative power during the intervals between the sessions of the Conference, and shall exercise a general watch-care over all matters pertaining to the work of the Conference in its territory. It shall appoint an auditor and shall fill for the current term any vacancies that may occur in its membership, or in the Boards or Committees which are appointed or elected by the Union Conference. It shall direct the movements of the employees of the Conference.

## COMMITTEES.

6. The Executive Committee shall appoint at each regular session of the Conference the following committees to serve during the session: 1. On Credentials of Delegates; 2. On Nominations; 3. On Plans and Resolutions; 4. On Distribution of Labor; 5. On Credentials and Licenses.

## BOOK COMMITTEE.

7. The Conference shall at each regular session elect a Book Committee of five members, whose duty it shall be to labor for the improvement of Seventh-day Adventist literature.

The discussion occupied the larger part of the meeting.

The report of the Committee on Island Work was called for, and presented the following recommendation:—

We recommend that an oil launch be furnished to the Fiji Mission, so as to provide a safe and speedy means of travel for our laborers in preaching and in carrying our literature to the numerous islands of that group.

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## Sermon by Robert Hare.

Sunday Evening, July 21.

I AM glad to meet you, and to renew old friendships. I sincerely trust that God will bless us in our study together this evening. I wish to direct your careful attention to a text in Corinthians. Turn with me to 1 Cor. 10: 11, 12: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

God has a great object in presenting to us the history of the children of Israel. We do not half understand it. Too many people think that they have no need for the Old Testament, but they are making a great mistake, a very great mistake. Have you ever noticed how the history of the children of Israel is woven into the New Testament? It is

referred to by the apostles again and again. The history of the Israel of old is a great beacon-light for the Israel whom God is now setting His hand the second time. Their experiences are "ensamples" for us, and they "were written for our *learning* and admonition upon whom the ends of the world are come." What people are here specified as particularly interested? Why, those upon whom the *ends* of the world have come. Has the world more than *one* end?—Yes, it has; the end of prophetic time and the end of historic time. Prophetic time ended in 1844. Historic time will end at the end of the world. It is to the people living between 1844 and the end of the world that these words are especially addressed. God designs to gather out a people who will truly represent Him, and He has preserved the history of His ancient people, in order that the true Israel may walk perfectly before him.

The history of Israel has a special importance for you and for me. But for their mistakes, they would certainly have reached Canaan; let us beware that we do not make the same mistakes as they did, and so fail to reach the heavenly Canaan. The expression, "for our admonition," in the Greek might be read thus, "for our mind-regulating." Like clocks, we often go either too fast or too slow, and we have to be regulated. Our mind "regulator" in this connection is the history of ancient Israel, which God has, as it were, painted upon a huge canvas, so that every one can see it plainly. I am so grateful that God has thus outlined our way. There will indeed be no excuse for us if we do not succeed in reaching the heavenly land.

When Moses and Aaron came to the children of Israel down in Egypt, and caused them to hurry through with their work so that they might be able to rest on the Sabbath, Pharaoh called them agitators. Said he, "I will give them more work to do, and I will not allow them to keep the Sabbath in my dominion;" but, brethren, how did it fare with this great persecutor? He was eventually destroyed. How will it be when the modern Pharaohs rise up and command that the Israel of God work on the Sabbath? How will it fare with them? Why, they also will be utterly destroyed.

The keeping of the Sabbath has ever been the first point of duty with God's people. The position given to the Sabbath is very significant. In the very beginning, right at creation, the Sabbath comes in. At the deliverance from Egypt the Sabbath comes in. At the crucifixion of Christ the Sabbath comes in. And when God's work is completed, and we find ourselves in the new earth, the Sabbath will come in.

The Israelites, upon leaving Egypt, were not ready for Canaan. They had eaten out of the "flesh-pots" until their health had suffered, and in consequence their moral sensibilities had been blunted. So God started a work of "health reform" among them.

God, therefore, led them out into the wilderness in order to correct their habits of living, and to prepare them for entering the promised land.

During their journeyings in the wilderness they lived not upon the debasing foods of Egypt, but upon food rained down from heaven.

The trouble first began with the "mixed multitude." They murmured, saying, "Who shall give us flesh to eat?" God had rained down bread from heaven. "Man did eat angel's food." But they got tired of it. They did not see God's hand in it. "O," said they, "how lovely those flesh-pots were down in Egypt. How

we used to enjoy them." They joined the mixed multitude in the same unholy business. Thus were they entrapped by Satan. It will ever be thus. Therefore God says, "Come out from among them, and be ye separate." Go with sinful people, and your character cannot but be stained. The mixed multitude led Israel against God. "Who shall give us flesh to eat?" "We have nothing but manna before our eyes." "It is manna, manna every day, and our souls loathe it." They murmured so much that God at last let them have meat. He sent them quails. Fired by an appetite from beneath, they rushed like wild beasts to devour the birds. So many died from eating the quails, that place was called *Kibroth-hattaavah*, "the graves of lust." Hundreds and thousands were buried in the graves of lust, because they were not satisfied with God's plan. The original host melted away until finally only two of them were left alive to enter the promised land.

Let us read James 1: 15: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Notice here how lust leads to sin, and how sin leads to death. There are just three steps to the grave,—lust, sin, and death. Lust refers not only to sexual sins, but also to any unholy desire that we may have. Some are filled with an insane desire to crush their feet. Others to make their waists small. They do not realise that they are sapping their vitality. Others, again, by drinking fondly imagine that they will have happiness. When a desire rules and takes the lead, it becomes lust; lust leads to sin, and "the wages of sin is death." Anything that seizes hold of our appetite is wrong. Everything that God gives is *free*; there is no slavery about it. If you take up any foolish fashion and become a slave to it, you have lost your liberty.

Everything that touches the sacred springs of life is wrong. If you touch your own life you violate the sixth commandment. Those graves in the wilderness were the graves of suicides. No Canaan for that people. They could not enter in because of unbelief. Remember! These things were written for our learning, upon whom the ends of the world have come.

God knew that Satan would prepare special deceptions and trials for His people in these last days. Why has God brought in health reform? — Because He wants to save us from the "graves of lust." Whenever I see people governed by appetite I know that they will, sooner or later, fill "graves of lust."

Here are some very significant statistics:—

One-fourth of civilised humanity dies before it reaches the age of eleven months.

One-third dies before twenty-three months.

One-half before eight years.

Two-thirds before thirty-nine years.

Three-quarters before fifty-one years.

There is only one in 12,000 who reaches 100 years. Is this God's plan?—This is the working out of human lust!

God is now gathering to Himself a people whose minds are sensitive enough to be touched by the Holy Spirit. Minds paralysed by alcohol are not susceptible to the sweet influences of that Spirit. God is putting forth His hand a second time to gather unto Himself a people that will, in spite of every obstacle that the devil may put in their way, obey Him perfectly.

The people who will finally walk the golden streets of the New Jerusalem are the people whom God can implicitly trust *now*.

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## West Australia.

IN submitting our report of the work accomplished in this field during the past two years, I wish, on behalf of myself, Brother Craddock, and our associate laborers, to sound a note of praise to God for His manifest presence and work among us.

West Australia is a large State, its area covering 975,920 square miles; carrying a population of some 185,000 souls, for whom Christ has died. According to the *Year Book* of West Australia, published by Messrs. Wigg and Son, there are 250 post towns. So far the message has only been preached in six of these places; but the truth, in some form or other, has been carried to most parts by the faithful canvassers. Out of the above population there are about 140 Sabbath-keepers, which shows an increase of nearly 100. These are organised into four churches and four companies, which is an increase of three churches and three companies. The amount of tithe paid per quarter in 1899 was approximately £45. Since that date the tithe has been increasing until now it reaches about £100 per quarter.

The number of workers who are engaged in the Master's service is comprised of one minister, one licentiate, two Bible-workers, and one *Echo*-seller, whose time is wholly given to this good work.

The indebtedness of our mission in 1899 was about £600, but through the careful management of our tract society officers we have been enabled, not only to pay our way, but to reduce our debt by £215 8s 5d. During this period we have sold 2,431 subscription books, the value being £1,999 0s 6d; while trade books to the amount of £165 14s 6d have been disposed of.

The sales of the health foods is increasing, and there is every prospect of a large business being done in this line now that we occupy a fine commodious shop, where a good display can be made.

The foods seem to be much appreciated by all those who take them, and we are constantly hearing expressions of gratitude from those who have derived benefit from their use.

Just a word in connection with our Sabbath-school work. Our people in the West appreciate this channel for gaining a knowledge of God. Over ninety per cent. of the church members are members of our school, the present membership of which is 160. J. PALLANT.

SMALL minds criticise. Hungry minds search for truth.