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Union Conference Record

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

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Tract Society Convention.

EACH day the convention deepens in interest to the tract society workers, and many profitable lessons are being learned. On Wednesday, July 17, the tract society secretaries were asked to give a suggestive programme for a missionary meeting, and the following was presented:—

SUGGESTIVE PROGRAMME FOR WEEKLY MISSIONARY MEETING.

1. Opening exercises: singing, prayer, minutes, singing. 7:30 to 7:45. P.M.
2. Reports of labor, in which chairman leads out, with encouraging comments interspersed. 7:45 to 8:00.
3. Talk or reading showing results from missionary effort. 8:00 to 8:10.
4. Singing or recitation. 8:10 to 8:15.
5. Lesson consisting of instruction (not a sermon nor exhortation) on some definite line of missionary work, or field of labor. 8:15 to 8:35.
6. Singing and Missionary Reading Circle. 8:35 to 8:55.
7. Announcement of special subject or feature of next meeting; closing exercises. 8:55 to 9:00.

It was explained that this programme was simply suggestive, and would often need to be varied to suit circumstances. The different secretaries present who had united in drafting this programme commented on the various items to show more clearly what was in their minds.

It was explained that the singing should be spirited and in harmony with the subject of the evening. Often special singing in which only a few take part would vary this feature of the exercises.

The prayer or prayers should be short and definite. Often a season of prayer in which a number take part would prove a great help to the meeting and blessing to the individuals participating. Sentence or chain prayers have proved very effective in getting the young or more timid to learn to pray in public. This also brings in a spirit of freedom to the meeting.

Sister J. L. Baker spoke of the advantage gained by the chairman leading out in the reports with some personal experience of his own in work done during the week be it ever so small.

Sister I. Hilliard explained the third item of the programme. If the chairman or some person selected for the purpose followed the reports by relating an incident, or reading a report from a letter or some of our

publications, showing the good that has resulted from some missionary effort, it will be a source of encouragement to the members.

Sister A. L. Hindson, in commenting on the fifth item, said that this time could be very profitably occupied in giving instruction in the various lines of missionary work. By means of a blackboard the lessons could be illustrated and made interesting to all. Tract distribution, the sale of our small publications, missionary correspondence, Bible readings, and many other lines of work could be introduced. The time could also be devoted at times to instruction in health and temperance lines, or in the study of some foreign field, etc.

Sister E. M. Graham thought in many instances the missionary meeting was a good time to review the lesson of the Missionary Reading Circle. These are studied in the home and could be reviewed with profit in a few minutes by a skillful person.

A. W. Anderson made some valuable suggestions in reference to the part the children can take in a missionary programme and thought that they should not be overlooked. It was explained that they could be taught a special song, or one be selected to give the recitation, and that No. 3 of the programme could often be assigned to a younger member; also that the time devoted to the lesson (No. 5) could sometimes be occupied by the children in some appropriate exercise. In every meeting the children should be encouraged to act some part.

Thursday morning, July 18, was devoted to a study on the duties of State Tract Society secretaries and accountants. The following papers were presented and freely discussed:—

DUTIES OF STATE TRACT SOCIETY SECRETARY.

Qualifications:—

1. A good Christian experience.
2. An intelligent knowledge of the Third Angel's Message, theoretical and practical.
3. A personal experience in missionary work.
4. Good physical health.

The Secretary should—

1. Have the general management of the office, and be thoroughly acquainted with, as well as responsible for, every detail of the work done in the office.
2. Receive the letters addressed to the society, place the orders upon the proper order sheets, and pass on to the accountant to check and fill. Record on proper order sheets all cash received in letters, and hand to the

accountant, with the record of the amount, the person from whom received, and for what purpose.

3. Keep a book in which shall be recorded all minutes of business meetings that pertain to the society.

4. Maintain a regular correspondence with the librarians of the churches, instructing them in their duties, suggesting plans for missionary work, furnishing subject matter for the missionary meetings, acquainting them with new publications issued from time to time, and encouraging the churches in the circulation of our literature.

5. Keep in close touch, through correspondence, with isolated Sabbath-keepers, giving them information on the progress of the cause, instructing them in lines of missionary work, and encouraging them in every way possible.

6. Correspond frequently with the canvassing agents by personal and circular letters containing items of interest in reference to the general progress of the work, and the work of their fellow-agents in the field, to cheer and encourage them in the field.

7. Encourage the agents and others to send to the office the names and addresses of persons they may meet who are interested in religious subjects, with as many helpful particulars concerning them as they can; and conduct a missionary correspondence with these, sending them literature on the subjects in which they are interested, and endeavor in every way to help them.

8. Correspond regularly with the Secretary of the Union Conference, reporting the progress of the work, and the plans that are being followed.

9. Carry a burden for the financial prosperity of the office, work constantly for the enforcement of the cash system, and the collection of accounts; and raise funds for the use of the work in its various branches.

10. Attend the missionary meetings within reach, as far as consistent, instructing and encouraging in the work.

11. Take an active interest in the lines of work carried on by the society, and engage personally in working for others.

A. L. HINDSON.

DUTIES OF TRACT SOCIETY ACCOUNTANTS.

1. To keep the accounts of the Society correctly and up to date, in the system in general use.

2. To balance the books at the close of each month. Preserve one copy of trial balance, give one to the President, Secretary, and also send one to Secretary of Australasian Union Conference.

3. To send out statements of all accounts owing at the beginning of each month, and to work in every possible way to collect them as early after they are incurred as possible, and to enforce the system of cash payments wherever it properly applies.

4. To receive and pay out all cash, to give receipts for it, to bank money, and be responsible for the balance in hand.

5. To fill the orders received by mail and otherwise. Make out the invoices and despatch by first mail after orders are sent off.

6. To make out all orders for goods to be supplied to the Society, to check the bills when received with the original orders, and make prompt corrections of any errors. To check monthly statements when received, and preserve them in convenient form for reference.

7. To furnish all necessary explanation in response to letters regarding accounts.

8. To preserve all filled account books of all

descriptions, receipts, stubs of receipt books, stubs of cheque books, clean and in good order until the officers of the Society shall decide that they shall be destroyed.

9. To keep a record of the canvassers' orders in such form as shall be most helpful to the general agent and publishing house.

10. To keep a record of the periodical subscriptions taken in such form as shall render the work of ascertaining the date for required renewals easy, and to work to obtain these renewals when they fall due.

11. To keep the stock of the Society in good order, and to make note of such as requires renewal, that it may be kept properly supplied.

12. To co-operate with the Secretary in conducting local missionary meetings, and putting into operation the various lines of missionary work.

E. M. GRAHAM.

Friday morning was spent in discussing the duties of a Church Librarian. As an outline the following were presented:—

DUTIES OF CHURCH TRACT SOCIETY LIBRARIAN.

1. It is his duty to act as business agent for the church in its missionary work.

2. He should keep the records of the missionary meetings, should assist the leader in planning the programmes and in devising methods of work.

3. He should keep the accounts of the tract and missionary society, receive the collections for missionary work, order all supplies from the State Society, distribute them to the members ordering them, and collect payment promptly for them.

4. He should conduct a steady correspondence with the State secretary, laying before him the plans on which his society is working, and the visible results of the work; should lay before his society plans which the State secretary may suggest to him, and do all he can to co-operate in the general lines of work which it may be desirable to carry forward.

5. He should not consider his duty done until he has every member doing active missionary work, either missionary correspondence, loaning of tracts, selling papers, tracts, or small books, doing Christian help work by nursing the sick, feeding the hungry, and caring for the unfortunate, visiting the hospitals, or in other ways.

6. Visiting blind and benevolent asylums.

7. Visiting gaols (wherever possible).

8. Collecting food and garments for the poor.

9. Collecting money for Christian help work purposes.

10. Visiting the poor and sick.

11. Giving treatment to sick.

12. Distribute food and clothing.

13. Missionary correspondence.

14. Correspond with isolated Sabbath-keepers.

15. Dorcas work.

Children may keep missionary fowls, eggs to be given to sick or sold; flower gardens, to provide flowers for the hospital and sick; vegetable gardens, products to be sold.

The librarian should study the church roll, and become acquainted with the qualifications of the members, so as to be able intelligently to assign to each member some line of work which he or she can accomplish. The isolated ones should not be neglected, but

should be instructed in some work which their circumstances will permit them to do.

No. 5. was especially discussed. The librarian is largely responsible for the inactive condition of many of the members. They should themselves be men and women of God, who have a burden for the salvation of souls. Their own hearts must be aglow with the love of Christ, then they will be able to labor successfully, and instruct others.

Sister A. S. Higgins related personal experiences in placing work in the hands of the members. Something can be given to all, old and young, as the following suggestive list shows: loaning tracts and papers systematically; selling and taking subscriptions for the *Bible Echo*, *Herald of Health*, and books; filling distributors at railway stations; visiting the hospitals with flowers and reading matter.

The hour on Monday morning was profitably spent in discussing the duties of the general canvassing agent, and the qualifications of canvassers. Papers by J. H. Camp and J. Hindson were presented as follows:—

DUTIES OF A GENERAL AGENT.

1. He should select and train agents.
2. Allot and control all territory.
3. Personally engage in the work with his agents, thus sharing in their difficulties.
4. Teach agents how to deliver their books, and deliver them personally when necessary.
5. Have a thorough knowledge of the territory, and see the agent works it thoroughly.
6. Keep a record of all territory canvassed, when and by whom, also number of books sold.
7. Help the agents with their accounts, and teach them how to keep clear of debt.
8. Order all subscription books from the publishers through the secretary.
9. Promote the sale of our trade books among the members of our churches.
10. Be an agent among agents, thus gaining their confidence, and an experience which will enable him to help them.

QUALIFICATIONS OF A CANVASSER.

The Spirit of the Lord has indicated to us that "the canvassing work properly conducted is missionary work of the highest order." Therefore one of the first qualifications of the canvasser is to be—

1. A converted man, or a man possessed with a missionary spirit.

"Since canvassing for our literature is a missionary work, it should be conducted from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to give light to the people." "Canvassers need to be daily converted to God, that their words and deeds may be a savor of life unto life, that they may exert a saving influence. The reason why many have failed in the canvassing work is that they were not genuine Christians. They did not know the spirit of conversion. They had a theory as to how the work should be done, but they did not feel their dependence upon God."

2. A spirit of self-sacrifice.

On this point the spirit of prophecy says, "Lift up the standard, and let the self-denying and the self-sacrificing, the lovers of God and humanity, join the army of workers. Let them come, not expecting ease, but to be brave and of good courage under rebuffs and hardships. Let those come who can give a good report of our publications, because they themselves appreciate

their value." "We should not labor with the expectation of receiving our reward in this life, but with our eyes fixed steadfastly upon the prize at the end of the race." "Men and women are wanted now who are as true to duty as the needle to the pole,—men and women who will work without having their way smoothed and every obstacle removed."

3. Good address.

"Canvassers need self-culture and polished manners, not the affected and artificial manners of the world, but the agreeable manners that are the natural result of kindness of heart and a desire to copy the example of Christ." "Well may he consider how he may best arrest the attention; for his manner of presenting the truth may decide the destiny of the soul. . . . Therefore it is dangerous to do careless work in dealing with minds." "If this truth is inwrought in the soul, it will manifest itself in the countenance and demeanor in a calm, noble, self-possession and peace which the Christian alone can possess."

4. Energy and courage.

"Many who engage in the work of canvassing are weak, nerveless, spiritless, easily discouraged. They lack push. They have not those positive traits of character that give men power to do something,—the spirit and energy that kindle enthusiasm. The canvasser is engaged in an honorable business, and should not act as though he were ashamed of it. If he would have success attend his efforts he must be courageous and hopeful."

5. Study self-improvement.

"The canvasser should not rest satisfied unless he is constantly improving. He should make thorough preparation, but should not be content with a set form of words. He should give the Lord a chance to work with his efforts, and impress his mind." They should cultivate thoughtful, care-taking habits,—habits of industry and discretion,—by making of themselves all that it is possible for them to become. "When His laborers do the very best they can, God does for them what they cannot do for themselves." "The means of improvement are within the reach of all. . . . Those who are doing this work from right motives are doing an important work of ministering. . . . Their minds are enlarging, their manners are becoming more refined. They should place no bounds to their improvement, but every day be better fitted to do good work."

6. Sound principle.

As the agent is entrusted with funds of the Society, and is to a certain extent his own business manager, it is essential that he be fortified with sound business principles. He must be honest with the office, honest with the people, honest in working his territory.

The Spirit of the Lord tells us: "The work is halting because gospel principles are not obeyed by those who claim to be following Christ. The loose way in which some canvassers, both old and young, have performed their work, shows that they have important lessons to learn. . . . The Tract and Missionary Societies have been deeply involved in debt through the failure of canvassers to meet their indebtedness. Canvassers have felt that they were ill-treated if required to pay promptly for the books received. . . . Yet to require prompt remittal is the only way to carry on business."

7. A man of prayer.

"Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive embellishments in the world. If the workers will turn their attention to that which is true and living and real; if

they will pray for, believe for, and trust in the Holy Spirit, His power will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you."

At the workers' meeting on Monday morning the following paper was read by Bro. A. Mountain on the Selection of Canvassers:—

"In the selection of canvassers the importance of the work should always be kept in view. The Lord says that the canvassing work properly conducted 'is missionary work of the highest order,' and that 'we cannot too highly estimate this work;' also, 'if there is one work more important than another it is that of getting our publications before the people.'

Since canvassing for our literature is a missionary work, it should be conducted from a missionary standpoint. "Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to give light to the people."

"As much care and wisdom must be used in selecting the workers as in selecting men for the ministry." They are "not to be chosen from the floating element in society, from men and women who are good for nothing else, and who have not made a success of anything. Persons of uncouth manners are not fitted for this work. No one whose hands are defiled with sin or whose heart is not right before God should have any part in the work of the canvasser or colporter."

We are shown who ought not to be selected, and it also says who ought. "In all parts of the field colporters and canvassers should be chosen from among those who have good address, tact, keen foresight, and ability."

They must appreciate the value of our publications. "Let those come who can give a good report of our publications, because they themselves appreciate their value."

They must also have ability to speak clearly. "This qualification is indispensable to those who would become canvassers. The truth must not be marred by being communicated through defective utterance."

As to the needs of the field and the number to be selected, we are told that "where there is one canvasser there should be one hundred."

The following seems to impress me as never before, that the work of selecting new agents is more important than I have ever viewed it. "The lessons learned in this work will fit for other fields of usefulness." "In evangelistic canvassing young men may become better prepared for ministerial labor than by spending many years in school." "Those who are fitting for the ministry can engage in no other occupation that will give them so large an experience as will the canvassing work." This shows that the canvassing work is a kind of school, and though it is a distinct and important branch of the work, and though many are called to this as their special line of work to occupy them till probation ends, yet it is evident that we must be prepared to have large drafts made on our ranks for workers in other branches. In the selection of canvassers, therefore, we must keep this in mind so that we may have a supply of workers ready to take the places of any who may be called for other lines.

Who should do the selecting? In the *Canvassers' Manual* we read, "Let each publisher and general agent work enthusiastically to hunt up and train new workers." It also speaks of the canvasser as being called of God. Some, no doubt, have already heard God calling them,

but the Spirit of God will call others through us also. But the publishers and general agents are not the only ones to hunt for workers in this line; it says, "Conference presidents and others in responsible positions have a duty to do in this matter." "Let not the canvassing work languish." "That which is to be done in warning the world must be done without delay."

The Lord desires those to take hold of the canvassing work who are capable of educating others, "who can awaken in promising young men and women an interest in this line, leading them to take up the book work and handle it successfully." "Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate."

Brother J. H. Camp also read the following paper on "How to Promote the Success of Agents":—

Agents to be successful must of necessity receive some training so that he or she may know how to succeed. There are at least three ways in which agents may be trained; by holding institutes, by class training, by personal work by the general agent in the field with his men. While all three are good, yet it seems to me the last has some advantages over the first two, especially so if the first two are the beginning and the ending of the training. By personal work in the field you may teach your agents correct principles, teach them how to canvass and meet every objection. Do not be afraid of blundering yourself in a canvass; that very thing may encourage your agent more than anything else. The secret of promoting the success of an agent is to say Come and not Go.

Both papers were discussed freely and appreciated by those present.

Tuesday and Wednesday mornings, July 23 and 24, were devoted to the interests of the canvassing work. E. R. Palmer presented the subject of delivering books. This work needed tact and heavenly wisdom. Nothing should ever be said or done that would give an impression that the person making the delivery was not a Christian. In nearly every case it was preferable for the agent who obtained the order to deliver the book, and the general agent should train his agents in this work. In some cases, however, it was necessary for the general agent to make the delivery.

J. Johanson presented topic No. 19,—“Are ‘helps’ always a help when their use is unrestricted?” He had found they were frequently a help in bringing agents into debt. If restricted they could be used to advantage, and were a means of carrying light and truth to many homes. It was the unanimous opinion that not more than one line of “helps” should be used at a time by any agents, and even then the supply should be limited. Many agents put their energies on these smaller books, therefore it was necessary to use them judiciously.

A. W. Anderson spoke on topic No. 6,—“The use of Periodicals as Helps.” Many agents had handled the *Herald of Health* successfully, and preferred this to carrying small books. The *Children's Friend* and the *Bible Echo* could be used to advantage, but great care would have to be exercised in the use of the latter, lest in the interval between taking the order and the delivery of the book prejudice should be created.

The closing meetings of the convention were devoted to the answering of various questions relative to the details of office work. The practical working of the cash system had met with approval, and had assisted greatly in the carrying forward of the work, relieving the pressure all were laboring under. All were unanimous that the

system should be even more strictly enforced in the future.

Topic No. 1 was presented very fully by E. R. Palmer. The success of the work in Australasia depended very largely on the co-operation of institutions. Managers and leaders must be "workers together," and these in turn must come in close personal touch with the people. Correct business principles must be carried into every detail of our work if we would receive the blessing of God.

A question was raised as to who should receive the discounts which were allowed on trade books to local tract societies. We especially desire our librarians and church members to note that the discount received be used in doing aggressive missionary work for the society, and any incidental expenses such as stationery and record books which are required.

Our tract society workers have greatly enjoyed these privileges of counselling together on the many important matters which were considered. All have appreciated the many helpful suggestions offered by Brother Palmer, and his faithful labors in this branch of the work during the few years we have labored together. We know the prayers of each will follow him and his family in their new field of labor. We look forward to the grand re-union, when all who have faithfully fulfilled the trust given them of God shall be gathered to receive their reward, and enjoy the labor of their hands.

L. GREGG, *Secretary*.

Church Organisation.—G. B. Starr.

Bible Study, Sunday Morning, July 21.

I THOUGHT it would be profitable for us to study a little concerning church organisation, membership, ministers, and church discipline. My first proposition is: Jesus Christ who is the centre and organiser of the entire universe is also the centre and organiser of the church.

Let us read *Eze. 44 : 5-9*. "And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves. Thus saith the Lord God; No stranger, uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary, or any stranger that is among the children of Israel."

"The ordinances of the house of the Lord." Then this is evidently instruction for the Lord's house. "Behold with thine eyes and hear with thy ears." There is something for us to hear and see. "All the laws thereof." There are evidently laws connected with God's house. This passage has been marked in my Bible for years, yet I have not given heed to it as I should.

I will read an extract from *Gospel Workers* p. 156: "Ministers should love order, and should discipline themselves, and then they can successfully discipline the church of God, and teach them to work harmoniously, like a well-drilled company of soldiers. If discipline and order are necessary for successful action on the battlefield, the same are as much more needful in the warfare in which we are engaged, as the object to be gained is of greater value and more elevated in character than those for which opposing forces contend upon the field of battle. In the conflict in which we are engaged eternal interests are at stake."

I will give you a text on proposition 1. *Col. 1 : 16-18*. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preëminence." "He is the head of the body, the church." The organiser of the entire universe is here connected with the church. Jesus Christ is the organiser of every power and principality in the universe. The whole universe is held in its place by Christ. How does He uphold all things?—"By the word of His power." We cannot have in the church a more potent agency than the words of Jesus Christ. He is the head, and the head ought to move the body. What do Seventh-day Adventists claim has had more to do than anything else in making them what they are?—The testimony of Jesus Christ. The word of Jesus Christ binds members together in solid, complete harmony. The man who doubts this testimony draws off from the church. No man is to be a centre, and the words of no man are to be a centre. When men draw off in apostasy they draw off from Christ. If a man does not love his brethren, he draws off from Christ. When a man complains of another he loves something better than the Word of God. Love has a binding influence that no other power can have. It ought to be recognised by us as sufficiently powerful to bind us together. In the *Review and Herald* of April 16, 1901, we read: "Jesus Christ is to be the centre of influence. The world has broken away from its true centre. Satan has succeeded in turning the world from God. Satan is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a centre of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled."

Satan tries to make himself a centre. In drawing off from Jesus Christ he allows an individual to make himself a centre and so he gets control of him.

Let me read from *Gospel Workers* again. "Angels work harmoniously. Perfect order characterises all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganised in our course of action, angels, who are thoroughly organised and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorised to bless confusion, distraction, and disorganisation. Never, never will these heavenly messengers place their

endorsement upon irregularity, disorganisation, and disorder." Pages 156, 157.

We read in *Gospel Workers* again: "Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is God's order for them to strike out for themselves, and choose their own course, independent of their brethren."

Will you notice the word "subjection" in this extract? Naturally we dislike subjection. Parents must keep their children in their place. Satan sees it is his opportunity to implant disorganisation in the child nature. We look back and thank the Lord that our parents knew something of organisation. This is a difficult lesson to learn in childhood, but much more so as we get older. If this is so, why do we not submit ourselves to discipline until we love it. We must all be subject to one another. Let me read from a *Special Testimony*, "To Our Ministering Brethren":—

"Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. *Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage.*" I want to ask those brethren who love order and discipline whether they have ever found these things restricting their liberty. (Voices: No.) I have always experienced perfect liberty in these things.

The church in the wilderness was a pattern. Jesus Christ organised that. In Ezekiel we are told to "mark well that organisation." He was their leader in all their experiences.

"I was pointed back to the children of Israel. Very soon after leaving Egypt they were organised and most thoroughly disciplined." *Gospel Workers*.

Testimonies, Vol. 6, page 235: "The different lines of our work are but parts of one great whole. They have one centre." That centre is Christ. "Those who take part in God's work are to be led and guided by Him. Every human ambition is to be merged in Christ, who is the head over all the institutions that God has established. He knows how to set in operation and keep in operation His own agencies." I thank God for that. Christ has organised them and knows how to keep them running.

Monday Morning, July 22.

The word of Christ holds together the church as

well as the universe. Therefore it is essential that faith in Jesus Christ be taught and maintained in the church. Let me read the first paragraph on page 239 of Vol. 6: "God has united believers in church capacity in order that one may strengthen another in good and righteous endeavors. The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and one faith. It is those who are not moved by the Holy Spirit that mar God's plan. Those who are sanctified . . . will do nothing to perpetuate division in the church."

Notice the expression, "of one mind." Who is it that hinders?—Why, those who are *not* moved by the Holy Spirit.

Read on: "It is true there are tares among the wheat; . . . but because of this shall we disparage the church?" The wheat and the tares are to grow together until the harvest. Does this parable teach that the good and the bad are to live together in church membership until the end? Where do the wheat and the tares grow?—In the field. And what is the field?—"The field is the world." While the church is *in* the world, it is not to be of the world.

"Only when the church is composed of pure, unselfish members, can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts."—*Review and Herald*, May 21, 1901.

It is very plain from this that the standard of church membership must be guarded. (E. W. Farnsworth: The history of Ananias and Sapphira is a great lesson for us.)

As regards the selection of ministers let me read from page 141 of *Gospel Workers*: "Some have thought that because persons could pray and exhort with a degree of freedom in meeting, they were qualified to go forth as laborers. And before they were proved, or could show any good fruit of their labors, men whom God has not sent have been encouraged and flattered by some brethren lacking experience. But their work shows the character of the workman. They scatter and confuse, but do not gather in and build up." Going back to page 131, of this same book: "God has repeatedly shown that persons should not be encouraged into the field without unmistakable evidence that He has called them. The Lord will not entrust the burden of His work to unqualified individuals. Those whom God calls must be men of deep experience, tried and proved, men of sound judgment, men who will dare to reprove sin in the spirit of meekness, men who understand how to feed the flock. God knows the heart, and He knows whom to select. There has been too little done in examining ministers."

In conclusion let me read from page 245: "If God pronounces a woe upon those who are called to preach the truth and refuse to obey, a heavier woe rests upon those who take upon them this sacred work without clean hands and pure hearts. As there are woes for those who preach the truth while they are un sanctified in heart and life, so there are woes for those who receive and maintain the un sanctified in the position which they cannot fill."

Tuesday Morning, July 23.

Gospel Workers, page 229: "Could our eyes but be opened, we would behold the angels of heaven in our assemblies. Could we but realise this, there would be no desire to hold to our own opinions upon unimportant points, which so often retard the progress of the meeting and the work. If there were more real praying done, if there were more solemn consideration given to weighty matters, the tone of our business meetings would be changed, elevated. All would feel that the assembly had met to lay plans for the advancement of the work, and that the object of the work is only to save souls."

"There is nothing in this world that is of so much value as the human soul, and in planning for the work nothing should be done hastily, or in an indifferent manner. Each one of those assembled should feel that he must give careful thought and prayer to the matters discussed." Somehow we feel when we come to the Conference that the work of the Conference does not rest on us, but on the large committees. The work is being done carefully. First it is brought before the sub-committee; then before the large committee, and finally before the Conference. Yet it is necessary that we should be in a right condition of mind and that the Spirit of God be upon us. As delegates we should consider all matters most carefully. While we are not busy on the committees we have more time to pray. It is our duty as delegates to be in our places, to be right with God, and not to divest ourselves of our responsibility.

"All that we do, and all that we say, is transferred to the books of heaven. Let us not be guilty of bringing down God's work to the level of common business transactions. Our standard must be high; our minds must be elevated. There are always a few who think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything, and make war on every plan that they have not themselves originated. Here is an opportunity for persons to develop inordinate self-confidence. There is nothing harder for those who possess a strong will than to give up their own way, and submit to the judgment of others. It is difficult for such to become teachable, gentle, and easy to be entreated.

"In our business meetings, it is important that precious time should not be consumed in debating points that are of small consequence. The habit of petty criticism should not be indulged, for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple. If there is that love among brethren which will lead them to esteem others better than themselves, there will be a giving up of their own ways and wishes to others. It is our duty to study, daily and hourly, how we may answer the prayer of Christ, that His disciples may be one, as He and the Father are one. Precious lessons may be learned by keeping our Saviour's prayer before the mind, and by acting our part to fulfill His desire." I felt especially impressed yesterday that our Saviour as head of the church laid down His life that we might be made one. If necessary to promote harmony, we must be willing to lay down our lives for the brethren. Let us turn to 1 Cor. 12. I will read from the *Twentieth Century New Testament*. "In the next place, brothers, I want you to understand about spiritual gifts. You know that there was a time when you were heathens, going astray after idols that could not speak, just as you happened to be led. Therefore I tell you plainly that no one is speaking under the influence of the Spirit of God when he says Jesus is accursed, and that

no one can say Jesus is Lord, except under the influence of the Holy Spirit." Verses 12-18. "For just as the human body is a union of many parts in one, and all its parts, many though they are, form only one body, so it is with the church. It was through one Spirit, and to form one body, that we were all baptised, whether Jews or Greeks, slaves or free men, and were all watered with one Spirit. The human body, I repeat, consists not of one part, but of many. If the foot says, Since I am not a hand, I do not belong to the body, it does not on that account cease to belong to the body. If all the body were an eye, where would the hearing be? If it were all hearing, where would the sense of smell be? The fact is that God put each individual part just where he thought fit in the body."

Verse 20. "Yet in reality, although it has many parts, there is only one body." Verse 27. "Now you as a whole are the body of Christ, and individually you are its parts."

It is through the agency of the Holy Spirit we have all been baptised into one body. The 'gifts' come by the same power. Everyone has his place in the body by the Holy Spirit putting him into that place. A person who occupies a part in God's body (unlike parts of the human body) sometimes changes his position. I do not see why a man who makes a good 'foot' in God's body should not always be a foot if he can best serve God there. If the medical work is a hand, should it not always be a hand? Our doctors and nurses have gone to great expense to be a 'hand.' The parts may change, and yet the Holy Spirit keeps the body working harmoniously.

We read that "God has set in the church apostles, prophets, teachers, powers, gifts of healing, helps, *governments*." This word brings us to the point we have been studying—that of organisation. God placed these gifts in the church. We have been admonished by the Spirit of God not to introduce into the church too much machinery for government. There is no kingly power in the church. The word "government" comes from the same root as dynasty, lord, ruler, but this is not the meaning of the word used here. In 1 Tim. 6: 13-15 we find the word "potentate" which is from the same root as dynasty. When Christ shall come it will be seen that He alone is king. He has not placed a king in His church. "Government" (Gr. *hubernasis*) means, One who steers or directs, or a governor. In the church God has placed a pilot to steer the work. The church says to a man, You steer. When Brother Daniells left us Brother Farnsworth took the steering oar. Yet it does not follow that because a man steers once he must always do it. Sister White brought this out plainly before she left. She said that the thing that would please the Lord best would be that a man who had steered the work to a safe position should stand by the side of someone else and help him to do it. The laboring oar should not interfere with the steering oar or seek to manage both. The steersman must know where he is going—he must know about the rocks and shoals.

I wanted this matter presented to you, but I did not want to present it myself. Jesus laid down his life for me, and I am determined to keep on till every fibre of my being is reconciled to Christ. I want to be baptised for this work. I want to get such a grip of the Word as I never have had before.

In an early morning meeting in Nebraska the first words Sister White said were, "The experience of blind Bartimæus ought to be our experience. We ought to

cry, 'Thou Son of David, have mercy on me.' " The Spirit of God rested on her and she described the work in Nebraska. When she was through everyone was quiet. Finally a brother rose to his feet. He said, "God has spoken to me directly this morning. First I thought someone had told Sister White. Then I thought she could not have got it in that way as she told things no one else knew. I have been tempted to go back. But to do so is destruction. Lord, forgive me. Help me to cry to thee as did the blind man." He saw me outside and said, "Can you ever have confidence in me again?" "Why," we said, "we have been praying all night for you." Then he fell on our necks and wept, and from that time he was a new man.

Confession ought to be as open as was the transgression. When confession of wrong is made to the church, the whole church forgives it, and it is recognised in heaven. Some people say, Have better organisations, and some say other things, but the real thing needful is love. Let us read a definition of love from the *Twentieth Century New Testament*. 1 Cor. 13: 1-5. "I go on to show you a way beyond all comparison the best. If I speak in tongues of men—aye, and of angels, too—but am without love, I have become mere echoing brass, or a clanging symbol! Even if I have the prophetic gift and know all secret truths and possess all knowledge, or even if I have such perfect faith as to be able to move mountains, but am without love, I am nothing! If I give all I possess to feed the hungry, and even if (to say what is boastful) I sacrifice my body, but am without love, I am none the better! Love is long-suffering and kind. Love is never envious, never boastful, never conceited, never behaves unbecomingly. She is not self-seeking, not easily provoked, nor does she reckon up her wrongs." May the Lord give us more of such love.

Union Conference Proceedings.

Twelfth Meeting, Thursday, July 25.

THE meeting opened at 9 A.M., with G. A. Irwin in the chair. Hymn 776 was sung, after which prayer was offered by W. A. Colcord.

The Committee on Finance presented the following report:—

1. That the Australasian Union Conference avoid identifying itself directly with the management or financial responsibilities of any incorporated or other institutions or organisations; and that it occupy a position of equal relationship to each and all of the institutions and organisations of Australasia, where it can build up and promote the interests of each.

2. That the Union Conference avoid borrowing money either for its own work or for institutions or organisations within its territory; and that the money which has been so borrowed be transferred as soon as arrangements can be made to do so, in order that the institutions or organisations which use these monies shall be directly responsible to the lenders.

3. That a distinct and separate board of management be appointed for each of the three institutions; viz., the Sydney Sanitarium, the Summer Hill Sanitarium, and the Sanitarium Health Food Company.

4. That the Sanitarium Board be authorised to raise funds by negotiating loans to make the remaining pay-

ments on the land of the Sydney Sanitarium at Wahroonga, so as to enable the board to secure a clear title to the estate; that the funds for completing and furnishing the Sanitarium building be raised by securing donations; and that the work be proceeded with on a cash basis, dependent upon the receipt of these donations.

5. That the donations for completing the building and furnishing of the Sanitarium be secured by a systematic effort throughout Australasia to raise a second or Sanitarium title for one year for this purpose.

Under a motion to adopt, Brethren Burden and Farnsworth spoke briefly on the bearing of the first resolution, and the advantage of pursuing the course therein indicated.

On the second recommendation, J. A. Burden explained that the Union Conference was an evangelical organisation, and not a money-earning or a corporate body, and, therefore, it was inconsistent for it to borrow money on its own account. He also spoke of the importance of separate boards being selected to look after the heavy responsibilities connected with each of the institutions referred to in recommendation 3. Referring to recommendation 2, E. W. Farnsworth stated that it was not the intention of the Union Conference to repudiate in the least any responsibilities or debts it had incurred in the past. On the other hand, he wished it distinctly understood that the Union Conference would not hold itself responsible for enterprises and debts incurred without the consent or advice of the Union Conference.

On recommendation 3, J. A. Burden explained that the Wahroonga Sanitarium was about to launch out as a legal and corporate institution, and so upon a different basis from the Summer Hill Sanitarium. In addition, there was some financial obligations on the Summer Hill institution and food factory which he thought unwise to transfer to the new institution. It was not the intention to ignore the Summer Hill Sanitarium at all, but to place the responsibility of the management and finances of the new place upon a different and distinct board.

F. L. Sharpe remarked that there would be but a small deficit upon the Summer Hill institution when the time came to transfer its property to the Wahroonga Sanitarium. Its assets amounted to a sum nearly equal to its liabilities.

E. W. Farnsworth stated that the dividing of these institutions was not a repudiation of responsibilities on the part of the Union Conference, but a step by which best to help each. We did not want to throttle the new institution with the debts or encumbrances of the old.

At this point an intermission was taken.

After the intermission the Conference resumed the consideration of recommendation 5, which was read by the Secretary.

E. W. Farnsworth took the floor, and spoke for some time in support of the recommendation. We have a great work on our hands, and we can only successfully carry forward this work by the hearty co-operation of all. The work does not belong to the board and committees we appoint, but to the people at large. The plan that is presented in this recommendation may perhaps not be the best that could be devised, but it is the best that came to our minds. The idea of the second title seems to be introduced in the Scriptures. According to this plan we would first pay into the Lord's treasury His title; then out of our income we would take another

tenth to be devoted to the work which we have in hand. This, the speaker was persuaded, would not work any particular hardship, as there were many in our ranks who were paying much more than the second tithe in gifts and offerings. This plan would secure uniformity of action, and would cause the burden to rest evenly upon all. In Num. 18: 21-24 we read that all the tithes was to be given to the Levites, while in Deut. 12 we read of a tithe that was to be eaten before the Lord; and in Deut. 14 we learn that this second tithe was to be divided with the stranger, the fatherless, and the widow, which are within thy gates. It seems necessary from these scriptures that the paying of this second tithe was an established custom. The speaker was satisfied that a systematic plan of giving would produce much better results in every way than the practice of pledging and giving spasmodically. It lifts a man and his money out of the sordid into the spiritual realm. Love seeks an opportunity to give. It is ever looking for a channel through which to express itself to its object. The speaker then read from letters written to the brethren and sisters in Australasia by Sister White, and published in the UNION CONFERENCE RECORD, of December, 1900, and January, 1901. The annual tithe of the Australasian field is at the present about £5500, and if we all heartily adopt this plan it means that in one year's time we shall see the institution placed upon its feet upon a good, sound basis.

J. A. Burden, speaking for the committee, said there was no desire to lead out only where God can guide us. Our views in regard to methods may differ, but the whole tenor of the word that is coming to us is that everyone should act a part. God wants us all to be a part of His work, and if the plan recommended is not the best, then let someone suggest a different one. I am sure that whatever plan God approves of will be a success.

D. H. Kress: If we can unite upon some definite plan, then I feel sure we shall accomplish the work. Let us not love in word, but in deed and in truth. When we adopt a plan upon which we can work in harmony with God, the work will be quickly accomplished.

J. A. Burden spoke of the circumstances under which the building work had been carried on to the present time and the sacrifice incurred by the workers, and the spirit of consecration and unity which pervaded in the building, and how God had come in to provide for their wants from time to time.

Quite a number of other delegates spoke in favor of the proposition, among them Brethren Smith, Parker, Mountain, Starr, Woodford, Woods, Faulkhead, Gates, Nichol, and Irwin.

The Chairman thought the matter worthy of a special vote, and called upon all of the congregation who favored the recommendation to manifest it by rising. A large majority of those present thus acquiesced in the recommendation. The remainder of the report was then adopted.

A partial report of the Committee on Nominations was presented by H. C. Lacey, and the Conference adjourned till 5 P.M.

Union Conference Proceedings.

Thirteenth Meeting, Thursday, July 25, 5 p.m.

ACCORDING to appointment Conference convened at 5 P.M. Thursday, with G. A. Irwin presiding. After

singing hymn 598, prayer was offered by Wm. Knight. The reading of the minutes was deferred till the next meeting, and the Committee on Distribution of Labor was called upon to report. W. A. Colcord read a partial report as follows:—

RECOMMENDATIONS OF THE COMMITTEE ON DISTRIBUTION OF LABOR.

1. That Dr. D. H. Kress be invited to visit New Zealand as soon as he can see his way to do so after the close of this Conference, and that he spend as much time at the Christchurch Sanitarium as may be deemed advisable.
2. That H. C. Lacey and wife be invited to make New Zealand their field of labor.
3. That W. A. Hennig and wife make Victoria their field of labor.
4. That A. W. Semmens be recommended to enter the American Medical Missionary College, to complete the medical course.
5. That A. A. Robie and wife be invited to connect with the work of the Rockhampton treatment rooms.
6. That R. H. Constandt be invited to go to South Australia to labor.
7. That Arthur Smart be invited to go to Queensland to labor.
8. That P. B. Rudge be appointed field canvassing agent for Tasmania.
9. That W. A. Colcord and wife be invited to connect with the work in Queensland.
10. That L. V. Finster and wife go to West Australia.
11. That W. Woodford make New South Wales his field of labor.
12. That George Snyder connect with the work of the New South Wales Conference.
13. That Frank Chaney and wife be invited to connect with the work in Queensland.

This report was then considered item by item. E. W. Farnsworth stated that the reason the committee had in mind for the first recommendation, was that Dr. Kress might have a chance to register in New Zealand. This would be necessary to be done at once, as the law there was about to be changed.

The report was adopted as read without further discussion.

Printed slips of the report of the nominating committee having been passed round to the delegates, E. W. Farnsworth said that there was one item which ought to be considered at once,—that of the Avondale School Board. He said that there were urgent matters to come before the new board. It was voted that the recommendation for this board be accepted.

A. W. Semmens then presented two recommendations concerning the work of the Avondale Press, as follows, which were adopted as read:—

1. We recognise the providence of God in the establishment and work of the Avondale Press, and recommend that steps be taken by this Conference to encourage the work of this institution.
2. We recommend that the Mission Committee, when formulating plans for the islands, place upon the estimate a sufficient amount to supplement funds already available to meet the demands for the production of literature in the various island dialects.

The report of the Nominating Committee was then taken up and read, as follows:—

REPORT OF COMMITTEE ON NOMINATIONS.

1. *President*: G. A. Irwin.
 2. *Vice-President*: E. W. Farnsworth.
 3. *Secretary and Treasurer*: Miss E. M. Graham.
 4. EXECUTIVE COMMITTEE.
G. A. Irwin, E. W. Farnsworth, the Presidents of the various State conferences, E. H. Gates, W. D. Salisbury, A. T. Robinson, Dr. D. H. Kress, Dr. E. R. Caro, J. A. Burden, J. Johanson.
 5. AVONDALE SCHOOL BOARD.
E. W. Farnsworth, A. T. Robinson, C. B. Hughes, C. W. Irwin, M. Hare, E. H. Gates, Dr. Lauretta Kress.
 6. SUMMER HILL SANITARIUM.
F. L. Sharpe, Dr. E. R. Caro, J. Hindson, W. M. Crothers, J. A. Burden, G. A. Irwin, E. A. D. Goodhart.
 7. NEW SANITARIUM (TEMPORARY).
J. A. Burden, Dr. D. H. Kress, G. A. Irwin, E. W. Farnsworth, Dr. M. G. Kellogg.
 8. SANITARIUM HEALTH FOOD COMPANY.
J. A. Burden, W. C. Walston, Dr. D. H. Kress, G. A. Irwin, E. A. D. Goodhart.
 9. TRUSTEES FOR SANITARIUM HEALTH FOOD COMPANY.
J. A. Burden, W. C. Walston, ————
 10. TRUSTEES FOR AVONDALE PRESS.
(In place of Brother Halsey) D. Lacey.
 11. AVONDALE HEALTH RETREAT.
G. A. Irwin, Dr. D. H. Kress, A. T. Robinson, M. Hare, H. E. Minchin, J. W. H. Geiss, Dr. Lauretta Kress.
 12. BOOK COMMITTEE.
W. D. Salisbury, R. Hare, G. C. Tenney, W. A. Colcord, Dr. D. H. Kress.
 13. TRANSPORTATION BOARD.
Chairman, J. A. Burden; associate members: J. Gillespie, J. H. Mills, J. Higgins, E. Hilliard, J. Pallant, A. Mountain, S. H. Amyes.
 14. RELIGIOUS LIBERTY SECRETARIES.
The President in each conference.
 15. AVONDALE PRESS BOARD.
A. T. Robinson, G. A. Irwin, E. C. Chapman, E. H. Gates, Mrs. E. W. Farnsworth.
- Numbers 1, 2, 3, 5, 7, 10, and 14 of this report were adopted without amendment.
- In number 4, it was voted that the word "local" be substituted for the word "State," so as to be in harmony with the Constitution.
- In number 6, it was moved and seconded that the name of G. C. Tenney be substituted for that of G. A. Irwin. Carried.
- In number 8, G. B. Starr moved that the name of C. W. Irwin be substituted for that of G. A. Irwin. This was supported and carried.
- In number 9, it was moved by J. A. Burden that the name of C. W. Irwin be added as the third trustee. Supported and carried.
- In number 11 the name of E. W. Farnsworth was substituted for that of G. A. Irwin.
- In number 12 Brother Palmer moved that this committee consist of W. D. Salisbury, W. A. Colcord, D. H. Kress, A. W. Anderson, and J. Johanson. W. D. Salisbury would be on the committee to represent the manufacturing interests; W. A. Colcord a good field critic; Dr. Kress to see to the publishing of medical works; A. W. Anderson to represent the book business in the office; and J. Johanson the book business in the field. A. T. Robinson supported the amendment, and the recommendation was carried as amended.
- Number 13. Moved and seconded that the name of A. W. Semmens be substituted for that of J. Higgins. Carried.
- Number 15. It was voted that the name of J. H. Paap be substituted for that of G. A. Irwin.
- The election resulted in the choice of the following, all of whom were unanimously elected:—
1. *President*: G. A. Irwin.
 2. *Vice-President*: E. W. Farnsworth.
 3. *Secretary and Treasurer*: Miss E. M. Graham.
 4. EXECUTIVE COMMITTEE.
G. A. Irwin, E. W. Farnsworth, the Presidents of the various local conferences, E. H. Gates, W. D. Salisbury, A. T. Robinson, Dr. D. H. Kress, Dr. E. R. Caro, J. A. Burden, J. Johanson.
 5. AVONDALE SCHOOL BOARD.
E. W. Farnsworth, A. T. Robinson, C. B. Hughes, C. W. Irwin, M. Hare, E. H. Gates, Dr. Lauretta Kress.
 6. SUMMER HILL SANITARIUM.
F. L. Sharpe, Dr. E. R. Caro, J. Hindson, W. M. Crothers, J. A. Burden, G. C. Tenney, E. A. D. Goodhart.
 7. NEW SANITARIUM (TEMPORARY).
J. A. Burden, Dr. D. H. Kress, G. A. Irwin, E. W. Farnsworth, Dr. M. G. Kellogg.
 8. SANITARIUM HEALTH FOOD COMPANY.
J. A. Burden, W. C. Walston, Dr. D. H. Kress, C. W. Irwin, E. A. D. Goodhart.
 9. TRUSTEES FOR SANITARIUM HEALTH FOOD COMPANY.
J. A. Burden, W. C. Walston, C. W. Irwin.
 10. TRUSTEES FOR AVONDALE PRESS.
(In place of Brother Halsey) D. Lacey.
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E. W. Farnsworth, Dr. D. H. Kress, A. T. Robinson, M. Hare, H. E. Minchin, J. W. H. Geiss, Dr. Lauretta Kress.
 12. BOOK COMMITTEE.
W. D. Salisbury, W. A. Colcord, Dr. D. H. Kress, A. W. Anderson, J. Johanson.
 13. TRANSPORTATION BOARD.
Chairman, J. A. Burden; Associate members: J. Gillespie, J. H. Mills, A. W. Semmens, E. Hilliard, J. Pallant, A. Mountain, S. H. Amyes.
 14. RELIGIOUS LIBERTY SECRETARIES.
The President in each conference.

15. AVONDALE PRESS BOARD.

A. T. Robinson, J. H. Paap, E. C. Chapman, E. H. Gates, Mrs. E. W. Farnsworth.

The meeting then adjourned.

Union Conference Proceedings.

Fourteenth Meeting, Friday, July 26.

G. A. IRWIN in the chair. Prayer was offered by E. H. Gates.

The financial report of the Newcastle Baths was presented by A. T. Robinson, who explained that on the whole the institution was in a healthy condition financially. Dr. Rand had worked up a large patronage, and had gained the hearts of the people of the district. The report will be found elsewhere.

A. Brandstater stated that the treatments in the bath-room department of the institution had been increasing of late. Both he and his wife were doing what they could to make this department successful.

On account of an item in the financial report not being understood, the passing of the report was deferred till a later meeting.

The Committee on Recommendations submitted the following additional report:—

1. We recommend that (a) the *Herald of Health* and the Sanitary Supply business be transferred to the Sydney Sanitarium and Benevolent Association, and that the ownership and liability thereof date from July 1, 1901.

(b) That the Union Conference become responsible for all the assets and liabilities of the business existing on the 30th June, 1901.

(c) That the Sydney Sanitarium and Benovolent Association collect all outstanding accounts due the business on June 30, 1901, and use all receipts from the same for the settlement of liabilities existing at the same date, such collections and disbursements to be made for and on behalf of the Union Conference, which organisation shall assume any deficiency which may remain after such collections and disbursements shall have been made.

2. We recommend that the subscription price of the *Herald of Health* be 2s 6d per year.

3. Since there are in the islands lying adjacent to Australia to the north and north-west over 40,000,000 souls, among whom the light of the Third Angel's Message has not yet shone, we, therefore, recommend that those islands be visited at an early date to gather information with a view to opening up among them active missionary operations.

4. In view of the fact that the Echo Publishing Company has recently entered upon the publication of a new periodical, entitled *The Children's Friend*, which contains the Sabbath-school lessons for the junior division, we therefore recommend each and all of the Sabbath-schools in Australasian fields to use this paper; and further, believing that this periodical is worthy of a large circulation among the general public, we therefore pledge ourselves to energetically co-operate with the publishers in their endeavors to secure the same.

5. We recommend that the Australasian Union Conference grant missionary licenses to duly qualified

missionary nurses who are in full harmony with health principles.

E. H. Gates called attention to the advantage of the islands adjacent to Australia being supplied both with literature and missionaries from this field, instead of looking constantly to America for help. He referred to Elder Munson, who was converted to present truth through visiting the Battle Creek Sanitarium, and is now located in the East India Islands, and is engaged in teaching a Chinese school, some of the students of which are already keeping the Sabbath. These fields are at our hand, and we should plan to supply much of the help for them in the future.

Following this, some discussion took place upon the resolution relating to the publication and management of a child's paper in this field. As all were not clear as to what was best in the matter, the resolution was referred back to the committee. The other recommendations in the report were passed as presented.

Intermission.

After the intermission prayer was offered by G. Wantzlick.

Dr. Lauretta Kress spoke of organising a class of ladies, in harmony with a recommendation already passed, for the purpose of receiving instruction in healthful cookery, dressing, and simple treatments, that they might in turn become teachers in their home communities.

G. A. Irwin, G. B. Starr, D. H. Kress, and J. A. Burden spoke in favor of the proposition. The latter related in an interesting way how this work has been introduced in one of the cities of California. G. B. Starr mentioned the interest with which the ladies of Melbourne had received our principles of healthful cookery. It was voted to appoint a committee consisting of the presidents of the local conferences to arrange for such a class.

The Committee on Credentials and Licenses then presented their report, as follows:—

CREDENTIALS AND LICENSES.

Credentials: G. A. Irwin, E. W. Farnsworth, E. H. Gates, R. Hare, C. B. Hughes, J. Pallant, J. E. Fulton, B. J. Cady, A. T. Robinson, D. D. Lake, J. A. Burden, Dr. M. G. Kellogg.

Ministerial Licenses: T. H. Craddock, A. H. Piper, C. W. Irwin, L. V. Finster, Paulias Bunoa, Paul J. Deane, J. R. McCoy.

Missionary Licenses: Mrs. A. T. Robinson, Mrs. B. J. Cady, Mrs. J. E. Fulton, Mrs. A. H. Piper, Mrs. T. A. Chapman, Miss S. Gurner, A. W. Semmens, Mrs. A. W. Semmens, A. A. Robie, Mrs. A. A. Robie, G. A. Brandstater, C. A. Brandstater, Mrs. C. A. Brandstater, Miss M. Pallant.

The report was adopted, though some discussion was given to the question as to whether the Union Conference or the local conferences should give credentials to medical missionary workers more or less permanently located. It was decided by the Chair, that for the present it would be better for these credentials to emanate from the Union Conference.

The Conference then adjourned to Sunday at 9 A.M.

WHEN error is corrected truth should be substituted.

Union Conference Proceedings.

Fifteenth Meeting, Friday Morning, July 28.

UPON the assembling of the Conference, the Chairman announced that the Committee on Plans and Recommendations required more time in which to finish its business. The meeting would therefore take an informal character, and he suggested that the meeting proceed to consider the question as to how we shall best secure the interest and co-operation of our youth and children, and save them from the snares that surround them; and also consider the subject of the Berean missionary reading circle. He would call Wm. Woodford to the chair while the committee were in consultation.

Elder Woodford then proceeded to give a brief lesson on the first chapter of Revelation, by way of illustrating the importance of a careful and repeated study of the Scriptures. At the close of the lesson, the following resolutions relating to the interests of the children and youth were presented and discussed:—

In view of the many prevailing influences calculated to mislead the youth, and in view of the important part which God has for our youth to act in His cause,—

Resolved, That we acknowledge it to be our duty and privilege to provide every possible safeguard to prevent defection of our children and youth from the truth of God's word.

Resolved, That we call upon laborers and leaders to seek this end by—

1. Better adapting our church services to the minds of children.

2. Opening avenues of usefulness and responsibility to the young members of the churches.

3. Organising and conducting, where conditions are favorable, societies of young people for the purpose of their mental, social, and spiritual improvement, and to encourage them in the various forms of Christian work.

4. We recommend that lessons treating on present truth be prepared under the direction of the Union Conference Executive Committee, and printed in the UNION CONFERENCE RECORD for the use of our people.

We also recommend that these lessons be made the basis of study in our young people's meetings, and also that these lessons may be used in our missionary societies.

Resolved, That we ask the Executive Committee of this Conference to connect this work with the Sabbath-school department, and that it be represented appropriately in either the UNION CONFERENCE RECORD or our Sabbath-school journal.

The discussion occupied the first half of the morning meeting, and elicited many points of interest upon the theme under consideration. As this discussion was of an informal nature, no report was prepared.

After the intermission the Conference was formally opened. Prayer was offered by D. H. Kress.

The minutes were read and approved.

J. A. Burden, of the Committee on Plans and Recommendations, stated that on further consideration it had been decided to recommend that the local conferences should issue licenses for their missionary workers.

E. R. Palmer presented as a substitute for the action already taken concerning licenses for medical workers the following:—

We recommend that duly qualified nurses be granted certificates on the approval of the medical department of the Australasian Union Conference; and that the granting of missionary licenses be referred to the conference in which the nurses are employed.

The adoption of this correction of the previous action and a corresponding correction of the minutes was moved and carried.

W. A. Colcord called attention to the fact that the constitution as amended does not provide for the religious liberty secretaries, and yet the Conference had proceeded to appoint them.

W. L. H. Baker: The Committee on Nominations did not have a constitution in its amended form when the nominations were made.

The Chair: The minutes will be amended by striking out this list of secretaries.

At this point the resolutions discussed in the former part of the meeting and given above, were introduced and discussed with considerable interest.

R. Hare did not fully understand the intent of the the resolution relating to the organisation of separate societies for the youth and children. He feared the danger which attended such an undertaking, and thought the youth and children should be taught to spend their evenings at home. Young people's societies were generally permitted to degenerate into evil associations.

E. W. Farnsworth read from the *General Conference Bulletin* the action of the General Conference upon this matter.

Wm. Woodford also spoke of the danger which attended such societies, and stated it was not proposed to organise the young people except for work.

J. A. Burden: While we are aware of the difficulties which are in the way, we have seen instances in which great good came from the organisation of the youth. They should be carefully planned, and not left to work out disastrously.

G. B. Starr: I was converted in a meeting of a young people's society. I went with no good intentions, but my heart was touched with what I saw and heard; and I then and there determined to give my life to work for Christ.

W. L. H. Baker was thoroughly in harmony with the resolution; but should feel sorry to have the movement only result in organisation and not in personal work. We should pay far more attention to our children and youth, and take a personal interest in their welfare.

G. C. Tenney: The greatest danger to which this movement is exposed, is that it will be left to languish for the want of a vigorous and consecrated hand of experience to guide it. We need a "Father Clarke,"—someone deeply imbued of God with a burden for this work. It is true there are dangers besetting the enterprise; there are greater dangers in doing nothing.

Sister Snyder: I understand the object of the society is to give work to the youth and to get them to working for others. If the members are simply left to amuse themselves, it will not serve the purpose for which the work is ordained.

The Chair: When this enterprise first came up I looked upon it rather indifferently and fearfully, but as letters kept coming urging the necessity of some such movement I finally undertook to search the *Testimonies* to see what I could find bearing upon this subject. I was surprised to find such a number of calls for the organisation of our young people. It seems to me that this

work should be taken up, though we need to guard it jealously and to manage it with care. The society in Battle Creek is doing good work with Dr. George Thomason as president. If properly conducted, I believe this movement is of the Lord.

Dr. Kress: I understand this contemplates something similar to our Christian Help Work. When taking our medical course we organised such a school, which flourished, and was the means of accomplishing a great deal of good.

At this point the question was called, and the resolutions were adopted.

The Committee on Plans and Resolutions introduced a recommendation to the effect that the fiscal year of our organisation and of our institutions close December 31 of each year. After a brief discussion, it was voted that the report be referred to the Executive Committee for further consideration.

The Committee on Credentials and Licenses then presented a further resolution recommending that Dr. D. H. Kress receive ordination and ministerial credentials. Carried.

The Committee on Plans and Recommendations reported the following in reference to the Avondale School:—

FINANCIAL POLICY.

1. We recommend that all debts incurred by the Avondale School previous to the close of the present fiscal year, October 8, 1901, be provided for by collecting outstanding accounts and by the sale of *Christ's Object Lessons*.

2. That in the future the school be placed strictly on a cash basis, and that all expenses and improvements be provided for by the regular earnings of the school.

3. We recommend that students of mature age and experience be urged to attend the Avondale School, and that all students who can do so be encouraged to remain in the school, until thoroughly qualified to do efficient service.

4. That we unite earnestly in the effort to secure a good corps of strong young men and women for the industrial department of the school.

Upon recommendations one and two, E. R. Palmer stated that the object was to lift the school out of debt and prevent further indebtedness. The school is now upon a better foundation than formerly, and should be made to pay its way.

In regard to recommendation three, E. W. Farnsworth spoke of the different experiences of inducing pupils to remain in school. He attributed it largely to the impression prevailing in connection with the State schools,—an impression which is shared by the parents as well as the children,—that when a child reaches the age of thirteen or fourteen he no longer belongs to the school. Education is development and growth, and we must take time. Seven years are required to learn an ordinary trade, and we should not think the education of our children complete as soon as they pass the days of infancy. A broad education removes self-conceit, and fits a person for higher and better usefulness.

In connection with a discussion of number four, C. B. Hughes, principal of the Avondale School, submitted the following statement:—

WHO ADMITTED.

A person who desires to enter the industrial department of the Avondale School must be at least eighteen

years of age, and must be recommended as a person of energy and good morals by the officers of the conference in which he resides.

EXPENSES.

Students must pay 7s 6d per week twelve weeks in advance, and work four and a half hours on school days and eight hours on Fridays; when practicable, students will be given contract work. No discount is allowed to industrial students; nor are they allowed to work overtime without special arrangement. They must provide themselves with all things required of regular students.

The above charges are on the supposition that the student's board costs 5s per week. If it costs more or less, charges will vary accordingly.

STUDY AND WORK PERIODS.

School begins at 9 o'clock and closes at 1.30. Those who work in the forenoon finish their work at 11.30. Their recitations begin at 12, which gives time for three recitations. Thus they have the time from 12 o'clock for recitations and study.

Those who work in the afternoon go to dinner at 12 o'clock, which gives them the entire forenoon for recitation and study.

This arrangement enables industrial students to carry three classes, which is more than half the regular students accomplish. It will make it possible for many young men and women to attend school who could not otherwise do so.

It is hoped that this plan will prove self-sustaining, so that the school may freely advertise for this class of students.

It is, of course, understood that when students are able to do so, it is better to pay the full rate of 15s, and only work two and a half hours, which will meet their physical needs. After working two and a half hours the student can profitably use the remaining time in study.

The report was then adopted, and the meeting adjourned to 3 P.M.

Union Conference Proceedings.

Sixteenth Meeting, Sunday Afternoon, July 28.

G. A. IRWIN in the chair. Prayer was offered by A. T. Robinson.

The Committee on Distribution of Labor presented a further report through its chairman, E. H. Gates, as follows:—

The Committee on Distribution of Labor make the following recommendations:—

14. That the request of Brother Craddock, of West Australia, be granted, and that he be invited to labor in South Australia.

15. That Brother Wm. Knight make West Australia his field of labor.

16. That the request of Miss Schowie for a change of her field of labor be referred to the N. S. W. Conference acting in conjunction with the Victorian Conference.

17. That in view of the request of the superintendent of the Fiji Mission for the labors of Brother A. Currow in that field, we recommend that the Mission Board be empowered to act in the matter of granting the request.

18. That Brother H. Bree be invited to connect with the work in New Zealand.

19. It was voted to advise the Avondale students who expect to connect with the work in the field to remain in the school till the close of the school year.

G. B. Starr moved, and W. A. Colcord seconded, that this report be adopted. Carried.

J. A. Burden presented the following two recommendations from the Committee on Plans:—

1. That we recognise that the time has fully come for the publication of a children's paper in Australasia, and we recommend that the Australasian Union Conference Executive Committee and the Sabbath-school Committee unite with the Echo Publishing Company in providing for the publication and editorial management of the *Children's Friend* which has been started by the Echo Publishing Company.

2. We recommend, That the medical work throughout Australasia be placed under the supervision of a committee of seven persons appointed by the Executive Committee of the Union Conference.

A. T. Robinson moved, D. H. Kress seconded, that we adopt these recommendations.

On the first one G. C. Tenney remarked that he thought the scope of the children's paper should be broadened. He thought it should not only be a children's paper, but also a youth's paper.

E. R. Palmer said that this recommendation did not name the paper definitely.

J. A. Burden: That was one of the points that came under discussion on the Committee, and it was left for the Conference to give their mind on the subject so that those who have the matter in hand might act according to the wishes of the Conference.

The motion to adopt was carried.

The second recommendation was read by the Secretary.

A. Mountain: Does that mean that the property of the medical board will be placed under this board?

J. A. Burden: It will be under its supervision.

W. Smith: Will this committee of seven have the power to interchange doctors and nurses from one colony to another?

J. A. Burden: It will stand related to the medical work as the several conferences do to the Union.

The vote was put, and the motion carried.

J. A. Burden: The Instrument of Gift authorising the founding of the Sydney Sanitarium and Benevolent Association not only provided for a body of incorporators, but also a constituent body of fifteen members. It will be necessary for these to be acted upon at this Conference. The following have been nominated by the International Missionary and Benevolent Association, of Battle Creek, Michigan: John A. Burden, Daniel H. Kress, George A. Irwin, Eugene W. Farnsworth, Asa T. Robinson, Fred. L. Sharpe, Philip B. Rudge, W. D. Salisbury, Nathaniel D. Faulkhead, Alfred W. Semmens, Edgar R. Caro, George C. Tenney, Albert W. Anderson, F. E. Braucht, George Teasdale.

It was moved and seconded that these persons be elected by the Conference to act as the constituency of this institution.

The Chair then called for a report from the Echo Publishing Company. A. W. Anderson spoke briefly of the periodical department. He was glad to state that the circulation of the *Bible Echo* had been increased during the past two years, as the following figures will show:—

COLONY.	1899.	1901.
Victoria	956	1440
N. S. Wales	1087	898
New Zealand... ..	1472	1177
Queensland	409	572
S. Australia	472	576
Tasmania	248	351
W. Australia... ..	256	348
Outside	45	695
Total	4945	7958

These figures represent the average weekly sales for the two years. He regretted to see a falling-off in the two leading conferences, but realised there had been local causes for this.

During the two years about 50,000 *Echoes* have been circulated gratis. These have been supported by the Patriotic Fund which has been placed in the Echo Office. These *Echoes* have been sent out as rapidly as the money came in to pay for them, and sometimes we have gone on in faith believing that the Lord would send us the money for them. They have been sent out to the soldiers in South Africa, and have been appreciated by them very much. They were sent just at the right time. The tract society there was just about to be closed on account of the war, and all means of communication was stopped. The papers have been distributed to those on the men-of-war, some in the hospitals, and others in the camps. We have heard of seven men who have begun to keep the Sabbath through the reading of these *Echoes*. Some have been sent hundreds of miles inland, and letters have been received from other places asking that such literature might be sent to them also.

The new paper for the children naturally comes under my department. It is gratifying to say that when it was first started the circulation was 650 per week; but in four weeks it rose to 900, and I hear from the office that the list is still rising.

N. D. Faulkhead then gave a brief report of the workings of the Echo Company for the past twelve months. He wished to praise God that He had sent such a large amount of work during the year, and such good work also. He stated that during the year they had been engaged in doing a better class of work than heretofore, such as catalogues and other good work. The manager of the Echo Company had been on a visit around the world in the interests of the book business, and on his visits he had procured a typesetting machine, which greatly adds to the facilities of the Company. This machine has just been set up, and cost something like £325. Three kinds of type can be used on the machine, and it is equal to the work of six or seven men. Although they had had many difficulties to meet during the year, yet the Lord had come to their help. Brother Faulkhead stated that their work had been highly appreciated. Their motto placed on the wall of their chapel is that God expects perfect work, and he said they were trying to do all their work to perfection, and God had blessed them in it. He said that during the year several of our own books had been published. Among these were *The House We Live In*, *Desire of Ages*, *The Cook Book*, *Coming King*, *Glory of Israel*, *Bible Studies*, *Marshalling of the Nations*, and also several tracts.

He stated that during the past year about £2500 worth of paper had been used, and something like £100

worth of ink. All along the line the work is very encouraging and very favorable. Although he did not expect that the profits would be as great as in past years, yet he was glad to say that the work had been of a far better class, and it has been appreciated. He requested the Conference not to forget the Echo Company in their prayers, that they may have strength to overcome the difficulties which they have to meet.

The Chair then called upon Brother Robert Hare, the editor of the *Bible Echo*.

Brother Hare stated that he wished to thank those who had so kindly contributed to the paper during the time he had been editor. He said that when we get a beautiful thought it is our privilege to take it and put it in the best of language, and give it to our fellow-men. When we can write that which is soul-stirring, elevating, and refining in character, there is a power that goes with it that God will use to melt hearts and minds of men. He was encouraged with the progress that some of our young writers have made. There has been a marked progress in the work of some of the correspondents. He wished to encourage them in this good work. When you start to write, do not get discouraged if your article does not appear, or gets cut up very severely and criticised. The editor is responsible if anything goes into the paper which is not in its best form, and sometimes he has to cut up and criticise the articles sent in. When you write entrust the article in the care of the editor. We can learn by taking our thoughts and putting them in proper language, putting them in good form. I believe it is one of the means of getting the best mould of thought that is for us to obtain.

The Chair: I believe Brother Starr has a recommendation to present.

G. B. Starr read the following recommendation:

The Committee of Conference Presidents appointed to consider the advisability of the formation of a special course in Health Lines—to be conducted by Mrs. Dr. Kress at the Health Retreat, respectfully—

Recommend. That such a class be conducted by the Health Retreat. That it be organised immediately at the close of this Conference to be continued from two to three months. Arrangements have been made for the following persons to remain and connect with this class: from Queensland, Miss Tuxen, Mrs. Chaney; New South Wales, Mrs. G. James, Mrs. M. G. Kellogg; Victoria, Mrs. N. E. Starr; Tasmania, Mrs. Parker; South Australia, Mrs. G. T. Wilson; Avondale School, Mrs. L. V. Robinson. We also advise that if consistent Mrs. Finster plan to take this class as a representative from West Australia.

Terms.—Board, residence, and tuition at Retreat, 20s per week; board, residence, and washing at School, 12s 6d per week; tuition only 5s.

It was moved and seconded that this recommendation be accepted. Carried.

G. B. Starr: I have a resolution I would like to offer. The first day of the meeting someone came to me and suggested that we have a reception for the workers coming from America. This has been put off several times. He then read the resolution as follows:—

Resolved, That we express to God and to our American brethren our gratitude for the very liberal manner in which they have responded to our call for laborers to help to rapidly speed the message to all parts of Australasia, in sending to us Brethren G. A. Irwin, C. W. Irwin, W. A. Hennig, L. V. Finster, Wm. Wood-

ford, F. J. Chaney, G. A. Snyder, and their wives, and Dr. Nettie Armstrong; and that we extend to these brethren and sisters our cordial welcome, and hearty and loving co-operation. We believe that God has a place for each of these in the work in this part of His vineyard.

G. B. Starr moved the adoption of this resolution.

N. D. Faulkhead seconded the motion. In so doing he expressed his thankfulness to the General Conference that they have sent such helpers as they have. These brethren are young, and are earnest and ready for hard work. They are about the best consignment we have had.

D. Lacey desired also to second the motion and expressed the sentiment that if the new contingent was half as good as those already sent they would be most acceptable.

G. A. Irwin expressed his gratitude to the brethren for their good wishes, and their cordial reception. He said we have come to be with you and build up the work with you. He appreciated the kindness that had prompted the brethren in making this resolution, and only hoped that they could in a small degree merit the confidence that the brethren had in the company that had come over from America. He trusted that in our efforts we would work shoulder to shoulder, that there would be no distinction in nationality, that these distinctions may be broken down in the gospel, and we all be one in Christ Jesus.

A. W. Anderson: I am glad that this resolution has been presented before the Conference. He was very much pleased that we have some proper recognition of the brethren who have so kindly come to our assistance. He felt that our field needed just such help.

A. T. Robinson: It has been my privilege to live in the Colonies so long that I almost forget but what I am a colonial. I would be very glad that this resolution is presented if it would only produce one effect,—to obliterate for ever the idea of nationality between the Americans and the Australians. The Third Angel's Message is to draw out a people from every nation, kindred, tongue, and people, and there will be no distinction.

A. Mountain: This is certainly a response to the Macedonian cry. I look forward to the time when God will bring in a pure people, a pure language. Nationality ought to sink in the Third Angel's Message. I feel that we can welcome these brethren to our hearts and to our homes.

Dr. Caldwell: I rejoice in the expressions of appreciation from all. I feel that it is a good culmination of the meetings which we have had. We are all one. Our citizenship is from above.

Several others expressed their pleasure in welcoming these brethren to our field, after which hymn 1022 was sung.

F. J. Chaney: I am glad for these expressions of welcome. I have seen in the actions of the brethren a warm reception ever since I came to this place.

W. A. Hennig: I am glad I am here. My sole purpose is to do God's bidding. I know there is a great work. I know that God expects His people to be one. I am glad to become acquainted with the brethren here. I have felt that the brethren have treated me as well here as they would have treated me in America. God's truth is more to me than anything else. My whole ambition is always to be found imparting that precious truth, and if I can be of service in this place, if I can be a help to the people sitting in darkness, I want to lend

them a helping hand. We will pray for the prosperity of Zion in this place. We also feel sure that we will have your prayers. We can toil and labor together, and by and by we will stand with the ransomed ones in the kingdom.

W. Woodford: I felt at home directly I saw Brother Farnsworth and Sister Irwin on the shore. I am glad that we are all brethren in Christ Jesus. May the Lord help us to keep faithful, to work shoulder to shoulder, and at last we will reach the evergreen shore.

C. W. Irwin: I have felt the warmth of our reception ever since I came here. We are here for service. We will put in our best service while here to spread this truth. There is plenty of work for us. If we are willing to be guided by the Lord, we will find out the work there is for us to do.

L. V. Finster: We have come here to do all we can to help you. Our object is to unite with you in this cause. I have experienced a very kind welcome ever since I came. My heart was touched when different ones came to me holding out the hand and saying, "My name is so-and-so, what is your name?" I am glad for the Third Angel's Message which unites our hearts together.

Dr. Kress: "He that sanctifieth and they who are sanctified are all of one, and for this cause He is not ashamed to call them brethren." I was thinking while sitting here if I had my choice to-day in the selection of the field of labor I should choose the very field I am in. I have always felt that we are one in Christ, and some way or other in going to England, Germany, or any other place we have always felt that blessed tie which binds us together as brethren. The middle wall of partition is broken down in Christ.

The Chair: All in favor of this resolution please say Aye. Carried.

The Chair: We have not yet heard the Treasurer's report of the Conference.

The treasurer, Miss E. M. Graham, then read the report as follows:—

AUSTRALASIAN UNION CONFERENCE BALANCE-SHEET FOR YEAR ENDING MARCH 31, 1901.

Liabilities.		Assets.	
£	s. d.	£	s. d.
Loans	2427 15 0	Loans	800 0 0
Donations held in trust ...	514 18 10	Stationery stock	6 2 6
F. M. Board	212 0 1	Furniture	108 2 3
Avondale School	28 15 9	Tract Societies	21 11 2
W. C. White	27 9 2	General Conf. Association ...	4 13 11
Mrs. E. G. White	235 1 11	Conferences	162 15 11
Avondale Press	93 4 6	West Aust. Mission	73 6 2
Laborers' accounts	280 0 1	Tasmanian Mission	143 6 6
		Echo Company	151 19 7
		Medical institutions	123 16 4
		Bank	365 4 1
		Current accounts	234 7 0
		Cash	260 14 5
		Balance	1363 5 6
	£3819 5 4		£3819 5 4
To balance	£1363 5 6		

PROFIT AND LOSS.

Dr.		Cr.	
£	s. d.	£	s. d.
April 1, 1899, balance ...	444 2 8	Book sales	16 2 6
Toowoomba Camp... ..	16 17 9	Tithe	2187 18 2
UNION CONF. RECORD ...	126 8 11	Donations	783 14 2
Furniture depreciations ...	15 11 11	Sabbath-school Dept. ...	79 8 6
Interest	93 17 3	Annual offerings	443 2 7
Medical Department	270 13 1	Herald of Health	37 5 0
Herald of Health	268 1 5	Tucker Estate	772 17 6
Laborers wages and exps. ...	3448 0 11	Balance	363 5 6
	£4683 13 11		£4683 13 11
Balance	£ 363 5 6		
	£		£
Doubtful debts	1000 0 0		
Loss on running	363 5 6		
Probable total less	£1363 5 6		

G. B. Starr moved the adoption of this report, which was seconded and carried.

After some explanation of the financial report of the Newcastle Sanitarium, by Miss Graham, which was referred back to the committee for revision, this report was adopted.

Brother Burden gave an invitation to the brethren on their return to Sydney to stop off and visit the new sanitarium at Wahroonga. Although he would not be there himself, Dr. Kellogg would be able to show them round.

Brother Fulton thanked the brethren for their kindness in helping toward purchasing the launch for Fiji. He said that the sum of £40 17s 2d had been handed in.

The Chair: Motion to adjourn *sine die* will be in order.

A motion was then made to adjourn *sine die*.

Meeting closed by singing the Doxology.

New South Wales Conference.

Annual Session.

THE next annual session of the New South Wales Conference will be held at the Stanmore Church, Sydney, August 8-11, 1901. The business of the Conference, with its Tract Society and Sabbath-school departments, will be considered, and officers elected and plans laid for the coming year. Brethren G. A. Irwin, E. W. Farnsworth, A. T. Robinson, J. A. Burden, G. C. Tenney, F. W. Paap, E. R. Palmer, G. W. Tadich, G. A. Snyder, W. Woodford, and others are expected to be present. The first meeting of the Conference will be held Thursday, August 8, at 3 p. m. We expect to have a good meeting, and hope to see a large attendance, not only of delegates, but from the churches generally.

W. A. COLCORD,
President N. S. W. Conference.

At the last meeting of the Conference a resolution was introduced extending to those who have recently arrived from America a most hearty welcome. It seems rather a tardy action, perhaps, but it had the advantage of springing from a personal acquaintance extending over the entire Conference, and was therefore all the more sincere. The adoption of the resolution was enthusiastically carried. It called forth many expressions of mutual appreciation and cordial relation, in which the purpose to ignore all national lines was expressed.

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