

## Conference Special No. 2.

# Union Conference Record

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

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### Close of the Conference.

THE last business session of the Union Conference was held on Sunday morning, 9-12-15. During the Conference, ten sessions have been held, and a great amount of business disposed of. More time could have been used, but it was necessary for the workers to return to their labors.

The reports presented in these two special numbers of the RECORD can give but a partial idea of the extent of the work. Many things were said and done that are not recorded here. All of the reports that have appeared were shortened for want of space.

The Conference throughout was marked by a spirit of deep earnestness and brotherly kindness. No bickering or debating was indulged in, and while free discussion was invited, there was no waste of time over non-essentials.

The reports from the different conferences in the Union were inspiring and encouraging. Progress was very marked in some of the fields, while in all, the work had deepened in preparation for wider and stronger efforts.

Never before in the history of the work in Australia did the cause seem so important or the call to labor appear more urgent. Truly these are the days of "His preparation," for the mighty controversy deepens at every step.

Thirty-four resolutions were passed all bearing on progressive work. Some of these introduced new features and new methods, and we hope and pray that all will be blessed to the furtherance of the truth.

We could wish that all our people throughout the colonies could have been present. We hope that the delegates will esteem it a privilege to make their churches acquainted with the work of the Conference, but especially with the advance steps, and advanced methods of work introduced.

The Avondale Bible School, the Sanitarium, the Food Factory, the publishing work, the canvassing, work on "Christ's Object Lessons," church-schools, mission fields, health reform, proper school methods, and the *Signs* work were all considered and reported upon in the Conference.

During the ten days covering the Conference forty-seven meetings were held. Some of these were devotional, others were preaching services, others Bible studies, and the remainder business sessions of the Conference.

Courage and inspiration, born of acquaintance with God and His work, were seen in many features of the meeting; and while words of caution were spoken by

some, no discouraging voice was heard. This meeting will long be remembered by all who attended it as an "Ebenezer resting place" in our work. May its holy influences bear much fruit.

### The Spirit of Prophecy.

IN the school chapel, Pastor G. A. Irwin occupied the desk for the first six mornings during the Conference session, from 6 to 7 A. M. Much interest was manifested in these studies by all the delegates and visitors to the Conference. The subject was introduced with the words found in the first chapter of the epistle to the Hebrews, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets hath in these last days spoken unto us by His Son." Heb. 1 : 1, 2. Attention was called to the various methods by which God has communicated His will to man.

In the beginning, before the fall, God spoke to man face to face without a dimming veil between, but when man sinned, God chose other means of communication with him. During the first two thousand eight hundred and thirty-nine years, many instances are recorded in the Scriptures of the messages of God coming to man in an audible voice. To Adam, Gen. 3 : 8-18; to Cain, Gen. 4 : 9-15; to Noah, Gen. 6 : 13, 22; 7 : 1-5; 8 : 15; 9 : 8; to Abraham, Gen. 12 : 1-3; 17 : 1-6; to Isaac, Gen. 26 : 2-6; to Jacob, Gen. 28 : 13-15; to Moses, Num. 12 : 4-8; 1 Sam. 3 : 4-6, 9.

The third method by which God communicated with His children in times past was through angels. Reference was made to the instances recorded in Gen. 18 : 1-3; 19 : 1, 2, 12-22; Joshua 5 : 13, 15; Judges 6 : 11-22; 13 : 3-9.

In later times, God chose prophets to guide His people in the way that they should go. In Daniel 10 : 5 we have an illustration of an open vision. Other persons had the opportunity of seeing this vision, but they ran away for fear. In the second chapter of the same book and the nineteenth verse, Nebuchadnezzar's dream was revealed to Daniel, and through him to us, through a night vision. Daniel's wonderful prophecy, portion of which reveals the great truth of Christ's work, now going on in the most holy place of the heavenly sanctuary, was given in a night vision, and the same gift has been imparted to the remnant church. The great call to the missionary fields of Europe was given through a night vision (Acts 16 : 9), and this evidently was the method which

God followed in apostolic times. See Acts 18:9, 10; 23:11; 27:23, 24.

The object for which God speaks through His prophets was brought out in an interesting study of Job 33:14-17,—to turn man from his own way. The people of God have been preserved from danger by the instrumentality of prophets. Hosea 12:10, 13. "Where there is no vision, the people perish," (or as rendered in other translations, "cast off restraint," "become unruly"). Prov. 29:18. Jehoshaphat exhorted Judah and the inhabitants of Jerusalem with the words, "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20. Not by following their own ways, but by being turned from them, by the prophets of God, will men prosper.

The gift of prophecy was not confined to men alone, for we read also of women who led the people of God through trial and difficulty. A most notable instance is that recorded in the fourth and fifth chapters of Judges. Deborah, the prophetess, communicated the will of God to Israel for forty years. Later on in the history of Israel a great reformation took place during the reign of Josiah, and the special features of reform were the commandments of God and the testimonies. 2 Chron. 34:21-33. Miriam, the sister of Moses, also had the gift of prophecy. Ex. 15:20. In Luke 2:36 we read of Anna, a prophetess.

The words of Christ and the prophets were the words of God. Deut. 18:18, 19; Jer. 1:7-9; John 8:28; 12:49; 14:10. It was the spirit of Christ in the prophets that prompted them to speak the words of God. All scripture is simply the same God speaking through different instrumentalities, whether prophet, psalmist, or apostle. Not only the words spoken by Christ, but also His life testified that He came from God. John 14:8, 9; 17:8. When Christ ascended to heaven, the gift of the spirit of prophecy did not cease, for He specifically indicated the very opposite would be the case. John 14:16, 26; 16:7-13.

The beginning of the fulfillment of Joel's prophecy of the outpouring of the Holy Spirit, took place upon the day of Pentecost. Acts 2:13-20. On that occasion one of the gifts bestowed upon the early church was that of tongues. It is not stated in the prophecy that *all* should prophecy, nor that *all* would see visions or dream dreams. The gift of prophecy was given to the church to guide the people of God through times of difficulty, and many instances were related where God had saved His people from falling into error through the operations of this gift.

Of all things given by God to His people, Satan hates prophecy the most, but God desires us to understand and to recognise that He is communicating light and instruction by this means to the church. The operations of the Spirit of God, however, are not restricted, but manifest themselves in a variety of ways. In the first epistle to the Corinthians, the twelfth chapter, it is specifically mentioned; God does not want us to be ignorant concerning spiritual gifts. Notwithstanding that God gives the Spirit to every man (verse 7), yet there are diversities of gifts which are divided to every man according to His will. (Verse 11.) "If the whole body were an eye, where were the hearing?" If this condition prevailed in the church, then all would be seers, but this was never contemplated in a perfect body. "God hath set *some* [not all] in the church, first, apostles, secondarily, prophets." As "prophesying serveth not for them that believe not, but for them which believe," therefore some

are raised up who will go and gather out believers, and then follows the gift of prophecy for their guidance and edifying. It is evident from verse 29 that there must have been some controversy in the Corinthian church over the question of the distribution of gifts, and Paul was writing to settle the matter. In Eph. 4:11 the same idea is repeated; He gave some apostles, and some prophets.

"The promise is as far reaching as the commission, not that all the gifts are imparted to each believer, . . . the spirit is promised to everyone according to his needs in the Lord's work."—"Desire of Ages," page 987, trade edition.

Basing their theory upon an expression found in Num. 11:26-29, some assert that *all* will have the gift of prophecy, but it cannot be shown that this scripture teaches anything of the sort, but the inference is that the reverse is meant. The desire expressed, that all might have the gift, implies that they do not have it.

The selection of the seventy elders (Num. 11:16, 17) to assist Moses "to bear the burden of the people" did not place these men in a position of equality with Moses in the work of the Lord. God had committed to Moses a special work, but there were those who did not recognise the dignity or the importance of the office in which Moses had been placed. Aaron and Miriam failed to recognise this when they said, "Hath the Lord indeed spoken only by Moses? hath He not also spoken by us?" Num. 12:1, 2. God, however, replied to these questionings, and Miriam became leprous, and was shut out of the camp for seven days. (Num. 12:4-15.) In the sixteenth chapter of the same book, the rebellion of Korah, Dathan, and Abiram is but another instance of the failure to recognise Moses as the leader chosen by God. And again God vindicated His servant, by causing the earth to open and swallow up those who participated in the rebellion, and all that appertained to them. Notwithstanding these severe judgments, there were those who still were not satisfied, and so on the very next day "all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord" (verse 41), and yet again God vindicated His servants by sending the plague against the people. Fanatical movements are easier entered into than they are eradicated.

In the early Christian church the people obeyed the prophets whom God raised up. Acts 11:27-30; 13:1, 2; 21:8-12. Attention was called to the fact that the book of Revelation was given to John through vision. Rev. 1:10; 4:2; 17:3; 21:10. Thus we find the prophecies recorded in the books of Daniel and Revelation, upon which the great fundamental truths of the message are based, were given by visions.

From 1 Cor. 1:4-8 it may be inferred that the gifts are to be prominent in the church when the Lord comes, and further, if the Spirit of Christ be not confirmed in the remnant church, we shall not have the other gifts.

"The promise is just as strong and trustworthy now as in the days of the apostles. 'These signs shall follow them that believe.' This is the privilege of God's children, and faith should lay hold on all that it is possible to have as an endorsement of faith."—"Desire of Ages," p. 987.

It will be conceded from the foregoing study that the spirit of prophecy was manifested in the early church. How then did it drop out?—By the church apostatising from the truth. Evidences of this apostasy were present even in Paul's day. Acts 20:28-30; 2 Thess. 2:3, 4.

Says Isaiah, "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59 : 2. When people disbelieve God and turn their backs upon Him, prophecy is of no use to them; for this gift is "for them that believe." (1 Cor. 14 : 22.)

In the last days, when the remnant church is keeping the commandments of God, the spirit of prophecy will again be found. Rev. 12 : 17; 19 : 10. That His people might not be deceived, God has given tests by which counterfeits may be discerned. 1 John 4 : 1-3; Jer. 23 : 16, 17; Deut. 13 : 1-3; 18 : 20, 21. By the application of God's tests, none need be deceived. But it may be possible for Satan at some time to counterfeit the physical manifestations which sometimes accompany the gift of prophecy.

We are also exhorted to test such matters by the law and the testimony. Isa. 8 : 16-20. God's people ought to be familiar with the "Testimonies," for men may arise who will use the "Testimonies" and falsely interpret them. It is generally noticed that false prophets pay no attention to "gospel order," but are a law unto themselves. The importance of studying the "Testimonies" is especially necessary now, when every wind of doctrine is blowing about. If ever there was a time when God's people should be grounded in these things, it is now. Instances of the fulfillment of predictions made by Sister White were read from the little book, "The Prophetic Gift in the Gospel Church." (Every Seventh-day Adventist should secure a copy of this excellent little work.)

Special warning is given against the danger of removing the landmarks and pillars of our faith. "Woe to him who shall move a block or stir a pin of these messages."—"Early Writings," p. 121. It is now fifty-two years since this was written, but it is of supreme importance now, for there is a tendency to allow "spurious theories" to come in "as a thief in the night, stealing away the landmarks and undermining the pillars of our faith."—*General Conference Bulletin*, 1903, p. 87. "Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the Third Angel's Message."—*Ibid*, p. 32. "The great pillars of our faith will stand all the strain that can be put upon them."

These pillars were defined as follows:—

1. Commandments of God.
2. Righteousness by faith.
3. Life only in Christ.
4. Unconscious-state of the dead.
5. The sanctuary.
6. The three messages.
7. The second advent.
8. The spirit of prophecy.
9. Health reform.
10. Systematic benevolence.

It was pointed out that if we took out the sanctuary question from among these pillars, then the whole structure would fall. We are now living in a time when the great pillars of our faith will be tried and tested. Instances were recalled as illustrations of the danger into which people have fallen who have become weak upon any one of these pillars of truth. Two dangers threaten us: 1. That we will settle down, satisfied with the light already received, and become fossilised; 2. That we shall become so liberal that we will neutralise the message, so that it will never stir anyone in the world.

Warning was given to test every new theory that comes along, for men are even now arising who assert this, that, or the other thing is the mark of the beast. Such things should not move us, for God has spoken definitely upon this matter, and that should settle the question. Doubts upon the spirit of prophecy, expressed or unexpressed, generally lead men to stumble over other points of faith, while the study of the "Testimonies" will confirm and strengthen our faith in the Word of God. No man will receive additional light who will attempt to remove one of the great pillars of our faith.

Reported by A. W. ANDERSON.

### The Holy Spirit.

THREE of the early morning meetings at the school chapel were conducted by Pastor G. B. Starr. The subject considered was "The Gift of the Holy Spirit." The disciples were told to tarry at Jerusalem until the Spirit should give them power for service. Luke 24 : 49.

The promise of the Father was to be bestowed upon the disciples, but this could not be done as long as they gave such evidence of self-confidence. Like them, if we go out in self-confidence, without the Holy Spirit, we must fail.

Christ had an infinite variety of subjects for His people, but the one upon which He loved most to dwell was the anointing of the Holy Spirit.

Christ's personal presence could not hold His disciples together. The Comforter must get within, and then it would be the Holy Spirit working out God's will in man.

It would take the tongue of fire to weld God's people together now just as it did then. There is no limit to our work, but we have a limited faith; therefore God is not able to work with us as He wishes to do.

Christ sought to inspire the disciples with the hopes that inspired His own heart, and the Holy Spirit was the highest gift that He could solicit from His Father.

A number of extracts from the "Testimonies" were read, showing the absolute necessity that there was for this power in the church to-day.

"It is not because of any restriction on God's part that the riches of His grace do not flow to men. If all were willing to receive, all would be filled with the Spirit."

"We are to seek earnestly to be of one mind, of one purpose. The baptism of the Holy Spirit, and nothing else, can bring us to this place. Let us by self-renunciation prepare our hearts to receive the Holy Spirit."

We cannot use the Holy Spirit; it must use us. But it cannot do this, because we want to magnify ourselves.

The work we have in hand is not our own; the battle is the Lord's. 2 Chron. 22 : 17. He alone can overcome sin and redeem man from its power.

The spirit of fault-finding and evil-speaking has proved a great hindrance to the work of the Holy Spirit. God is the Judge, and man had better leave that work alone. It is time for us to pray that there might be a crucifixion of self in all our churches.

A minister asked a brother why it was that there was not a revival in the church. The brother asked that he might see the minister's trousers. "There," said he, "is the reason. The seat is almost worn through, while the knees are worn but little. Pray more."

The Holy Spirit can never be seen upon God's people till self is taken away. God's people must repent of the sin of idleness. If ministers use the tithe, which is set apart for doing God's work, and yet are not doing that work, they are sinning before God.

"Divine power was given to the disciples, for a risen Saviour breathed on them, saying, 'Receive ye the Holy Ghost.' Imbued with this Spirit they went forth to witness for the truth. So God desires His servants to go forth to-day with the message He has given them. But till they receive the Holy Spirit they cannot bear this message with power."

This study proved very helpful to many. Space does not permit an extended report.

### Confidence in God.

THE Avondale Church was filled to overflowing by a large congregation on Sabbath morning, September 12. Pastor Farnsworth preached an impressive discourse based on Heb. 10:35, "Cast not away, therefore, your confidence."

It was necessary that the people of God should have confidence in His work. Lack of confidence must work ruin. One of the banks in New York had been almost ruined by a run caused by lack of confidence. Crowds followed each other, forcing their way toward the bank, and loudly demanding their money. In the midst of this confusion a man carrying a sack was seen urging his way through the crowd. He entered the bank and threw down a large deposit, declaring, "I have confidence in this bank." These words spoken by a well known monied man had a telling effect on the clamorous depositors, for when they saw his confidence, they lost their suspicion, and the bank was saved.

Referring to the advent message of 1833-44, it was stated that many suffered great loss in their devotions to the message which they carried. The time set, October 22, 1844, came and passed, yet even this severe trial could not cause some of the active movers in that message to cast away their confidence. After the day had gone by, J. N. Andrews asked in one of the Advent papers, "Is the earth the sanctuary?" This revealed the mistake that had been made, and through the sanctuary question that people found the message that they had to preach again to every nation and people.

Ancient Israel were pictured as losing confidence in God, and suffering great loss because of their faithlessness. The people saw graves before them, but God saw the good land of promise. Because they could see nothing but graves, God had to give them graves, and so they were buried in the wilderness. Two of the spies viewed the land from God's standpoint, but the others viewed it from their own standpoint. As they talked doubt, the giants in the land grew larger, until the people of Israel appeared as grasshoppers.

Men have now captured a thousandth part of the great stream at Niagara, and thus they light up distant cities, and drive their cars. Yet all those mighty waters had been running to waste for centuries. God has untold power for His people, but only a very limited portion is being used; its great fullness is going to waste.

Fifty years ago all the Adventist believers did not number as many as were now assembled at the Conference. Under God the work has grown until it encompasses the globe. Let us cultivate confidence in God.

### Devotional.

OWING to the large number of visitors and delegates, the meeting on Sabbath afternoon was divided, and the students worshipped in the school chapel. The devotional meeting in the church was conducted by Pastor Hennig, and that in the school chapel by Pastor Starr.

Many of the testimonies given by the students were full of promise for future usefulness in the work of God. A few of these will prove of interest to our readers:—

"I have been slow of heart to understand the prophecies, and also the spirit of prophecy, but I can better understand them now."

"There is nothing worth living for outside the truth of God."

"I am thankful to God for the victories I have gained here."

"I want Christ to abide in my heart. I am so thankful for the blessings that He sends by the way."

"I am glad for the desire that God has given me to work for Him."

"I feel my weakness, but I am going to cling closer to Jesus than ever before."

"I am thankful that Jesus is the young man's friend. He wants us to live with our feet on higher ground."

"The promises of God light up the hills and make the future bright."

"The greatest struggle in my life has been the struggle with self."

"It is my earnest prayer that the Holy Spirit may find an abiding place in my heart."

"My confidence in God's Word grows stronger. I am glad to be numbered with His people."

"My earnest desire is to surrender all to Him that I may be used in His service."

"I am thankful that God has brought me into the Third Angel's Message. I am determined to come back again to this school."

"God has His eye on every one of His children, and a place for each. I want to be in harmony with God."

There was a deeply earnest tone and spirit evident in the meeting. We pray that God may bless these young men and young women in their desires to live and work for Him."

At the Avondale Church the voice of praise went up to God from the church members and visitors to the Conference with a heartiness which testified to the unanimity and love which has prevailed throughout the Conference meetings.

Pastor W. A. Hennig read a portion of Ps. 107, emphasising particularly the words, "O that men would praise the Lord for His goodness and for His wonderful works to the children of men." He exhorted those present to be of good courage; for in the Third Angel's Message there is all the joy and comfort that God can give. The following paragraphs are a few jottings from the testimonies that were offered as a sacrifice of praise:—

"This precious message has brought to me health; my life is filled with sweetness."

"I have obtained victories at this Conference."

"I am thankful that I was created to give honor and glory to my Creator."

"I praise God for the difficulties and for the power He has given me to overcome them."

"David said his cup was running over with joy; I am getting the same experience."

"I thank God for the blessings that have come to my own soul. I feel that I have a re-conversion."

"The Third Angel's Message has taught me that the Bible is not a cunningly devised fable. Three years ago the more I read the Bible, the less I saw in it; now the more I read it, the more beauty and harmony I see in it."

"At one time I thought it impossible to give up smoking, but thank God he has helped me to do so."

"I have confidence in this message to take me safely over the bar, and land me in the portals of eternal glory."

"We need not see in order to believe; trials are but the veil with which God covers Himself when He comes to impart rich blessings."

"I want to be a living witness, a living testimony, so that God's Holy Spirit can take possession of me, that the truth may be preached in the demonstration of the spirit and of power."

"The Lord can bring a great deal out of affliction."

"Seventeen years ago the truth came to me. I am thankful that by the grace of God my faith has never wavered."

"I thank the Lord for the precious lessons I have learned at this Conference. My hope is getting brighter every day."

### Report of the Echo Publishing Company, Limited.

We are pleased to submit another report to the Union Conference. The past two years have brought their trials and their pleasures, but in all things we have seen the hand of God manifest in our behalf. We feel truly grateful for the kind way in which He has led us.

Although Australia has been passing through a severe drought which has seriously affected all lines of business throughout the Commonwealth, prosperity has attended both our publishing and our book work. Queensland has suffered from the drought more seriously than any other State, and the sale of our books there has been seriously affected. In all the other States they have been able to suit their work to the prevailing conditions. The large subscription books have had to give way in some instances to smaller books with a less price, but most of the agents have remained in the field.

We find an increasing sale for religious books during the past two years, especially such books as "Desire of Ages," "Daniel and Revelation," "Great Controversy," and "Coming King."

During the early part of the work in Australia a large number of "Daniel and Revelation" was sold, Brother Arnold alone selling 2,168 copies of that book from 1885 to 1888. We decided to re-canvass the field for this book, and therefore obtained a set of plates from the Review and Herald, with which to do our own printing. When we can print all the subscription books we sell, we hope to have enough work of our own to keep the necessary plant employed.

During the year 1902 we bound all the subscription books sold by us. This has very largely increased the amount of our denominational work. Our bindery is complete with all the necessary machinery for the rapid production of books, and our staff of workmen has been kept well employed on our own work throughout the year. We bound in our bindery during 1901, 7,967 subscription books, and 20,881 trade books and pamphlets. In 1902 we bound 29,755 subscription books, and 30,166

trade books and pamphlets, or a total of 88,739 books altogether for the two years. In 1902 we bound 21,785 more subscription books and 9,255 more trade books and pamphlets, or a total of 31,040 more books than in 1901.

A number of changes have been made in the laws of the country during the past two years that have forced us to make some rapid changes in our work. In some cases these have been of benefit to us. At the end of last year we were called upon to show cause why the *Bible Echo* should not be removed from the list as a newspaper. After correspondence and personal work, we were notified that it had been decided to remove the paper from the list on the first of February, 1903, unless we could make it conform to the law by giving at least one-half of the paper to news. After careful consideration it was decided to change the name of the paper at the same time, because the name *Bible Echo* would not harmonise with the contents of the new paper.

The new paper was given the name, *Australasian Signs of the Times*. The change made proved to be highly satisfactory to the people, and our *Signs* workers say that they can sell more papers since the changes have been made in its contents and name. We have yet to hear of one dissatisfied person. We are having a large increase in its circulation, especially in small clubs taken by many of our churches. Under the new law we send out single copies in bulk, twenty ounces for one penny. This enabled us to reduce the single subscription from 6/6 to 4/6 per year. The result has been gratifying, and the list of single subscriptions has increased three-fold.

We failed to register the *Children's Friend* for transmission as a newspaper. This meant that we had to pay the same rates as for ordinary commercial papers, which rates are prohibitive to the successful handling of a paper. We therefore decided to arrange with the Pacific Press to supply us with the *Little Friend*.

After my return from the General Conference two years ago, we began correspondence with the brethren in South Africa about our entering that field, and establishing a depository in Durban, Natal.

This correspondence resulted in the brethren there offering us the Natal-Transvaal field to operate in until such a time as they were ready to organise a conference and tract society and take over our agents, when we would remain as wholesalers only. We selected two good men, Brethren J. H. Camp and C. H. Pretzman, to take charge of the canvassing work and depository. These brethren left Australia for their new field April 25, 1902. They expected, and found, some difficulty in getting located and started, but as soon as their agents could get to work, they met with much encouragement. It will be some time before any line of work can be carried on successfully in South Africa, as the country is still unsettled. One of the greatest obstacles is that of the transportation of books from place to place on account of the heavy traffic on the railways. The brethren have been working under specially discouraging circumstances during the past few months, and this has materially hindered them in their work.

At the General Conference held in April last, it was decided that the book work should be controlled in each Union Conference by the workers there, and as the South African Union Conference have established a publishing department in their organisation, and have limited our work in their field until the end of this year, they expect at that time themselves to begin active work. They have

requested Brethren Camp and Pretzman to remain in South Africa to help carry on their book work.

One of the principal features relating to our publishing houses considered at the General Conference and in committee before and after the meeting, was the advisability of locating their factories outside of the cities, and confining their efforts almost wholly to our denominational work. This question has received some attention by the Board of the Echo Company since the manager returned, and as a consequence they passed the following resolution for the consideration of this Union Conference:

"Whereas it seems evident that the time has come when we should remove our factory from the city to a location in the country in harmony with the testimonies that have been given through the Spirit of Prophecy; therefore we desire the delegates assembled at the next session of the Union Conference to be held in September to take this question into consideration and make recommendations regarding same."

We trust the question will be deemed of sufficient importance to give it the consideration it should have.

We believe our publishing work at the present time to be on a sound paying basis, and in making the changes that will be necessary to carry out what instruction has been given to our people on this question, will require very careful management, so that the publishing house will not lose its present credit and good standing in making such changes. We will need the full sympathy and hearty co-operation not only of this Conference, but of our people throughout Australasia. The Lord has not told His servants to do an impossible thing, and He expects the co-operation of His people in carrying out His instructions.

This question has confronted us many times during the past two years, and we decided to ascertain while in America whether the words that had been sent to our publishing houses in that country applied to our work here.

Since gaining definite information on this point, we have no hesitation in presenting this question before you at the present time that you may give counsel and advice on so important a matter.

In addition to what we have stated we will suggest that such a change presents a favorable opportunity for some conference to start an intermediate industrial school. There are many young people in these States who would no doubt take advantage of an opportunity to obtain school advantages preparatory to entering the Avondale Training School for Christian Workers, if they could do so by working at some industry which would enable them to help pay their way, and at the same time learn a trade that will be useful to them in after life. The establishing of a school near a plant like that of the Echo Company would be a help to the successful operation of an industrial school.

The workers connected with the Echo Publishing Company are of good courage. They send Christian greeting to those assembled at this Union Conference, and look forward with deep interest to all the plans laid for the advancement of the work.

ECHO PUBLISHING COMPANY, LTD.,  
W. D. SALISBURY, *Manager*.

SECOND tithe to the amount of £332 18s 2d was paid in by the Tasmanian Conference during the last biennial term.

## General Canvassing Agent's Report.

THE results of our canvassing work done during the two years ending June 30, 1903, present many encouraging features. The work has in many places been carried forward under great difficulties, as several of the States have been visited by the most severe drought ever experienced in this country. In other places strikes have paralysed local business, but our faithful workers have pushed steadily forward, and results show that the success of this work is not dependent upon surrounding circumstances, but rather that these difficulties have been God's opportunity for demonstrating that wherever He can find men and women who will trust Him, He will work so mightily in their behalf that even the most adverse circumstances will work for the good of His cause in the earth.

During this period we have had many interesting and encouraging letters from our workers. One brother, writing from a drought-stricken field, said, "The Lord is blessing us in our work even here, with stock perishing all around and no rain—truly a dry and barren land. The Lord has aroused an interest, and the people seem to order eagerly. The drought seems to cause an enquiry as to what is going to happen, and I am often asked if I do not think the Lord will soon come. I tell them I am certain He will, and praise the Lord that He has opened the way for me to give the people the truth."

Another agent who had been working for some time as resident canvasser in a district, told us recently that he sold more books in the time of drought than at any time before.

Nevertheless many parts of the field have suffered severely, and the work has been most trying to many of our agents, but we are glad that on the whole the record for the two years' work is fully as good as any previously made.

During this period we have had an average of sixty workers in the field. The number of subscription books sold is 27,929 at a retail value of £26,069 4s 2d. In addition to this, 42,916 smaller books were sold to the amount of £2,170 15s, making the total number of books sold by our agents 70,845, and the total retail value £28,239 19s 2d.

This speaks well for the work of our canvassers, and shows that many have learned that while apparently circumstances may be against us, our strength, courage, and success depend wholly upon how fully the truth, presented in the books we handle, is woven into our personal experience and developed in our characters.

One specially encouraging feature is the increase in the sale of our religious books. In 1901 we sold 7,170 religious books and 6,436 health books; in 1902, 7,966 religious books and 6,240 health books, whereas, during the twelve months ending June 30 last, we sold 9,848 religious books and 4,725 health books, showing an increase of 2,186 copies in the sale of our religious books.

We fully appreciate the importance of our health books, and are as desirous as ever that they should occupy their proper place in the field, but there has been a danger of making these lines so prominent as to draw men away from other books of vital importance, and of thus excluding books that bear the special message of truth to the world.

Another feature of interest and encouragement is found in the good reports we hear from time to time of people taking their stand for the truth through reading

our books or by the direct efforts of our agents. And this has deepened our conviction that we ought to do more to follow up the interest aroused by our canvassers. Much might be accomplished in this direction by systematic correspondence, and we trust that plans will be adopted at this Conference to institute a vigorous campaign with a view of reaching as far as possible all who have our books in their homes, and more especially those who have manifested earnest interest in present truth. Much has been accomplished through our canvassing work in the past. The influence of our literature is making itself felt, and it is noticeable that where the most faithful and thorough work has been done by our agents, the best results are always attained, both in canvassing and in the evangelical efforts of our ministers and Bible workers. We know that in this closing work we shall see still more plainly why God has so implicitly stated that, "If there is one work more important than another, it is that of circulating our literature."

We feel truly thankful to God for the encouragement He has given us in this work thus far, but realize that the time has come when this, as well as every other line of work connected with the message, should be made more efficient than ever before.

We believe this can be done in a way that will not only increase the circulation of our literature, but also make the work of our canvassers, more than ever before, just what God would have it be—a real soul-winning work. But in order to accomplish this, we need the hearty co-operation of our ministers and conference workers, for while we fully appreciate the interest that many of these workers have taken in our canvassers and the help they have given us from time to time, we know that much more can and ought to be done, and we believe you will help us to do it.

God has had much to say to us about the canvassing work of late. A recent testimony states that, "Canvasser evangelists are needed to hunt and fish for souls. The canvassing work should now be earnestly and decidedly taken up." Now in the past some of us have been just as earnest in this work as men could be, and if this testimony means anything, it means that others who have not felt any special burden for the canvassing work should lend their influence in order that something more may be done to advance this work.

In another place it says, "We have no time to lose, we must encourage this work."

Now it is very evident from these statements that God sees that we have not appreciated as we should the facilities He has given us, nor the possibilities they afford for extending our work and influence, and the advantages that would be gained in every line of aggressive work if we would only be guided more in our plans by the counsel He has given us. The "Testimonies" tell us that, "He that takes up canvassing as he should, must be both an educator and a student; while he tries to teach others, he himself must learn to do the work of an evangelist." Vol. 6, p. 335. This means more of a training than our State agents, unassisted by others, could give, and the Lord has made provision for this by His counsel:—

"In all our conferences there should be well organized plans for the instruction and training of those who desire to give themselves to the cause of God. Our city missions afford favorable opportunities for education in missionary labor; but there are not enough. There should also be in our larger churches special training schools for young men and women to fit them to become

workers for God. And far more attention should be given by our ministers to the matter of assisting and educating younger laborers.

"When an effort is made to introduce the truth in an important place, our ministers should give special attention to the instruction and training of those who are to co-operate with them.

"Colporteurs and canvassers are needed . . . so that while the ministers are laboring in word and doctrine, these can also be calling minds to the truth."

These statements need no comment; they simply outline in detail God's plan for imparting a greater efficiency to our work, and Vol. 6, p. 329, further states that, "The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need."

It is not only in lines of evangelical truth that our canvassers should receive instruction; but as stated on page 323, "Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and also of the ministry." And, "Canvassers should be able to give instruction in regard to the treatment of the sick. They should learn the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and bodies of the suffering."

"This work should now be going forward in all parts of the world. Thus multitudes might be blessed by the prayers and instruction of God's servants."

We know that the means suggested in these testimonies will not be forthcoming throughout the field at once, but we trust steps will be taken at this Conference to show that we are working to that end.

I do not understand that the "Testimonies" call for a long course of training for our canvassers, nor that this is needed. Our business is first and last to sell books, and the best training for that is actual field experience. What we especially desire for our workers is that they may get such help from time to time, apart from what our State agents can give them, that will more readily enable them to take advantage of every opportunity offered for sowing seed, whether it may be by a word spoken in season, or only by kindly and helpful acts or suggestions to help those who are suffering.

This can be done by having yearly conventions or canvassers' institutes in the various fields. Let some good experienced minister, and, if possible, someone who can give instruction in simple treatments, associate with the State agents for a ten days' meeting, and you will find that as our agents return to their work with their hearts aglow with the message and fuller appreciation of the importance of their work, it will give them more confidence and assurance in meeting the people. The results will amply repay the time and energy expended in such meetings.

J. JOHANSON.

THE Health Food Bakery at Avondale is doing good work. We have never before had the privilege of eating such good bread as they produce there. The business in this line alone reaches to about 300 four-pound loaves per week. Granola and most of the other health foods are also manufactured there. Brother Peter Hansen, from California, has charge of the baking business.

### Report of the Avondale Press.

OUR fiscal year, which closed June 30, 1903, found us in the enjoyment of many blessings. We have been graciously preserved from calamities and accidents, mercifully shielded from serious financial perplexities and mistakes, so that we can look back over the record of these two years, feeling "thus far hath the Lord led us." "Blessed be the Lord, there hath not failed one word of all His good promise, which He promised by the hand of His servant."

The financial aspect of our work presents many encouraging features. Our credit is excellent among the circle of wholesale houses with which we deal. A deep interest is being manifested by some of the leading business men of Sydney not only in keeping us supplied with everything needful in our work, but a spirit of inquiry has also come over some of them in regard to the important truths for this time. Our accounts have been settled promptly throughout the years past, so that we can obtain the best of terms from those with whom we deal. The total gain for the two years is £142 5s 3½d, which, though not large, is encouraging, and reveals a healthy condition of things. Our total liabilities June 30, 1903, which were made up of general, trade, and loan accounts, amounted to the sum of £337 3s 6d. Our total assets amounted to £1,131 13s 5d.

OUR MISSIONARY EFFORTS.—A spirit of unswerving fidelity to the message has, with scarcely an exception, characterised our employees through the past two years. Several who are planning to enter mission fields in the future have been getting a training with us in the printing line. Twelve thousand copies of the little tract "What Do These Things Mean?" have been disposed of during the past few months. Our gift of press and type to the Fijian mission has, we believe, resulted in good. The machine, though old and slow, is strong and well adapted to the work for which it is dedicated. The type is sorted up for setting Fijian, and is all that they are likely to need for a long time to come in producing the little paper *Rarama*.

The largest and probably the most important work which has ever gone out from our press is the issue of the Fijian "Great Controversy," which has recently been completed. We have just completed in the Tongan, a neat little booklet on the evils of tobacco-using, and also one on the coming of the Lord. Our Samoan edition of "Christ Our Saviour" is at the present time all in type, and over half of it is made up into pages ready for the press.

OUR FACILITIES.—More than three years ago the Lord opened up the way for us to obtain our cylinder press, which has given perfect satisfaction from that day to this. The gradual increase of business has necessitated the purchase of additional machinery and material, so that we now have three good presses, a wire stitcher, two paper cutters, and a liberal supply of type. As our machinery and material are of a high grade, we are well fitted for doing a considerable volume of good work.

When we were first permitted to occupy the present building of the Food Company, it was not expected that the arrangement was anything but a temporary one, which would cease to be as soon as we were able to build a printing office. But as the Food Company has not up to the present time been in need of more room, and as we had no other place to go to, and no money to erect a permanent building, we have remained on month

after month. As the Food Company, however, is now entering upon a period of greater business activity with an increasing trade and a necessary demand for more machinery and consequently more room, it becomes us to look about for another abiding place and a new building. We believe that a sum of at least £500 would not be more than is needed to build and furnish a new building. We have always been cramped for room. As many of our helpers are students of the school, who work but short hours and that *en masse* during the afternoons, we need more room than would be the case under ordinary circumstances with a regular force of employees. In view of the particular work which this institution should be doing, and the importance and extent of the great mission fields which are looking to us for help, we believe that no time should be lost in preparing for more aggressive work. E. C. CHAPMAN.

### Report of Hydropathic Institute, Adelaide.

FOR TWO YEARS ENDING JUNE 30, 1903.

THE above institution has now been in existence four years. It has enjoyed much of the blessing of God, and steadily advanced in its work of helping suffering humanity, and is now beginning to exert a wide influence. There has been no great show, but there has been a quiet influence at work, which, in the end, tells for the principles advocated, and these have been taking root in the hearts of the people.

This report embraces the two years since last session of the Union Conference. The treatment takings have increased a little every year.

Year ending July.	£	s.	d.	Gain.	
1899 to 1900 .. ..	521	0	0		
1900 to 1901 .. ..	613	0	0	£92 0 0	
1901 to 1902 .. ..	653	0	0	40 0 0	
1902 to 1903 .. ..	675	0	0	22 0 0	
Total	£2462	0	0		
	Free Treatments.	£	s.	d.	Paying Treatments.
1901 to 1902 .. ..	294	60	2	0	3,433
1902 to 1903 .. ..	550	74	18	6	3,500
Total	844	£135	0	6	6,933

During the last two years a very keen interest has been manifested in healthful living, and many eyes have been turned toward this institution and the health food productions and literature bearing on the subject.

Many young men in the city of Adelaide have become deeply interested, and have adopted rational living in preference to the ordinary diet. This is but the preliminary step to the message itself,—the commandments of God and the second coming of Christ, and this thought must never be lost sight of, but ever kept prominently before the mind, or the message will lose much of its power and significance for this time, and fail in its ultimate result.

Many requests have been made that a restaurant be opened in the city. To my mind, this, on a small scale, should be done as soon as possible. With competent individuals to manage, it should be a success. A café would demonstrate more fully and in a practical way the principles advocated by the institution.

The health foods have met with a more ready sale during these two years. We have succeeded in placing them in most of the large grocery wholesale houses.

During 1902 and 1903 I received the appointment of honorary lecturer and instructor in the principles and practice of massage to the Adelaide Hospital, and have

also received official notice of re-appointment for another year. Personally, I have enjoyed the privilege very much, and from what I have noted, it has given them a clearer idea of this valuable adjunct of rational medicine, and that it consists in more than "rubbin'." It has also brought the institution into closer contact with the various members of the medical profession.

The last year has been one of exceptional blessing, hard work, and responsibility. This conference being without a president, a large share of the work has fallen to my lot, as well as the work of treasurer. This, with the management of the Hydropathic Institute, meant a good deal of extra labor, and of a necessity not so much time for medical matters. However, through the faithful co-operation of my own workers and also the conference laborers, and for a while the assistance of Brother Farnsworth, and above all the divine aid and blessing of God, we have been able to pull through, and are thankful to be of good courage in this work of preparing a people for the final crisis that is rapidly approaching.

A. W. SEMMENS,  
Manager.

### Distribution of the "Signs of the Times."

THE Conference meeting held on Wednesday night was turned into a missionary meeting. Mrs. Farnsworth, editor of the *Signs*, gave an interesting discourse on the *Signs* and its work. The last special number reached 62,000 copies. A number of extracts were read from letters received at the office, telling of the help and assistance that readers had received through the *Signs*.

Brother Mountain spoke of the children working in the circulation of the paper. One little child had sold seventy-two papers in one evening.

Miss Emma Hill, from Queensland, gave her experience of the paper work in that State. The future prospects for a wider circulation were bright.

Pastor G. B. Starr referred to his work in Tasmania and the success that he found in selling the paper.

Pastor W. L. H. Baker told of interesting experiences in the paper work in New Zealand.

A. W. Anderson referred to the deep interest taken by the employees in the Echo Office in the distribution of the *Signs*. The weekly circulation had grown, and it is still on the increase.

THERE is a picture that we would like to leave with our readers. The scene, a Sabbath afternoon devotional meeting in the Avondale Church; actor, an old man with kindly face, on whose head the snows of many winters had cast their whiteness. He stood up before a large congregation to tell of how God had verified the promises made to those who faithfully bring all the tithes into the store house. Pointing to his garden in the valley beyond, he said that last summer the birds and flying-foxes had wrought great havoc in the district among the fruit trees. At the beginning of the season he went to God and told Him about the situation, and the danger there was of losing his fruit. But the summer came and went, and though the birds had often flown over the trees and often settled and looked at the fruit, yet no damage had been done; they passed on to the neighboring farms. Yes, God does keep His promise to those who are faithful to Him!

### Report of the Sabbath-school Department.

FOR THE BIENNIAL TERM ENDING JUNE 30, 1903.

WE place some figures before you, showing the membership of the Sabbath-schools and the objects to which donations have been made, with the amount given to each.

#### COMPARATIVE REPORT FOR TWO YEARS ENDING JUNE 30, 1903.

	Schools.	Membership.	Donations.
New South Wales	20	705	£296 19 9
New Zealand	30	470	301 6 4
Queensland	7	166	70 13 8
South Australia	15	346	77 18 2
Tasmania	11	219	101 6 5
West Australia	11	174	145 8 6
Victoria	17	609	208 4 2
Totals	111	2799	£1201 17 0

#### OBJECTS TO WHICH SABBATH-SCHOOL DONATIONS WERE GIVEN.

Material Fund "Christ's Object Lessons" .. ..	£110 16 8
Maori Mission .. .. .	107 10 7
Fiji Launch .. .. .	128 0 0
West Australia .. .. .	112 19 8
Sydney Sanitarium .. .. .	136 1 9
Donations to Queensland .. .. .	132 1 11
Donations to <i>Signs of the Times</i> .. .. .	118 19 6
Indian Tract Fund .. .. .	137 10 2
	£984 0 3

#### SPECIAL DONATIONS.

Sydney Ship Work .. .. .	£14 6 9
Melbourne Ship Work .. .. .	18 12 8
Sydney Sanitarium .. .. .	56 18 2
Avondale School Launch .. .. .	30 14 5
Church in Rarotonga .. .. .	34 0 11
Sydney Ship Work .. .. .	22 18 4
Union Conference Church Building Fund .. .. .	22 0 1
Melbourne Ship Mission .. .. .	18 5 5
	£217 17 9

Donations for two years ending 1903	£1201 17 0
" " " " " " 1901	615 17 9
Gain	585 19 3

In addition to the Sabbath-schools represented in this table, sixteen Island Sabbath-schools are reported within our territory with a membership of 244. Quite a little sum has also been donated by these Island schools in addition to what we have here reported.

STUDY OF THE "TESTIMONIES."—Believing that our schools would be greatly benefited by such instruction as has been given through the Spirit of Prophecy, the General Conference Sabbath-school Department has prepared and sent out suggestive outline studies on the little book entitled, "Testimonies on Sabbath-school Work." These studies have been sent on by the State secretaries to the local schools, many of which have taken up the lessons, thus being enabled to raise the standard of their work.

The Avondale Sabbath-school began the study last year, and has continued thus far this year. Fifteen or twenty minutes are devoted to this study by the teachers at their weekly teachers' meetings. It has been entered into heartily, and has proved both interesting and instructive. Different ones are appointed to conduct the study from week to week, and these are expected to make thorough, careful preparation so as to present the truths in an effective manner. These studies have done much to arouse the teachers to sense the importance of the Sabbath-school work, and more fully to comprehend its possibilities. It has led to the establishment of branch Sab-

bath-schools. So far the book has been studied paragraph by paragraph. Next year they hope to make a topical study of the same book.

**HOME DEPARTMENT.**—Another important feature of the work that has received some attention in the various States is the Home Department and branch Sabbath-school work. A large number of church members are not enrolled in the Sabbath-schools. The consideration of this has led to the formation of the Home Department. This Department is composed of two divisions, the State Home Department, or State Class, made up of isolated persons who are encouraged to join in the study of the lesson by the correspondence of the State Sabbath-school Secretary, and the Home Department of local schools, composed of those who cannot attend the school, but who become members at the solicitation of workers in the school. By this provision in the Sabbath-school perhaps more than in any other way, our isolated Sabbath-keepers are brought in touch with the body of our people, and while they are built up and strengthened by the study of the Sabbath-school lessons from week to week, they are also encouraged and comforted by the correspondence that comes to them from the State Department, and the consciousness that they are remembered and counted as members of the Sabbath-school. In reference to this department of the work, one State secretary writes: "We have greatly enjoyed our correspondence with the isolated ones. Wherever we have learned of Sabbath-keepers separated from others of the faith, or deprived of church and Sabbath-school privileges, we have opened correspondence with them, and sought to help them where they seemed most in need of assistance. We have presented to them the tithing system, encouraged them to take our periodicals, and to engage in the distribution of literature. We have been encouraged by the appreciation with which these efforts have been received."

**SABBATH-SCHOOL CONVENTIONS.**—Sabbath-school Conventions have been held in various places with good results. In districts where the Sabbath-school work, as it is conducted by us, is comparatively new, and there are few experienced workers, we have noticed that these Conventions have been particularly helpful, and much appreciated.

*The Sabbath-school Worker*, with its helpful hints and suggestions on Sabbath-school work, has been greatly missed by our schools, and we feel sure if the plans are carried out to renew the publication of this journal, that it will receive a hearty welcome in this field.

A number of ingathering services have been held in New South Wales during this biennial term with encouraging results. The little children took a prominent part in these services, and from the efforts of the youth and children largely about £39 was realised for mission work from these gatherings.

Our schools are blessed in proportion as they feel a burden for souls in mission fields. What is more fitting than that those who are receiving rich blessings from the study of the Word in the Sabbath-schools should feel a desire to pass on the light and blessing to others? We are glad that the recommendation has been made to give our donations for the next three or four quarters to the island work. We believe that our schools will give more readily to enterprises out of Australasia, and while we feel thankful for the help that has been given in the past to local enterprises, the time has come to reach out to still more needy fields and to the countries still in

heathen darkness. In this connection we would emphasise the importance of keeping the mission field before the school in the way of short missionary exercises. We have observed that when this has been done the contributions have been most liberal.

At the General Conference two years ago the foundation was laid for an organised movement in behalf of our young people. The General Conference Committee afterwards connected this with the Sabbath-school Department. The avowed aim of the young people's organisation is declared to be "The Advent message to all the world in this generation." This movement is in harmony with, if not the outgrowth of the "Testimonies," which says, "Will the young men and women who really love Jesus organise themselves as workers, not only for those who profess to be Sabbath-keepers, but also for those who are not of our faith?" Has not the time come to make some special and definite effort of this kind for our young people in Australasia? Many of our young people are located in the large cities and towns of this country. Shall we not put forth a united and earnest effort to save our young people to the cause by filling their minds so full of the Word of God and the message for these last days, and their hands so full of work, that there will not be room for anything else?

In some places young people's meetings are being held on Sabbath afternoons with excellent success, and various lines of missionary work are being done by the young. When set to work, many of the young manifest more enthusiasm, and accomplish better results, than some of older years. We believe, too, that there is a class that can be reached better by the children than in any other way. There is an open door and an excellent field for usefulness in the sale of our periodicals and distribution of our tracts, as well as in many other lines.

The enlargement of our Union Conference territory brings greater responsibility to our Sabbath-school Department. Some correspondence has been conducted with the schools in Island missions that were already connected with this field, but there is a great work before us in the development of the Island Sabbath-school work. Much more should be done in the way of getting in close touch with this work, of furnishing needed supplies, and encouraging them to adapt the Sabbath-school lessons to their needs, also the general plans for the advancement of the Sabbath-school work, and in obtaining true and accurate reports from these Island schools that they may appear in our statistical reports.

MRS. A. L. HINDSON.

THE following report on licenses and credentials was given by the committee and endorsed by the Conference.

**FOR CREDENTIALS:** G. A. Irwin, E. W. Farnsworth, E. H. Gates, J. E. Fulton, J. A. Burden, C. H. Parker, E. S. Butz, B. J. Cady, G. F. Jones, R. W. Munson, Dr. D. H. Kress.

**FOR LICENSES:** C. W. Irwin, A. Currow, Pauliasi Bunoa, A. H. Piper, W. E. Floding, L. Roth. The ministers and workers in each conference to receive credentials and licenses from their own conference.

THE reported sales of "Christ's Object Lessons" aggregated 12,095 books. Another 8,000 are yet to be sold. Let our people push the work with a will till the whole number is disposed of.

## Report of Medical Work.

IN giving a general report of our medical work, I will confine myself principally to the work and institutions with which I have been most directly connected.

In considering our sanitarium work, I feel very sorry that we have not with us some of our patient, self-sacrificing workers who have worked so faithfully during the past year and helped to make our medical work a success.

We are glad to be afforded this opportunity of expressing our gratitude to God for the success that has attended the efforts put forth during the past two years in the various parts of our Australasian field, and through various agencies, to make known the saving knowledge of health. While there has not been accomplished all that might be desired, yet as we look back over the past two years, we can see that every sincere effort put forth to extend this branch of the work has been blessed.

Shortly after the time of the meeting of the Union Conference held here two years ago, a class for nurses, consisting of seven members, was organised at the Avondale Health Retreat. We did not expect great financial success in this out-of-the-way place. We felt if we were successful in educating a few workers, so that we should be prepared to carry forward the work of our new institution when completed, we should be satisfied. Not only were we able to educate these, but at the end of the first year another class was formed with thirteen members. This seemed like a very heavy burden for a young, struggling institution in Cooranbong to carry. A most encouraging feature is that even though we seemed to be in the bush with meagre facilities, God prospered the work so that we were able to meet all our expenses and pay off £325 on the indebtedness of the place. It has been demonstrated that just to the same extent that we follow the directions given concerning our institutions so will our success be financially as well as spiritually. God gave us an experience in connection with this institution that we shall always prize very highly.

A little over six months ago, the Health Retreat family, consisting of twenty-six members, moved to Wahroonga to open up the work in the new institution. It seemed sad to leave the Retreat with no one in charge to carry forward the work, but owing to a lack of workers we were forced to do this. We hope that soon the Retreat may again be opened to do its legitimate and God-given work.

God has greatly blessed the efforts put forth at the Wahroonga Sanitarium. A new work always has difficulties connected with it; especially is this the case when there exists a dearth of means and a heavy indebtedness; but in spite of these apparent obstacles the work of the Wahroonga Sanitarium has been prospered and greatly blessed. Although we do not possess all the facilities that we should be pleased to, I have never been connected with a medical institution where greater success has attended the efforts to co-operate with God in bringing health to the patients. Never have I been connected with an institution where there has been less complaining on the part of the patients. This is due to God's presence with us, as revealed through self-sacrificing effort on the part of our workers, and to the fact that we are located in a most desirable spot, being surrounded with the beauties of nature, and privileged to breathe the pure air and bask in God's sunshine. With these blessings on the outside, and a corps of consecrated workers do-

ing their utmost to make sunshine for the patients on the inside, success must attend this work.

I also desire to say that I have never had the privilege of associating with a more devoted, faithful body of workers than we have at the Wahroonga Sanitarium. They are true missionaries, willing to make sacrifices to see the work prosper and the patients healed. God has selected these workers.

It might be of interest to give a short report of some of the cases that have been helped. One of the first patients was a boy about eleven years of age. I met him in Hobart, Tasmania. The boy had a diseased leg, and had not been able to use the limb for two years. I hardly knew after examining the little fellow whether to advise him to come or not. Finally, I promised the friends, should they send him, we would do the best we could. He came. In two months he was able to walk about without crutches. At the end of three months he left for home with a useful limb, able to run as well as any boy.

A lady who came about the same time (she had been an invalid for years) made a gain of about thirty-nine pounds in weight after a stay of three or four months.

A gentleman who came doubled up with rheumatism, unable to move (he had to be carried into the Sanitarium), regained the use of his limbs, and is now in possession of good health and able to pursue his business. He afterwards persuaded his wife to come. She was also an invalid. She also has been healed from what she considered an incurable condition. This family is doing much for the Sanitarium, and loves the principles of health.

Another lady who had not been able to walk for two years is now beginning to walk about.

A young man who was reduced in weight to almost a skeleton, is now in good health, having put on sixteen or eighteen pounds in weight.

A patient who was treated at the Avondale Retreat, — a school teacher at Sydney, — recently came to Wahroonga to spend his vacation, and reported a gain in weight of forty-five pounds during the year by strictly following out the principles he learned.

In volume seven of the "Testimonies," pages fifty-one and fifty-two, we find the following statement: "Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually, — the weary will be refreshed, the sick restored to health, the sin-burdened relieved. In far-off countries, from those whose hearts are by these agencies turned from the service of sin unto righteousness, will be heard thanksgiving and the voice of melody. By their songs of grateful praise a testimony will be borne that will win others to fellowship with Christ." D. H. KRESS, M. D.

## Church-schools.

THE thirteenth session of the Union Conference was devoted largely to the consideration of church-schools. Some exceedingly interesting reports were given by the teachers and those associated with this work. It was stated by one teacher that in starting her school there was only one child attended, so she had to borrow another child to keep that one company. Then two more were borrowed, and so the work went on until at the present time she has an attendance of twelve, and a growing interest on the part of both parents and scholars. Reso-

lutions were passed favoring the establishment of church-schools where circumstances would admit.

A. W. Anderson referred to the school in North Fitzroy, Victoria, as being a success in every way. Three teacher and over eighty scholars are in attendance.

#### **The Petersham Church-school.**

This school was opened January, 1901, and the Lord is worthy of much praise for the manner in which He has upheld and blessed the work.

For the benefit of those who are not acquainted with the school, we may state that the building is an annex to the church, and is large enough to accommodate forty scholars comfortably.

At the beginning of this year we opened with twenty-nine scholars. At present we have thirty-four, fourteen being Seventh-day Adventist children. We find that the parents of those children who are not of our faith heartily accord with the rules of the school, and appreciate it in every phase. In the higher classes prophetic and doctrinal subjects are taught, making no difference for children from other churches, and we are pleased to say that all appreciate and reverence their Bible studies. The missionary spirit is encouraged, and the children take good interest in this work.

A Board of five members supervises the working of the school, meeting at times of necessity, and planning for the general work, although the church as a body has the power to accept or reject any suggestions; also being responsible for the deficit in expenses.

Bible principles are made the basis of all studies. The common branches of education are also thoroughly taught according to the State school plan.

The school is deficient as far as the necessary equipments are concerned, owing chiefly to lack of funds. We would be pleased to receive any suggestions concerning reading books that would take the place of the ordinary school readers. These, we feel, ought not to be used, and of late we have dispensed with them, but we find those we are using unsatisfactory as general readers, though excellent for special purposes. At present we have six classes, the scholars being between the ages of six and sixteen years. The school Board and teacher are of good courage, being confident that the Lord is truly blessing every effort put forward in this important work.

R. D. COZENS.

#### **The Hobart Church-school.**

My connection with the Hobart Church-school dates from May, 1902. At that time the membership was seventeen. Since then it has ranged on an average from seventeen to nineteen. At one time it rose to twenty-four. The present membership is fourteen, nine children having been withdrawn because of the distance when we moved into our new school building a few months ago. Of these seven were children of those not of our faith, who had always expressed themselves as being well pleased with the school and the education their children were receiving.

Two little boys came to the school, and made good progress every way. Their Bible lessons seemed a special delight to them. They would listen not only with their ears open, but frequently with their mouths as well, as though they would take it in through as many avenues as possible. Some time after, these two boys took the scarlet fever. Then a younger brother and sister contracted the disease, and died. The mother then moved to the other end of the city, and the boys were unable to

attend the school because of the distance. Early this year, however, I was agreeably surprised when the mother of these two boys appeared with them at the schoolroom door, saying she had moved near the school again, and was glad to bring them back. They had never ceased to tell her that they did not get at the State school what they did here,—the Bible instruction.

Upon moving into our new schoolroom, five new pupils came. Three of these were children who had been attending the State school. I was told that I would have hard work with them. This did not distress me, however, as there is, it seems to me, something inspiring in taking up a work that is looked upon as hard. I felt that the way out of the trouble was to win the affection and confidence of the children, and I can say to-day that there are no children in the school whose progress every way is more encouraging.

Our school has been from the first warmly supported by the church. You would only need to be present at one of our meetings held in the interests of the church-school work, to be assured of this. The children have their part in these meetings, and look upon them as theirs in a special sense. We have at the close of the meeting a statement of the financial standing of the school, and should there be a deficit, the church shows its appreciation of the school by a practical demonstration in the way of a good collection. It has been said by those who know whereof they speak, that the school under God has done much toward promoting love and unity among the members of the church.

We have a school Board of three members. Its work is to look after the financial running of the school, and promote the interests of the school generally, both by counselling with the teacher and in various other ways.

There are five classes or grades in our school. One of the problems which continually confronts the church-school teacher is how to conduct the work and combine certain classes so as to do effective work, especially where facilities are limited. Yet the Lord gives His aid and blessing, and in spite of difficulties the children make progress that has caused me to wonder many times.

One feature of the school work has been a source of great perplexity to me, and that is the manual training, closely related with which is the missionary work. We have our sewing class in which both boys and girls have a part. I have long wished that we might have a missionary garden, but this was not possible until we moved into our new schoolroom. One of the members of our church, who resides close to the school, has kindly offered us a piece of ground to be used in this way, and I hope that this spring may see the garden started.

The trials and difficulties in this work are not few, but I know that no circumstances, however adverse, can really hinder the work of God, and I pray that I may never forget that Christ is our sufficiency in all things.

EDITH HILL.

#### **The Wallsend Church-school.**

WHEN the work was first started in Wallsend, very few grown up people attended the meetings, but often there was quite a number of children, so finally it was decided to start a day school.

We had no desks, but two rude tables were constructed by a novice, and as they were not quite even, we had to put little chips under to balance them for writing upon. As our school increased, we needed another table. But as our amateur carpenter had gone, we made

another desk with a long piece of wood nailed upon kerosene boxes for legs. The seats were old ones that had once been used in a tent meeting, but had been discarded because they swayed up and down, so we had to nail them to the floor.

The school opened with one little girl, whose parents were not Sabbath-keepers, and she cried because there were no other little girls, so we borrowed a neighbor's little girl. But she cried too, because the other one still cried (this time because her mother was going to leave her), so her mother sent for her, as she was subject to fits, and was afraid she would take one. Then the mother of the first child said she would take her home until we got some more children.

After searching for a few days we found two new scholars, borrowed two more, and with the child spoken of before, we started the next week with five. The following week another child came, and so for a time we went on with six; and a nice little school it was. The next quarter we had twelve.

About this time it was found necessary to change our quarters, as all the workers were called away, and the house (which had the reputation of being haunted) was too large. The only place that could be found was a miner's slab cottage, which was very old, but had a lot of ground attached to it. After taking down the partition between the two rooms, we had a nice-sized schoolroom.

Altogether we have had about thirty-one pupils who at one time or another have attended the school during the three years. Some have left the town, others have left on account of the distance from their homes. One family was taken away because there was too much religion taught, and others again have left the church-school and are planning to go to Avondale.

We have occasionally had what we call hard times. One day the children of a neighboring school had an unexpected holiday. Some of them crowded round our gate and tried to annoy us by shouting. By degrees they got quite up to the door. We were having a lesson on the fall of Jericho, and after going through the story it was compared to the falling of the cities in the last days, and who would escape. The children got very quiet and listened attentively, and when the lesson was over, they went home.

Another time some children who lived near tried to annoy by throwing in each other's caps and anything else they could lay their hands on, but finally three of them were induced to wash themselves and spend the day at our school.

They had often annoyed us in a similar way on Sunday nights. Now one is a regular attender at the Sabbath-school and all the meetings, and another attends the day school.

The parents of two little boys who began to attend the school about two years ago, noticed the difference in the teaching they got to that of their children who attended the public school, especially in the Scriptures. Bible readings were given them, and now a family of eight rejoices in the truth.

They in their turn went to the neighbors near them, and roused quite an interest.

Different workers and some of our ministers labored for them, with the result of five added to our numbers, and we expect one of their little boys will attend our school shortly.

A. WALKER.

## Avondale Sabbath-school.

WE wish that all our readers could enjoy the privilege of visiting this Sabbath-school at Avondale. That it is no ordinary meeting may be seen from the fact that 350 assembled there on Sabbath morning, September 12. The large number of delegates made it necessary to dispense with the usual classes, and the school was regarded as one great class both by reviewer and teacher.

The kindergarten division, conducted by Miss Minnie Hawkins, had about thirty-five little children in it. Their lesson was on the building of the sanctuary, and the little ones soon had their attention absorbed in the materials and furniture of the ancient sanctuary. A model sanctuary had been prepared, with the furniture in it and the angel-figured curtains over it. "It is all beautiful inside," said the teacher, "to let us know that the angels are always round God's people."

The junior division was conducted by Mrs. E. H. Gates. Pastor Starr took up the review on Israel crossing the Jordan. Beyond the river Israel built up twelve stones. This was to tell the children in after years what the Lord had done. An interesting feature was narrated by the reviewer concerning the ants and their little honey cows. The eggs of these little insects are cared for by the ants, and in early spring they are carried out and placed upon the trees. When the little creatures come out, they live upon the sweet sap of the tree, and when the ants want a drink, they press the body of the little cow, and so get the drink that they require.

There were about thirty scholars in this division. Two of these were dark boys from Fiji, who had come over to be educated at the Avondale School.

In the senior division the review was conducted by Brother G. Teasdale, and the lesson study by Brother F. W. Paap. This lesson was on the man of sin and the coming of Jesus Christ as found in 2 Thess. 2 : 1-12.

ON FRIDAY night, Brother Quinn, from America, gave an interesting and practical discourse on the Third Angel's Message and the power by which it is to be given. As the message concerning the gospel and the overthrow of Jerusalem went to the very generation who saw its fulfillment, so the message concerning Christ's second coming would go to the very generation that must behold the second advent.

With God it was not a question of money or means or men; it was a question of getting a people so free from sin that He could work through them with Holy Ghost power. The men who do this work must believe the message and get the fire of Pentecost to fit them for their work.

If Peter could have defended Christ with the sword, he would have been willing to shed his blood in that cause. But Peter had to get rid of self before he could do the work that God had for him to do. Peter in the early part of his ministry had surrendered his fishing nets, but had not surrendered self. When this was finally done, God worked through him for the conversion of thousands.

God took the disciples, and in fifty days got the self-life out of them, and then sent them forth filled with the Holy Ghost. The same power awaits God's people today. God's message must go, and He must have spirit-filled men to carry it:

### Important Recommendations.

The following list of plans and proposals, presented by the Committee on Resolutions, was discussed and accepted by the Conference:—

Whereas the directors of the Echo Publishing Co. have requested the Union Conference to counsel them on the advisability of removing their factory from the city to a location in the country, therefore, resolved, That it is the mind of this Conference that it is desirable that the publishing house be removed from Melbourne to a location in the country, and that we recommend the stock-holders and Board of Directors to take steps as soon as practicable to effect this change.

That the secretary of the Mission Committee correspond with the India Mission Board concerning Brother Meyers coming to connect with the work at Singapore.

That the Sabbath-schools' donations for the first and second quarters of 1904 be used in the work in Singapore and district, except the special Sabbath donations.

That we send two experienced canvassers from this field to Malay Archipelago.

That our workers in Malay Archipelago deal direct with the publishing house. That the publishing house open an account with the Australasian Union Conference; and give the usual discounts allowed to tract societies. That all goods be landed free to our canvassers in Singapore, and that the publishing house pay the freight on all shipments to the wholesale value of £50 and over; and that freight on smaller shipments be charged to the Australasian Union Conference. That all profits on book sales in the Malaysian field be credited to a special fund for use in that field in opening up tract society work.

That a man teacher be sent to Fiji.

That the Sabbath-school donation for the last quarter of 1903 be used in defraying the expense in publishing an abridged edition of "Thoughts on Daniel and the Revelation" in the Rarotongan tongue, and "Christ Our Saviour" in the Tahitian language.

That the special collection of the Sabbath-schools for the first quarter in 1904 go to assist in building a church at Suva Vou.

That the special collection of the Sabbath-schools for the second quarter in 1904 be used in purchasing supplies for our schools in Fiji, such as maps, blackboards, and seats.

That we adopt the plan instituted by the General Conference of having a missionary service on the fourth Sabbath of each month, and that our mission secretary be requested to prepare and furnish suitable readings for each Sabbath.

That the Union Conference take steps to perfect the legal organisation for the purpose of holding church, conference, and mission properties.

That in order not to place a burden, that might hinder other lines of work, upon our State secretaries, we plan to enlist the co-operation of as many of our church members as can undertake missionary correspondence, these workers to report monthly to the tract societies; and that the State secretary, or some one appointed to assist her, should carefully supervise this work.

That we request the Echo Publishing Company to supply advertising matter for our trade books and pamphlets in such form as will make it useful in connection with our missionary correspondence.

That a vigorous tract campaign be inaugurated and maintained throughout the field, and special attention be devoted to the distribution of tracts by visiting from house to house in our large towns and cities.

That our State tract society secretaries report this missionary work monthly to the UNION CONFERENCE RECORD for publication.

That a strong and persevering effort be put forth in every conference to give a wider circulation to the *Signs of the Times*; (a) by encouraging and instructing the rank and file of our people in the sale of the paper; (b) by our conference laborers and local church officers keeping before our people the advantages of mailing the *Signs* for a term to interested people, and to combine this with judicious missionary correspondence, using the *Signs* as an introduction; where necessary, names for such correspondence to be furnished by our tract societies; (c) by each conference putting into practice the resolutions passed at their annual conferences, that periodical sellers be subsidised by the conference.

Whereas it is essential in order that the *Signs of the Times* should maintain its existence as a registered newspaper, that a large portion of its matter should be news items, therefore we recommend, That each conference worker supply a frequent report for publication in the paper.

That all our conference officers and laborers be requested to put forth their best efforts in encouraging young men and women of some maturity and experience to enter the Avondale School that they may receive a training for some branch of the Lord's work.

That church-schools be established in all our churches as rapidly as conditions are favorable, thus providing Christian training in their own churches for the younger students who now attend the Avondale School.

That the Executive Committee of the Union Conference appoint an educational secretary.

That the plan already started of electing an educational secretary in each conference be continued.

Whereas we have been instructed that the only safety for the people now is to feel the importance of combining religious culture with general education that we may escape the curse of unsanctified knowledge, we recommend, That each church, as far as possible, provide for the holding of quarterly educational meetings.

That the Union Conference Committee provide suitable literature to be used in all conferences and churches.

That the church-schools be supported by tuitions and donations from the local church.

That an Educational Institute be called by the Educational Committee, to convene at some central point during the coming vacation, for the purpose of giving all who are interested an opportunity of studying the different phases of our educational work.

That our people lay aside a certain proportion of their second tithe for the support of our Island Mission Work.

That all Sabbath-school contributions be used in work as outlined by Sabbath-school Department of the Union Conference, except the donations of one Sabbath of each quarter which are to be used for Sabbath-school expenses.

In view of the great need of opening up medical work in other States, we recommend that suitable young men and women be encouraged to qualify themselves for medical work.

Inasmuch as our Sabbath-schools are filling an important place in the message, and that our young people should fill a wider field in missionary operations, therefore we recommend, That a secretary be appointed by the Union Conference Committee, whose time shall be devoted to the Sabbath-school and young people's work.

That the Sabbath-school officers be elected by the church.

That we encourage the sale of our Good Health Library leaflets, and that these be furnished the tract societies through the recognised channel.

In view of the necessity of our workers possessing some knowledge of the care and treatment of the sick, we recommend, That a short course of medical instruction be provided by the Wahroonga Sanitarium.

In behalf of our worthy sick poor, who could be benefited by a short stay at our Sanitarium, we recommend, That a special fund be created by each church to help the Sanitarium in meeting such expense.

### Financial Report of the Sanitarium Health Food Company.

IN the past, when presenting the report of the Health Food Company, the whole of the Company's operations, including both the distributing depot and the factory, have been presented together as one concern; but since our last Conference two years ago, these two departments have been separated, and will to-day be reported upon separately. The report which we now present is the report of the Health Food Depot, or general distributing centre.

At our last Conference, certain recommendations were made regarding the organisation and working of the food business, and amongst them was one confirming the already established plan of operating the business from a general office and distributing centre in Sydney, but recommending that such distributing centre should be extended so as to embrace the supplying of all kinds of hygienic foods other than those then manufactured by the Food Company. To-day we have to report that the depot which then existed was removed to the heart of the city, in charge of Brother and Sister Burden. Other lines of health foods were added and a retail business commenced. At first our products were slow to move, the first month's sales amounting to but £33 18s 11d, but by degrees, as the foods became known, the demand increased, until to-day the sales amount to the respectable average of £80 per month.

The local wholesale trade has also assumed fairly good proportions, and is well maintained. The interstate trade has likewise been developing in a most remarkable degree, and as I thought it might be of interest here, I have prepared a return of the sales for the last twelve months, showing the development of the business. Sydney, wholesale and retail, £2,352 5s; Melbourne, £346 1s 11d; Adelaide, £184 12s 5d; Perth, £167 2s; Brisbane, £158 18s 11d; Launceston, £123 12s 5d; Hobart, for eight months, £79 17s 3d; Devonport, £5 3s 1d; Rockhampton, £78 9s 10d; New Zealand, £78 5s 10d.

It will be seen from this statement that during the past year our total sales have reached the modest sum of £3,574 8s 8d. The amount sold locally was £2,352 5s, while we have distributed to the Australasian field goods to the value of £1,222 3s 8d, and good as these figures appear, they might easily have been considerably augmented had our facilities been such as to admit of our obtaining and carrying larger stocks with which to meet the demand made upon us. It will be observed, too, that there has been a steady growth in nearly all the adjoining States, and a comparison of the value of goods supplied during the first and last quarters of the year reveals, in some instances, very large increases.

As regards the future I may say, that our business having grown to such proportions, it has been thought best to separate the wholesale business from the retail department entirely, and for this purpose we have secured an additional store in a very convenient locality, where we will have much greater facilities for stocking our goods and conducting the shipping and wholesale trade.

We have also increased our orders to the home markets for nut and cereal foods which we do not make here, so that in the future we shall be able to meet the requirements of the trade.

One serious drawback, however, confronts us, and that is the limited working capital at our disposal, and if we are to develop the business and keep pace with the increasing demand, some further provision will need to be made in this respect. F. L. SHARP.

### Talk by Dr. D. H. Kress.

SEPTEMBER 10, 1903.

This morning before I came over here, I did not have very much time to study, and I was wondering how to begin my talk. I have considered these books considerably in the past, and something came to me just

before I knelt down. I took the books and put them on the table, and I thought of something I had seen in the "Testimonies," where some of the brethren were praying for light, agonising in prayer, spending the whole night praying for light. They were greatly distressed, but no light came. Light did come afterwards, however, but not in the way that they expected it to come. Sister White saw this in vision, and she took the Bible and surrounded it with the "Testimonies," and she said that was their light. The light that they were praying for was there. That is the real truth. Every one of these books throws light on the Word of God. We can see things there that otherwise we could not see, and we wander in darkness if we neglect these books.

You remember Sister Henry. In Chicago at one time we had a meeting; and she was very greatly troubled about the "Testimonies." She did not know what place they occupied in the message, whether they were a part of the Bible, or something in addition to the Bible. She thought the Word of God was sufficient for every good work, and finally she got up and said, "I must know before I leave this meeting; I must have this matter cleared up." I got up and tried to enlighten her by telling just what I thought the "Testimonies" were for. They acted as a commentary on the Bible. She could not see that. Then Dr. Paulson got up, and he tried to explain it, but no light came to her. Finally she said, "I must know for myself," and she begged of us to kneel with her in prayer. We knelt down and prayed, and after several had prayed, she began to pray. Finally she stopped her prayer, and then after a short time she began again, and instead of pleading she began to give praise. While she was praying and pleading with God to make this matter clear, she saw a great telescope pointing to the skies, and then she knew all about it. It was all cleared up; the "Testimonies" were a great telescope. With the naked eye we can see quite a number of stars, but when we take the telescope and point it to the skies, we can see a great many more. That is what the "Testimonies" are for, and when we neglect them, we neglect a means God has designed to guide us in the study of the Scriptures and to understand the Scriptures.

The other day when I spoke, I dwelt upon the fact that it is impossible for people to sin or to violate any law that God has established, whether it is a moral or a physical law, without suffering the consequence. We enjoy the blessings of God just to the extent that we live in obedience to His laws. I brought up the case of Balak and Balaam. Balak had great confidence in Balaam's prayers. He said, "I know that he whom thou blessest is blessed, and he whom thou cursest is cursed." And so he said, "Curse me Israel." But Balaam said, "I cannot do that, because God hath blessed, and there is no iniquity found in Israel." That is the point I wish to emphasise this morning, that it is not in the people for any man to pronounce a curse as long as we live in obedience to God's laws. Finally Balaam was told by Balak neither to bless nor curse Israel. He said, "I cannot do that, because God hath blessed, and there is no iniquity in them, and therefore God's blessing rests upon them." All our enjoyment or suffering may be traced to obedience or to transgression of nature's laws. "The curse causeless shall not come." When we are afflicted, what is the first thing to look for?—The cause. "Unto you first God, having raised up His Son Jesus Christ, sent Him to bless you, in

turning away every one of you from your iniquities."

What is the great work of Christ?—To save His people from their sins, in order that the blessing of God may rest upon them. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." That was the work of Christ, "and we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

To whom is the Holy Spirit given?—To those who obey Him, to those who live in harmony with the laws that God has established, natural as well as physical and spiritual laws. Now what is the use of having the Holy Spirit if we have not the spirit of obedience? If we have the spirit of obedience, it will not be long before we will have the Holy Spirit in us. We teach error by our habits of eating and drinking and dressing. Then, if the Holy Spirit were in us while we were living in this manner, it would be an injury both to us and to every one with whom we came in contact. The "Testimonies" are given to us to instruct us and to lead us in the right way.

Turn to the thirty-third chapter of Job. I believe thoroughly in the prayer of faith. I believe in following out the directions given in the book of James, but I believe when it is followed out according to the Word of God, there will be confession of sin at the bedside. You will find the people will confess their faults, in order that they may be healed. The hands will not be suddenly laid upon the people. I do not think this is necessary at all times. I would not say that God must heal in that way, but when God heals, He says to every one, "Sin no more, lest a worse thing come upon thee."

In Psalms 107 we read, "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions."

Now when a person is healed, he is simply given a knowledge of God's word, and the sick man is then in a condition to receive the word of God, and then the word works effectually in him, and he is brought into harmony with God's will. God's word builds up, but never puffs up. What I have against some of the prayers for the sick is that they are not carried out in the right way. When we receive God's word, we will have knowledge, we will know better how to live, and so we are built up.

In the thirty-third chapter of Job, beginning at the fourteenth verse, we read, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man." If we take heed to what God has said in the "Testimonies," what will be the result?—"He keepeth back his soul from the pit, and his life from perishing by the sword." But if we fail to listen to what comes to us through the "Testimonies," then what?—"He is chastened also with pain upon his bed, and the multitude of his bones with strong pain." That is God speaking. When people refuse to hear what God has said, and go on living just as before, God puts up some other signal to warn them. "He is chastened also with pain upon His bed, and the multitude of his bones with strong

pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness." That is what the disobedient man needs,—an interpreter, one to make known to him the laws of health that he has been transgressing, that he has been disobeying the "Testimonies." He has not been studying the dreams and visions that were given. That is the case with a good many of the people; they do not study these things.

A great deal of healing that is called faith-healing is not faith-healing. The great thing after all is the healing of the soul, the forgiveness of sin, and coming into harmony with God. The reason why people cannot exercise faith in this great power to heal is because they have not lived up to the light God has given them. "Faith cometh by hearing, and hearing by the word of God,"—a most natural way. But this is a hard thing for a man to realise when he is going contrary to the laws of health. And that is why so many are groping in darkness and are despondent. For this reason many are sick and weakly, and many are asleep.

"If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness." God's ways are right. Our sickness is the result of violating His law. Notice the confession of Nehemiah in the ninth chapter. "Howbeit Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly."

I do not believe any one will be healed by God when he does wrong and does not confess it. "Howbeit Thou art just in all that is brought upon us." Whatever comes to us in the way of sickness is the result of our wicked ways. Nehemiah said he deserved all the afflictions that came upon him. He saw where he had gone astray, and he confessed it.

"If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness." That is what the interpreter is to do, the messenger whom God sends, whose feet are beautiful. This is the means by which to prepare the way for God to perform miracles among His people. "Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and He will be favorable unto him." That is not to say that the sick man will be at once restored, but they that wait on the Lord shall renew their strength daily. This work of healing is not a work that is accomplished in a moment. It is just like conversion; it is a daily process. There was a time when we thought conversion was a thing that took place in a moment, but now we believe that it is a daily process, a daily experience, a daily change. It necessitates a daily taking up the cross and denying self. So this healing work is a daily work. We might wish to be healed in a day, or in a moment, but God's ways are not our ways, and so we must expect God's ways to cut across our ways. Just as in conversion, it means a daily crucifixion of self, a daily self-sacrificing of our own desires.

"He shall pray unto God, and He will be favorable unto him; and he shall see His face with joy; for He will render unto man His righteousness. He looketh

upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going down to the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."

Turn to the thirty-sixth chapter, and the eighth verse. "And if they be bound in fetters, and be holden in cords of affliction; then He showeth them their work, and their transgressions that they have exceeded." Sometimes we are laid on our backs, but God permits us to do this because He wants to teach us some lesson. I remember when I was on the point of death, there were a good many things I could see that I could not when I was walking about. And then I could say with David, I thank God for that sickness; it is a good thing that I was afflicted. God's love sends affliction.

"If they be bound in fetters, and be holden in cords of affliction; then He showeth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity." Our iniquities are the cause of our afflictions. "If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, they shall perish by the sword, and they shall die without knowledge."

I would like to read a statement here in "Desire of Ages," page 987 of the small edition. Speaking of Christ's work, it says: "He turned away none who came to receive His healing power. He knew that those who petitioned Him for help had brought disease upon themselves; yet He did not refuse to heal them. And when virtue from Christ entered into these poor souls, they were convicted of sin (and that is health action), and many were healed of their spiritual disease, as well as of their physical maladies. The gospel still possesses the same power, and why should we not to-day witness the same results?"

"In the Saviour's manner of healing, there were lessons for His disciples." If we get the same gospel that Christ had, we will have the same experience as He had. I will read an extract from Lowth's translation of Isa. 30:15: "Verily, thus saith the Lord Jehovah, the Holy One of Israel: By turning from your ways and by abiding quiet ye shall be saved; in silence and in pious confidence shall be your strength: but ye would not hearken. And ye said: But in horses we will flee; therefore shall ye be put to flight: and on swift coursers will we ride; therefore shall they be swift that pursue you. One thousand, at the rebuke of one; at the rebuke of five, ten thousand of you shall flee: until ye be left as a standard on the summit of a mountain; and as a beacon on a high hill. Yet for this shall Jehovah wait to show favor unto you; even for this shall He expect in silence that He may have mercy upon you (for Jehovah is a God of judgment; blessed are all they that trust in Him): when a holy people shall dwell in Sion; when in Jerusalem thou shalt employ him with weeping: at the voice of thy cry He shall be abundantly gracious unto thee; no sooner shall He hear, than He shall answer thee. Though Jehovah hath given you bread of distress and water of affliction; yet the timely rain shall no more be restrained." That is, when we turn from our own ways, then the timely rain will be no more restrained. Why is the timely rain restrained now?—Because we cling to our own ways, to our old habits. That is true, is it not? "Yet the timely rain shall be no more re-

strained; but thine eyes shall behold the timely rain, and thine ears shall hear the word prompting thee behind, saying, This is the way; walk ye in it; turn not aside, to the right or to the left."

God's ways are ways of pleasantness, and all His paths are peace. Destruction and misery are in the way of them that do wickedly.

"In the Saviour's manner of healing, there were lessons for His disciples. On one occasion He anointed the eyes of a blind man with clay, and bade him, 'Go, wash in the pool of Siloam. . . He went his way therefore, and washed, and came seeing.' The cure could be wrought only by the power of the great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies.

"To many of the afflicted ones who received healing Christ said, 'Sin no more, lest a worse thing come unto thee.' Thus He taught that disease is the result of violating God's laws, both natural and spiritual. The great misery in the world would not exist, did men but live in harmony with the Creator's plans.

"Christ had been the guide and teacher of ancient Israel, and He taught them that health is the reward of obedience to the laws of God."

Health does not come in answer to prayer only as that prayer leads us to obey God. "If I regard iniquity in mine heart [that is, cherish it], God will not hear it."

"He taught that health is the reward of obedience to the laws of God. The great Physician who healed the sick in Palestine had spoken to His people from the pillar of cloud, telling them what they must do, and what God would do for them. 'If thou wilt diligently hearken to the voice of the Lord thy God,' He said, 'and wilt do that which is right in His right, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee.' Christ gave to Israel definite instruction in regard to their habits of life."

These laws were recorded in the law, the book of the law as given to Moses. You remember the case of Hilkiah, when he found the book of the law, and read its contents, he was struck with it, and sent to the prophetess to see if that was the truth. He recognised that they had been doing wrong, and so He brought about a great reformation, and no doubt the Spirit of God was poured out on the people as a result of it.

"God gave to Israel definite instruction in regard to their habits of life." And has He not given us definite instruction in regard to our habits of life? in regard to our habits of eating and drinking and dressing? Are not these books full of such instruction?

"Christ gave to Israel definite instruction in regard to their habits of life," and He assured them, "The Lord will take away from thee all sickness." When they fulfilled the conditions, the promise was verified to them. "There was not one feeble person among their tribes."

When we fulfill the conditions also, the promise will be verified to us. There is nothing more sure in this work than that. "There was not one feeble person among their tribes." And the time is coming, and coming speedily, when among this people all sickness will be at an end, and there will not be a feeble person among them.

These lessons are for us. There are conditions to be observed by all who preserve health. All should

learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul.

"And we should teach others how to preserve and to recover health. For the sick we should use the remedies which God has provided in nature, and we should point them to Him who alone can restore. It is our work to present the sick and suffering to Christ in the arms of our faith. We should teach them to believe in the great Healer. We should lay hold on His promise, and pray for the manifestation of His power. The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength."

But why is it so difficult for us to lay hold on God's promises? It is because we do not meet the conditions. "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

"The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength."

"The power of love was in all Christ's healing, and only by partaking of that love, through faith, can we be instruments for His work. If we neglect to link ourselves in divine connection with Christ, the current of life-giving energy cannot flow in rich streams from us to the people. There were places where the Saviour Himself could not do many mighty works because of their unbelief. So now unbelief separates the church from her divine Helper. Her hold upon eternal realities is weak. By her lack of faith, God is disappointed, and robbed of His glory."

But where does unbelief exist?—Only where there is a rebellious spirit, where there is disobedience to God's requirements. It is because of our unbelief, our neglect of what God desires of us, that we are not healed, just as it was with the children of Israel.

Here is another statement: "In the commission to His disciples, Christ not only outlined their work, but gave them their message. 'Teach the people,' He said, 'to observe all things whatsoever I have commanded you.'" But how much was included in this? Let us read farther. "The disciples were to teach what Christ taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out."

A statement from "Christ's Object Lessons," page 143: "Prayer is not to work any change in God; it is to bring us into harmony with God. When we make request of Him, we may see that it is necessary for us to search our hearts and repent of sin. Therefore He takes us through test and trial, He brings us through humiliation, that we may see what hinders the working of His Holy Spirit through us. There are conditions to the fulfillment of God's promises, and prayer can never take the place of duty. . . . Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as their authority for the fulfillment of the promise, but they do not those things that would show faith in Christ and love for Him. Many are forfeiting the condition of acceptance with the Father.

We need to examine closely the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the condition that would make it payable to us."

Well, there is another reason why we are not instantly healed, because we do not see everything as we should. We are not perfect in knowledge. Our healing will take place just as we grow in grace and in the knowledge of God. Just as we confess our sins daily, we have added strength daily. This is our only strength. The only thing that separates us from our strength is our iniquity. "My faith faileth me because of my iniquity." Why are we not healed instantly? The Saviour at the time of the marriage at Cana converted the water into wine instantly, but I do not think that is the best way for us. I think God's original way is the best. The fruit-grower has to cultivate the soil and plant the vine, and wait two or three years before he will have the fruit juice; but he will value it all the more highly when he gets it. He is all the time gaining some experience in cultivating the soil. The Lord turned Aaron's rod and made it bud and blossom and bear fruit in one night, but the fruit-grower has to work hard for two or three years before he gets his fruit. The manna came in the same way. It came already for the people, and they only had to go out and gather it. It is much better for us to have to work for our food, and prepare our own foods. The Lord at one time multiplied the few loaves and fed a great multitude, perhaps ten thousand people; but that was not the best way. The best plan is for man to earn his bread by the sweat of his brow. The people then said, This is a good way of getting our bread, and so they followed Him because of the loaves and fishes, and not because of the miracle. And to-day there are a great many people following the Lord for the instantaneous healing who are unwilling to give up their former habits of life. These will all be deceived some time.

When the people brought the man with the palsy to Jesus, they wanted to see him get up and run about the same as the others; but the Lord saw there was something else needed other than that. The people brought him to Jesus, and they wanted to see him restored to health; but Jesus said, "Son, thy sins be forgiven thee." And this is said to every human being, and not only for this man. If any of us feel depressed, if we see where we have erred, let us not worry about it, because light does not come to make us miserable. Light is sown for the righteous. It comes to save, not to condemn, and the Lord says to every one, Be of good cheer, your sins are forgiven you. They are forgiven to every human being in this world who believes it. So forgiveness hovers over the head of every one, and it is our work as priests, as ministers of the Lord, to tell the people that their sins are forgiven by God, and He wants us to do right and come into harmony with Him. In this way the cause of our sickness will be removed. That is striking at the cause of the thing. Christ knew what was responsible for the sickness of that man; He knew what was troubling him, and the Lord wanted him to be converted and to turn from his evil ways. And then He said to the man, that the people might know that the Son of man hath power on earth to heal the sick, "Arise, take up thy couch, and go into thine house." This was the great object of the gospel. Healing is a consequence, a result of forgiveness of sin. Again, when Christ sent out the seventy, He said, Heal the sick, and tell them the kingdom of God is near. The fact that the sick are

healed is evidence that the kingdom of God is near.

Let us study the Word of God and the "Testimonies," and find out the causes of our troubles, whether they are physical or spiritual, and then co-operate with God in healing these, and it will not be long before we will come out on the right side, and the latter rain will fall upon us, and it will not come in any other way. Christ did at one time make a man instantaneously well, but it is not best for God to do this always. It is not good for a child to grow up in one day to full manhood. If he did, the father and mother would have to vacate the premises. The little child has to be trained, it has to be disciplined, and learn self-control. The father would be out of the home in a short time if the child were to grow up in one day without discipline or self-control. In this same way we are to be disciplined. We are to grow daily, step by step, and then we will be strengthened day by day. It would not be a good thing for the prisoner behind the bars to be set at liberty. He might be very anxious to get out among the community, but we know it would not be best for him, because he would be a menace to society. Often we are not healed instantaneously because God knows we will be better behind the bars, and ascertain the cause of our sicknesses and then improve; because if we were healed in a moment and went about among the people, we would be a menace to society, and be an injury to ourselves at the same time.

I believe there is healing power in God, and when we believe His word, it will be something solid. When we get into this state, I do not believe there will be any danger of being carried off by the Doweyites, or any other supposed faith-healers. You have seen people, perhaps, who say they have been healed instantaneously. How can you explain that? I will read something on this point. I do not read it to destroy your faith at all. It is found in Vol. 2 of the "Testimonies." "The mind needs to be controlled; for it has a most powerful influence on the health. The imagination often misleads, and when indulged, brings severe forms of disease upon the afflicted. Many die of diseases which are mostly imaginary. I am acquainted with several who have brought upon themselves actual disease by the influence of the imagination.

"One sister was carried by her husband from chair to bed, and from room to room, because she thought that she was too feeble to walk. But as the case was afterwards presented to me, she could have walked as well as myself if she had thought so. Had an accident occurred, had the house taken fire, or one of her children been in imminent danger of losing life by a fall, this woman would have been aroused by the force of circumstances, and would have walked quite readily and briskly. She could walk, as far as physical strength was concerned; but diseased imagination led her to conclude that she could not, and she did not arouse the power of the will to resist this deception. . . .

"Some are so afraid of air that they will muffle up their heads and bodies till they look like mummies. They sit in the house, generally inactive, fearing they shall weary themselves and get sick if they exercise in-doors or out in the open air. They could take habitual exercise in the open air every pleasant day, if they only thought so. Continued inactivity is one of the greatest causes of debility of body and feebleness of mind. Many are sick who ought to be in very good health, and thus in possession of one of the richest blessings they could enjoy."

You take this class of people (and there are a great many of them), and they are nearly always ill. Another testimony says that nine-tenths of the diseases we encounter originate in the mind. These are the people who are healed instantaneously, and they go out and shout. But the way you can tell that God heals a man is that He heals him every whit, in the right way. He leads him forth by the right way, and when people are healed and live just as God has instructed them, then you may be sure that it is a healing of this kind.

### The Book Work in Australia.

THE Third Angel's Message was introduced into Australia in June, 1885, by the circulation of the *Signs of the Times*, small literature, and subscription books. Brother William Arnold, who went with the first company to that country, began canvassing soon after his arrival. From that time until he left, in May, 1888, 2,168 copies of "Daniel and Revelation" were sold in that field. Up to that time books were sold in any part of the country the canvassers wished to go to.

The first organised effort for the sale of books was in August, 1888, when the Australian Conference and Australian Tract Society were organised. Brother M. C. Israel was the first president, and Brother G. C. Tenney, vice president, of the Tract Society.

Brother Jesse Pallant, who is now president of the West Australian Conference, was invited to Australia from New Zealand in October, 1888, to act as the first general agent. There were at that time 335 Sabbathkeepers in Australia and Tasmania.

In 1889, at the request of the brethren in Australia, the General Conference Committee sent Brother E. M. Morrison to help them in organising the canvassing work. He left America in May. After spending a few months in New Zealand he went on to Australia, where he arrived in October. A canvassing class was immediately organised in Melbourne, with a regular attendance of twenty persons. Brother Morrison remained in Australia just one year, leaving there October 28, 1890, for London, via South Africa. Before Brother Morrison left Australia, Brother C. P. Michaels was appointed to look after the canvassing work.

In May, 1889, or about one year after the organisation of the Australian Tract Society, the New Zealand Tract Society was organised with Brother A. G. Daniells as president and Brother R. Hare as vice president.

We can obtain but very meagre reports of the canvassing work up to the time of Brother and Sister White's arrival in Australia. From that time the work in all its branches was more thoroughly organised and systematised and better records kept.

Brother Michaels had charge of the canvassing work until April, 1895, or until Brother E. R. Palmer arrived in Australia.

In 1894, the Australian Tract Society was reorganised under the direction of the Australian Union Conference. The first organisation was on the lines of the International Tract Society, and its work was to circulate literature which was paid for by the donations of the people. It was not until the society was reorganised on the lines and the canvassing work transferred from the Echo Co. to it, that the old-time missionary efforts began to give place to that of making the profits from the sale of subscription books take the place of the donations of the

people for the free circulation of our literature. At this time the membership of the Australian Conference had increased nearly three-fold; there were 823 persons on the church rolls.

Before the reorganisation of the Australian Tract Society, the book work received but little attention from the general field laborers of the conference, and it was but natural that when larger plans were laid for it, and more attention given to that line of work, and many additions made to our ranks, it would develop more rapidly than before. This should have been the result, but by comparing the number of books sold during the five years preceding the time of the Australian Tract Society taking over the book work, it will be seen that the increase was very small.

From 1890 to 1894 the total sales of subscription books were 48,507 books, an average of 9,701 per year. From 1895 to 1899 the sales were 50,521 books, an average of 10,104 per year. The total increase was only 2,014 books, or an average of 403 per year. As we had no records to refer to, the first five years do not include the New Zealand book sales. These are included however, in the last five years. If we had the New Zealand sales from 1890 to 1894, the total sales for those years would show considerably more rather than less.

The value of the sales during the next five years was more than the previous five years, because the retail value of some of the books used was higher. A great run was made on the medical books during the latter period.

As the work continued to develop, new societies were formed, more agents were brought into the field, each State was more thoroughly worked, and as a result we see a marked increase in the sales from 1900 to 1902. The total sales were 48,579 books, an average of 16,193 per year, showing an increase of 6,089 books per year over the previous five years. These years include our sales to South Africa.

The Australian Tract Society controlled the book work until August, 1897, or until the organisation of the second Australian Conference. From that time, as each conference was organised, the colonial tract society was given the agents and the control of the book work in its field. When there was no more unorganised territory, the work of the original society came to an end, and has since been carried on by the State societies.

When the Australian Tract Society was re-organised, the Echo Company was appointed to be wholesalers for the Australasian Colonies. The tract society profit was divided between them and the colonial societies until arrangements were made with the other publishing houses to give the company publisher's rates. Then a readjustment was made, the tract societies receiving fifteen per cent. and the company five per cent., of the profits.

The Echo Company transferred the canvassing work to the Australian Tract Society on December 20, 1894. There was owing the company at that time on its book business £1,074 5s 3½d; £622 of this were accounts owing by agents that were taken over by the tract society. This amount represented the total indebtedness of the society to the Echo Company at the time the transfer was made. This, with what they were owing to the company later and to other parties, was apportioned to the various State societies as soon as they were organised.

From 1895 to the beginning of 1901 the original indebtedness was allowed to increase to £4,051 1s 10d.

It was at that time the cash system was inaugurated. It has proved to be a great blessing to the State societies, some of whom have very materially reduced their standing accounts.

During the year 1902, 18,233 subscription books, to the value of £16,108 13s 2d, were sent out from our office. This is 4,673 more books than were sold the previous year.

Altogether, 153,184 books at a value of £123,494-7s 3d have been sold by the Echo Company since 1889. We believe these will surely bear fruit for the kingdom.

W. D. SALISBURY,  
*Manager.*

### President's Report.

THE Australasian Union Conference embraces Australia proper, Tasmania, New Zealand, and the island continents of Micronesia, Melanesia, Polynesia, and the East Indies. The East India field was added at our late General Conference. The first three have been a part of this conference for some time, although part of Melanesia has really belonged to the United States, having been worked from there; but now it has all been transferred to the Australasian Union Conference. You can see by reference to a map of Oceanica that all these islands really are a part of Australasia, and they would naturally go to make up this conference. We can work this field much more cheaply from here than they can from the United States, because we can go back and forth with one-third the expense. There is no other Union Conference that embraces so much territory as this one. We do not always realise that fact. Australasia, including New Zealand, is six-sevenths the size of the United States without Alaska, and putting on to it these thousands of islands, it makes a pretty big field.

I see I reported at the General Conference that there had been an increase in membership of 349 members, and that was true at the time the report was made. But that covered a period of the greatest increase of membership; but when we come to carry it over the two years, we find there has been an actual increase of only 185 members. This does not, however, include the membership in the islands. It is simply the membership of the organised conferences in this field. The reports from the island fields are very meagre. I would say that the increase in membership for the two years brings our membership up to 2,458 in the churches in Australasia.

Our present working force numbers ten ministers. I notice that I reported at the General Conference there were sixteen ministers, but when we come to sift it down, we find that it has shrunk a good deal, so that we now have only ten. This only includes the ministers of the conferences, and not those who are in the general work. Adding them to the list, it makes the ministers number fifteen, making a loss of one from the former report. There are thirteen licensed preachers; that is a gain of one. There were twelve two years ago. We have ten Bible workers, as against seventeen two years ago. This shows a loss of seven Bible workers in that time. We have at present seven colporteurs, while we had eight two years ago; so that there is a loss of one in that direction. There are at the present time sixty-four canvassers, being a gain of nine over two years ago. There have been ten churches organised during the two

years, and twelve new church buildings erected and one purchased.

The total tithe received during the biennial period amounts to £13,416 12s 8d. This shows a gain over the two previous years of £2,285. That much more tithe has been paid during the past two years than during the former period.

Adding the tithes reported from the island fields in an indirect way, the total tithe is £13,642 17s 4d.

There has been an increase of ten churches during the biennial period, so that we now have sixty-five churches in the entire field, and a total membership, adding these that have come to us from the island fields, of 2,772.

The total number of Sabbath-schools is 127, and the membership is 3,043.

In some of the donations there has been quite a little gain. For instance, the Sabbath-schools' donations to missions amount to £1,201 17s 1d, being a gain over the former period of £586. Next is the annual contributions to missions. These amount to £487 7s 1d, being £161 in advance of those of the previous period. The miscellaneous gifts to missions have made an increase of £57. This term they amounted to £82 8s 4d, as against £25 12s two years ago. In the donations to the Avondale School, there has been a loss of £55. The past two years we have been working on "Christ's Object Lessons," so there has been no real effort made to get any donations to the school, only through that plan. The receipts from this source will be reported elsewhere.

The sale of subscription books, retail value, shows a loss in the aggregate of £2,714, and the sale of trade books and tracts, retail value, shows a gain of £427.

Another item is the value of the conference property. This, as reported by the various conferences, in the aggregate amounts to £1,277 8s 1d. Two years ago it was £1,030 17s 10d, making a gain of £244.

Another item that is certainly very gratifying, is the decrease in the indebtedness of the conferences by £1,247 in the two years. Two years ago the indebtedness of the conferences amounted to £1,428 16s 10d, and now it is only £181 10s 1d, making a decrease of £1,247.

It might be of interest to you to read the membership and standing of these island fields, as far as we are able to report them. We do not know whether this is correct or not, but it is as near as we can get it.

In Sumatra there is one church, twelve members, one Sabbath-school with twelve members, one minister, one Bible worker, and one nurse. Their tithes amount to £20.

In Fiji they report one church, one hundred and nineteen members, one Sabbath-school with forty-two members, one minister, and one licensed preacher. Their tithes amount to £50.

Rarotonga reports one church, twenty-four members, four Sabbath-schools with a membership of fifty-seven, one minister, one Bible worker, and a tithe of £20 10s 8d.

In Samoa there is no church reported, but there are ten Sabbath-keepers, one Sabbath-school with ten persons attending, and a tithe of £40.

Tonga has twenty members, one Sabbath-school with twenty members attending, one minister, one Bible worker, and a tithe reported of £15.

Tahiti reports four churches, membership of sixty-nine, eight Sabbath-schools with one hundred and three members, one minister, one licensed preacher, four Bible workers, and a tithe of £50.

Pitcairn has one church with sixty members, one Bible worker, and a tithe of £30 16s.

These go to make up the aggregate of membership. These figures added to those I have already reported, makes the total of tithe received £13,642 17s 4d.

I have added the tithe and donations together for the past two years, and the total amounts to £15,372-16s 7d. This does not include money raised for "Christ's Object Lessons," or the Wahroonga Sanitarium, or any means raised in the various conferences to carry on their local work. It is simply the tithe and offerings given for the general work. It is made up as follows:—

Tithe .. .. .	£13,416 12 8
First-day offerings .. .. .	24 0 5
Sabbath-school offerings .. .. .	1,201 17 0
Week of Prayer offerings .. .. .	648 18 2
Miscellaneous donations to missions .. .. .	82 8 4
	<hr/>
	£15,372 16 7

In the book sales, I have added the subscription books and the trade books and tracts together for the two years, and I find there has been a loss of £2,256 2s. This is occasioned by the hard times, and a consequent decrease in the sale of our larger works. During the two years a greater number of books has been sold, but they have not been so high priced.

Much more might be said relative to the work in general and our institutions in particular, but since each department will make separate reports, I will not occupy further space. It should be stated, however, that the gain reported with the aggregate membership does not include the unorganised companies and isolated Sabbath-keepers. Had these been reported, the gain would have been much larger. While not as much has been accomplished (judging from reported or visible results) as we would like to see, yet in view of the conditions of the country during the past biennial period, we feel to thank God that some progress has been made. The additional territory that has been added to our field will call for additional self-denial and sacrifice upon the part of all. Plans are being perfected to enter this new territory as speedily as possible without involving the conference in debt. May the Lord of the harvest fill us all with the missionary spirit during this Conference so that when we separate it will be to push the work in our different localities with new vigor.

GEO. A. IRWIN.

**Notice.**

WE are supplying free copies of this and the previous number of the RECORD to every family of our people whose names are not on our regular subscription list, that all may have the report of the proceedings of our Union Conference meeting. We trust that all who read these good reports will receive the same inspiration and encouragement from them as was experienced by all in attendance at the meeting. The work is taking on larger proportions, and we are confident will go with much greater rapidity in this field than ever before. We shall undertake through the columns of the RECORD to keep our people in close touch with the work in its growth and development, and we would take this opportunity to urge all who are not regularly receiving the paper to send in your subscription at once, that you may not lose any of the numbers following the Conference. We greatly desire that all of our people shall be kept in close touch with the cause in our home field, that our prayers and our efforts may be united in the work.



**Farewell Meeting.**

THE closing meeting of the Union Conference of 1903 was held on Sunday night, September 13. The Avondale church was crowded with an interested congregation.

The first part of the service was taken up by a missionary address given by Pastor Gates. The dark fields north and north-east of Australia were pictured in their need. In Java 29,000,000 of people were living who had not yet heard of the message. Some of the islands further east were yet inhabited by cannibals. God is now calling for workers to enter these needy fields. Both men and means are wanted, and the question is, Who will go and help?

The latter part of the service was conducted in the form of a praise meeting.

Pastor Irwin stated that in this Conference we had reached another milestone on our way to the eternal city. It had been the best Conference yet held in the Australian field. There would not be many more such biennial meetings. All could look back to this meeting as a place where they had met with God.

We have only space for a few of the good things spoken:—

“I thank God for the privilege of attending this Conference.”

“The ten days spent in this Conference have been the best ten days of my life.”

“I am going forward by the grace of God and through the love of God to work for Jesus Christ.”

“I am thankful I have been here, it has been a grand good time.”

“These ten days have been a ten days’ feast of good things, and I want to pass them on to others.”

“I am thankful God has raised us up to health so that we may go to the island field. We ask a deep interest in the prayers of God’s people.”

“The cross that He gave may be heavy, but it ne’er exceeds His grace.”

“I was born among the heathen; I now wish to make a dedication of myself, my life, to that people.”

“I am thankful to God to-night for His mercy. My heart is of good courage.”

“I thank God that I have been permitted to meet with His people here. I pray that He may bless the kindly hands that have ministered to our wants while here.”

“May the fraternal bonds that now unite us together in the work of God, be severed only by death.”

“I desire to praise the Lord for the rich spiritual experience I have enjoyed here.”

“I have no other desire than to work for the Master.”

“God has revealed His power to us here; I want to take His good spirit with me.”

“For the past ten days I have been the happiest of men. I am determined to do all that it is possible for the poor heathen.”

“As I hear the call for workers in the field, my utmost desire is to prepare for that work.”

“This Conference has been a precious time to my weary soul. I go back to the field feeling greater sympathy for the workers than ever before.”

**Off to the Field.**

At the Union Conference it was decided to send Brother and Sister F. W. Reekie out to Singapore as self-supporting mission workers. Brother Reekie has a nice home situated one mile from the Avondale School, and three quarters of a mile from the church. This he must sell before going out to the mission field. There are over six acres of good land, two and one-half of which are cleared and planted in vines and fruit trees. The whole is fenced with strong fencing. The lot is bounded one side by the Dora Creek Road, and on the other side by the Maitland Road. There is a house in the centre of the grounds 28 x 20 feet. This is a very desirable place for anyone who would wish to send their children to the Avondale School. For particulars apply to F. W. Reekie, Cooranbong, New South Wales.

NONE of the reports presented in the Conference specials of the RECORD are complete. They had all to be shortened so that space might be found for the most interesting features.

**Statistical Report of the Australasian Union Conference for 2 Years Ending June 30, 1903.**

Name of Conference or Mission.	Number of Churches.	Membership of Churches.	Number of Sabbath Schools.	Membership of Sabbath Schools.	Number of Ministers.	Licensed Preachers.	Bible Workers.	Cavassers.	Tithes Paid.	Annual Contribution to Missions.	First-Day Offerings to Foreign Missions.	Miscellaneous Individual Gifts to Missions.	Sabbath School Donations to Missions.	Sales of Subscription Books.												
														£ s. d.	£ s. d.											
Victoria .. .. .	9	518	17	609	1	3	2	5	3003	9	9	94	9	6	1	10	6									
New South Wales .. .	13	601	20	705	1	3	2	5	2911	3	9	167	10	5	7	15	3									
New Zealand .. . . .	15	402	30	470	2	4	3	19	2961	8	4	173	7	9	9	15	3									
Queensland .. . . .	6	225	7	166	1	1	1	1	1029	1	0	38	7	0	1	16	0									
South Australia .. .	4	264	15	346	1	1	1	1	1057	16	8	47	14	10	3	2	7									
Tasmania .. . . .	5	187	11	292	2	1	1	1	1270	4	9	48	4	0	2	19	2									
West Australia .. .	5	261	11	211	2	1	2	5	1183	7	11	79	4	2	0	12	8									
Fiji .. . . .	1	119	1	42	1	1	1	1	50	0	0	..	..	..	..	..	..									
Rarotonga .. . . .	1	24	4	57	1	1	1	1	20	10	8	..	..	..	..	..	..									
Tonga .. . . .	..	20	1	20	1	1	1	1	15	0	0	..	..	..	..	..	..									
Samoa .. . . .	..	10	2	10	1	1	1	1	40	0	0	..	..	..	..	..	..									
Society Islands .. .	4	69	8	103	1	1	4	1	50	0	0	..	..	..	..	..	..									
Pitcairn .. . . .	1	60	..	..	1	1	1	1	30	16	0	..	..	..	..	..	..									
Sumatra .. . . .	1	12	1	12	1	1	1	1	20	0	0	..	..	..	..	..	..									
<b>Totals</b>	<b>65</b>	<b>2722</b>	<b>127</b>	<b>3043</b>	<b>15</b>	<b>14</b>	<b>19</b>	<b>64</b>	<b>13642</b>	<b>19</b>	<b>4</b>	<b>648</b>	<b>18</b>	<b>2</b>	<b>24</b>	<b>0</b>	<b>5</b>	<b>82</b>	<b>8</b>	<b>4</b>	<b>1201</b>	<b>17</b>	<b>0</b>	<b>32493</b>	<b>8</b>	<b>8</b>

# Union Conference Record,

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Printed for the Conference by the Avondale Press, Cooranbong, N.S.W.

R. HARE and A. W. Anderson acted as editors on the Conference specials of the RECORD.

BROTHER and Sister Paap, of the Avondale School, had charge of the music and singing at the Conference. At several of the meetings quite a little orchestra—two flutes, two violins, a cornet, and cello assisted in the production of sweet sounds.

DR. GIBSON gave an interesting report of the sanitarium work in Christchurch, New Zealand, and Dr. Kress reported for the Sydney Sanitarium. These reports with many other items of interest, have been crowded out for lack of space.

THE Conference specials have been sent to each family of Sabbath-keepers. We hope that the good things reported therein may lead to an interest in the RECORD, so that all will realise the necessity of taking the paper. The RECORD is our church organ for Australasia, and you cannot do without it. Order at once of your tract society. Price 2/6 per year.

SOME statements and figures of importance relative to the standing and circulation of the *Good Health* were given in the Conference by Dr. Kress. The circulation of the journal had now reached to 9,000 per month. There is a wide field of usefulness before this paper, and we hope our readers will work for its sale in their home fields. Price 2/6 per year. Correspond with your tract society about it.

EVENING after the Sabbath, September 12, an interesting discourse was given by Brother McElhaney on the subject, "What must I do to be saved?" The speaker stated that many want to be saved, but they want to be saved in their own way. Some desire to be saved only in order to escape hell fire, while others wish to be saved so as to escape the consequence of their own sins. God's plan is to be saved for service, so that we might be presented as a living sacrifice to God.

THE Avondale School farm produces a wonderful variety of good things. Soy beans, lima beans, Canadian Wonder beans, maize, pop corn, sweet corn, cow peas, green peas, turnips, potatoes, peanuts, sweet potatoes, oranges, lemons, grapes, apples, plums, and quite a variety of other vegetables and fruits. These all grow well, and the students have a happy time in the garden work.

BROTHER W. J. WALLDORFF, from California, gave an interesting account to the students of his conversion and call to the work of the message. He goes on to labor in the West Australian field.

A CABLE message, sent by Brother Hare from New Zealand to the Conference read as follows: "All that are with me salute thee. Greet them that love us in the faith. Grace be with you all." Titus 3: 15.

THE broom factory and carpenters' shop at the school are both doing good work. The students engaged in these departments are making marked progress. It is a very interesting sight to see them working.

UNBELIEVERS may smile when we say that God has a special care over the school at Avondale. Some months ago when the drought reigned so long in the Colonies, the grass and fruit trees grew well at this place. A bee farm only thirty miles distant proved a failure that year owing to dry weather. The bees had to be fed, but the Avondale bees produced 8,000 pounds of honey.

AT the closing session of the Union Conference, a motion was passed by the delegates expressing their appreciation of the kind attention they had received from the friends at Cooranbong. Thoughtful provision had been made for all their needs by those with whom they had been staying. Brother M. Hare, on behalf of the Avondale Church, expressed the great pleasure they all had in having the delegates with them at that time.

MOST of the delegates to the Conference left Cooranbong on Monday, September 14. Two boat loads were taken down the river to the station by the school students.

THE Committee on Distribution of Labor reported the following location of laborers:—

S. W. Nellis, President Queensland Conference; S. M. Cobb, President New South Wales Conference; W. Woodford, President South Australian Conference; R. D. Quinn, Queensland; F. W. Reekie, Singapore; G. B. Starr, New South Wales; J. E. Fulton, Bible teacher Avondale School; M. J. Walldorff, West Australia; J. L. McElhaney, New South Wales; L. Currow, Fiji; C. Santee, New Zealand; Miss W. Greenfield, Tasmania. These are but a few of the different workers. Those already in the different conferences, not here mentioned, remain in their own fields.

THE most pointed and practical standard of daily living which I can think of is to permit in one's self no open habit in word and deed that others might not safely imitate, and no secret habit one would be ashamed to have the best and purest know.—*Frances E. Willard.*

THE report of the president of the Union Conference, which appears on page 20 should have appeared in the former issue, but was omitted through an oversight.

WE have issued no paper this month under date of the fifteenth, as would have been the case had not the Conference specials more than have taken the place of the regular issue. Our future issues will doubtless be of especial interest in view of the aggressive work being entered upon at this time throughout our conferences.