

# Union Conference Record

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

VOL. II.

JULY 12, 1899.

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

No. 6.

## The Progress of the Meeting.

At this writing it is easy to foresee the success of the meeting, for that is already assured. Indeed, not a few of the exercises of themselves would go far toward offsetting the pains that one has taken to reach the place, even though he came from far. As intimated in another place it is not possible to convey on paper the spirit of such an occasion. No chronicler can record it. It must be felt to be realised. It is a prevailing expression and sentiment that God is love, and that the privileges we have in this quiet spot of studying His Word is a great expression of His goodness to the children of men. And as the Word is held up to our view, and we see there things new and old, the heart is made to rejoice in the feeling that underneath us is the everlasting rock of truth; and about us are the everlasting arms of Divine love.

But we are reminded that it is not for the impressions of the present hour that we need God's blessing, but much more for the work of the future.

The attendance is fully up to the expectations. In many cases it is a reunion of old-time friends. Fellow-laborers of past years and other lands are here re-united. Some who started together in this work in the days of youthful strength and vigor are growing old in the service. But the coming on of old age does not alarm us, for the Christian never grows old, and our eternal home is just before us.

As the days go past the spiritual interest deepens. There is stronger desire to obtain the blessing of God for future service. We are conscious of the working and presence of the Spirit of God.

## What our Conferences can do to Promote the Sabbath School Work.

(Mrs. A. L. Hindson.)

1. WE would take the position, that one of the most effective ways in which the Conference can promote the interests of the Sabbath Schools, and add to their efficiency, is by the appointment of a Conference Sabbath School Secretary, who shall be suitably remunerated from the Conference treasury, and who shall devote all the time to the work that it demands. We would recommend the appointment of one who has had a good experience in the Sabbath-school, and who feels a burden for the work. One who will not only do the clerical work pertaining to the office, but who is prepared to make a thorough study of the Sabbath-school work, and who will keep in touch with the General Association, and is prepared to conduct an aggressive correspondence with the schools on all practical lines of Sabbath-school work—who will be prepared to answer questions that may arise, and to encourage and instruct the officers, and thus build up the work in every possible way.

2. We would urge that when such an individual is found to do the work of a Sabbath-school Secretary in the Conference, that the Conference officers and committee stand by the secretary to second his or her efforts, and to encourage and uphold him in his work.

Since the step was taken to abolish the State or Colonial Association, it is of special importance that the Conference officers and workers take a live interest in the work of the Sabbath school, and unless this department of the Conference work

receives its due proportion of attention, it is sure to suffer serious loss.

As the object of the Sabbath-school is to teach the Word of God and thus build up the Church, it is an object worthy the support of the Conference.

As Sabbath-school workers we greatly need the influence of our Conference workers, and we look forward to the time when all will take the same interest that some are doing.

3. We would suggest that the Conference officers do all they can to encourage ministers and workers, in visiting the churches, to attend the Sabbath-school as far as is consistent with other duties.

4. Another way in which the Conference can promote the interests of the Sabbath-school is to give this department of work due consideration at its annual meetings.

5. We would recommend that at least once a year a Sabbath-school Convention be held in each Conference, where officers and representative members from each Sabbath-school in the Conference can be called together to consider this work.

The Spirit of the Lord has said: “There is much to be done in the Sabbath-school work, in bringing the people to realise their obligations, and to act their part. God calls them to work for Him, and the Minister should guide their efforts.”

LIKE priest, like people; ministers cannot lead their people to the wells of salvation if they have not themselves first tasted the waters of life.

## Object of Trial.

(Synopsis of Discourse by R. Hare.)

Sabbath Morning, Avondale Church.

"THINK it not strange concerning the fiery trial which is to try you."—1 Peter, 4: 14.

I am glad to have the privilege of worshipping with you this morning. In looking back over the time since I met with you last many changes appear. Difficulties and trials have come into your life and mine.

Do we always comprehend and rightly measure the trials that seem to mingle their discord in all the music of life. We grieve over life's want of harmony, but have we thought that there is often a Divine hand behind the shadows that can weave its minor strains into the sweetest music.

The apostle James writes of temptations from God's standpoint. "Brethren count it all joy when ye fall into divers temptations." James 1: 2-4. Here you will notice that the trial is something outside the man. Something into which he can fall, and it is to be regarded as beneficial, because it develops patience, and patience works out perfection.

Now God is perfect, and He wants us to be like Himself. Paul writes of tribulation working patience. Rom. 5: 2-5. This word tribulation is taken from the Latin *tribulum*, and means a thrashing instrument by which the grain is separated from the chaff. God uses trial with the same object.

Further on James speaks of another kind of trial—trials of a different character, that come in a different way, and have a different object. "Let no man say when he is tempted, I am tempted of God . . . Every man is tempted when he is drawn away by his own lust and enticed." James 1: 13-16.

This temptation comes from within the man. The other was outside. There are three steps in this also, but they are steps that lead to ruin—lust, sin, and death. Satan controls all the temptations that come from within the man. Evil thoughts and desires proceed from within, and these defile the man. Matt. 15: 18-19.

The temptation that cometh from within is often a result of wrong habits or wrong plans of education. Christ said, "Prince of this world cometh, but hath nothing in Me." There was no answering chord in His soul that could vibrate to the temptation of the

enemy. By adherence to duty, and devotion to the Word of God, Christ destroyed those desires that lead us astray, and Satan could find no ground of operation in Him.

The man who is not accustomed to the use of alcohol can pass by the public house without any trouble, but to the man who has educated his nature to love liquor, the dramshop is a magnet that seldom fails to draw him to ruin.

By the temptations that God sends He desires to convince us of the evil within, so that we may be willing to let Him remove it, and form in us right habits and principles of life. It is needful for the sculpture to remove all the rough corners and unsightly portions before he can place on the model the impress of beauty. So it is necessary for God to remove from us all the rough and meaner features of character so the beauty of the Divine may be revealed. Trial is often the chisel which God uses in His great work.

In Genesis 22: 1, we read that God did *tempt* Abraham. Here the Hebrew word is *nasah*, and means, as it is translated in the R. V. version, to prove. The same word is used in Deut. 8: 2, where we read that God led Israel in the wilderness for forty years to *prove* them. This was the testing process, and God designed that the difficulties encountered should be a means of increasing their trust and confidence in God. Instead of looking at them in this light Israel murmured, complained, had their own way, and died in the wilderness. Their graves were known as the graves of lust. Their evil desires were not of God, for they brought forth sin, and sin brought forth death.

Let us not misunderstand this great question. God tries or tempts men only with the object of developing character that He can accept and approve; Satan tempts with the object of soliciting to sin that we may be brought down in darkness.

Christ taught His disciples to pray, "Lead us not into temptation, but deliver us from evil." Now, when evil gets into our characters, the only way that God can get it out is by leading us through some trial that will reveal that evil; but if God can save us from the evil He will not lead us into the temptation to get the evil out.

We have nothing to fear from the temptation that God sends. It is only the temptations that come from within that can destroy. We may not be able to understand the mystery of

God's dealing with us, but we can trust the hand that rules. A traveller ascended the tower of St. Nicholas in Europe to see and hear the celebrated chiming of the bells. On reaching the top of the tower he found a man sitting before a rude key-board, and with heavy gloved fingers striking the wooden keys. Nothing was to be heard in the room but the striking of the keys and the pulling of rusty wires that led to the bells above. The man that played the music never heard the sound of the sweet harmony that floated far away. So it may be in life. The busy routine of duty and misunderstood trials that meet us may shut out the sweet chimes overhead, but sometime their music will be heard. After the fiery trial has done its work the shroud of mystery will be folded up forever. Fear not, brethren, to trust the God that rules above.

"Sometime when all life's lessons have been learned,

And sun and stars forever more have set,  
The things that our weak judgments here  
have spurned,

The things o'er which we grieved with  
lashes wet,

Will flash before us, out of life's dark night  
As stars shine most in deepest tints of blue,  
And we will see how all God's ways were  
right,

And how what seemed reproof was love  
most true."

## Last Cruise of the "Pitcairn."

(E. H. Gates)

July 8, Evening.

OUR Missionary ship, the "Pitcairn" began her sixth trip from San Francisco January 23, reaching Pitcairn Island February 24, thirty-two days out, after a very pleasant voyage. As there was work to be done on the Island, we sent our ship to Mangariva, in the Gambier group, to make a short visit.

The brethren who accompanied her reported a real interest on the part of the natives, who are all Catholics, to get Bibles. Some Bibles and other books were sold them.

At Pitcairn we had a special blessing of God from the beginning. Meetings were held at five o'clock, a.m., much of the time during our stay. At our second morning meeting the Spirit of God was present to convict of sin and to teach, and many separated themselves from the congregation and sought God for a new conversion. Some who had been disfellowshipped for sin several years before confessed their wrongs and requested re-baptism to show their

determination to live a new life. Several of the youth gave themselves to the Lord, received baptism, and united with the Church. On account of the difficulty of turning their island produce into cash, the islanders had not been doing much in the way of paying tithes. The subject of tithing was presented to them, and they were advised to build a store-house and "bring in all their tithes," as God commanded, trusting in the Lord's ability to devise some way to turn their produce into money.

Nearly all gladly accepted the proposed plan, and before we left, brought to the ship a large quantity of shelled Indian corn, sweet potatoes, painted cocoanut shells, and pandanus palm baskets, besides about £20 in cash, some Brazilian money of unknown value, and a donation of £5 toward the running expense of the ship. An elder was elected and ordained, also an assistant.

Many newspaper reports have lately appeared in Australasian papers, telling of gross wickedness and great moral depravity among the Pitcairn Islanders. While we must acknowledge with sadness the truth of some of these reports, many of these statements are without any foundation. That a terrible murder was committed by a young man there is true, and that there have been several cases of late, of unclean practices is also true, but it is not true that all are in this sad condition, nor is there any danger of the people becoming "hopelessly imbecile." When our school was in progress there a few years ago, many of the students made as good progress as ordinary students in the schools of more favored lands. Some are exceptionally bright. Having no way to get their products to market, there is no such stimulus to an active life as in colder latitudes, and so to the stirring man of business they appear "lazy."

The way to remedy this is for such critics to help the islanders to some way of disposing of the fruits of their soil, thus encouraging them to exert their physical powers in a profitable way. We are trying to get different ones from the island to connect with our laborers in other islands, where industrious habits may be acquired.

Leaving Pitcairn we reached Tahiti in nine days, and were gladly welcomed by our brethren there. At Papeete, the capital, the work is onward. The brethren have secured a lot, and are building a church. Brother and Sister

Stringer, who spent four and a half years in self-supporting medical missionary work at Rututu, are at Tahiti, and Brother Stringer is doing the carpenter work on the new church. A church building was erected a few years ago at Arne, a few miles from the capital, which is occupied by a native congregation. There is another native company at Paia, eighteen miles the other side of Papeete. We held some very interesting revival meetings, which were greatly blessed.

Elder Cady, superintendent of this mission field, lives at Raiatea, 120 miles to the westward. Including adults and children there are about forty Sabbath-keepers, part of them natives, part English.

Elder Cady has purchased a farm of one hundred acres on which he designs to establish an industrial school. This farm he has dedicated to the Lord's service, and asks for a teacher who can also take the oversight of the farm. The farm has on it 4,000 cocoanut trees, and produces nearly all kinds of food needed for the students. Elder Cady has built a bamboo church in the native village near his farm, and in it is holding a series of meetings. He will visit and preach in other islands in the same group, taking students to the Raiatea school as the way opens. A little work has been done in two other islands of the group. We believe that the self-sacrificing spirit manifested by the workers in the Society group will be rewarded by accessions to the ranks of those who obey the truth.

Although our ship did not visit the Hawaiian Islands, we learn from Elder Irwin, who stopped there a few weeks ago, that the work there is quite prosperous. The Chinese school has an enrolment of over eighty, and many of the students take a real interest in the study of the Bible. A doctor from America has lately arrived to take charge of the Sanitarium at Honolulu, and the prospects for success in the medical line are bright.

At Fiji, which was visited by our ship before her homeward trip, Brethren Fulton and Parker are having excellent success. A native high-chief and wife, a half-caste, and thirty others, have accepted the present truth. Our ship carried to these brethren a tent for meeting purposes. The first tract in the Fijian language has just come from the press, and is being circulated among the natives. Fiji is one of the last Polynesian

islands to be rescued from cannibalism.

To the east and north-east of Australia are the hundreds of islands, of Melanesia (the black islands), where paganism and cannibalism still prevail. It is to be hoped that the Avondale school may raise up many laborers, who will be willing to go to these benighted regions and break the bread of life to those who are perishing without a knowledge of Christ.

## The Work of Elijah.

(Sermon by E. W. Barnsworth.)

Sabbath Afternoon, July 8.

TEXT—Malachi 4th chapter: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And He shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. Remember ye the law of Moses, My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

I want to talk with you about Elijah, the prophet, and his message to God's people. It must be evident that the Scripture we have read gives a view of the condition of things in the last days; it starts out with that idea. It is a burning day, and all things that do wickedly shall be stubble, and the day cometh that shall burn them up. That must be the great day of the Lord. And so with the third verse: while it was true in a certain sense that when Christ came the first time it was a great day, it could not be called a dreadful day. In fact, that day was ushered in by the angels in Heaven, "Glory to God in the highest, peace on earth, good-will to men." It was a mighty and glad day, a good day, but it could not be said to be a great and dreadful day, so the real point in this Scripture looks forward to the day when Christ shall come the second time, and that certainly will be a dreadful day to those who are not prepared to meet Him. With that thought in mind, let us look over the matter a little further. "Remember ye the law of Moses, My servant." I

believe the light and reformation that has been going on, in this point of the law of God, is in direct fulfilment of this Scripture. I can remember when I first began to preach. We did not think there was very much gospel in the books of Moses, we only saw the ceremonial law; but within the last few years we see that every verse is pregnant with the precious Gospel of Jesus Christ. Every theme is a prophecy of good things to come. The Gospel is in every page of the statutes and laws given to Moses. It is a precious thing. What a beauty there is in the whole service, and I am glad that others are seeing that the Gospel is in the books of Moses as well as in other places. I heard a preacher who took his text in the "Gospel according to Leviticus," and I said to myself, "Amen; that man has the idea of it."

The Lord says: "Remember the law of Moses, My servant, which I commanded unto him in Horeb for all Israel. Behold, I will send you Elijah, the prophet, before the coming of the great and terrible day of the Lord." The Jews in the time of Christ did not interpret the prophecy correctly. This promise, "I will send you Elijah, the prophet," they understood as meaning that before Messiah came, Elijah the prophet would come clothed with the garments of Heaven, and go through Palestine in that glorified way and proclaim the advent of the Messiah. Hence, you can see how difficult it was for them to really receive the right idea of Christ's mission. Their eyes were turned in another direction, and hence when John the Baptist came preaching the truth, the Jews were not at all prepared to receive it. You remember they said—We have heard out of the law that when Messiah cometh he shall abide forever. What do you mean by saying that the Son of Man must be lifted up? There was a conflict between their ideas and Christ's teaching. The rabbi said he was going to live for ever and ever, and sit upon the throne of David, and you can see how disappointed the people must have been when Christ began talking about being lifted up. So when John came and began to preach his message, the Jews said to John? "Who art thou?" And he confessed and denied not. I am not the Christ. What then? Art thou Elias (that is Elijah?) And he confessed unto them, "I am not." Moses had said unto them in Deuteronomy, "A prophet shall the Lord raise up;

him shall ye hear." Are you that prophet, then? No, I am not. Then said they unto him, who art thou? There seems to be a conflict between the words of John and what Christ said on another occasion. Mat. 11: 14. And Christ said, if you will receive it, this is Elias which was for to come. Elijah is come, but they have not received it, and yet John says that he is not Elijah. Now, I understand that when John says he is not Elijah, he meant in the sense in which they looked for him. They were looking for some glorified person to come. If you think I am that one, I am not. I am not Elijah in the sense in which you are looking for Elijah. Then, who art thou? I am the voice of one crying in the wilderness: make straight the way of the Lord. Isaiah 40: 3. Now, you will notice that John said that he fulfilled that message. He had no difficulty about what he was doing, he was definite and sure about that. He says, "I am the one who is crying in the wilderness, prepare ye the way of the Lord, and make straight the highways for our God." He was to turn the people from their iniquities, and the disobedient to the wisdom of the just. It is an impressive thought to me that if when Christ came the first time, it was important that the people should turn away from their sins and iniquities and seek God, how much more important is it now when Christ will come as the King of Kings, with eternal rewards which cut off the work of Salvation for ever? How much more important that the stumbling blocks be taken out of the way? If it was important when He was coming in meekness and lowliness, how much more important now for the people to prepare for His coming! So He says to you, take up the stumbling blocks out of the way of the people. Now, a stumbling-block is something that causes one to fall. Take them up, and clear the King's highway for His coming.

What was the message of John? Repent and turn to God. Now, brethren, that same message is to be repeated. The work of Elijah, the prophet, and the work of John the Baptist is to be repeated, not in their person but in their spirit. John's labours were to make ready a people for the Lord. Just as surely as there is a message to go in the last days before the coming of Christ, just so surely will that message make ready a people for the Lord. John called the people to repentance, and to put away

their sins. When the Pharisees and Scribes came, having no conception of the nature of the Kingdom nor the King, and presented themselves for baptism, he said, "O, generation of vipers, who hath warned you to flee from the wrath to come. Bring forth, therefore, fruits meet for repentance. Think not to say within yourselves, we have Abraham for our father." You see how he puts it before them. He saw they had no conception of what God required, and called them vipers, as they were.

Now he says, "The axe is laid unto the root of the tree." What impression does that convey to your mind? You will find some old trees about here that have had the axe laid at their roots. Do you expect them to grow up again? Clear out the old roots of sin so they will never show life any more. In the strength of God lay the axe to the root of the thing, so it will never come to life again. That was the nature of the message John gave to them. There is something in the Third Angel's Message which will test every man on every point of his character. If there is a weak place in our characters the Third Angel's Message will find it. He says the high places shall be brought down, and the low places will be built up. The crooked shall be made straight. If a man had a crooked head, or a crooked place in his nature anywhere, the truth of the Third Angel's Message must straighten it. If he is too short, it must lengthen him. God said the valleys shall be filled up. The thought is that the hollow places in our characters must be filled up, and the loftiness or pride of man must be brought down. So He tells us that in the last days Elijah shall come again, or at least, a message will be given that will go with the spirit and power of Elijah.

I wish to turn and read a little concerning John the Baptist, and then go back and look at Elijah. Luke 1: 13-15. "But the Angel said unto him, fear not Zacharius; for thy prayer is heard, and thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." That man was great. Jesus afterward said that there was never a greater man than John the Baptist.

"And he shall drink neither wine nor strong drink." Do you suppose there is any connection between these two things? He shall drink neither wine nor strong drink; but he shall be filled with the Holy Ghost. What an abstemious life he lived! "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." You see what a temperate life he lived. Oh, how much we have lost in power and spiritual vitality by being so slow to live up to what God has taught us on these great principles of health! When I think of the great amount of light that God has been sending us for more than twenty-five years; if we had cherished it as gold is cherished, we should have become a very different people indeed from what we are to day. No man can disregard the light that God sends, and at the same time have the fulness of His blessing. I know this; I am talking somewhat from experience. For some years I have been trying to do better along this line than I have ever done before. If a man is going to live the Third Angel's Message, he may just as well act upon these principles, and not stop to discuss with the Spirit of God. There is an immense amount of religion in a man's being able to sit down at the table and eat, and then push back his chair feeling that his conscience approves of what he has done.

John lived in the wilderness; he ate locusts and wild honey, and drank neither wine nor strong drink, and no tea nor coffee either. From the crystal streams that flowed through the land John drank the water as it came fresh from the hand of the Maker. And at last when he got to be thirty years of age, he made his appearance in the wilderness of Judea. There was something about that voice; something in the words he uttered, that startled, like a trumpet peal, the whole land of Judea, and all Jerusalem flocked out to hear him.

What was there in those words? He had no posters to stick up, telling that John was going to preach in such a place, and at such a time; he had no star singers; but he was filled with the Holy Spirit, and that advertised his meeting, and as soon as he began his career the whole country was stirred. The Third Angel's Message has the same vitality in it that John the Baptist's message had; and it is for you and me to get hold of that power that will shake the whole earth.

But I must not forget one other element in John's character. John 1: 27. "He it is, who coming after me, is preferred before me, whose shoes I do not know where in all the Book of God there is a truer idea of humility than is expressed in that—"He must increase, but I must decrease." There was no self in John, and so that left a vacant space for the Holy Spirit to get in. When a man is filled with himself, there is no place for the Holy Spirit, and I believe that this is one of the greatest hindrances there is among us. Self! There is nobody free from it; there is no one but what is in danger. I want you to see this, that if ever there was a humble man upon earth, John was one.

I wish I could say what I feel in my heart. It is a great thing, brethren, to rejoice in another man's labours as you rejoiced in your own. It is a great thing, brethren, to go where anybody else has laboured and put your hand right under his labours, and still lift them higher. Self comes in, and it will criticise, and it will try to belittle the labours of others, and exalt your own. It is a wicked, mean thing; it is just as wicked as it can be. I believe in my soul, brethren, if we want the power of John the Baptist, if we want the Holy Spirit that filled his heart, we must get rid of that spirit that would belittle another to build ourselves up. God is all and we are nothing. I will never forget the statement a brother once made. Things had not been going just right, and some changes were made, and I said to him, "I am afraid it will go pretty hard with such and such a brother." "Yes," said he, "I am afraid so, but I do not see what can be done." I said, "How does it make you feel to be set aside?" "Well," he says, "I have been cooked so many times that I do not much care. I am just as happy when I go out as when I go in. I say, 'My God would have it so. My times are in His hands; my Lord I want them there.' I am happy, anyhow, in the Lord." There is good religion in that. John says, "He must increase, but I must decrease."

I will take up the case of Elijah. You go back to the first time Elijah made his appearance. Ahab is king, and Jezebel Queen; the whole country had gone into idolatry—I. Kings 17: 1. "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab: As the Lord God of Israel liveth, before whom I stand,

there shall not be rain nor dew these years, but according to my word." From a human standpoint, what an audacious statement that was! But he had God's word for it. That prophet of God held the heavens locked for three years and six months. There was not a drop of dew or rain fell during that time. And I wish to emphasize, as I go along, that that illustrates the message of Elijah, and that it would be the same when this message goes with the spirit and power of Elijah. You remember God told the people that if they turned from Him, the heavens above them should be as brass, and the earth under their feet should be iron. Elijah knew all about that; he saw that they had backslidden from God, and so he planted his feet upon the promise of God. Some people will say, "But Elijah was a very different man from what we are." The Lord knew someone would say that, so he has thrown in a word of caution. James 5: 10, 17, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Elias was a man subject to like passions as we are; and he prayed earnestly that it might not rain, and it rained not upon the earth by the space of three years and six months." There is no difference between our nature and his. He got Heaven in his grasp by prayer. "He prayed earnestly that it might not rain." There is nothing in Elijah's reach but what is within our reach. He was a man subject to like passions as we are, and we are given a message which must go with the spirit and power of Elijah. That is the truth. How far we are from it yet! How easily satisfied we are! If we get enough of God's Spirit so that our hearts are made a little tender, somehow or other we are satisfied with it. Let us read a little further: "And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan, and it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." You shall drink of the brook. He did not drink tea or coffee there. That does not go with Elijah's message, and if God has brought us out of Egypt, let us leave all its attachments far behind. I have been half amused, and sometimes almost disgusted, when I am travelling round. The first question the good housewife asks me is, "Brother Farnsworth, what will you

have to drink?" "Well," I tell her, "I will take some water, if you please." "Why, won't you have a cup of tea?" "No, thank you; I will take some water, if you please." "Won't you take some coffee?" "No thank you; water, if you please." "Oh, we have some beautiful cocoa." "No, thank you; water, if you please." "Well, won't you take a glass of milk?" "No, thank you; water, if you please." What under the sun is there in the nature of the thing, anyhow, that people must doctor that which God gave them to drink? Let us take God's word for what He says. He has been talking to us for thirty or forty years about these things, and yet we think we know better than God. It draws a man nearer to God when he is following out God's light and truth. I know it in my soul. You may think that these are slight things, but nothing is a slight thing that God has spoken about. God gave him flesh to eat, but depend upon it He did not give him flesh that had been killed three weeks and was all rotten. He did not give him flesh that was filled with tuberculosis and trichina. I know one thing. If God fed him, He fed him on something that was healthful and wholesome. He brought it to him in the morning, and in the evening. Not six times a day, just twice; and God told us years ago that it was better for most people to live on two meals a day. "And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him saying: 'Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow there to sustain thee.'" Rather a curious arrangement from a human standpoint. Here was a poor widow. We would think that God would send His prophet up to some rich man that would not feel it to keep him. Some people think they would not like to keep a minister because he would eat them out of the house and home. The Saviour says: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

On the other hand: I want to say this to myself and to you; if we share a brother's temporal things, we ought to take that brother great heavenly blessings when we go; we ought to carry heavenly blessings such as that family will thrive upon. It is not all on one side. But let me read on further: "So he arose and went to Zarephath. And when he came to

the gate of the city, behold the widow woman was there gathering sticks; and he called her, and said: Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her and said: Bring me, I pray thee, a morsel of bread in thine hand. And she said: As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die." See the faith of that woman! Here she has but a handful of meal in a barrel and a little oil, and is picking up two sticks to make a cake for herself and her son, that they might eat it and die.

Note what the prophet said: "Fear not, go and do as thou hast said; but make me thereof a little cake, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail until that day that the Lord sendeth rain upon the earth." What would you say, if you were in that situation, and a stranger should come along and say, "Go and make me a cake first, and then you take your share." You would say, he was not polite. I would say, he is a selfish man; and outside of faith in God it would be so, but it was not so in this case. So that woman believed what this stranger said, and she believed in the word spoken, and went and did according to the saying of Elijah. "And she and her house did eat many days." The margin says a full year. "and the barrel of meal wasted not, neither did the cruse of oil fail, according to the word which He spake by Elijah." I can imagine that widow going every day to that barrel and getting the last bit of meal. "The just shall live by faith." Every day she used the last of the meal and the last drop of oil; and week after week and month after month it sustained her whole family. I am not going to be dogmatic, but it may be that when that decree goes forth that we shall neither buy nor sell, that the spirit and power of the message of Elijah will carry us through that experience, but I pity the men and women that come up to such a time as that who have been trampling on the light of God for years. The Saviour commented on that in the Sabbath school lesson today. Luke 4: 25. "I tell you of a truth, many widows were in Israel in the days of Elijah." Now, notice, there

were many widows in Israel, why did not God send Elijah to an Israelitish woman, why to this heathen?—There was not a widow in all Israel who had faith enough to give Elijah a cake. And "many lepers were in Israel in the time of Elias the prophet; and none of them were cleansed save Naaman the Syrian." He heard of Elisha the prophet, and came down there to get his leprosy cleansed. And Elisha told him to go and dip seven times in Jordan. He started to go off in a huff, but he had a sensible servant, who persuaded him, and so he plunged in seven times and his flesh was restored again. There were many lepers in Israel but not one was cleansed. Why? Because they did not believe.

There was a conflict between Elijah and the king, and the king slew the prophets, and Elijah went to meet him, and he met Obadiah the prophet, and he said he would show himself to the king, and finally they propose a test to show which will be the true God. They brought the test on the promontory of Mount Carmel. The four hundred prophets of Baal collected and made an altar, and called upon their god from morning until noon and evening. And they screamed and cut themselves, and jumped upon the altar; and Elijah mocked them—"Cry aloud; for he is a god, for perhaps he is away or asleep, or cannot hear you. Call him back." But at last everything failed. Then Elijah about the time of the evening sacrifice came near and built an altar of twelve stones, and you all know that happened. There is a whole volume in this. The victory had been gained, for God came down and consumed everything, wood and stone, and even the water. There was a baptism of fire. Jesus says, ye shall be baptised with the Holy Ghost and with fire, and that consumes the sin. Our God is a consuming fire, He consumes sin and everything of that nature. You know how Elijah took the prophets of Baal and they were all slain at the foot of the mountain. Elijah thought now the victory had come sure. He prayed, and then said to the king that there was a sound of abundance of rain. First came the baptism of fire that consumed the dross, and then came the signs of an abundance of rain. Do you see how these two things stand related? God says, "My arm is not shortened, that I cannot save, but your sins have separated between you and God." The Saviour says, that ye shall be baptised with the Holy Ghost and with fire.

The fire consumes the dross and takes out the sin, and then the might latter rain falls upon God's people, and that is what is in this. You remember after this Elijah called Elisha to be prophet, and they went together on their journey towards Jordan. And Elisha was going along in silence when some prophets came out from the school, and some young men said, "Elisha, do you know the Lord will take your master from your head to-day?" But Elisha was not in a mode for falking. He said, "Yes, I know it; hold ye your peace." And they came along to another school, and the young men came out and asked the same question, and Elisha made the same reply. A little further on Elisha smote the waters, which parted, and over they went, and Elijah said: "Ask what I shall do for thee before I be taken away from thee?" And Elisha said: "Let a double portion of thy spirit be upon me." Elijah said: "You have asked a hard thing," and there was something in that. "You have asked a hard thing, but, if you see me when I go, then it will be so." And then I imagine that Elisha stayed close by, and while they were walking on, the mighty chariot came down and the angel of God took Elijah into his chariot and up they went. And Elijah's mantle fell back, and the power of God that was with it, and he went on his way to Heaven. And that is what God is going to do with us very soon. He will take this company up to Heaven, and we are going to be there. That is what the Lord is working for. The whole life of Elijah from beginning to end is a picture of our experience here. But, brethren, we do not half appreciate the Third Angel's Message yet. I think that is one reason we have not had more power. Our faith does not take hold of much more. But God is good, and He loves us. Let us work with Him, and let us believe in Him, and He will save us.

---

In order to obtain the full benefit of the reports of this good meeting, it is necessary to "read in between lines" the good spirit that pervades the place. This, all will realise, it is not possible to express in words. The same spirit that indited the Word is necessary in reading it, or its power will largely be lost. All who read these pages should seek so to read as to be able to catch that spirit.

## Union Conference Proceedings.

THE first meeting of the fourth session of the Union Conference for the transaction of business was held at Avondale, July 9, 1899, at noon, Elder A. G. Daniells presiding, Miss E. M. Graham, secretary. Hymn 778 was sung, and prayer was offered by the president. The calling of the roll showed the following delegates present:—

Central Australia: C. P. Michaels, S. McCullagh, A. W. Anderson, Mrs. Anderson, N. D. Faulkhead, R. Hare, J. Johanson.

New Zealand: D. Steed, G. Teasdale, J. H. Camp, A. Mountain, S. H. Amyes, W. H. Covell.

New South Wales: C. B. Hughes, H. C. Lacey, A. H. Piper, M. Hare, F. Martin, G. J. Newiss.

Queensland: G. C. Tenney.

Delegates at Large: A. G. Daniells, W. C. White, S. N. Haskell, A. T. Robinson, E. W. Farnsworth, G. B. Starr, E. R. Palmer, W. D. Salisbury, G. A. Irwin.

The reading of the minutes of the former session was waved. The standing committees announced at a previous meeting are as follows:—

Committee on Delegation: A. W. Anderson, J. H. Camp, J. Hindson.

Committee on Nominations: E. W. Farnsworth, R. Hare, C. B. Hughes.

Committee on Resolutions: A. T. Robinson, G. W. Morse, E. R. Palmer.

Committee on Credentials and Licenses: G. B. Starr, W. D. Salisbury, N. D. Faulkhead.

Committee on Distribution of Labour: W. C. White, W. D. Salisbury, D. Steed, J. H. Woods, E. H. Gates.

The Committee on Delegations, through its chairman, reported as follows:—

Your Committee on Delegations recommend that:—

Whereas, the Central Australian Conference is not fully represented, the following names be added to their delegation:—G. James, Mrs. Robinson, Miss Gregg, Miss Schowe. And that,

Whereas, the New South Wales Conference is also not fully represented, that the name of H. C. Lacey be added to their delegation.

We further recommend that:

Whereas, in the providence of God, several experienced labourers from Polynesia, Africa, and West Australia, are present at this Conference, therefore,

Resolved, that the following named persons be received as delegates to this Conference with all the privileges of other delegates:—E. H. Gates, Superintendent Polynesian Mission; Dr. Braucht and D. A. Owen, Samoa; E. Hilliard, Tonga; Dr. Caldwell, Raratonga; J. J. Wessells, Africa; J. Hindson, West Australia.

A. W. ANDERSON.

(Signed) J. H. CAMP.

J. HINDSON.

W. C. White moved that a cordial invitation be extended to all members, of the Churches in good standing in attendance, to participate freely in the deliberations of the Conference.—Carried without discussion.

The President then spoke briefly of the work of the Conference during the past year as follows:—

The eighteen months that have passed since our last session have been in many respects a blessed time to our labourers. We last met in connection with the Stanmore Camp-meeting, in the spring of 1897. While we have had no remarkable experiences, the intervening period has been a time of progress and blessing. First, we notice the increase of the number of laborers. Some have come to us from the United States of America. Among them quite a large number of young people, who had gone thither for preparation for work, have returned and entered upon the various branches of the cause within the bounds of our Conference. This has been an encouragement; for some years previous to this the tide was running the other way. We were sending young people out of the country; now we are glad to welcome them back. Quite a number of the medical workers have come to us during the time under consideration. The last of these, Brother and Sister Wessells, of Cape Town, have just reached us with the intention of making this the future field of their labours. For this increase of laborers we thank our Heavenly Father. Still we seem to want about as many as ever we did. Openings for workers are increasing much faster than we can get laborers; so that notwithstanding the increase, laborers still seem to be in greater demand than ever.

The camp-meetings held during the interval between this and our last meeting have been memorable seasons of blessing. The Stanmore camp-meeting awakened a great interest, was attended by the blessing of God, and resulted in establishing a good strong Church. The next meeting was

that held at Balaclava, Melbourne; one of the most precious meetings we have ever held. Large audiences came out to hear the Word of God. In the last year we have held four camp-meetings. The first one was at Brisbane. This was the first meeting of the kind ever held in that region. At first the situation seemed very unpromising, but the congregation rapidly increased, until hundreds and thousands had been out to hear the word. When a proposition was called for as to whether they desired to have the meetings continued, a thousand hands went up at once in favour of the proposition. They were continued for weeks and months under the direction of Brother Haskell, and resulted in the establishing of a Church, and the erection of a house of worship free from debt.

The next meeting was at Wanganui, New Zealand. Here the circumstances were somewhat different, almost incessant rain rendering it difficult to obtain a large attendance; but there was a large measure of the blessing of God, and the work has been carried forward successfully since. In the meetings in Newcastle and Ballarat, the Lord greatly blessed us, and these meetings have been followed with successful work. This is a line of work for which we should most thoroughly prepare. It is a great privilege to speak to thousands of people, placing before them the solemn truths for these times; and if we make the necessary preparation we shall not fail to accomplish great results.

In connection with the Avondale School, we have succeeded in erecting the building in which this meeting is being held. Without any great effort a large number of students were brought to the school, and the building is filling a very necessary place in the work.

The medical work has, since our last meeting, taken a more definite shape and made rapid progress. Then the work was being carried forward under the direction of Brother and Sister Semmens, in the Health Home, upon a small scale and under unfavorable circumstances. A great change has been effected in the work of the Sanitarium with increased facilities, and the patronage and income have also increased. Particulars of this work will be presented later on. A Health Home has also been established in New Zealand, and in West Australia; and in Victoria health work is also carried on to some extent, and

recently it has been established in Adelaide. We have also been endeavouring to establish a health food factory in these colonies, and although we have passed through a great struggle, advancement has been made, and the factory is about ready to turn out its products.

Our membership does not show a great increase. In the first place, the report covers but nine months of the year, and the results of the meetings in Brisbane, Newcastle, and Ballarat, are not included in the statistics of this Conference. The membership at the time of the last meeting was 1750; at this meeting it is 1859. In connection with the tithes there are matters of interest of which we shall be glad to speak in due time. The details of the work were purposely omitted in these remarks, as they would be brought out by the reports from the different portions of the field. The publishing work has grown materially, as will be seen by the report of the president of the association. A large building has been erected, and in a recent visit the chairman stated that he was gratified to see evidences of prosperity and increasing business. We have all the machinery now for the prosecution of the work of God, and it remains for us to let the Lord put His spirit into it and into us, and the work will go forward.

The president of the New Zealand Conference was then called upon to submit his report, which will be found in another place.

Meeting adjourned.

## The Higher Education.

(Address by Mrs. E. G. White)

July 10, 10 a.m.

I DESIRE that we shall know the very path we are to travel, the very grace we are to receive, in order that we may obtain our life insurance policy in the kingdom of God. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious pro-

mises, that by these ye might be partaker of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

How many there are that forget. They forget that they were baptised, to rise out of the water to live in the likeness of Christ's resurrection.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. Every one of us can make our election sure or we can make it a failure. 'If ye do these things ye shall never fall.' If we live on the plan of addition, God will work for us on the plan of multiplication."

The one who appreciates the Word of eternal life will be a most diligent worker. He is to work out his own salvation with fear and trembling. Why the fear? you say. Why the trembling? Lest he shall in some way make crooked paths for his feet. He is to place himself in such a position that he can keep his eyes fixed on Jesus. He is to behold Him and His character. Those who do this live on the plan of addition, not the plan of subtraction.

"Add to your faith." You have faith in Jesus Christ as your Saviour. All should have faith in Him as a Saviour. We are to work in accordance with that faith. We show our faith by working, by keeping our eyes fixed on the mark of the prize of our high calling in Christ Jesus.

He who beholds Jesus, realizing what He is to us and what we are to Him, will be diligent. He will live on the plan of addition, adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. This is a process of growth. He who co-operates with Christ will not be found to-morrow where he is to-day. Every day he will follow on to know the Lord, that



he may know that His going forth is prepared as the morning. Of those who live in this way it will be written at last, "Ye are complete in Him."

We are to work not merely for our own souls, but for the souls of all with whom we are connected. Parents are to keep before them the point to which they should work—the perfection of the characters of their children. They are to strive earnestly to perfect the characters of their children, because the future immortal life will show the result of the work they have done. Those parents who educate their children aright, weeding out every unruly trait, are fitting them to become missionaries for Christ in truth, in righteousness, in holiness. He who in his childhood does service for God, adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, is fitting himself to hear the words, "Child, come up higher; enter the higher school." Do you think we shall not learn anything there? We have not the slightest idea of what will then be opened before us. With Christ we shall walk before the living waters. He will open before us the beauty and glory of nature. He will show us what He is to us and what we are to Him. There are lessons we do not know now that we shall know hereafter.

The education that is to be given in our families is this. The child that lives the life of Christ, studies the character of Christ, the child who is prayed with and prayed for, will be prepared to enter the higher grade.

Can we suppose that parents who have neglected or indulged their children, letting them, because it is easier, follow their own way, stand on the same footing as parents who have followed the will and way of God? Churches have been troubled by the defective characters of parents and the defective characters of their children. What have they been bringing to the foundation? Only wood, hay, and stubble. They may be saved and their children may be saved, because they have at last awakened to their defects; but will they be regarded in the same light as are those whose lives have been devoted to the service of Christ? As one star differeth from another star in glory, so it will be with the saints in light.

It means everything to us to work out our own salvation with fear and

trembling. God works in us, to will and to do of His good pleasure. If we let Him work He will work. Our reward in heaven above depends on our daily walk and conversation here below. We can be Christians here. And to be a Christian it is not necessary that we live in depression, mourning because we cannot have our own way. If we are Christians indeed Christ is formed within, the hope of glory. This brings a light into the chambers of the mind and the soul-temple which nothing can put out. We need religion in the soul. We need to carry out the principles of true godliness.

True education embraces not merely a training of the intellect, but is a symmetrical development of all the powers—physical, mental, and moral. It is the inculcation of those ideas which will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. It should ever be kept before the students in our schools that higher education is an experimental knowledge of the plan of salvation, and that that knowledge is secured by earnestly and diligently searching the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul. This is the education which will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learner to become a co-worker with Jesus Christ, dispelling the moral darkness and bringing light and knowledge into the world. It is the simplicity of godliness—our passport from the preparatory school of earth to the higher school above.

Higher education is found in the words spoken by our Lord and Saviour, the Great Teacher sent by God. Having stood in the councils of God, the elements of truth from the least to the greatest were always familiar to his mind. All the treasures of heaven were included in the gospel, and were given to him to bestow upon the fallen race, that every soul might receive the help needed to break the chain which bound him a slave to sin, and to become free in Christ Jesus. He spoke with the power and authority of a divine oracle, and with a knowledge that he was unfolding truth of the highest magnitude—even the words of eternal life.

God's appointments and grants in our behalf are without limit. The throne of grace is itself the highest

attraction, because occupied by One who permits us to call Him Father. But the Lord Jehovah did not deem the principle of salvation complete while invested only with His own love. By His own appointment He has placed at His altar an Advocate clothed in His nature. As our Intercessor, his office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who receive Him. To them He gives power, by virtue of His own merits, to become members of the royal family—children of the heavenly King. And the Father demonstrates His infinite love for Christ, who paid our ransom by His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.

This is the science of salvation, the science of true godliness, the true science of all education which the student can take with him into the higher grade—the courts above. That which heaven deems important in all education is that kind of knowledge which has been revealed from eternity, and which enters into the purposes of God, expressing His mind and revealing His glory. To obtain this education is the study of the angels of God and of all the heavenly intelligences. The themes which should absorb our attention in this life, and which will demand study throughout the eternal ages, are so momentous that they not only supersede the discoveries of man, but engross the undivided attention of the only begotten Son of God.

This education can be gained only from a study of God's Word. It will ennoble and expand the intellect, and strengthen the spiritual powers. It will enlarge the narrow confines of human scholarship, and present before the mind a far deeper knowledge to be obtained through a vital connection with God. It will bring every student who is a doer of the Word into a broader field of thought, and will secure to him a wealth of learning which is imperishable. Without this knowledge it is certain that man will lose eternal life; but, possessing it, he will be fitted to become a companion of the saints in light.

Centuries ago, when enshrouded in the pillar of cloud, Christ, through Moses, instructed the Israelites how they were to teach their children, Moses received, direct from God, the lessons he was to give to the people. "And these words which I command

thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up. . . . Keep, therefore, and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, 'Surely this great nation is a wise and understanding people.' "

. . . And the Lord said unto Moses, "Write thou these words; for after the tenor of these words have I made a covenant with thee and with Israel." . . . And He wrote upon the tables the words of the covenant. In giving this remarkable instruction to Moses, God taught that His chosen people should be the repository of truth for the whole world. There can be no higher education than this; none more pure or none more precious for all mankind.

If our youth obtain that knowledge they will be able to gain all the rest that is essential; but, if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give and yet be ignorant of the first principles of that righteousness which could give them a character approved of God.

Christ is the greatest Teacher, the greatest Benefactor upon whom the world will ever look. He is the Way, the Truth, and the Life. He is the Light of the world, ascending the firmament of truth and shining in clear, distinct rays. Should He withdraw His beams the world would be shrouded in eternal darkness. He contemplated the situation of the world. He saw that eternal interests were involved in the choice man should make—an immortal crown for the overcomer, unhappiness and eternal ruin for those who should neglect the higher education—the science of salvation. He rejoiced in the anticipation of doing for His followers more than they could ask or think. He came to our world to mould character and give mental power. His mission to earth was to shed abroad the bright beams of true education, that our pursuits and aims in this life might not be misapplied and lost; for we may carry with us all the treasure of knowledge which gives us a fitness for the life that measures with the life of God.

All who learn the science of salvation must be submissive students in

the school of Christ, that the soul-temple may be the abiding place of the Most High. If we would learn of Christ we must be emptied of every proud possession, that He may imprint His image upon the soul. It was because of a close connection with the living God that Daniel received true education, and knowledge, and understanding and wisdom. By abiding in Christ, by doing His will, by simple faith in His word, even the unlearned may have this knowledge. To these humble, trusting ones the Lord Jesus reveals that all knowledge not perverted by the wisdom and sayings of men leads heavenward.

The teachings of Christ were of an entirely practical nature. By the use of parables He brought the eternal future to view. Some were afraid of His searching truths; others who listened to His teachings came to Him privately and sought an explanation. This was the desire that Christ wished to arouse, that He might give them more definite instruction. None will come in vain to Christ to inquire for a clearer knowledge of truth, for He has declared, "If any will do the will of God he shall know of the doctrine, whether it be of God or whether I speak of Myself." Those who have yielded their will to God are receiving a training in Christ's school to do all the justice possible to His divinity. Those who study His word, with hearts opened to receive the impressions made by the Holy Spirit, will not complain that they cannot see clearly the meaning of His word. He will unfold to them the mysteries of the kingdom of heaven, and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul-temple, and be revealed unto others as the bright shining of a lamp on a dark path. When the mind is not clear it is the privilege of all to go to the Great Teacher and ask Him who uttered those mysterious truths to enlighten the understanding. In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His wisdom and grace for our appropriation, to enjoy and to communicate to others.

The message of deliverance is granted to all. We are to wear Christ's yoke and bear His burden. What is redemption? It is that process by which the soul is trained for heaven, and it requires something higher, something more divine than the mere knowledge of books. This

training means a knowledge of Christ; it means emancipation from ideas, from habits and practices that have been gained in the school of the Prince of Darkness. The soul must be delivered from habits and practices which are opposed to loyalty to God. In this life we are to learn submission to the Divine will, or we shall not be able to enter into the kingdom of heaven. True religion enables a man to overcome stubbornness, pride, selfishness, worldly ambition, questioning, and unbelief. There is grace and strength in Christ to enable us to rise above the alluring, infatuating temptations of Satan and lead us to the Cross of Calvary, that we may become active, devoted, loyal workers for the cause of truth.

The truths contained in the Scriptures are grand, elevating, uplifting, ennobling. If the lost image of God is restored during probationary time these truths must be cherished. They are graced with such simplicity that they could not have originated in any human mind. A Sower from a higher world went forth to sow the seeds of truth. Only this higher phase of education is able to prepare students for the higher life—the highest grade in the highest school, where, with Christ and God as teachers, we shall throughout the ceaseless ages of eternity learn how best to magnify and glorify God's name.

## Second Meeting of the Conference.

THE noon hour of Monday, July 10, belonging to the business of the Union Conference, was devoted to the consideration of the Medical Missionary work. Prayer was offered by Dr. F. E. Braucht. The chairman, Eld. Daniells, stated that inasmuch as the work of the Medical Missionary and Benevolent Association had not been brought prominently before the people, a brief time would be devoted to the reading of a synopsis of the work of the society during the last eighteen months. The secretary, Mr. G. W. Morse, being called upon, presented the minutes of the proceedings and business of the association for that period. A synopsis of the report is as follows:—

In the month of October, 1897, during the S. D. A. camp-meeting held at Stanmore, N. S. W., steps were taken toward the formation of the general organisation of the medical missionary work in Australasia. S. N.

Haskell, W. C. White, W. D. Salisbury, A. T. Robinson, E. R. Caro, and A. W. Semmens were appointed to act as the organising committee. This committee held its first meeting on October 31, 1897. From that date till April 18, 1898, the committee held sixteen meetings. In addition to the work of preparing a form of organisation, the committee exercised supervision over the several lines of medical missionary work and enterprises in the Australasian field.

At the meeting of the committee, held April 18, 1898, articles of association and conditions of membership were formally adopted. The name decided upon for the organisation was The Australasian Medical Missionary and Benevolent Association.

Article V. makes the following provisions:—

Section 1.—The work of this Association shall be directed and its business controlled by a committee of eleven, which shall be chosen as hereinafter provided.

Section 2.—The committee, in the first instance, shall be as follows:—

A. T. Robinson, E. R. Caro, W. D. Salisbury, E. R. Palmer, and P. B. Rudge, to hold office until the first annual meeting; S. N. Haskell, A. G. Daniells, W. C. White, and A. W. Semmens, to hold office until the second annual meeting; and one additional member to be appointed by the International Medical Missionary and Benevolent Association, of Battle Creek, Mich., U.S.A.

The managing committee thus provided thereafter took the responsibilities of the work, proceeding in harmony with the articles of the Association.

At a meeting held April 18, at Fitzroy, Victoria, A. G. Daniells was elected president; A. T. Robinson, vice-president; E. R. Caro, secretary; and E. M. Graham, treasurer. The new committee held seven meetings between the date last mentioned and August 9, 1898.

The first session of the Association proper was convened at Melbourne, Victoria, August 6-14, '98, in connection with the Central Australian Conference of Seventh-day Adventists. Two meetings were held. The articles of Association were unanimously adopted, and forty-one persons signed the roll as members of the Association. The membership has since increased to 83. The president, A. G. Daniells, presented the necessity of organizing this Association, and the work it was intended to do, such as medical insti-

tutions, city missions, rescue industries, homes for the aged, orphanages, and other philanthropic enterprises. These would need the supervision and assistance of such an organisation. It would be the duty of the Association to provide trained medical and other workers for these institutions, to assist in raising funds for establishing and conducting them, and to give general oversight to all lines of medical, missionary, and Christian help work.

Reports were presented by A. W. Semmens, of the Sanitarium, at Summer Hill, N. S. W.; by A. G. Daniells, of the work in W. Australia; by P. B. Rudge, of the Health Food Business, at North Fitzroy; and by Dr. Caro, of Bethany Home at Napier, N.Z.

The following persons were elected to fill the vacancies in the Executive Committee:—A. T. Robinson, N. D. Faulkhead, E. R. Caro, E. R. Palmer, W. D. Salisbury, and by appointment, G. W. Morse.

The first meeting of the newly-formed committee was held August 15, 1898, at North Fitzroy, when the following officers were duly elected:—A. G. Daniells, president; E. R. Caro, vice-president; G. W. Morse, secretary and business manager; Miss E. M. Graham, treasurer.

The Executive Committee has held meetings from time to time during the year, as has seemed necessary to give proper attention to the interests involved. The following is a summary of the more important business that has been transacted:—

At a meeting of the committee, held at Avondale School, Cooranbong, September 7, 1898, the committee on the location of the food factory reported in favor of establishing the food manufacturing business at that place, with head business office and sale-rooms in Sydney. The report was adopted, and the committee discharged.

October 5, the committee purchased of Avondale School, the saw mill building, most of the plant in connection therewith, and two acres of land, on which the same is situated, adjacent to Dora Creek. This property was secured to be fitted up and equipped as a factory for the manufacture of health foods. At the same meeting a committee, consisting of W. C. White, G. W. Morse, P. B. Rudge, E. R. Caro, and A. W. Semmens, was appointed to have in charge and carry forward the work of the manufacture and sale of foods, and to manage and control the necessary property, plant,

etc., for such business; to secure needed buildings to be used as warehouses, stores, etc., for the business. It was voted that this committee be known as the Sanitarium Health Food Co. It was also voted that the officers of the Association be authorised to secure legal counsel, and prepare a draft of articles of incorporation under such acts of the laws of N. S. Wales as shall be found most suitable for the needs of the Association, and that they present such draft of articles at the next meeting of the Association.

On October 7, 1898, the following persons were appointed as the managing committee for the medical missionary work and interests in New Zealand, viz., E. W. Farnsworth, G. A. Brandstater, Mrs. M. Caro, G. Teasdale, and J. H. Camp.

December 17, the secretary was authorised to correspond with Mr. and Mrs. Lingle, of Honolulu, with a view of ascertaining if they could be secured to connect with the medical missionary work in this country.

December 29, a vote was passed requesting the International Medical Missionary and Benevolent Association to supply a competent physician for the medical work in New Zealand, and preference was expressed for Dr. F. E. Braucht, of Samoa. It was also voted to request the International Board to supply a suitable nurse to connect with the medical work in New Zealand.

Further recommendations were made at the same meeting, as follows:—

That Mrs. M. H. Tuxford, of Wellington, N.Z., be requested to remove to Sydney, N.S.W., to improve the opportunity that will be afforded her there for receiving such instruction in the Sanitarium Nurses' Training School as will fit her for future work as nurse or matron in connection with some of our medical institutions; that Louie Currow go to Melbourne to connect with the Helping Hand Mission; that Mr. H. O. Minchin of Christchurch, N.Z., be counselled to come to Australia with a view of entering upon a medical course in the Sydney University, after spending a year at Avondale School; that Mr. J. S. Reekie be counselled to enter upon a medical course in the Sydney University with as little delay as possible, and that the Sanitarium managers be requested to arrange with him for employment while taking such course; that Mr. Doris Robinson, of Melbourne, be encouraged to enter upon a medical course in the Melbourne University, and that the Victorian

Board be requested to arrange as favorably as possible for his employment while so doing.

At a meeting of the committee, held March 5, it was decided to proceed at once with the establishment of a medical mission in Adelaide, South Australia. A vote was passed requesting the Sanitarium Board to give Mr. and Mrs. Semmens a leave of absence for six months, in order to enable them to connect with the proposed work in Adelaide.

The following requests to the International M. M. and B. Association were voted:—

For a man and his wife, of first-class qualifications as nurses and teachers, to connect with the medical missionary work in Melbourne, Victoria; for a properly qualified man to engage in the work of an evangelist in connection with the Helping Hand Mission in Melbourne; for physicians, preferably a man and his wife, to take charge of the medical mission in Adelaide, S. A.; for two trained nurses, preferably a man and his wife, to take the oversight of the medical missionary work in Brisbane, Queensland.

A vote was also passed recommending that Misses Jones and Harker, of West Australia, be counselled to discontinue the operation of the bath-rooms, and engage in out-nursing for the present. It was also voted at this meeting that the chairman appoint a committee of seven to act as trustees and managing board for the hospital that it is proposed to establish at Cooranbong, N.S.W.

The following persons were subsequently appointed as this committee:—

E. R. Caro, W. C. White, E. R. Palmer, P. B. Rudge, H. C. Thompson, M. Hare, and A. G. Daniells.

In harmony with the recommendation previously referred to, a meeting of the Association was called at North Fitzroy, Victoria, April 23, 1899, when the articles of the Association were so amended as to name Sydney as the headquarters of the Association instead of Melbourne.

At a meeting held April 27 the following report was submitted by the Sanitarium Board:—

REPORT OF COMMITTEE RE RELATIONS BETWEEN SANITARIUM NURSES' TRAINING CLASS AND AVONDALE SCHOOL.

The undersigned, having been appointed to consider the above-named relations, hereby report as follows:

1. That the curriculum adopted and now in force in and for the Sanitarium Nurses' Training Class be recognised as prescribing the conditions, work, and methods for Avondale School, as pertaining to the course of study in question.

2. That students who have pursued the first year's course in question in Avondale school for any period of time, and who may desire to connect with the Sanitarium Nurses' Training School for the purpose of completing the course, be required to pass a suitable examination.

3. Upon passing such examination, and meeting other necessary requirements as regards moral and physical conditions, they shall be received into the said training school at such time as accommodation can be afforded by the Sanitarium.

4. That when received they shall be given credit for the full amount of time that they pursued the course in question at Avondale school, and for one half of whatever time may be lacking in order to make up a full year's work.

5. That in respect to the missionary declaration, as prescribed in the said curriculum, the signing of the same shall not be required until the date of acceptance of the student into the Sanitarium Nurses' Training Class.

E. R. CARO  
W. C. WHITE } Committee.  
G. W. MORSE }

Concerning this report the following action was taken:—

Voted, to adopt the above report, and to make the conditions therein given applicable as pertaining to the relations between the Sanitarium Nurses' Training School, and all other Nurses' Training Schools or classes that may be carried on in connection with any of our institutions in Australasia.

The Sanitarium Board having requested that a physician be secured from America to act as house physician in connection with the Sanitarium, it was voted to request the I. M. M. and B. Association Board to send such physician at the earliest date practicable.

The work of your secretary has been (1) To carry out the several recommendations of the Board in the matter of securing workers from America, also with regard to the movements of the medical workers in this country. (2) To be in touch, by correspondence and personal observation, as far as possible consistent with governing conditions,

with the several medical missionary enterprises and workers in Australasia who are under the supervision of the Association. (3) To attend to all necessary details of record, correspondence, and other office work pertaining to the interests involved. In the matter of securing additional workers for this field, but little has been accomplished. The secretary has promptly and faithfully corresponded with different parties in harmony with the recommendations of the Board, but the responses have been for the most part quite disappointing. The I. M. M. and B. Association Board gave consent for the transfer of Dr. Braucht, of Samoa, to New Zealand, and the doctor and his family are now with us, ready for such programme as shall be agreed upon. In acknowledging the receipt of further requests for laborers from America, the secretary of the I. M. M. and B. Association Board stated that as the President, Dr. J. H. Kellogg, was in Europe, no action could be taken until his return.

Regarding the movements of the medical workers, medical students, and workers, already in the Australasian field, the recommendations of the Board have been quite generally carried out.

The President then occupied the floor, with remarks in substance as follows:—

It will be seen that the executive committee has not been idle, especially when it is remembered that the reports read in your hearing represent but a fraction of the real work that has been done. The chairman stated that his connection with the medical missionary work had been to him a blessing and a privilege, and he believed that it would be the same to every Christian worker, as they take hold of the work. A few statements from the Spirit of Prophecy were then read, showing the relation that this work sustains to the cause at large:—

"The health reform, I was shown, is a part of the Third Angel's Message, and is just as closely connected with it as the arm and hand with the body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the Third Angel; they have a work to do for themselves which they should not leave for God to do for them. It is an individual work; one cannot do it for another."

"To make plain natural law and urge the obedience of it is the work that accompanies the Third Angel's Message, to prepare the people for the coming of the Lord."

"Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among them it is prominent."

"Much of the prejudice that prevents the truth of the Third Angel's Message from reaching the hearts of the people might be removed if more attention was given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths."

"The ministers of our land should become intelligent upon health reform. They need to become acquainted with the science of physiology, then they will be intelligent in regard to the law that governs physical life and their bearing upon the health of mind and soul, and will be able to speak correctly upon this subject. In their obedience to physical laws they are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform."

"Some have been afraid that the introduction of health reform would create a prejudice, but it only does so when it is misrepresented. Its effect is to remove prejudice and not to create it."

"The prosperity of the medical missionary work is in God's order. This work must be done; the truth must be carried to the highways and hedges."

"Why has it not been understood from the Word of God that the work being done in medical missionary lines is a fulfilment of the Scriptures? 'Go out quickly into the streets and lanes of the city, and bring in the poor, and the maimed, and the halt, and the blind. . . . Go out into the highways and hedges and compel them to come in, that My house may be filled.'"

The chair was gratified to note the relations that had existed between the labourers of this Conference and the medical work. They have seconded it heartily, and done what they could to carry it forward; and this cordial relation has been fully reciprocated by the other side, the medical missionary labourers being just as deeply interested in evangelical work.

The period over which we have passed has been, to some extent, one of experiments. We started out with an ideal and certain plans. It is true

that some of these plans have been set aside, and contrary to our will we have been led in other directions. But at the same time we have been able to see the work advance all along the line. At the Stanmore meeting we thought of establishing our health work in Victoria, but the way seemed to be closed, and against our desires we were compelled to change our plans, and now the principal feature of this work is located in New South Wales. Up to 1897 we had only three medical missionary workers. Now there are fully fifty persons who are giving their time wholly, or in part, to this work. Institutions have been planted in Sydney, Christchurch, Melbourne, Adelaide, Perth, and Newcastle. The latest establishment is that of the Electro-hydropathic Institute in Adelaide. Going to that city for the purpose of instituting this work, it was our idea to begin on a small scale, but upon reaching the grounds it seemed advisable to enlarge our plans, and the providence of God directed us to a place which we were able to secure, and which was admirably adapted to the purpose for which we wished to use it. Some efforts have been made to raise funds for carrying forward this cause. First, by the securing of means to the Association. At the Stanmore camp meeting it was decided to raise the sum of £2000, one half of which was to go to the medical missionary and benevolent association, and one half to the Union Conference, and the efforts which have been put forth to raise this amount have been crowned with success. Our people have espoused this cause as though their hearts were in it, and they consider it really a branch of Christian work. I hope that we shall be wise enough to keep the medical work just where God designs that it shall be. That we shall neither forget it and neglect it, on the one hand, nor prosecute it to the neglect of the other features of the work, on the other.

Dr. E. R. Caro, being called upon, spoke a few moments, in substance as follows:—

The doctor stated that he was glad to hear what the chair had said concerning the harmonious action of the workers representing the various branches of our work. He felt that this was as it should be. In considering the work to be done here in Australia, we see before us a great destiny. While talking with Sister White recently about this matter she made the following remark, "The

medical work in Australia is destined to do more in this field than it has done even in America." Is it possible that we shall have such gigantic institutions and piles of buildings as they have? No; we have been told that this is not the best way to carry it forward. The remark was also made in that conversation that the medical work here in Australia is too an example of what the work should be. In what respect? I ask. Evidently in the fact stated by Eld. Daniells of the harmonious relations existing between the medical work and the other branches of the Third Angel's Message. I can promise on the part of the medical workers that there shall be harmony. In Newcastle we have tried the experiment of uniting our evangelistic and medical missionary work, and now, Bro. Starr, what has been the result, has it been successful or otherwise? (Eld. Starr, Splendid. The people themselves are unwilling that there should be a separation) The Doctor stated that he never had seen a community in which our peculiar views had been fully presented where there was less prejudice existing. This is as God would have it.

Our work is not to create prejudice but to disarm it. We want nurses who are Bible workers; and we want Bible workers and canvassers who are nurses. The only danger that I apprehend in that direction is that as we get to caring for the bodies, our interest will become so great that we shall neglect the spiritual interests. Our work is well represented by the human body. Our religious work represents the body itself; the medical work is the right arm; the entire body is governed by the brain, which is God. But it is so arranged in this human body that when one set of nerve centres become weak and inactive, the work devolving upon it is performed by the others. In choosing the Boards of Management the Doctor recommended that those placed in immediate control of the different features of our work, should be those who were especially interested in the work, but that the Boards should also consist of representatives from other branches of the work, in order that we may continue to have harmonious co-operation, and a systematic development. Among the matters to be considered in this Convention are the following:—Relation of the medical work to other branches of the work; the relation of the various branches of the medical work to each other;

educational work; legal standing; finances; how shall our work be supported; health reform; Christian help work; the publication of our health literature.

The Chairman then announced the following committees:—On nominations: A. T. Robinson, E. W. Farmsworth, F. E. Braucht. On resolutions: W. D. Salisbury, E. R. Caro, G. C. Tenney. On legal standing: W. C. White, G. W. Morse, G. B. Starr.

The meeting then adjourned.

### Relation of the Church to Sabbath-school Work.

[Mrs. Hughes.]  
July 10.

It is impossible to prove a self-evident fact; we can only state it. The Sabbath-school is the church at school, and what relation except a oneness could exist? In my own mind the two terms are almost synonymous; for in the little church of less than twenty members, where I grew into the knowledge of my Saviour, every church member attended the Sabbath-school, and it was the custom in nearly every household to make a daily study of the Sabbath-school lesson. When the church gathered from many miles around on the Sabbath day the principal theme was the Sabbath-school lesson, for that had received most attention, and we always talk of what we think, and we like what we study. We never failed to have a profitable Sabbath.

Many laborers have gone out from that little church, or rather Sabbath-school, to different parts of the wide harvest field. It could hardly be called a church, for we rarely had a minister to speak to us; but every Sabbath through our Sabbath-school lesson we received food from the Word of God.

The apostle exhorts the church, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby"—"And grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." II Pet. 2:2; 3:8. In Special Testimonies I read "The Old and New Testaments need to be studied daily." Again I read, "Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature; dispense with all unnecessary sewing, and with needless provision for the table, but be sure that the soul is fed with the bread of

life. It is impossible to estimate the good results of one hour, or even half an hour, each day devoted in a cheerful, social manner to the Word of God."

The church has organised the Sabbath-school to provide for this very systematic study here spoken of, but we know its object is not always accomplished, for we find many church members not at Sabbath-school. But if every part of the organisation does its work as it should, every able-bodied church member with his family will be a member of the Sabbath-school.

There is only one sure preventative of sin. "Thy Word have I hid in my heart that I might not sin against Thee." When every church member shall daily study the Word to come on the Sabbath-day together, to either recite or teach this Word hidden in his heart, we shall see such a putting away of sin as we have not yet seen.

Another quotation from the Spirit of Prophecy—"System and order are highly essential but none should receive the impression that these will do the work without the grace and power of God operating upon the heart." Another: "There is much to be done in the Sabbath-school work in bringing the people to realise their obligation and to act their part."

I have in mind one church of one hundred and fifty members, every member of which attended Sabbath-school; and every teacher attended teachers' meeting; and every teacher conducted class-meetings at stated times. What a beautiful sight Sabbath mornings to see the white-haired fathers and mothers joining with the youth and children in teaching and reciting.

During the review the secretary called the names from cards for recitation. Every member was expected to be ready to respond to his name, and they usually were. This was not accomplished without effort on the part of superintendent and teachers. If a scholar was absent from Sabbath-school not many hours went by before superintendent and teacher knew the cause. Often because of knowing the excuse assistance was rendered in sickness and sin. I have never known such an outpouring of the Holy Spirit upon any other church. The work of the Sabbath-school certainly had something to do with it. Another quotation: "Some efforts have been made to interest the children in the cause, but not enough. Our Sabbath-school should be made more interesting. The

public schools have of late years greatly improved in their methods of teaching. Object lessons, picture and blackboards are used to make lessons clear to the youthful mind. Just so may present truth be simplified, and made intensely interesting to the active minds of children.

This is a work in which many Sabbath-keepers can engage as well as those living by Sabbath-schools already organised. Many churches have already been raised up as the result of missionary Sabbath-school effort. Sabbath-school teachers can instruct the children in the truth, and they will in turn take it to the home circle. Few teachers fail to understand the importance of this work. The modes of teaching which have been adopted with success in the public schools could be employed with similar results in the Sabbath-school."

The question has been asked, How can we obtain good teachers? The answer is to get all the members of the church to work and God will point out the teachers. Here are two quotations from the pen of God's servant: "The Sabbath-school work is important, and all who are interested in the truth should endeavour to make it prosperous." "No one can labor with Sabbath-school work without reaping a bountiful harvest, not only in the end of the world but in the present life. In the very effort to enlighten and bless others his own views will become clearer and broader."

### The Sabbath School.

(By Geo. Teasdale.)

July 10, 1899.

The subject for consideration is the relation existing between the church and the Sabbath-school. When given the subject I thought that it could be easily answered, because the church and the Sabbath-school are one. When our churches are first raised up they do well, but many of them retrograde. The secret of the whole thing is the neglect of the Sabbath-school work. Unless we have a good Sabbath-school we do not have a good church.

In raising up and organising a church, we should be very careful that every member should become a member of the Sabbath-school. We believe that Seventh-day Adventists should be a people who believe the Third Angel's Message. This message comprehends the Bible. We should be a class of

people who know the Bible. When we have a people who come up to this standard we will have a people who will not go back. The first thing for a minister to do is to begin with a Sabbath-school. It may be only a family school, but have a school. And when any one is enough interested to join you on the Sabbath have them take part in the school, and thus from the first they will understand that the Sabbath-school is an important feature of the work.

The way we know about God is to read about Him, and as we learn about Him we cannot help loving Him. The Sabbath-school is a systematic, organization for the purpose of learning about God. We can do this at home, but it is easier and more sure to do so in an organized body. When we feel that we have to learn a thing it takes less will power to do so. We have been satisfied if told that they would learn it at home, but this generally means only a careless reading with no true study. If they have not enough will power to go to Sabbath-school, they will not study at home.

In establishing Sabbath-schools it requires a little forethought. It is an important branch, and should be a nucleus around which the church is nourished. If each one interested in the truth becomes first a member of the Sabbath-school, then he does not require to be taught to do so afterwards, for he has already learned it.

In regard to teachers. At first the ministers and helpers must teach; but as soon as possible put in some of the class members. In my first labor with Brother Farnsworth, I was made the superintendent of the Sabbath-school, and he assisted me by teaching. At first I thought I would keep him as long as possible, but the time came when he must go, and then it was very hard to keep up the school. The next experience I had I asked him to become a scholar, as he could help there as well as anywhere, and, I think, better. We then chose our teachers from the company. It is better to make them learn while you are there, and when they are left they are not without experienced teachers. They may be unused to such work, but put them in, and stand by and instruct them.

Have teachers' meetings from the very first. Pray with them and for them, and have them pray for each other, and thus they will take the burden. Put in one of them for superintendent as soon as possible. Then you can slip out and sit by the

door to welcome all who come. Soon they will become used to the change, and when left they will know what to do, and your work will not be a failure. Have a good live school and you will have a good live church.

As soon as a new member is added, have him read from his Bible. At first they do not know how. They make many excuses. Some are used only to reading the daily papers, and they skip the big words there. They cannot readily find the texts, and it may make them feel like remaining away next time. In one place the idea of selling them new Bibles was suggested, and I did so, with marked good results. Their old books, while beautiful on the outside, were printed in such fine type that to read them was very difficult. The new books were a wonderful help. I believe it is an important thing for our workers to get good Bibles into the hands of the people.

Children are sometimes considered a great nuisance, restless and noisy. I have two boys, so I know whereof I speak. Some mothers make them an excuse for not coming to school. This should not be so. The mothers need to come, and the children need teaching, and by patient effort it can be accomplished. Mothers are naturally sensitive about their children, but you can assure them of your sympathy, and in good time the desired end will be met. If we have a good live school the children will be interested, and therefore less restless. The Catholics say that if we will give them the children for the first seven years they have no fears for their leaving their ranks. Can we not learn a lesson from them? The Sabbath-school is emphatically the children's church.

G. B. Starr raised the inquiry—How can the interest in the Sabbath-school be sustained?

The answer was deferred until another session.

G. A. Irwin remarked that nothing should be placed ahead of the church. The school is but a branch. The church at work is the school. It is an organization in the church. By studying the Word you will find that the church is always first and foremost. The Testimonies speak of other things as only branches, and say that the church is the *only* thing upon which He bestows His supreme love and care. It will make us lop-sided if we study the branch more than the church.

W. C. White said: I am profoundly conscious that we shall never under-

stand the power of the Word in the work of these times till we see that teachers in the Sabbath-school are in very truth officers of the church. From the instruction given to Moses in the wilderness, we see that it is appointed of God. He was told to make captains of hundreds, of fifties, and of tens. There is a work which the leaders of the church have to do to teach the members to be workers for Christ. This must be done through many agencies, but of all those which may be chosen there seems to be no apprenticeship provided, where all can become skilled like the Sabbath-school as it is organized. And it is indeed a most glorious training-place, where men and women may become helpers in the work of the message.

How often have we seen a man entering the ministry, and the question has been asked—What preparation has he had for the work? He may have had a little training in one of our schools; but the most common answer is: He has been many years an earnest worker in our Sabbath-school as teacher and superintendent. There he has got his fitting, and there he has received his call. May God open our eyes to see the machinery and the beauty of the school, and to discern who may become trained workers and trained leaders to carry on the work.

---

The company that came from New Zealand, and reached here on the 7th instant, report a very rough voyage, attended not only with discomfort, but with danger. The seas washed freely over the almost helpless craft, seemingly bent on swallowing her up. Through the good providence of God all were brought to their desired haven, but some were quite exhausted.

---

The writings of Moses contain the gospel in type. The service pointed out therein is the object lesson of salvation. In it Christ is the sacrifice; the sheep of the first fruits; the lamb of the passover; and the high priest, bearing on his heart the names of the people.

---

The greatness of John the Baptist was never more fully revealed than in the statement—"He must increase, but I must decrease."

Christ was the unseen leader that went before Israel in the pillar of cloud by day, and the pillar of fire by night.

### Daily Programme of the Avondale School.

BELOW is given the daily programme of Avondale School, a careful study of which will show what arrangements are made for the symmetrical development of our students. About three hours each day are set apart for manual labour in the various practical duties of the home and estate. In the morning and evening study hours, and in the daily schoolroom programme, ample time is afforded for mental discipline, though the mental improvement is not confined to these hours, for every feature of the physical and spiritual work is also a mental blessing quite equal to the preparation of lessons. Aside from the chapel exercises and Bible classes of the schoolroom, opportunity is also afforded for both private and public devotions morning and evening. The students bare special testimony to precious blessings during the devotional hour of the morning when they meet together in little companies as they desire to arrange, and during the silent hours of the evening when each has an opportunity of a short period of silence, alone in his room, for meditation and prayer. These privileges, together with the Friday evening prayer meetings, the church service, and Sabbath school, and missionary meetings give an important opportunity for students to learn about God and become personally acquainted with Him. The opportunities for physical, mental, and spiritual improvement are thus blended throughout the day:—

5.00 a.m.	Rising bell
5.30—5.50	Morning worship
5.50—6.05	Private devotions
6.05—7.25	Study
7.30—8.10	Breakfast
8.10—8.45	Room work
8.45—1.30	Schoolroom programme
1.40—2.30	Dinner
2.40—3.00	Class, theories of industries
3.00—5.30	Labour
6.15—6.45	Evening worship
6.45—7.15	Silent hours
7.15—8.30	Study
8.45	Sleep till 5.00 a.m.

E. R. PALMER, Principal.

If the Christian tempts the Devil to tempt him, he must expect to get into trouble.

### Educational.

#### SEWING DEPARTMENT.

WE feel the importance of teaching the young ladies of this school, that all branches of work are essential, in order that they may have a "thorough education," among which sewing (including dress-making) forms an important branch.

Even supposing a young lady may never have occasion to make her own clothes, it is well to have a knowledge of the work. A piece of material costs very little, and if one has a thorough knowledge of cutting and putting a garment together properly, what a comfort she may be in a home.

There is always ample opportunity of doing Missionary work in this way. We are desirous, therefore, that all the young ladies should learn to make garments, and not only to make them, but to make them *properly*.

We have planned that each young lady shall make a suit throughout before the school closes. Therefore the school is divided into five classes, four of which are held in the morning, and one in the afternoon.

There is also a class for the very small children. They, of course, are simply learning to sew, such as hemming, buttonholes, &c. Boys and girls are included in this class. Then there is the "Industrial Department," where dresses are made for anyone who wishes it.

There is much said in the Testimonies on the subject of dress. While we are not to follow the fashions of the world, yet we deem it necessary to dress with taste, and in order. When we lose taste for order and neatness in dress, we virtually leave the truth, for the truth never degrades but elevates. Unbelievers look upon Sabbath-keepers as degraded, and when persons are neglectful of their dress, their influence strengthens unbelievers in this conclusion. Tes.: P. 275, 276.

Hence we feel the importance that none of the young ladies should leave the school without a thorough knowledge of this branch of the work.

B. M. HARLOW.

ALMOST constant rain up to Thursday kept all pretty closely indoors, and hindered the attendance of those who lived at a distance from the place of meetings. Certainly, we are in no danger of having a "dry time."

THE interest in the Prayer season at six o'clock p.m. was such that it was found necessary to lengthen the time to double its original length. Besides this, it has been thought expedient to arrange for another period for devotional service from 9.10 a.m.

MEALS are provided at the College Dining Hall for over one hundred and forty persons. The work of providing for this large family falls mostly upon the students and the managers of the culinary department of the school.

If Christians are careless in their lives, they place a low mould upon the work of God.

THE Lord has trusted His honour, His reputation in this world, to the hand of His people. "Ye are My witnesses, saith the Lord."

THE servant of God will never, in this world, reach that place where he can fold his hands and say, "Now I am safe."

EVIDENCES of the influence exerted by the life of Joseph over the Egyptians are to be seen, even at the present day, in the land of the Pharaohs.

GOD never requires impossibilities; we can do whatever we ought to do. Paul said, "I can do all things through Christ, who strengtheneth me."

THE Lord Himself shall descend from heaven with a shout, with the voice of the Arch-angel and the trump of God, and the dead in Christ shall rise first.—*Paul*.