

Union Conference Record

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

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An Extraordinary Meeting.

WHILE this heading would apply to the services of the fourth session of the Union Conference as a whole, it may be more strikingly applied to certain features of the occasion. The meeting held on the evening of Wednesday, the 12th inst., was the most remarkable of any of the series so far. The prayer service convened, as usual, at 6 o'clock and continued for one hour. During this time the burden of all hearts seemed to be for a special outpouring of the Spirit of God. At 7 o'clock the meeting closed, as the time for the evening Bible study had arrived. This latter service was opened in due form, but instead of one opening prayer, several felt drawn out to petition the Throne of Grace; and then, instead of Eld. Farnsworth proceeding with his discourse, someone felt called upon to give expression to his own experience. This was followed by another, and then by others, and thus the meeting went on without interruption until the hour of midnight, when it was suggested that perhaps it might be better for the congregation to retire; but many preferred to remain, and it was two o'clock in the morning before the meeting finally came to a close.

This was not a season of excitement. A quiet, orderly spirit prevailed, but the deep moving of the Spirit of God was present in great power. Confessions of wrong were made, and earnest prayers were offered for a new and unknown experience in the things of God; and this was obtained by many, if not all, of those who were present. The power of God was present to heal sickness and pain; burdened hearts were relieved of the oppression of the enemy. We doubt not that this grand meeting will mark the beginning of a new epoch in the experiences of many who attended it. There was nothing forced about it. It was brought about spontaneously

as the result of a deep longing for a better knowledge of God, a more intimate relationship with Him through the Holy Spirit; and the Lord was ready to hear His children, and graciously to meet with them. This meeting has brought greater life and power into the Conference, even than we enjoyed before; and so we go on with renewed strength and courage.

A Visit to the Dining Hall.

WE go there twice each day, at 7 in the morning and at 1.30 p.m., so the scene becomes commonplace enough. But we would like to take all our readers there once and let them witness the neatness, order, and we might say, despatch that pervades the place. Two large rooms, with a wide opening between them, are occupied by sixteen tables, at which eight persons, and in a few instances, one or two more, are accommodated. A five minute bell notifies the community that meal time is at hand. A moment later a throng surrounds the outside door, which, at the time appointed, comes open and the tables are quickly surrounded.

Students and guests are equally mingled at each table. Each one is assigned a seat, and he is expected to be in it. But he must not seat himself at once if it is his; on the contrary, he is expected to silently grasp the back of his chair and quietly stand until one hundred and forty persons have grasped their chair-backs. One hundred and thirty-nine will not do. No one must sit till all are there. Good for us it is that there are few laggards. Each one must save his clatter till all are ready to clatter together. Then, at a signal from some invisible source, all are down in a twinkling, waiting for grace to be said. On one side of the table sits the host, opposite sits the hostess. At either end of the table is a student,

who act as waiters as the courses are changed. The host and hostess preside, and serve the food. Very sensibly, perhaps, they serve each other first. However, there is always enough to go round.

Well, etiquette is not the only good thing we have. But what will the world at large say when we tell it that this little multitude are bountifully fed day after day on a wholesome, nutritious, and enticing fare without a trace of flesh, or of animal food, except a small quantity of fresh milk sterilized, and perhaps, in rare instances, a trace of butter in cooking. Well cooked grains, as oatmeal, or pearl barley and rice, eaten with stewed fruits or fruit juices; wheaten biscuit, zweiback, beautiful bread, and fresh fruits for breakfast; vegetables, soups, sauces, bread, nut butter, and deserts for dinner.

Such a diet gives strength and vigor and clearness of intellect. It leaves a clear conscience. There is no smell of blood in such a feast, and no guilty feelings over lives that have been sacrificed to give us food. Upon such food we may sincerely ask God's blessing.

At the close of each course the hosts gather up the things to be removed. Without an excuse no one is expected to leave the tables until all is removed and the waiters have returned and resumed their places, when the company at each table separates simultaneously. During the meal conversation is free, and is quite generally of an edifying character, and at times theological opinions come in for lively discussion.

The dining department is a successful illustration of what good food and good order are, and the whole is under the direction of Matron A. Whittenberg. It is evident that the managers of the school appreciate the intimate relation that exists between good religion and good food well eaten.

Bible Finances.

(E. W. Farnsworth.)

Sunday Night, July 9, 1899.

WE know nothing except what God teaches us. We may think we do, but we do not. So we open the blessed Bible to see what God says, and I hope there will be the utmost freedom, for I feel as though I greatly needed your thoughts to prompt mine, and by our mutual study more can be developed than in any other way. I have thought of another thing that makes this still more important. Our studies are not simply for those who sit in these chairs. As they go out among the people it will be to a large audience. That fact makes them all the more important.

Let us read a few Scriptures showing God's relation to us in one sense at least; one attitude in which God stands to us. Ps. 10: 16, "The Lord is King for ever and ever." Let us never forget that. For how long a time? For ever and ever. Ps. 22: 28, "For the kingdom is the Lord's and He is the Governor among the nations." God has given us His authority here, and He is the governor among the nations now. Ps. 29: 10, "The Lord sitteth king forever and ever." The Scriptures are full of this thought. God reigneth over the nations. Daniel 4: 17, "This matter is by the decree of the watchers . . . to the intent that the living may know that the Most High ruleth in the kingdom of man and giveth it to whomsoever He will, and setteth up over it the basest of men." It is interesting to see how many times the Lord emphasises this thought. Who are the watchers?—Angels of God. Who is it that sets up the king and puts him down?—The Most High. That is the right foundation for the study of history. This is the basis of all history. God makes history, and the man who studies it and does not find God in studying it is studying to very little purpose. This is the attitude which God represents Himself as sustaining to this world even at the present time.

This is not going to be His eternal kingdom, as it is now. There is going to be a change; and yet God rules here now. He is the Ruler over all at the present time. God is building up His kingdom with reference to the future. One of the most essential things in a kingdom is its people. It takes three things to make a kingdom—the king, the subjects, the territory.

God is developing His subjects now. He is letting the territory lie for future operations, and He is simply working at the subjects who will be fitted for the kingdom. Amos 9: 11, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins and I will build it as in the days of old." What does He say He is going to build? The tabernacle of David.

The thirteenth verse says, "Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine and all the hills shall melt. And I will bring again the captivity of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof. They shall also make gardens and eat the fruit of them." That time has not come yet. What land is that? That is the land He gave to Abraham—the Land of Promise. I love to read these verses. We are not going to be idlers. What a beautiful thought it is—they shall no more be pulled up out of the land which I have given them, saith the Lord their God."

But I want to emphasise the thought "In that day will I rebuild the tabernacle of David which has fallen down." In Acts 15: 13 16, the Lord tells us what that means. For what did He visit the Gentiles? To take out a people for His name. This is really the work of the Gospel—to take out a people for His name; that is, building up the throne of David that is fallen, He is getting subjects for His kingdom. To this agree the words of the prophets. More than one of them—all of them. This one prophet is mentioned as a sample of the rest. That work of taking out of the Gentiles a people for His name, is the fulfilment of all the prophets ever said along that line, and thus shows you in a nutshell what the "return of Israel" means.

Now, God has a kingdom over which He rules—this whole earth. He said that He had not resigned His authority here in the world. "For the earth is the Lord's and the fulness thereof."—I. Cor., 10: 26. We still hold to that idea that the earth is His; and when the Lord claims ownership of the earth that is the foundation of all this financial question, because all wealth centres there.

Read Exodus 9: 29, "And Moses said unto him, as soon as I am gone out of the city I will spread abroad

my hand unto the Lord; and the thunder shall cease, neither shall there be any rain; that thou mayest know how that the earth is the Lord's." God wanted to teach Pharaoh a certain lesson. Nearly two hundred years before this time Pharaoh had become possessed of all the land of Egypt. You know at the time of the great famine the people first spent all the money they had in paying for the grain that had been stored up, then they brought their cattle, then they sold their lands, and finally they sold themselves to Pharaoh, and everything went into his hands, and his subjects were nearly all serfs and slaves. When the great conflict between God and Pharaoh came at last, God says, I want to teach him a lesson. Please read that again, to see what the lesson was that God designed to teach Pharaoh: "That thou mayest know how that the earth is the Lord's." As I said before, the Pharaohs that reigned there had just such a grasp on the land as the Czar of Russia has on most of the land in Siberia. He claimed it as his. He collected his dues from those that worked the land, they were simply his tenants. God says I want to teach the king this great lesson that this land is Mine.

"The land shall not be sold for ever, for the land is Mine; for ye are strangers and sojourners with Me." Lev. 25: 23. What a lesson that is! When you sell a piece of land, for how long do you sell it? For ever. Yes, that is what the deed says. It gives it to the purchaser and his heirs for ever. But God says the land shall not be sold for ever. The reason why is that the land is His. And so God everywhere lays His claim to this ownership. "The land is Mine, for ye are strangers and sojourners with Me." What an association that brings to view, does it not. "Ye are strangers and sojourners with Me." Why, we are in pretty good company, brethren, do you not think so? Some of us have not a shingle to cover our heads. We do not own a foot of land; if we died somebody would have to buy a lot in the graveyard for us. But what does that amount to, anyhow?

That was the way with Him whom we love. How much land did He own when He died? Humanly speaking, if it had not been for Joseph and Nicodemus, he would have been buried in the potter's field. I do not know that He had enough to pay for the shroud they wrapped Him in. He

says, ye are strangers and sojourners with Me. When the King shares our deprivations and fare, our poverty and everything we have, we ought not to grumble very much, ought we? We are as well off as He is. He shares everything with us. He is a stranger and a sojourner with you. I would that we could think of that.

"Behold the heaven, and the heaven of heavens is the Lord's, thy God, and the earth also, with all that therein is."—Deut. 10: 14. No one would question but what the heavens belong to God. All are agreed that that is true. But He says, "The earth is also, with all that is therein." Now, this lays the foundation, at least, of our study. That is the relation God sustains to this earth. He is the owner of it, and hence He owns all that there is in it. Perhaps we might read a few texts of Scripture to illustrate.

Take such laws as are brought to view in Deuteronomy 22. While they do not speak the same as these other texts, the thought is the same. Verse 9, "Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown and the fruit of thy vineyard be defiled." Now, there is the same thought growing out of that. Suppose a man comes along and sees another man, over the fence, sowing peas and barley together, and he stops and says, "John, I do not want you to sow that kind of stuff in that land any longer. I do not want the harvest mixed up that way." If you hear such a command as that, what conclusion would you come to? That he was the owner, and had a right to speak that way. Look at the next law, "Thou shalt not plow with an ox and an ass together." Suppose you see a man ploughing with an ox and a mule, and another man says to the ploughman, "Unyoke that team; I will have no such arrangement as that." What would you conclude from such a command?—That he owned that team.

There is a beautiful one just previous to this which shows God's care for little things as well as for great. Verse 6—"If a bird's nest chance to be before thee in the way, in any tree, or on the ground, whether they be young ones, or eggs, or the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young, but thou shalt in any wise let the dam go and take the young to thee; that it may be well with thee and that thou mayest prolong thy days." The thought of it is,

if a bird's nest happens to be in your way and it is necessary for it to be removed, you shall not molest the old one. If it is necessary to move the young ones, you shall let the dam go free. It is not only a beautiful requirement in itself, but it shows God's care for little birds as well as for men. And so we might allude to many other passages of Scripture that speak in this way. They indirectly show God's interest and ownership in everything in the world.

"I will take no bullock out of thy house, nor he-goats out of thy fold. For every beast of the forest is Mine, and the cattle upon a thousand hills." Ps. 50: 9. This brings to my mind a statement made by Brother Waggoner in the late General Conference. He said that no man ever yet made a sacrifice for God. A man could not make a sacrifice. All that a man could do was to offer one. God provided it. I believe this is true. God makes the sacrifice, the one great sacrifice, and in that one every sacrifice is included. We simply turn round and offer to God what He gives to us. He says, "I will take no bullock out of thy house, nor he-goats out of thy fold." And yet they were required to offer those things. He said, "I will not take them out of thy fold, for every beast of the forest is Mine, and the cattle on a thousand hills. For I know all the fowls of the mountain: and all the beasts of the forest are Mine." Now, brethren, I believe there is a great lesson in that.

I want to tell you something that I think grows out of it. It is an easy thing for a man when he is constantly dealing with common things to permit his mind to become common like them. If that is as far as his mind reaches, it will not be long before his mind will become in its nature like the things which his hands handle. He will think on certain lines until his mind becomes pregnant with those things. The Saviour said, "Their hearts have become gross, and their ears are dull of hearing." The reason He calls them so is because they did not connect the use of these things with the God that gave them. I believe, brethren, that the man who recognises that the horse which he drives belongs to God, and that he is simply God's steward in caring for it, will feed him better, and he will take better care of him. If we could only sense the fact as we plough from morning to night that the land we are cultivating is God's land,

and that this corn is God's corn, instead of that being a menial service, a drudgery, it will become an act of worship to us. It would bring God before our minds in everything we cultivate. Instead of the mind becoming gross, it would have a tendency to lift it up and bring God near to us in everything we do.

Now I know that God wants to impress us with these things. "Thou hast taken thy fair jewels of My gold and My silver which I have given thee." Eze. 16: 17. Whose gold was it? Where did it come from? Out of the earth. Who owns the earth? God; and He says, "The gold is Mine, and the silver is Mine." Now, if a man senses that, he would stop before he spent that money for tobacco. God does not want our hearts to grow hard, careless, and indifferent, but He wants us to see Him in everything. It makes a vast amount of difference when we recognise that fact. If men always recognised that fact they would spend their money very differently. But it is when men lose sight of God that the handling of these things becomes gross. They had an old adage that illustrated the principle of this: A Yankee was going to the Western States, and a friend asked him what he was going for. "To buy more land." "What for?" "To raise more corn." "What for?" "To fatten more hogs." "What for?" "To get more money." "What for?" "To buy more land; to raise more corn; to fatten more hogs;" and so on until the man got to be just a big bag of land, corn, hogs, and money. I tell you that is just the way it goes, and it does not take very long, for when a man begins to think pig, and talk pig, he gets pig-gish himself.

Just like the men in the colonies, who think sheep, and talk sheep, and buy sheep, and sell sheep, until they are little else than sheep themselves. God does not want it that way. That is not God's principle at all. "Every beast of the field is Mine, and the cattle upon a thousand hills." If men held that thought as they should every sheep that roams over the plain would be a message of love from God to the man who takes care of it, and every creature that lives would be an emblem of God's love and mercy to the entire world. That is the way God wants it to be. Instead of these things becoming a medium of grossness God wants them to link our hearts to Him and teach us a great lesson.

"For she did know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal," Hosea 2:8. The corn stands here to represent all the harvests. The wine represents all that comes from the vineyard. Oil represents all that comes from the fruit trees. And so He says, "She did not know that I gave her corn, and wine, and oil, and multiplied her gold and silver which they had prepared for Baal. Therefore will I return and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool, and My flax given to cover her nakedness." "My wool!" Now you see a man driving up a thousand sheep to be shorn. Whose sheep is he shearing? Here are great bales of wool that he has clipped off, and it all belongs to the One who made it. The whole thing belongs to Him. And I maintain that, if we realised that the wool that goes into our coats, the flax from which is made the linen that covers our tables, is God's wool, God's flax, and God's linen; that the food we eat is His, every meal would become a joyous sacrament to us. We would eat knowing that everything was the gift of God, and we would eat from the table that was spread with a token of God's love. And instead of eating and drinking as many do, our eating and drinking would become a sacrifice of praise and gratitude to God for all His bounties to us.

This is the relation that God sustains to us, and that we sustain to Him. I am going to stop here and let the matter rest. To-morrow night we will begin right here and carry the subject on a little further. But I think that we ought to see in this enough, at least, so that we could cultivate a heart filled with the spirit, and love, and grace of God for His wonderful goodness and bounties to us.

Monday Evening, July 11, 1899.

LAST evening we read quite a number of Scriptures to show that God is King of Heaven and earth. As king, He claims ownership to this world. We read Scriptures to show that everything comes from Him, and continues to come from Him, and that we are dependent upon Him for everything that we have.

I wish this evening to call your attention to certain great truths, whereby we learn the relative position that exists between God and us. What

is the act by which I show that God is my King? How do we recognise this relationship? I would like to read a few Scriptures that speak specifically on this point. I know there are a good many people who have an opinion, like a brother I was talking to once. I asked him what he paid tithes for. He said: "To keep you preachers from starving to death."

That motive may be better than no motive at all, but it is not the reason God presents in His word. We will turn and read a Scripture to refresh our memories. "None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."—Lev. 27:29, 30. Here are the things God claims as His own. "And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof."—31st verse. I understand that was given as a guard to protect the Lord's portion. We are liable to think that the payment of tithe is one of the demands of God—one of His inexorable commandments which must be complied with; and in their hearts many people feel as though it were a hardship rather than a blessing. Now, I want to emphasize the blessing part of it, because there is a blessing in it. Those who pay it with a willing heart, know something of the blessing of it. There is a blessing in paying it, and in order for a man to get that blessing he must go where it is, and pay it as the Lord wishes him to. I hope there is no one who will get the idea that tithe paying is a burden; if there is, he has not the right view of the matter yet.

The fact is, brethren, every good gift comes from God. In Him we live and move and have our being. I do not care how little a man has, there is no person on this earth who is too poor to pay tithes. There are a number of them who are poor because they do not pay tithes. We will read again: "All the tithes of the land, whether it be of the seed of the land or of the fruit of the tree, is the Lord's, it is holy unto the Lord." The man who earns £10 a month, and pays 10s a month tithe, does he pay tithes? No, brethren; a man does not pay tithes unless he pays a tithe. He may pay five per cent. of his income, or a hundredth part of his income, but that is not paying a tithe. God says all of it is holy. I presume you are all familiar with the old plan

of paying tithes. They put all the animals in an enclosure by themselves, and every tenth one as they passed out was the Lord's. It was to be taken whether good or bad. If it were a good one, and the owner sought to change it, the Lord said that both should belong to Him. There is a thought in that; there is no sinner so bad but what God will accept him. I say to any poor sinner who may be here to night, perhaps discouraged, who hardly knows whether God accepts him or not, God will accept you. There is the proof of it in that text.

On the other hand, if any one was so covetous he would exchange a good lamb for one not so valuable, the Lord said He would take both. He reasons this way—the person who is so covetous as to offer God a poor lamb, never can be saved in that condition, and the only way to get it out of his heart is to crucify it. I remember one time when I was in a meeting, where we were soliciting donations. There was a brother who sat there listening, and he arose and said he would give five shillings. Well, we thanked him; but I noticed that after he sat down he didn't seem to feel very good; and pretty soon, he got up and said he would give a pound. But still he didn't seem to feel very well; and pretty soon he got up again and said: "Brethren, the devil is trying to make me think I am giving too much. I know I am a close-fisted man, and I don't know any other way to cure this propensity, so I will give £20, and if the devil doesn't stop tempting me, I shall give £200." There is a great principle in that. The way to cure any evil propensity of the soul is to go right contrary to what the devil suggests.

Now, the whole gospel is based on the principle of liberality, on the principle of giving. God gives everything to us, and He wants to instil that wonderful spirit into our hearts, so we will give everything to Him. He wants us to become Godlike in that respect, and in every respect. Why, God could make gold sovereigns. He could rain them down just as He sends this rain. He could send sovereigns as well as snowflakes. But that would not answer the purpose; it would not do us any good. And when God gives us something upon which to trade, something we may call our own, He wants us to cultivate this Godlike principle, and to give, and keep on giving, because it is blessed to give. I want to notice

another thing; and that is, with this principle before us, you can see how consistent it is for everyone to pay tithes. Now, if tithe-paying was simply to support the preachers, there would be no reason why the preachers themselves should pay tithes. But God instructs His teachers and preachers to pay tithes. We will read about it. "And the Lord spake unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part among them; I am thy part and thine inheritance among the children of Israel." He said, as we have read, that the tenth was holy unto the Lord. Now He says: "I am thine inheritance," "And behold I have given the children of Levi all the tenth in Israel for an inheritance for their service which they serve, even the service of the tabernacle of the congregation."—Numbers 18: 20, 21. He has given the Levites the tenth of Israel. They were the ones who more closely resembled the preachers than anyone else. They were the teachers of the people. He says: "I have given them the tithe in Israel."

Then who is it that pays the preacher? The Lord. Do you do it then? Do you pay the preacher? No, sir; you do not have anything to do with it. God says: "I have given the children of Levi a tenth of all Israel for an inheritance for their service which they serve, even the tabernacle of the congregation." Then really, your dealing is not with the preacher. The man that pays tithes is not dealing with the preacher; he is dealing with God. "Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance." They had their villages and the land lying adjacent to them for their dwelling place. "But the tithes of the children of Israel, which they offer as a heave offering unto the Lord I have given to the Levites to inherit; therefore I have said unto them among the children of Israel they shall have no inheritance."

I wish that you could all realise that in the payment of tithes God does not recognise that we pay it to men, but to Him. Supposing, now, that some one should get into a con-

dition of things where they might feel that the tithe was not being properly appropriated, expended, or laid out. I have seen brethren get into that situation, and because they felt that way, they would refuse to pay their tithes. I maintain that when I pay my tithes faithfully to the Lord, then my responsibility ends there. I have paid my tithe, and done exactly what He told me to do. If it is misappropriated, if it is not used as God would have it used, those to whom it is paid are the responsible ones, and not me. Whether it is properly appropriated or not is a matter that God has to deal with; and it is the best thing under the circumstances to let the Lord look after His own. You remember that Judas did not properly appropriate the funds that the disciples collected in the time of the Saviour. He was a thief, and I suppose the Saviour knew all along that he was stealing. Yet he did not arbitrarily interfere. Not that Judas did right, and I know that Jesus would not sanction any misappropriation of means or funds, but for some reason He permitted it to go on until finally Judas developed himself. I believe that when we conscientiously pay our tithes to God we can look up and expect His blessing to rest upon us.

And He goes on to say:—"When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe." He is talking to the preachers now. When you get your tithe, then you shall offer up a tenth part of what you get. "And this your heave-offering shall be reckoned unto you as though it were the corn of the threshing floor, and the fulness of the winepress." Numbers 18: 26-27. You shall reckon it exactly as though you owned the land and raised the produce, and you shall tithe your income just as though you raised it yourself. These Levites owned no land except a little garden plot, but they were required to pay tithes the same as anyone else. "Thus ye shall offer an heave-offering unto the Lord, of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave-offering unto Aaron the priest." Verse 28. They turned it over to the high priest. What the high priest really did after he had taken what he wanted it does not say; it does not trace it any further. "Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, even the hallowed part

thereof out of it." What part of it were they required to offer? The best; even the hallowed part. What does hallowed mean? Holy; the sanctified part. He says to us that the tithe is holy unto the Lord. Then when a thing is holy we should esteem it holy; we should recognise its holiness. I want to emphasize this, that tithe-paying is not primarily designed to support the preacher. While God chuses to make that use of it, that is a matter between Him and His messengers. But as far as the individual who pays the tithe is concerned, the payment of tithes is the individual's recognition that God is sovereign over all, and that everything that individual obtains comes from His hand. It is a recognition of God's property right. I want to repeat that tithe-paying primarily is the recognition of God's right of property in everything we have. In principle and in character it is exactly the same to us as the forbidden fruit was to Adam in the Garden of Eden. Genesis 2: 15-17. "And the Lord God took the man and put him in the garden of Eden to dress it and to keep it. And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." We are likely to think that if we had been back there in the garden of Eden we would have been a little more cautious than Adam was. We think that we could have done better. But the same principle precisely is involved in tithe-paying that was in the forbidden fruit.

"And all the good that man enjoys comes because of the mercy of God. He is the great and bountiful giver of all. His love is manifest to all in the abundant provision which He has made for man. He has given us probationary time in which to form characters that will fit us for the courts above. And it is not because He needs anything that He asks us to reserve part of our possessions for Him."

"The Lord created every tree in Eden pleasant to the eyes, and good for food, and he bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him, and their perfect obedience to His requirements."

“So it is with God’s claims upon us. He places His treasure in the hand of humanity, but requires that one-tenth shall be faithfully laid aside for His work.”

I thank God for the light that has come to us upon this point. I see more in tithe-paying than I have ever seen before. Somehow there is a blessing in recognising that God gives us what we have. It brings us nearer to God. It opens our hearts to see a thousand things that we would never see otherwise.

“He teaches us the lesson that He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and it is to be used for sacred purposes for the support of those who carry the message of salvation to all parts of the world. He reserves this portion, that means may ever be flowing into His treasure-house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we prove that we realise that all things belong to God.”

Now, we are represented in the Scriptures as being labourers together with God. Now, supposing a man plants a field of wheat or other grain of some kind, what would be the use of all that labour if God did not send the sunshine and rain? We might plant and plant, but if no sun came from God to warm the soil, and if the rain did not moisten the soil, it would rot under the clods. In everything we do we must have the partnership of God to make it successful. When a man takes his wheat and sells it, puts the money in his pocket and does not recognise, by setting aside the tithe, that God had anything to do with it, the man practically says to God, “I run this business myself.” It is a practical banishment of God from the everyday things of life. May God help us to see this as it really is.

In the Proverbs there is this statement by the wise man: “Honour the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”—Prov. 3: 9-10. What is our substance? Our property. It says in Luke that the women that went with Christ ministered unto Him of their substance. Not only does the Lord claim the tithe as His own, but He tells us how it should be reserved for Him. He says, “Honour the Lord with thy substance and with the *first-*

fruits of all thy increase.” This does not teach that we are to spend our means on ourselves and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God’s portion be first set apart. The directions given by the Holy Spirit through the apostle Paul, in regard to gifts, presents a principle that applies also to tithing. “On the first day of the week let every one of you lay by him in store as God hath prospered him.” Parents and children are here included. Not only the rich, but the poor, are addressed. “Every man according as he purposeth in his heart (through the candid consideration of God’s prescribed plan), so let him give, not grudgingly or of necessity, for God loveth the cheerful giver.” The gifts are to be made in consideration of the great goodness of God to us; and, when that consideration is felt in our hearts, tithe-paying becomes a pleasure. It is like this: When you have a very near and dear friend, one in whom your heart’s affections are locked up, is it any burden for you to return to him that which is his own, that which he claims? And more than this—is it any burden for you to make him a present occasionally? Now is it? You love to do it, don’t you? I maintain, brethren, that when a man comes to that place, when he loves God with all his heart and soul, mind and strength, the most enjoyable part of that man’s religion will be found in the gifts that he makes to his God, and that man will go without many of the luxuries—yes, the necessities of life—to get wherewith to give to God.

What does the Lord say? “Honour the Lord with thy substance and with the first-fruits of thy increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine.” Now, does that look very much like poverty? It is the very road to prosperity. “And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon His goodness. We have beheld His work in creation as an evidence of His power in redemption. Our hearts are filled with thankfulness for His great love. And now, before the toil of the week begins, we return to Him His own, and with it an offering to testify our gratitude.” That is the point of it all—a gift which expresses our gratitude of heart. If the heart does not feel it, it is useless to offer it, or to expect anything in return for it. “Thus

our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that He has made us stewards to use it to His glory.” Every acknowledgment of our obligation to God will strengthen the sense of obligation.” I know how true that is, and no doubt you do, too, when you turn over to the Lord that which recognises Him as giver of all. The blessedness of it grows larger every time we repeat it. And the joy it brings is life to soul and body.

“The duty and privilege of systematic-giving to the cause of God is a matter that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account.” The minister should teach by precept and example; and to him God has given special direction. I tell you brethren, I am coming to believe more and more that the people on whom the Holy Spirit will be poured out, not many days in the future, will be the people who have ceased to argue with God and the Holy Spirit. They no longer sit as judges of the law, but as doers of the Word. The one thought in their mind is “Speak Lord, for Thy servant heareth;” that is the uppermost thought in their minds. When this state comes there will be no difference then about such matters at all. “He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plan for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in His treasury and held sacred for His service as He has appointed. The tithe is God’s portion, not all the property of man; and the Scripture declares that he who withholds it, is guilty of robbery. Who then will stand with clean hands before the Lord?”

Let us consider some words from the third chapter of Malachi. “Even from the days of your fathers ye are gone away from Mine ordinances and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts; but ye said, wherein shall we return.” The thought is here expressed: you have gone away from Mine ordinances; even from the days of your fathers have ye gone away. Shall we return? I venture to say that a good many of our people are asking themselves that question—They say “How can we return?” and the Lord asks them this question—Will a man rob God? Then returning has something to do with robbing God.

"Ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." Verses 10-12. I wish I could see our people unitedly put that promise to a test. I would like to see it tried. I saw an instance once. There was a simple-minded woman who lived in Iowa: a widow, with several children. At the time of which I speak, the grasshoppers came until the sky was literally darkened. When they came into the place where that sister resided, she saw them coming, and rushed to her room and began to pray to her God. She had a little garden of about two acres, and she went before the Lord and told Him that she had been honest with Him ever since she knew what it was to be honest with Him. She had paid every cent of her tithes, and had made offerings to the extent of her ability. She said, "Now you have said, 'I will rebuke the devourer for your sakes,' and I expect you will do it." Those insects covered the whole country, and stayed there two weeks, until every green thing was eaten up. They were all about her place, but there was not a grasshopper went into it, and it was just as fresh when the wind changed so that they could get away, as when they first came.

I wish I could say something that would inspire every heart to be faithful to God in these respects. We want to put ourselves in an attitude where there will not be a single thing to hinder the full flow of God's blessing to our souls.

"I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also."—*Christ.*

TRUE eloquence flows from the lips of a man whose heart is filled with love to God and his fellow man.

Bible Study.

(S. N. Haskell.)

Monday Morning, July 10, 1899.

SEVERAL questions were asked yesterday morning. One was "Shall we use the old way of preaching until we get a hearing, and then preach the three messages?" I am sure some individuals have not understood all I have said on this question. The idea in getting these synonymous expressions, regarding the three messages, is that they might understand that the three messages *are* the everlasting Gospel. The Gospel has always been made manifest. It was manifest in nature for 2500 years, and since then in the written Word. That was what Noah preached. Everybody preached it who has ever preached the truth.

You remember the first morning we said that this was an independent series, and it was a re-setting of all Gospel truths. And in going into a new field you need not say the Third Angel's Message, nor the mark of the beast, but you can preach them just the same. You should see this point, that the light which has come to us as a people has come through this message. God has sent this message. He sent it to shed more light upon the truths of the Gospel for His people, that they might have that light to give to the people of the world. If that is not so, what is the use of it? In the re-setting of the Gospel truths there are two things that will come to light --one is the truth itself, and the other is that the relation which all truths sustain to each other will be harmonious; it will not be one-sided. God purposes to set them as a crown, so that these precious stones are reset in the crown. A person may preach one truth to the exclusion of any other truth, but that would make his message out of proportion. We have additional light on the coming of the Lord, the divinity of Christ, and kindred subjects which most everybody believes, and we can present these to the people with a lustre that cannot be seen in other denominations. If a man cannot preach it that way he is not fit to preach it at all.

There is as much divinity in the three messages as there is in Christ. Was not Christ the Word; was not the Word made flesh? Are not the three messages the Word? Men will run some part of the truth to an extreme. But each feature must be set, in with the other truths, in harmony with the whole. Our own usefulness

in preaching the three messages will depend upon the manner of our receiving the third message symmetrically. I will read from "Spiritual Gifts":—"These messages were represented to me as an anchor to hold the body. And as individuals receive and understand them, they are shielded against the many delusions of Satan." Then what will be our shield in these last days as we receive and understand these three messages? "His truth shall be thy shield and buckler"—Psalm 91: 4. Now if there is anything to these truths there is everything, because God placed them in the Bible as the everlasting Gospel, reset in the three messages; and the first one brings us to the investigative judgment, when every man's character is going to be weighed in the balances, and the Gospel of Christ is the great standard.

Men's minds have been so blinded by the traditions, and we have so inherited these that it is necessary for the Lord to take these truths and fetch them out in a new dress. How must I see them?—As God's special revelation to His people. But one says "I have brought something good out of the Methodists or the Baptists." Whatever we have that is of human origin, the sooner we get it out the better. New wine requires new bottles. When we get thoroughly weaned from tradition and have nothing ourselves, then we can take it direct from the hand of God. We want to get a new bottle entirely. The Lord could not talk to the Jews in plain language because they were filled up with traditions. That poor woman of Samaria, who had no righteousness of her own, believed what the Saviour said when He told her that He was the Messiah. If we could believe just what God has said in the Testimonies that have been given to us since 1847, the world would be warned, and the Lord would come in less than two years. It is because we all have so much of this old leaven in us that we cannot get the truth in. Our educational institutions would have been re-modelled when the first school was built. We were told when we were locating the Battle Creek College to get it away from the city. I remember those very words; but it was disregarded, because the city was such a good place to do missionary work; but it is a good place for the devil to do missionary work too.

The idea of mixing up the knowledge of good and of evil was Satan's plan of education at the first. He said

to Eve that she would get some good out of the fruit, but she got poison enough to ruin the race. God began all right, but we could not believe it.

I would to God, brethren, that we could die to our old lives, and believe Him to mean just what He says. I remember years ago I had a whole stack of Commentaries, enough to reach across this platform. I used to get everything that I thought was good. But I am glad I have learned better. I want the Bible for my commentary, and that is all I need. If you have got an idea outside of the Bible it is good for nothing. The three messages have got in them every good idea that is in the Bible. You know the devil told Eve that the Lord did not mean what He said. But it is safe to believe just what the Bible says.

When the message closes up it will wind up with those words, "the commandments of God and the faith of Jesus." Sister White, speaking about the close of the message, says: "I saw that the Third Angel's Message would close with power and strength far exceeding the midnight cry. A multitude of voices I heard everywhere, saying, 'Here is the patience of the saints, here are they that keep the commandments of God and have the faith of Jesus.'" That is the close of the chapter. In "Early Writings" it is said that people would go to individuals and simply read the fourth commandment, and they would accept it. I have seen this done. My wife went to give a Bible reading to a lady, but she found that she could not hit the point, so she turned and read the fourth commandment, and the woman said at once, "I will keep it; that is what I have been waiting for." The fact is that the woman was prepared for it. When we have got more faith in the message itself and in the teaching of the Spirit of God, we shall see more accomplished, for God will work just as we harmonise, and relate ourselves to Him. "Early Writings," page 121: "I was shown three steps—the first, second, and third angel's messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages.' The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received. I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them

along step by step until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. You cannot make too much of the message."

The Bible is a unit. I do not believe you can study the book of Revelation without studying the book of Daniel. You cannot study the last five chapters of Daniel understandingly unless you study with them the books of Esther, Ezra, Nehemiah, Haggai, and Zachariah. I might have said Isaiah, too. While one is no more inspired than the other, if we want to get the true object of the lesson we get it in all these books. Suppose I was going to study with you the eighth chapter of Daniel. I would show by the first verses of chapters 8, 9, and 10, that all of those prophecies are connected, are interwoven. They all come within a few years' time. Then, when were they given? It tells you right there in the first verse. What did God tell you that for? He mentioned it because He meant that you should think of something. I would then turn and find that the angel Gabriel went to Cyrus in answer to Daniel's prayer. Then I want to find something about Cyrus. I would go to the book of Esther, where Cyrus issued his decree, and find the nature of that decree.

In the Bible we find the Cambyses of history under another name, Smerdis under another name, and so Darius Hystaspes, and Xerxes the Great. The book of Esther is an illustration of the experiences of the messages that are just before us. The word "God" is not in the book; but it gives an account of what state the people of God will be brought to, and how they will be delivered. I would begin to read Esther, and I would find that, and I would find the decree that the king issued. So you see you get it all in the Bible. That is the way I would study history. I would study it from the Bible standpoint rather than from the standpoint of the historian, which loads up one's mind with a thousand and one things that God did not give. I would go to the history for those facts, and when I got hold of something that did not tell those facts I would say that is not good; I will go to God and find what I need.

How can I study the faith of Jesus, and know nothing of the power of God? How can I study the power of God, and not study a seed or plant?

Paul says, "The Gospel is the power of God," and the power of God is the Gospel. So the poor heathen that can see the power of God in the stars, or in any of God's works, and can appropriate it to his heart, that heathen will be saved. Where, says one, would you begin to preach the Gospel to the heathen? Perhaps he knows how to plant corn; so teach him from nature. There is more power in simply reading the Bible than you think for. I went to Basutoland once, with Brother Robinson, and the missionaries were afraid of us. It would have been hard for me had it not been for Kalaka, a chief. I went through the country with him and said nothing to him but what he believed, but I read the Bible every day with him. I read to him the experience of Philip and the eunuch, emphasizing "going down into the water," and "coming up out of the water." I did not ask him what he thought about it. We had been out two or three weeks together and were returning, when we came to a little creek, and he said: "Here is water; what doth hinder me to be baptised?" I felt very happy for this, and asked him why he wished to. He said: "I believe that Jesus Christ is the Son of God." That is all I said to him about it. But there was only enough water there for sprinkling. He came to Kimberley later, where he was baptized.

He has since translated "Steps to Christ" into his language. The missionaries tried to banish him from Basutoland, but he would not go. He was converted by the Word of God.

It is the Word of God that converts people; you may interest the intellect, but that which really converts a man is God's word. I believe the Testimonies, where they say that when you present God to a man, the angel of God stands by your side and his side. The more that we get our faith centred right on what we say, and believe it, and expect we are going to see it, the more we will see it.

There is a glorious triumph to the Third Angel's Message yet, and I say—Give me a part in it; let me stand by the old landmarks; let me possess the same spirit that God has given His people from the beginning. I do not propose to give up the message; and if I have not the whole of it, I am going to work till I get it. It is all in the Bible.

Educational.

(C. B. Hughes.)

Monday, July 10, 1899.

PERHAPS you understand that I am to present a few pointed extracts from the Bible and Testimonies with regard to manual labor. I wish to introduce what I have to say this morning by reading a few words from volume 3 of the Testimonies. "Ministers, teachers, and students, do not become as intelligent as they should, in regard to the necessity of physical exercise in the open air. They neglect this duty which is most essential for the preservation of health." You see this labor is said to be for ministers, teachers, and students, and it further says that it is a neglected duty.

We will first take a brief glance at the Bible. As we open our Bible we find God at work. Please read in the second chapter of Genesis, second and third verses. You will notice in these two verses it is three times said that God worked, and that on the seventh day He ended the work which He made. So He made something, and rested the seventh day. When God first made man He placed him in the garden; "And the Lord took the man and put him into the garden of Eden to dress it and keep it," but that was before sin entered. Had not sin entered we would still be in the garden to day dressing and keeping it. The reason we are not in a beautiful garden is because sin entered. Satan's plan so largely prevails at the present time, that man sometimes rejects God's plan entirely, and accepts Satan's instead. But we have found that God worked; and then when He made man He put him in the garden and he worked, that man should never forget that work is divine. God so arranged matters that it should be eternally kept in the mind of the man that God is a worker, and that He created the Sabbath day to rest from His work. So in the midst of our toil and work and sweat, that has resulted because of sin, we should not forget that work is still divine.

One place in the Testimonies says that work is not a curse. We understand that it is not, because God worked and put the first man to work, and gave the work to man as a blessing; and so God gave the Sabbath to us, that when we have finished our six days' work we may look back upon the week and realise that we have been keeping company with God, and have been doing what is in harmony

with His mind. We come down a little later in the world and find it was necessary to destroy mankind from the face of the earth. This work was done both at Sodom and at the time of the flood. The same thing is soon to be repeated, and why?

I will show very plainly from a few Scriptures one great reason why God destroyed the earth at these times. It was because man had become so lazy. We find in the seventeenth of Luke this statement, "And as it was in the days of Noah so shall it also be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all." Their trouble was idleness and intemperance. That is where the trouble really lay? "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy." Then what was the iniquity of Sodom? Among other things, "abundance of idleness." "Satan finds some mischief still for idle hands to do." That is the reason why God gave man employment in the beginning, and when man departed and gave himself up to idleness, then God said, "Let us destroy him," and they were destroyed. God says it will be just so in these last days. Of course, there were people then in the days of Lot who toiled as they do now; but as we look upon the earth we see a growing tendency towards idleness on the part of many, and the time is coming when the land will be destroyed as it was in the time of Lot, and at the time of the flood. So it becomes us as those preparing to meet the Lord to be actively engaged in useful employment, stretching out our hands to the poor and needy.

Now, we come down to the time of Christ, and we find concerning our Saviour, that He lived about thirty-three years, most of which were spent in manual labor, at the carpenter's bench, and three and one half years in the ministry. Perhaps some would say that He did not need to work, that He could have created whatever was needed to sustain His family. But He did need to work; He needed to work because He was God, and God must work, or else He is not God. The great characteristic of God is, as I said in the beginning, work. You remember the Saviour said, "My Father worketh hitherto, and I work."

Students come here and say they choose not to work so that they can have more time for study. But we know that God the Father worked, and that Christ worked.

Let us look for a moment on the great apostle Paul. He says: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. How be it for this cause, I obtained mercy that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on Him to life everlasting." 1 Tim., 1: 15 and 16. We learn by this that the apostle Paul was especially chosen by God to be a pattern to the believers after Him. 2 Thess. 3: 7-15. Why was it that the apostle Paul labored with his hands?—That he might be an example to us. When people quit working they become busy-bodies, bothering about other people's business. We are told, if somebody does not choose to work, we should not have company with him. Why?—That he may be ashamed. This much for the apostle Paul.

These three great personages in the Bible, God the Father, God the Son, and the apostle Paul have been chosen as examples to the believers, and we find them working.

Now I shall read some extracts from the Testimonies. Just a few, and these shall be comprehensive. You have the books and may follow them up. Just take the Testimonies, turn to the index, and find the passages bearing on this subject. As we saw at first, ministers, teachers, and students need to learn to work. So just one extract for the ministers. "The whole system needs the invigorating influence of exercise in the open air. A few hours of manual labor each day would tend to renew the bodily vigor, and rest and relax the mind. In this way, the general health would be promoted and a greater amount of pastoral labor could be performed." This is addressed to ministers, but, of course, is general. I will read in Special Testimonies from an article addressed to this school. It was written before the school was established. "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength. God desires the love that is expressed in heart service, in soul service, in the service of the physical powers. We are not to be dwarfed in any kind of service for God. Whatever He has

lent us is to be used intelligently for Him." In the same article a little further on we find these words: "Ministers and teachers need to learn in regard to these things, and they need to practice as well. The proper use of their physical strength as well as of the mental powers will equalise the circulation of the blood, and keep every organ of the living machine in running order." You notice ministers and teachers are classed together. The minister is a teacher, and the teacher a minister. "The school to be established in Australia should bring the question of industry to the front, and reveal the fact that physical labor has its place in God's plan for every man, and that His blessing will attend it." That is what He will do for this school, if we will bring industry to the front and reveal the fact that it is part of God's plan. "Let the teachers in our schools take their students with them into the gardens and fields and teach them how to work the soil in the very best manner. It would be well if ministers who labor in word or doctrine could enter the field and spend some portion of the day in physical exercise with the students." I have wondered many times how it could be that the ministers could go into the fields with the students, but now since the brethren are here I see. Ministers and teachers and students will find if they combine manual labor with mental labor they will accomplish much more. Christian Education, p. 22. "Daily systematic labor should constitute a part of the education of the youth, even at this late period. Much can be now gained in connecting labor with schools. The students will acquire, in following this plan, elasticity of spirit and vigor of thought, and can accomplish more mental labor in a given time than they could by study alone. And they can leave their school with their constitutions unimpaired, with strengthened courage to persevere in any position in which the providence of God may place them." By having labor connected with their work in school they are better prepared to meet emergencies in filling places to which they may be called. This extract from volume four, page 590, I will read because several students had to stay away from meeting yesterday to do the washing: "And all are doing their duty and honoring their religion as much while working at the wash-tub or washing the dishes as they are in going to meeting." I thought this might be a comfort to them.

Now I will not read any more this morning. There is much more that might be read, but you have the same books, and I will leave the subject with you.

The Avondale School.

[E. R. Palmer.]
Monday, July 10.

I FEEL thankful that in some respects our school has been started differently from any other school in this denomination. Instead of having the school buildings put up first, and the mental work all arranged with the understanding that the industrial department would be added as soon as convenient, the work with the axe, the grub-hoe, and the "forest devil" of a necessity came in first, in order to provide a place where the mental work could be carried on.

In view of the light that God has given to us, particularly in connection with this school, arrangements have been made for all industrial work to be done in detail by the students under the direction of competent instructors. Two and a half hours are set apart each afternoon, when the young men cut wood for our fires, do the orcharding, gardening, carpentering, caring for the horses and cows, and in fact take charge of every line of work that is done on the place. The ladies do the work in the homes, laundry, the kitchen, take care of their rooms, the halls, etc. So all the students are kept busy two and a half hours each day, during which time they are not only accomplishing a large part of the detail work carried on in the school, but they are also learning to do these practical lines of work thoroughly and faithfully, and we believe these features are among the most important particulars of our young people's education.

As day by day we hear our missionaries from the islands tell us in these meetings of things that have to be met and accomplished in their missions, we realise more and more the necessity of our students knowing how to do these different lines of work. I was thinking this morning as I looked over my early experience, when I was kept out of school working on the old farm, cutting timber, getting round shouldered under the heavy work; but some of those things were practically of more value to me than some of my studies in school. And I feel this way regarding our students. They should learn how to do the various lines of practical farm and home work.

This arrangement applies to all students who pay the full school tuition. A few students have been engaged to work from four to six hours per day according to their ability, and pay only five shillings per week in cash.

But these engagements do not fully meet the demands of either the school or some of our young people. There are certain lines of work on the estate which must have strong workers on full time, therefore it has been necessary either to make an arrangement whereby young men desiring to attend school could fill these positions, or engage day labourers on a cash salary. When there are so many young men of excellent worth desiring to attend school, but are entirely without the means for doing so, it does seem a pity to give the work to men who are not striving for an education. We have therefore opened up an industrial department as an experiment on the following plan:—

A young man is engaged for a period of two years. For fifteen months of that time he works seven and one half hours per day, and gives the remainder of his time to study and recitation. He lives in the home with the other students, is subject to all the regulations and discipline, and has the benefit of the morning and evening study hours. While pursuing his regular work he is thus able to take two solid studies, or one half the regular student's work. As remuneration he receives his board, lodging, and tuition, and from 7s. 6d. to 12s. 6d. per week. Take, for example, a medium rate of 10s. per week. During the fifteen months mentioned the young man at this wage would pay his board and tuition for that time, and have £32 10s. to his credit. For incidental expenses he is allowed to draw 20 per cent. of this amount in cash, but the remainder is left on the books to his credit for tuition during the remaining nine months of the two years. When the fifteen months have expired the young man has at least £24 7s. 6d. to his credit, which is ample to cover the tuition for full schooling during the nine months.

Now notice for a moment the advantages of this arrangement, both to the young man and to the school. The school gets the benefit of his services for fifteen months at seven and one half hours per day, and also the regular two and one half hours required from all students during the remaining nine months, and the wages for these services are paid very largely in board and tuition. At the same time the

young man's advantages are nearly equal to those of the regular student who fully pays his way in cash. The regular student attends eighteen months in the two years, and pays about £50. The industrial student attends the regular school for nine months, and the night school, which is equal to one-half of the regular school, for fifteen months. Fifteen months of half-work is equal to seven and one half months full work. Add this time to his nine months of regular work, and he has sixteen and one half months of regular schooling as compared with the eighteen months enjoyed by the student who is able to pay cash.

As I have said, this arrangement is an experiment, and we do not know how well it will pay; but we are greatly interested in the enterprise, believing that it meets the need of the school in securing labourers, and also the needs of the young men who are without the means to pay their schooling. At present we are taking only a limited number on these terms, but if the plan works well, the number will doubtless be increased later on.

Bible Study.

THIRD ANGEL'S MESSAGE.

(S. N. Haskell.)

Tuesday morning, July 11, 1899.

If it is true, and it *is* true, because we have read it out of the Bible, that the messages of Rev. 14 is the resetting that God has given to the everlasting Gospel, then it is important that we should receive it as such. You cannot get the Gospel outside of the messages, you cannot get salvation outside of the Gospel. There is no force to the three messages unless the messages themselves reveal the Gospel. You will find this in eight parables in the New Testament; these parables illustrate the three messages. The messages *are* God's everlasting Gospel; then you must get the Gospel from the message standpoint. There will be lesser truths to divert the mind from the special truths of the last days. And, because they are truths, some will allow the mind to be absorbed in a certain truth without its proper place in the Gospel. For instance, a man may take the righteousness of Christ and get a bogus sanctification from it. They claim righteousness by faith, and get sanctification without the truth. There is no real sanctification except that which the

truth gives one. When Christ came they had all the ceremonies that revealed Christ, but what was the virtue of these truths? They had to be reset by Christ because they could not see Christ as the centre of all the truths in that typical system, so they did not know Christ when He came. It is precisely the same thing in the closing work of the Gospel. Unless we can see the three messages from the right standpoint there is no difference between us and the churches round us. Our existence as a people is proof of this.

Many people say, "If you would leave out the Sabbath then we would go with you. If you would not make such a point of this thing or that thing we would gladly go with you." Well, the truth is, that every one of these things are in the Gospel and the Third Angel's Message. This message says there will not be a nation on earth but will drink of the wine of the wrath of God, and that warning goes over all the world, and all those who do not get the Gospel from the standpoint of the message will drink of the wine of the wrath of God. Let me read a little. "Early Writings," page 53: "I saw the necessity of the messengers especially watching and checking all fanaticism wherever they might see it arise. Satan is pressing in on every side, and unless we watch for him and have our eyes open to his devices and snares, and have on the whole armour of God, the fiery darts of the wicked will hit us. There are many precious truths contained in the Word of God, but it is *present truth* that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause. But such subjects as the sanctuary in connection with the 2,300 days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."

The extract I read from this same book before bears on this same point. You will find the three messages all through the Bible.

It was suggested that we take up the phrase "this generation," and see

how near we are to the end. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21: 34-36. What word is there in that message we have just read that makes it the same as the three messages? "Accounted"; for that brings in the judgment. When are we to take heed to ourselves? During our judgment. Anything that is contrary to God's Gospel will be brought to view.

Now, I would like you to see this, that there is something special in this. There are eight parables in the New Testament that bring out the message. I would like you to read what the Scripture says about the parable of the fig tree. "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so, likewise ye, when ye shall see all these things, know that it is near, even at the door. Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but My word shall not pass away." Matthew 24: 32-35.

"Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner when ye shall see these things come to pass, know that it is nigh, even at the door. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but My words shall not pass away." Mark 13: 28-31.

"And He spake to them a parable: Behold the figtree, and all the trees: When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Luke 21: 29-33.

Now, do you notice that while it is the same parable in each, there is a variation in each, except in one verse: "Heaven and earth shall pass away,

but My words shall not pass away." That is true of all the Bible; none of it will ever pass away. The Spirit of God inspired these three writers to record that parable, but when they come to the part, "Heaven and earth shall pass away," and the Lord wants to make that sure, the Holy Spirit gave the best wording that any writer could use. He has put it precisely the same in the three Gospels. You do not find that so in many instances in the Bible, but now He has something He wants to impress every person in the world with, and that is that the generation that is spoken of here shall not pass away till the Lord comes.

I get out of it this, that there will be a people in the world that will think that generation has passed, is passing, or shall pass away; and God has put this expression: "Heaven and earth shall pass away, but My words shall not pass away," right in connection with this generation. If we can tell where it begins, that race of people will not go off the earth till the Lord comes. Well, now I would like to have you read from the 25th to the 28th and the 31st verses: "And there shall be signs in the sun, and in the moon, and in the stars; and on the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The kingdom of Heaven was not nigh before these signs. There are two points of time specified in these verses. "When these things begin to come to pass, know that the kingdom of Heaven draweth nigh;" and in the 31st verse, "The kingdom of Heaven is nigh." "And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring." When the Lord recorded this Scripture, He did not say what the signs would be, so we will have to go somewhere else to find out about it, and when I get what each writer says on the question, I will

get what the signs are. So we want to read some more Scripture about it. "The sun and the moon shall be darkened, and the stars shall withdraw their shining."—Joel 3: 15. Here is a dark day and night. If this was the only text we had in the Bible, we would only know that there would be a dark day and night. We would not know whether they come together or several years apart. "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is His name."—Amos 5: 8. Here it says that the days shall be made dark *with* the night. The Lord knew before He created the world, every twist and turn the devil would make. There is not an objection that any man could imagine about these signs that is not answered in the Bible.

The Union Conference.

THIRD MEETING.

The third meeting of the Union Conference was convened at noon on Tuesday, July 11, 1899; the president (A. G. Daniells) in the chair. Prayer was offered by R. Hare.

After the reading of the minutes, the committee on delegations reported: Recommended that the name of W. A. Colcord be added to the New South Wales delegation. The recommendation was adopted. G. C. Tenney, delegate from Queensland, being called upon, submitted a written report of the work in that colony. This report has been printed. Elder Tenney presented a petition from the church in Toowoomba, Queensland, asking that a camp-meeting might be held there the present year. He also presented the fraternal greetings of the churches of Brisbane.

It was moved by E. R. Palmer, and seconded by G. B. Starr, "That this conference reciprocate the kindly and brotherly feelings expressed by the churches of Toowoomba and Brisbane, and assure them that the petition will receive the careful consideration of the Conference."

The Chairman spoke of the readiness of the brethren of Queensland to assist in carrying the responsibilities

of the work, and stated that he was fully assured that there was a remarkable future in store for the work in that colony.

Mrs. A. L. Hindson then presented a report of the state of the work in West Australia, and as this is designed for publication, it will be found in full on page 13. The chair stated that he had visited that colony and was greatly impressed with the extraordinary opportunities presented for missionary work, especially in the gold-fields.

The treasurer's report was then submitted as follows, action upon the report being deferred.

AUSTRALASIAN UNION CONFERENCE BALANCE-SHEET, MARCH 31, 1899.

LIABILITIES.		£	s	d
Deposits	1964	15	0
"Echo" Publishing Co.	2	6	0 $\frac{1}{2}$
Current Accounts	226	7	7
Australian Tract Society	31	6	8
North Brisbane Church	51	5	1
Religious Liberty Work	29	4	0 $\frac{1}{2}$
Queensland Organ Fund	11	10	4
Mrs. E. G. White	77	6	1
Foreign Mission Board	468	14	7 $\frac{1}{2}$
		<u>£2862</u>	<u>15</u>	<u>5$\frac{1}{2}$</u>
ASSETS.		£	s	d
N.S.W. Conference	57	13	1
Gen. Con. Association	499	4	0
Avondale School	212	16	7 $\frac{1}{2}$
Queensland Mission	50	16	2
Medical Board	902	17	1 $\frac{1}{2}$
Cent. Australian Conference	249	11	2
Current Accounts	346	18	10 $\frac{1}{2}$
West Australian Mission	22	18	9 $\frac{1}{2}$
Furniture	51	17	0
Stationery	3	3	10
Cash	20	16	2
Balance	444	2	8
		<u>£2862</u>	<u>15</u>	<u>5$\frac{1}{2}$</u>

PROFIT AND LOSS STATEMENT.

DR.		£	s	d
Labourers' Audit, Sept. 30, 1896, to Sept. 30, 1897	2379	6	0 $\frac{1}{2}$
Labourers' Audit, Sept. 30, 1897, to Sept. 30, 1898	1121	4	5
Labourers' Audit, June 30, 1898, to March 31, 1899	1688	16	9
Loss on "Bible Echo," 1897	480	8	0
Balance	444	2	8
		<u>£5669</u>	<u>15</u>	<u>2$\frac{1}{2}$</u>
CR.		£	s	d
Foreign Mission Board	1917	15	5 $\frac{1}{2}$
Receipts, 1897	1321	14	2
Receipts, 1898	1136	10	2 $\frac{1}{2}$
Receipts, 1899	849	12	8 $\frac{1}{2}$
Balance	444	2	8
		<u>£5669</u>	<u>15</u>	<u>2$\frac{1}{2}$</u>

TITHES RECEIVED FOR YEAR ENDING MARCH 31, 1899.

AUSTRALASIA.

Conferences and Missions.	Membership.	Tithes.			Average per Member.		
		£	s	d	£	s	d
Cent. Austaalia	800	1341	17	10	1	13	6 ³ / ₄
New Zealand ..	420	978	6	7	2	6	7
N.S. Wales ..	410	873	18	5	2	2	7 ¹ / ₄
Queensland ..	126	336	2	4	2	13	4
West Australia	45	202	0	1	4	9	9 ¹ / ₂
	1801	3732	5	3	2	0	4

The West Australian Mission.

As the West Australian Mission is the youngest, as well as the farthest removed from the head-quarters of the Union Conference, a few words in reference to the colony may be in place.

Although constituting a part of the Australian continent, West Australia is over 2500 miles from Sydney, or twice as far as is New Zealand; and although three-fifths of the journey may be made overland, it takes nearly twice as long to reach Sydney from Perth as from Auckland or Wellington. While in point of size West Australia is the largest of the Australasian colonies, the occupied portion of the territory is only about one-fourth of the colony, and is comprised in an area of about 1200 miles in length by about 150 miles in breadth.

Although West Australia was settled as early as the year 1829, it made very slow progress for many years, and it is only within the past few years that it has come into prominence. Since the discovery of gold in various parts of the colony, thousands have flocked to her shores. Its resources are being rapidly developed, and to all appearances West Australia is likely to prove one of the most prosperous provinces of the continent.

Its climate, especially in the south and south-west, is a most genial one, and its reputation as a health resort is fast becoming established in the other colonies. Indeed, we have met persons from England and India who have been sent to West Australia to obtain the benefits of the climate.

The colony has four cities ranging from 12,000 to 28,000 inhabitants, of which Perth is the largest. Many other towns of from 1000 to 3000 inhabitants are springing up throughout the colony.

Perhaps in no part of the world is there more urgent need for Christian work than in this field. In the goldfields especially—and these contain a large proportion of the population—there is a crying need for Christian influences and Christian work. At the present time little is being done to help spiritually the thousands who have gone there to seek for the gold that perishes.

INTRODUCTION OF THE MESSAGE.—The Third Angel's Message was introduced into the colony in the year 1893, or six years ago, by Bro. F. W. Reekie, who went there to canvass for our religious books. At that time he and his wife were the only Sabbath-keepers in the colony. Something over a year later Bro. Reekie was joined by other agents. The canvassing work has been greatly blessed and prospered in this colony. The territory has now been thoroughly and systematically worked for nearly all of our subscription books, and a good foundation laid for aggressive work.

Public effort was begun by Elder J. O. Corliss in Perth, the leading city of the west, in the year 1896, when the mission was formally opened. As in most new fields the work has been attended with difficulties and reverses, but we thank God that some of the seed sown has taken root, and is bearing fruit to the glory of God.

At the time of the last Union Conference in 1897 there was a church organisation in Perth with a membership of thirty-one, and a Sabbath-school of twenty-eight. The workers consisted of one minister and five canvassers. Steps were taken at the last session of this Conference to increase the staff of workers, and to place the work on a more

solid footing. Bro. Craddock, a licensed minister, was sent to assist in the evangelical work, nurses were sent to represent the medical branch of the message, and plans were laid for the opening of a Tract Society.

In July of '98, the President of the Union Conference made his first visit to the colony. His labors and counsels were much appreciated, and have proved of great blessing to the cause in West Australia. In September, Pastor Hare was called to another field, leaving the whole of the ministerial work in the hands of Brother Craddock. The following month Sister Appledorff was sent to engage in Bible work.

During the last Union Conference term, public effort has been confined almost exclusively to Perth and Fremantle, and has consisted in Sunday evening services and company and family Bible readings. The church membership has been increased from thirty-one to fifty. Sister Appledorff has devoted a considerable portion of her time to the work in Fremantle, which is situated twelve miles from Perth, and is the second city in size in the colony. Several have taken their stand there, uniting with the Perth church. Sabbath meetings and a Sabbath School have been opened in the home of one of the sisters, and there is an encouraging outlook for the spread of the truth in that city.

There is a small company of Sabbath-keepers in the Preston, a farming district 150 miles from Perth; and scattered throughout the country are a number of Sabbath-keepers who have come out through reading and who have not had the privilege of meeting with our people and uniting with the Church, but who love the message, and consider it a privilege to contribute of their means for the support of the work.

The tithe of the West Australian field for the eighteen months ending March 31st of this year was £295 6s 8³/₄d. This is an average per member of £3 18s 9d per year. With scarcely an exception, the members in this field pay a faithful tithe of all their earnings. Although the membership is small, the cause in this field has been almost self-supporting during the past year.

W.A. TRACT SOCIETY.—The West Australian Tract Society was organized early in July of 1898. Although its membership and working force is very small, it has been prospered during the first nine months of its existence. Since the last Conference session, the sales of subscription books have amounted to £1319 2s 6d, and trade books to £147 11s 1d. The average number of "Bible Echoes" distributed has amounted to 224 copies weekly. The missionary work has not been confined to the distribution of literature, but other means have been employed to help the people temporarily.

HELPING HAND MISSION.—Prior to the organization of what is known as the Helping Hand Mission, some of the members had been doing a good work in caring for the sick, and relieving the wants of the poor, but without any organized plan. The organization of the mission gave a new impetus to the work. In the weekly missionary meetings plans are discussed, and means devised for helping the many needy cases that come under observation. From the first the Lord greatly blessed these efforts, and good results attended the work. Each member of the church was assigned certain streets, and as time permitted, they made a house-to-house visitation in the streets allotted to them, searching out the cause of the needy, and interesting those who were able to assist in

COMPARISON OF TITHES RECEIVED IN THE GENERAL CONFERENCE DISTRICTS, YEAR ENDING MARCH 31, 1899.

Conferences and Missions.	Membership.	Tithes.			Average per Member.		
		£	s	d	£	s	d
District One ..	7,358	10619	17	0	1	8	10
„ Two ..	1,522	2437	1	8	1	12	0
„ Three ..	15,794	23178	2	5	1	9	4
„ Four ..	9,659	14405	1	9	1	9	10
„ Five ..	8,706	10506	16	10	1	4	2
„ Six ..	7,149	14104	3	0	1	19	6
	50,188	75,251	2	8	1	10	0
District Seven (Australasia)	1,801	3732	5	3	2	0	4
District Eight (Europe) ..	6,002	7899	15	2	1	6	4

CONFERENCE PAYING LARGEST TITHE IN EACH DISTRICT.

District.	Conference.	Members.	Totals.			Average per Member.		
			£	s	d	£	s	d
One ..	N. England	1075	2214	1	6	2	1	2
Two	Florida	262	474	12	5	1	16	3
Three	Battle Creek	1995	4176	0	3	2	1	9
Four	Nebraska ..	2034	3645	17	4	1	15	10
Five	Colorado ..	1700	2784	0	0	1	12	9
Six ..	California..	4122	3683	14	8	2	2	1
Seven	N. Zealand	420	978	6	7	2	6	7
Eight	British ..	800	1752	14	7	2	3	9

The conference then adjourned.

THE garden of Eden was not only Adam's home; it was also his school-room.

WHEN Christ died the whole science of education was found in the cross. Paul said that he desired to know nothing but "Christ and Him crucified."

the work. The mission was started at a very opportune time, for never before has there been such need and destitution in Perth as during the past year. The efforts of the workers were not only appreciated by those for whom they were directed, but others engaged in, or in sympathy with, similar lines of philanthropic work, have recognised our work and rendered all the assistance possible. At different times favourable mention has been made of our mission in the leading papers, in which our quarterly reports have also been inserted without charge. The donations for this work were given almost exclusively by the public, and during the first six months amounted to about £45 in money, besides other substantial gifts in groceries and clothing.

THE HELPING HAND LAUNDRY.—One of the most difficult problems to encounter was how to provide work for the unemployed. Finally it was decided to open a Helping Hand Laundry. Suitable premises were secured at a reasonable rental, and the laundry started about the beginning of the present year. Various difficulties presented themselves at first, but these have been overcome, and the work has gone forward until at the present time the outlook is more promising than it has ever been. During the first quarter laundry work was turned out to the amount of £66, while at the present time it is doing about £7 worth of work weekly. About seven families are being supported wholly or in part by the laundry.

RECENT CHANGES IN THE FIELD.—Within the past few months a number of changes have taken place in the laborers. Pastor Pallant has been sent to take charge of the Mission; Brother Chapman to act as Canvassing Agent; Sister Walker to engage in Bible work, while the former Secretary of the Mission and Tract Society has been superseded by Sister Annie Higgins. Brother Reekie, the oldest and leading canvasser, has also been called away to engage in work connected with the school. At the present time the workers consist of one minister, one licensed preacher, two Bible workers, one canvasser, and two nurses.

NEEDS OF THE FIELD.

1. Two good canvassers.
2. The establishment of the medical work on a better basis.
3. A Church building at Perth.
4. A camp-meeting to give greater publicity to our work in the colony.

Sabbath-School.

[D. Steed.]

Tuesday, a.m., July 11.

WHAT relation does the Conference sustain to the Sabbath-school work at the present moment?

It would seem that the church is the body, and that the Sabbath-school forms one of the limbs of that body. And when speaking of the Conference I do not have in mind the meetings held once a year, but of the body, of the church. Years ago I used to think that the Sabbath-school was the nursery of the church. Of late I have felt that the tent meetings were the nursery of the church with us. The

Sabbath-school is the church at study, and even more. It is that which gives to every family a course of Bible study; it is that department of the church which gives to every family a definite subject to study. It gives them the thought not for the meeting-house alone, but every day they may hear and learn of the wisdom of God.

It is but a member, and as the body cares for every member so will the church care for the Sabbath-school. A little while ago we had a Sabbath-school association. It is now abolished or dropped out of sight, and the President of our Conference takes the place of the president of the Sabbath-school Association. Now, where do we really stand? What changes have we made? Have we made a perfect change? Has the change become so complete that the Sabbath-school will not suffer from the change, or will the Conference sustain such a close relation to the work that it will be bettered?

At times we have met together and quite an interest has been raised up in regard to the Sabbath-school work, and a burden laid upon a president and executive committee, but how much of the burden has remained with them I cannot tell. I cannot understand how a minister can attend Sabbath-school and not become interested, deeply so, in it. But it does not seem as though the President of the Conference, in addition to the other cares which he has to bear, can properly attend to the wants of the Sabbath-school. Does it not seem that it needs someone to especially attend to this work, say a field agent, who will go from school to school attending to each one? Would it not be a good thing to place a specialist, one who has the work at heart, to give half or all of his time to this work? Have the schools understand his relation to the work, and when he comes they will expect to have a revival in the Sabbath-school work. Can we afford this? My experience is that we can. When the schools are well visited the tithe rises and the donations come up.

When I lived in New South Wales I used to watch the lagoons. In summer, when there were no rains, they became stagnant and foul because there was no fresh supply. Why have a man who makes that an especial work? It seems that we are so constructed that we need a fresh supply. If the school understands that someone else is especially interested, their interest will rise also. I do not want

to contend for a specialist; but will not this remedy the defect made in the change that has been made, and thus make it what the Lord wants it to be?

Should the Conference provide for the expenses of holding conventions? Distances are so great that much expense would be entailed. Could not such a person, a specialist in Sabbath-school work, get together the representatives of several different churches in convention, and there study all questions which have arisen? This could be done at our camp-meetings.

It appears to me that is at least one way by which we could study the work. Our schools need lessons in the different departments, in reviewing, in blackboard work, and illustrating generally. They at present are like the man who has learned his trade by "picking it up." It takes them years sometimes to learn what might be taught in a few minutes by one able to instruct. At present there is a tendency towards form taking the place which spirituality should occupy. We need to put into the lesson not only dates and geography, but Christ.

DISCUSSION.

E. R. PALMER: It appears to me that the key to this question was very aptly struck in the second item of the paper by Mrs. Hindson in regard to the ministers, conference workers, and elders of the churches taking an active part in all of our Sabbath-schools. Throughout the Scriptures the people are called the sheep and the ministers the shepherds. The position of the sheep is always where the shepherds have placed them or allowed them to go. If the figure is correct, it is a reason for the lax condition of our Sabbath-schools. I believe that there is not a company among us who are not helped by organization.

Mrs. Hughes referred to a Sabbath-school in South Lancaster, Mass., where every member attended. The reason of this was that every minister, every teacher, and everyone in a position of influence strove for that end. I believe that it is true that in every conference which has been attended with success, their members have all been members of the Sabbath-school; not spiritual ornaments. In every conference where the Sabbath-school has died and gone to pieces, it is where the leading men go to church at 11 o'clock, and the interest is left to inexperienced ones who let the sheep go where they wish.

We need a good secretary, and this person should be backed up by the leaders. The Union Conference needs a specialist who will take hold and build up the work.

M. HARE: If the minister does not attend the Sabbath-school, it cannot be wondered at if the children feel that it does not amount to much. The minister should always be there. I cannot understand a minister feeling that his duty is any less.

E. W. FARNSWORTH: It is my opinion that the labour of the ministry in our Sabbath-schools is really, and always will be, auxiliary. I have noticed that those of our Sabbath-schools Associations are most successful which have the most successful secretary. The influence of the minister must be to the same end; but the minister who only visits the school occasionally cannot have an extended influence. But the trained secretary who corresponds faithfully with the schools and renders needful help will prove the key to success.

I believe that our Sabbath-school Associations should not only have a secretary, but a president too, one who is not swamped by other things. The expression an "all-round man" is rather taking, but they are hard to find. The Lord has given to every man his work, and these "all-round men" are not very successful at any one thing. I am not an "all-round man," and cannot be. I have come to disbelieve in the principle of putting all the offices in the Conference on one man. We have done so in New Zealand, but we are not doing so now. Our Sabbath-school work should have a president. We have successful Sabbath-schools in New Zealand, but the credit is due to our good secretary. I believe that the success of the school lies first in a good secretary, second in a good president, aided by the Conference.

G. A. IRWIN: I am very much interested in this question. I believe it is a very important part of God's work. Should I choose a special line I should choose this. I believe some principles have been struck this morning which should receive attention. They might be carried further.

I will relate a bit of experience. Several years ago while president of the Ohio Conference, a general meeting was held, which was attended by an active Sabbath-school worker. One day, while we were absent on committee work, he got a resolution passed in the Conference that two persons should be set apart for the

Sabbath-school work. We felt that he had obtained too much; but as it had passed, we compromised and sent one. The appointment lay between the president (a man) and the secretary (a young lady). We felt that we needed the help of the man, who was a minister, in our tent work, and therefore requested the young lady to take the position. She demurred at first, but finally consented to try. Previous to her going out, the missionary donations were about £20. In a little over a year the donations had increased to £200, and the number of schools were increased by a score. She spent her time visiting from school to school and from home to home, becoming acquainted with each member of the schools and individually encouraging them and instructing them, not only in regard to Sabbath-school work, but in missionary work. She sold books enough to nearly pay her way, and when camp-meeting time came, no one was so much sought after as this Sabbath-school worker. Her influence was also seen in an increased attendance at the camp-meeting. As a result of her work, the schools came right up, and we felt that it was a success. She, too, had had a good experience, and could interest a gathering with perfect ease. The last report showed about £300 donations for the year. There is a close connection between our giving and our spirituality. The first report made at our camp-meeting after her labours was a happy surprise. The donations from the work of the children, as she had taught them to work, was over £16. They were learning to have a missionary spirit, and nothing helped that Conference more.

Do not put too much on one man; it is wrong in principle. Do not make the president the sum and substance of the whole thing. It is contrary to the Scriptures and to the Testimonies, therefore, I am opposed to it. Doing this moulds the work by one man, and no one is being taught to take a part of the burdens, and you are also spoiling the men. The way we have mentioned others are preparing for the work.

I would second what has been said about these "all-round men." Ministers should have an interest in the Sabbath-school, but their work is not located. Secure in some young person a good secretary, and you will develop a good worker in that line, and the interest will be increased, also the attendance.

How to Study the Sabbath-school Lesson, to Obtain the Spiritual Truths Contained Therein.

(Mrs. A. T. Robinson.)

IN order to get the spiritual truths there are for us in the Sabbath-school lesson we must observe the following points:—First, we must believe that there are spiritual lessons there. Second, that God will reveal them to us. Third, that unless we find the spiritual lesson, we have missed the only true object of all Bible study.

With this object before us, we begin the study of the lesson Sabbath afternoon. Whenever we come before the Lord in prayer we ask for light on the Sabbath-school lesson. We study some portion of the lesson each day, and as fast as we learn it we meditate upon it, and as David says, "My meditation of Him shall be sweet." So we find that the Word, being Christ, our meditation of Him becomes sweet. Unless we find Christ in the Word we have again missed the object of our study, even though we be able to repeat the Bible from beginning to end. A blind man in Scotland committed the whole Bible to memory, so, like a concordance, he could tell you where to find any and every text; but when asked, What must I do to be saved? he could not tell. The great object in committing the words of Scripture to memory is that we may have them where we can get hold of them, at any time, for study. Often we are so busy that we cannot sit down with our Bibles in hand, yet our work is such that we can study and meditate upon the spiritual truth contained in that word.

Paul says to Timothy, "From a child thou hast known the Holy Scriptures;" yet he tells him to "Meditate upon these things, give thyself wholly to them." When we lie down at night we go over what we have already learned, and get the mind so filled with it that, as Solomon says, "When thou sleepest it shall keep thee, and when thou wakest it shall talk with thee." And so it will. One morning I had some washing to do, and the thought came to me, "Why not study the Sabbath-school lesson while washing?" My mind felt so indolent, it seemed such an effort to keep it on

any subject, that I hesitated a little; it was so much easier to let my thoughts wander to no purpose; then I thought, I believe the Lord will reward me if I make the effort. So I got my Bible and placed it where I could glance at it as I worked, and I worked all the faster too. The lesson chanced to be on the subject of Abraham's offering Isaac, and as I dwelt upon his feelings as he offered up his only son I exclaimed, How could he do it? How he must have loved God! I wished I loved Him like that. Instantly the voice of God came to me, "I loved you like that." I wept for joy as I sensed in a measure that wonderful love that caused the Father to give up His only begotten Son for me. And so the Lord talks to us when we meditate on His Word, and this is that "Spirit of revelation in the knowledge of Him" for which we so often pray, and for which the inspired apostle prayed we might have.

How amply repaid I felt for the effort I had put forth to bring my mind to study the Sabbath-school lesson, under difficult circumstances. And thus it will always be, for God is a rewarder of those who diligently seek Him. After this kind of study through the week, when Sabbath evening comes we sit down with the conscious presence of the Holy Spirit to give us further light, and to enable us to put our knowledge into proper shape for teaching, or if a pupil, to be able in our answers to communicate the light and blessing we have already received.

I remember an expression I once heard in a prayer offered at one of our teacher's meetings, which was that the Lord would hasten the time when every pupil who came to our Sabbath School would come, not only to be taught, but with a desire to impart to others what he himself had experienced in his study through the week. And this prayer will be answered when we each get from the lesson the Spiritual truths which lie buried there. The Lord says we are to "bring into captivity every thought to the obedience to Christ." There is no weapon so powerful in accomplishing this difficult task as filling the mind with the Word of God. The psalmist expresses this thought: "Thy word have I hid in my heart, that I might not sin against Thee." And the

Sabbath-school lesson may be made the medium each day through which the Lord will work to stay our minds on Him, that we may be "kept in perfect peace." No one can measure the far-reaching results that will be attained by this thorough, persistent, and systematic study. At first it will be very hard to hold the mind to it, for it will wander upon other things as fast as we can recall it. But we are not to become discouraged, for the Spirit is promised "to help our infirmities." In time we will be able to hold our mind upon any subject as long as the Lord desires us to.

We suggested this thorough method of the study of the Sabbath-school lesson to one of our schools. The superintendent wrote back that the teachers said that if they studied the lesson that way they would not have time to read anything else. Now, that might be so, but I am sure of one thing, that it would take away all desire for certain kinds of reading that many of our people indulge in to-day, and create such a love for the Word that they would find time for more than the study of the Sabbath-school lesson, for I have always noticed that when we love a thing very much we manage some way to get a little of it however busy we may be.

One thing more about the study of the lesson. If the portion of Scripture is a very familiar one—concerning which we think we know about all that it contains—it requires a much more thorough study than does that portion of which we are conscious that we know but little or nothing. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God the same is known of Him." God knows the one who loves Him, but do we know all there is of Him in any text? By the study of His Word we are following on to know the Lord, whose "going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Thus, following on to know Him, whom to know is life eternal, we shall come to know as we are known. Is not this an object worthy of our highest and best endeavours. And the Sabbath-school is one of the means which God has ordained whereby we may attain to it. And I solemnly believe that if a person is

so situated that he can study the lesson and attend the Sabbath-school, and does not do so, that he will never attain to such a knowledge of God as will bring to him eternal life.

It now seems probable that we are soon to lose the associations and labors of Elder and Mrs. Haskell for a time at least. His long experience in this work, and extensive acquaintance with the Scriptures render his work invaluable. Having now spent some years in this country, it is deemed expedient that the work in the United States shall have the benefit of his ripe experience and study. So it is expected that they will sail with Elder Irwin for San Francisco on the second of next month. Many regrets will be felt that they must be taken away from us, but each regret will be accompanied by a prayer for the blessing of God to go with Brother and Sister Haskell.

Word has been received from Dr. E. J. Waggoner, editor of the *Present Truth*, London, that he may be expected in Australia some time in August. His reputation as a profound student of the Scripture has preceded him, and he will receive a warm welcome. It is probable that most of our camp-meetings will enjoy the benefits of his help.

Our readers will understand that the editing of the Conference papers is done in the bush, about thirty miles from Newcastle, where they are printed. Mistakes will creep into the best regulated manuscript, and when the paper don't say what the author meant to say, it is sometimes not very clear to the printer what it should say, and so he has to shut his eyes, as it were and "follow copy." But we are confident that the work at the city end is in the hands of those who will do their best to produce a good and readable paper. But still, an editor does like to read his proofs. Under the circumstance, we know the reader will look with indulgence upon any mistakes that may occur.