

Union Conference Record

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

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The Avondale Health Retreat.

(W. C. White.)

I MIGHT say a few words that I had in mind the other day when Bro. Caro was speaking about the educational work as related to the medical work. I felt to appreciate very highly the presentation which the doctor made of the part which the medical association assumes toward the educational work in its various branches; and I trust before the meeting is done we may be able to speak of the part the printing house may take in the educational work for the field. It is our hope that we may connect with these institutions from year to year persons who are practical teachers, who are thorough and efficient teachers of the science of nursing, and who are also practical workers connected with our Avondale Health Retreat.

I do not know that this institution has been mentioned before in the Conference. I have been watching to see if it rested on the minds of our various laborers, or if, as the various phases and branches of philanthropic work have been presented, the Avondale Health Retreat have been mentioned. Some of you, who have gone over to the Church, have seen an unfinished building there, and we hope in a few weeks this building will be open for use. I have been on the Retreat ground, and fifty men and boys have been digging around the trees, pulling them down, and we had some most interesting times over there. As soon

as we began clearing, the people turned out, and one day the school turned out, and we all had a lively time.

With reference to the Retreat, we hope that we may have in this institution practical workers who will conduct it efficiently that it may serve the people and the public in three ways: as a hospital for the non-contagious diseases, for the people of this locality; as a resort for invalids and business men who wish a place in the country with country surroundings, with healthful food and good hydropathic treatment where they can recuperate; also, last but not least, we hope it may serve as a resting place for worn and weary missionaries. What could be more appropriate than when our missionaries become worn and need a period of rest, they should come to Avondale, where there is a building provided and paid for; where there is no rent to pay; where they can pay a minimum price for board; where there are woods to range in, and the Avondale School to visit; where they can come over and talk to the students in the morning, and grub trees with them in the afternoon, and engage with them in various enterprises. We hope this institution will soon be opened, and we shall have connected with it those who can conduct it for these purposes, and also be teachers in the school.

THE devil has a Church in this world—the synagogue of Satan. In it a man is at the head instead of Jesus Christ.

It is a matter of deep and general regret that the health of Sister White is such as to render her attendance at the meetings of the Conference a circumstance of infrequent occurrence. All are greatly desirous to hear what she has for this important occasion, but up to the present she has been able to address the meeting but twice, and then briefly. But on these occasions the Spirit witnessed to the truths spoken. On Monday forenoon, the 17th, Mrs. White was present for a short time and spoke on the necessity of having better facilities for carrying on the work of the Sanitarium, and encouraging the Conference to arise and build. She spoke of the necessity of having this important branch of the work presented to the people in a way that would rightly set forth the principles. And this could not be done under the present conditions. Her remarks on this occasion will appear in these columns, and we bespeak for them a good and careful reading.

ELDER S. N. Haskell and wife expect to sail for the United States, in company with Elder Irwin, from Sydney on the second of August. Their sudden leave-taking has necessitated their withdrawing from the meeting during the most of the last week. Consequently we have been deprived of the valuable lessons we were having from Bro. Haskell at the early morning meetings. In his place Bro. Irwin has taken up the study of the subject of health reform, from the little volume entitled, "Healthful Living," which is a compilation of extracts from the writings of Mrs. White on this subject. These lessons have been very interesting and profitable, and many have come to look upon health reform from a new standpoint. The book referred to is a neat volume of about 300 pages, and may be had of our tract societies or publishing house. Price, three shillings post-paid.

Sermon.

Friday Evening, July 14, 1899.

(E. W. Farnsworth.)

I wish to call your attention to two passages of Scripture. The first is in I Tim. 3: 16: "And without controversy, great is the mystery of Godliness." He says this is a great mystery. Perhaps the most mysterious part of it is found in the second expression, "God was manifest in the flesh." That is what is called in Scripture, "The mystery of Godliness; God manifested in the flesh." In a good many Scriptures we read that thought about the mystery of God, and in everyone of them there is something connected with this idea that it is God working in human flesh. I do not suppose we will ever be able to fathom the real mystery of it, at least in this life. It is not necessary that we should.

I will now read the second passage. It is in II Thess. 2: 7: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." I suppose that word, *letteth*, would better express the thought if I should say hindereth. That was the meaning of the word several hundred years ago. Here is another kind of mystery brought to view in this passage, and this is the mystery of iniquity. In the Scriptures these two mysteries seem to be set in opposition to each other. The mystery of Godliness on one hand, the mystery of iniquity on the other. Both are incomprehensible to our minds. In following out the thought suggested by these two Scriptures, I wish this evening simply to look at the two great representatives of these principles, as an illustration of what the principles really stand for and what they really mean. Christ is the great representative of the mystery of Godliness, and Satan represents the mystery of iniquity. So we will take these two characters, and look at them for a little while, that we may see the difference between them; that we may be better able to discern our own danger than we could in any other way. Let me say, however, that I shall spend most of the time on the thought of the mystery of iniquity. I shall not have time to develop both thoughts, so I will take the one, and perhaps, at some future time, we may be able to develop the other further than we will have time this evening.

First, let us notice what the mystery of Godliness will do for us: "If there be therefore any consolation in Christ,

if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies."—Phil. 2: 1. The apostle does not intimate that there is any doubt when he uses this form of expression, "If any comfort of love," but it is as much as to say that there are none of these things anywhere else. There was no comfort of love anywhere but in Christ. He uses this in a way to make that thought foremost: "Let nothing be done through strife or vain-glory." In these Scriptures he is really showing us what the mystery of Godliness will do for us. It will work in us every principle stated in these expressions. "Look not every man on his own things, but let him look away from himself on the things of others." "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." Some translations read: "Thought it not a thing to be grasped after," and so "made Himself of no reputation . . . and was made in the likeness of men, and being found in fashion as a man He humbled Himself, and became obedient unto death, even to the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

I will not read further. I wish to call your attention to that thought: "Who being in the form of God thought it not robbery to be equal with God." I have one translation which reads, "being in the form of God did not meditate a usurpation, but emptied Himself of Himself, and took upon Him the form and position of a servant, and was made in the likeness of man." Now, brethren, that represents to us the nature of this mystery, which is termed Godliness. You see while Christ was exalted at the right hand of God, seated upon His throne, He looked upon this earth and He saw innumerable multitudes of His creatures going down to death. His love for us actuated Him to lay aside all His glory and wisdom, and make Himself one of us, and take upon Himself all our iniquities and all our risks. Yes, He took upon Himself our risks and our dangers, and clothed Himself with our sicknesses and our frailties, that He might save us. He *humbled Himself*; and there is a great difference between a man humbling himself and being humbled by another.

Christ humbled Himself. "He hath showed thee, O man, what is

good; and what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God." You will notice that the margin reads, "humble thyself to walk with thy God." That statement is a startling one. The idea that a poor, frail, mortal man must humble himself to walk with the great God, is an astonishing statement, is it not? You can see in a moment that there is something in man which would elevate himself, but when he comes to walk with God he must humble himself. A great many men would think it an honor to walk with the Emperor of Germany if he should visit this town. They think it is an honor to be permitted to walk with such an individual. But there is something in man himself, which is termed that mystery of iniquity, which really exalts itself so much and so far that the individual must humble himself in order to walk with God.

You can see from this that the two mysteries are exactly opposed to each other. The mystery of Godliness is humble in its character. "He humbled Himself and became obedient unto death, even the death of the cross." "Blessed are the meek, for they shall inherit the earth." The Saviour says, "Come unto Me and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." So where this mystery of Godliness prevails, you may depend upon it, that it will take out of the heart selfishness, and all those things, because Godliness itself is humility.

And now let us look at the other side of the picture for awhile. Please notice the text read: "For the mystery of iniquity doth already work, only he who now hindreth will hinder until he be taken out of the way." "Then shall that wicked be revealed whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming." I wish to notice some Scriptures which speak of the relation and character of this mystery that is represented in Satan himself. Eze. 28: In this Scripture Satan is represented as a prince. Very frequently in the Scripture the term "prince" signifies chief ruler. Sometimes we use the term to signify the son of a king, but in the Bible it is used to signify the prime ruler. Jesus is called the Prince of the kings of the earth. Thus, I understand that this Scripture uses the term prince to allude to Satan, as the prince of the whole of them.

"Thus saith the Lord God, because thine heart was lifted up." Now, which way does this principle take a man? Does it humble him or not? "Thine heart was lifted up." That is the way it always goes. He saith, "I am a god. I sit in the seat of God, in the midst of the seas." There is some truth in that last statement; he was the covering cherub. He sat at the right hand of the wonderful throne of God, and so his heart became lifted up, and he said he was a god. But God said, "Thou art a man and not God." You see, here was this aspiration to climb up. God said to him: "Behold, thou art wiser than Daniel, and there is no secret that can be hidden from thee." And Daniel was wiser than all the wise men of Babylon; yet here was one wiser than Daniel. On the other hand, it is said of Christ, who represents the mystery of Godliness, that He was bruised for our sins, and became poor that we might be rich through His poverty. What a wonderful thing it is! The mystery of Godliness empties itself, but the mystery of iniquity gets all it can and keeps all it gets. That is the difference between them. Did you ever see people who were poor at one time but who became rich, and afterwards refused to recognise their old friends and acquaintances? It might not necessarily be wealth, but some little thing in which they were placed in a more exalted position, and their old friends were forgotten and their old acquaintances no longer known. That is just the way it was in this case.

"Therefore thus saith the Lord God, because thou hast set thine heart as the heart of God; behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness." Finally we come to the 16th verse. "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore will I cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee." In the 18th verse another reason is given why his heart was lifted up. It was because of his riches. In this verse it was because of his beauty.

And so the narrative goes on, and you see very clearly the character of this mystery of iniquity. Isaiah 14: 12. "How art thou fallen from Heaven, O Lucifer, Son of the Morning? How art thou cut down to the ground, which didst weaken the nations?" The margin says, "Day-star" That means Light-bearer. That was his name at first. He was a light-bearer, one of the morning stars; and after he fell he became Satan, or an adversary. His character being changed, his name was changed. "For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north." "I will exalt my throne above the stars of God." What does that mean? Ambition. Yes; but the stars of God, what does that expression really mean? Let us look in Job 38.

God asks Job these questions—Chapter 38: 6, 7: "Whereupon are the foundations thereof fastened? Or, who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy." He is speaking of creation—"when the morning stars sang together, and all the sons of God shouted for joy." Who were these morning stars? Angels. And they are the sons of God who shouted for joy. And who are they? II Peter 1: 19—"We have also a more sure word of prophecy, whereunto ye do well if ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Who is the day-star presented here? Christ. In Revelation it speaks of Him as "The bright and morning Star." Rev. 22: 16. "I, Jesus, have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Christ was the morning star, was He not? But Satan is said to be a day-star.

There was a grand duet sung that morning, when God contemplated the work of Creation. Jesus Christ, the bright and morning star, was one of the singers, and it said of Him that His voice was as the voice of a multitude. When God contemplated the creation of a new universe, to be peopled with righteous and holy beings, these morning stars, the covering cherubs, sang, each of them as the voice of a multitude, and they sang that wonderful chorus, And

then all the sons of God shouted together for joy, the entire Heavenly host, millions and untold millions, shouted together for joy in mighty chorus, to sing the praises of God for His wonderful creation. [A voice: "And was Lucifer with this chorus?"] Certainly! After the creation was completed, or in connection with the creation, Lucifer fell, and then came the great struggle, and he was finally cast out. God tells the reason: "Thou hast said in thine heart I will ascend into the heavens, I will exalt my throne above the stars of God." That was the point of conflict. "I will exalt my throne above the stars." He was not willing to take the place God had given him, and hence he was determined to climb up and take the throne. He said: "I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds." When he says, "I will ascend above the heights of the clouds," the term "clouds" is used to describe the great clouds of angels that inhabit the heavens.

"I saw in the night visions, and, behold one like the Son of man came with the clouds of Heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."—Dan. 7: 13, 14. Here is the picture of Christ going in before His Father to receive His kingdom, and the angels are called the clouds of Heaven. In the same way it is said: "Behold He cometh with clouds, and every eye shall see Him." Clouds of angels accompany Him. When He ascended up on high, "a cloud received Him out of their sight," a cloud of heavenly angels. They came down to meet their Saviour and escort Him up to Heaven. Satan says, I am going to exalt my throne above the clouds—above the angels. You see, all the time it is selfish ambition—to climb, to get higher at the expense of the angels.

But I will read on a little further here in Isaiah 14: 13. "I will sit also upon the mount of the congregation, in the sides of the north." There is something peculiar in that expression, "the sides of the north." It occurs several times in the Scriptures. There are two or three that I want to read to you about that place,

Job 26 : 6, 7, "Hell is naked before Him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing." "He hangeth the earth upon nothing," as though in that place which he calls the north, there is something that he hangs the earth upon. In Psalm 48 : 1, 2, there is another reference. "Great is the Lord and greatly to be praised, in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."

Why, friends, when you get to the sides of the north, where are you? You have got to the city of the great King, and there is the throne, and God sits upon the throne. Now, when Satan says in his heart, "I will sit also upon the mountain of the congregation, on the sides of the north," it is simply another way of saying, "I am going to take God's throne, I am going to have it;" because that place called the north is the city of the great King; and I want to know, brethren, if there is not some science there after all? The needle points to the north always, and what is it draws it there? Is that not the centre of gravity of the Universe, and is that not what holds the Universe together?

What Satan practically said is: "I am going to drive God off the throne, and I am going to have that place." That is the mystery of iniquity, brethren. Now, suppose God had yielded to Satan's request, so far as to have let him have a place equal at least with Him, for it seems that Satan would tolerate God as an equal ruler; suppose God had granted that, would Satan have been satisfied? Would he have permitted God to have ruled there, equal to himself? Not at all. The fact is, he would not have been satisfied until he had driven God from His throne, and the angels from Heaven.

If we follow the fashions of the world, so that our body is crippled and its powers weakened, we place ourselves under condemnation of the sixth Commandment.

"God gave His only begotten Son for the body as well as the soul. Jesus died for the whole man."

"By a misuse of our powers we rob God of the honour due to Him."

Our Sanitarium and Its Work.

(Mrs. E. G. White.)

My husband and I took an interest in the Sanitarium in Battle Creek from the time it was first started. It was very hard work to get right ideas fixed in the minds of the workers in regard to what the Sanitarium should be. We had to go over the ground again and again and again, teaching them line upon line, precept upon precept, here a little and there a little. We had to draw back in some lines, and encourage advance in others. We had to work against every objection that could be raised, in order to get the institution established.

The work of the Sanitarium was started in New South Wales in a dwelling house. We did not know how the rent for this was to be paid. I took one room, and Brother Baker took two, and with this help the rent was paid. The work has been continued in this house ever since. Those in charge of the Sanitarium have done the very best they could under the circumstances. We have been hoping and praying that help would come. We have been trying in every way to get out of the premises now occupied, and get a piece of land away from the noise and confusion of the city. The smoke from the chimneys makes it impossible for the atmosphere in a city to be pure.

From the light I have received, I know that if ever there was a country where a Sanitarium was needed it is New South Wales, and I may say also, Victoria. There is indeed a great necessity for such an institution. The people say, "But we have our hospitals." Some may go to the hospitals and get benefit from the treatment, but it would mean death for others to go there. We should have a Sanitarium under our own regulations, that the truth of God on health reform may be given to the world. Those connected with such an institution, who are being educated as nurses, should be trained to go forth from the institution as solid as a rock upon the principles of health reform and other points of the truth.

Why should we have a Sanitarium? — Because a class of patients will come to it who know nothing of the principles we teach. They may, perhaps, have heard something, and as they become acquainted with the workers, if these workers are what they should be, they will carry an influence with them when they leave that will have

a right impression on the minds of those with whom they come in contact. This should be our aim. Each worker in the Sanitarium can exert a favorable or unfavorable influence upon the patients. If, by their deportment and conversation, their patience and kindness, they exert a right influence, the patients will see that they practice the truth they profess. These patients will carry a good impression away with them. Thus the truth can be given to a class which it would be impossible to reach in any other way.

The Lord God of Israel would not have given directions to have everything according to the pattern shown in the mount if He had not meant us to work according to those directions. That is, in whatever institutions we establish, in whatever we do, our work should be a fitting representation of the most elevated ennobling principles that have ever been given to man.

The Lord has instructed me that we can have a Sanitarium here if everyone will do as I was reading this morning in the eighth and ninth chapters of Second Corinthians. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." What was their trial?—After the death of Stephen, the Christians were driven from Jerusalem and scattered to different places, and some of them came to Macedonia. How many of us have been brought into such straits? They had to flee from their homes. It had been prophesied that there would be a famine in Jerusalem. This famine had come, and now the ones who had been driven from Jerusalem must have help. "Their deep poverty abounded unto the riches of their liberality; for to their power I bear record, yea, and beyond their power they were willing of themselves." Some who had no money gave part of their wearing apparel. Some divided the store of food they had, living poorly, that those who were suffering in Jerusalem might be fed. "Praying us with much entreaty that we would receive the gift." Because of their poverty the apostle tried to restrain them, but they prayed him to receive the gift. They did not know how to get their gift to Jerusalem, but Paul and Barnabas were going there, and they rejoiced to think they could send their gift by them.

"And this they did, not as we hoped." They gave beyond the expectation of the apostles, who had looked for only a small amount. They brought so much that the apostles had to be entreated to receive the gift. They did not weigh the matter, wondering whether there would be anything left for them.

"This they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." How did they do this?—When the wants of those in Jerusalem were made known in the church, they went down on their knees and told the Lord that they would consecrate themselves to Him, and asked Him to make them willing to do all they could. Those in Jerusalem had nothing; they had something, and they would divide.

"And unto us by the will of God." How did they know it was the will of God?—Because they had first made the surrender. They had made the sacrifice of themselves. They were willing to make any sacrifice to relieve the afflicted ones. "Insomuch,"—the apostle addresses the church at Corinth, "that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love."

I speak this to you who are here before me. Let us see what we can do. We need to consecrate ourselves to God. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich?—Rich in what?—In possessing the eternal riches, a life which measures with the life of God. What suffering, what anguish, Christ endured to gain this for us! Who can describe it!

We need to feel the influence of the willing Spirit of God. We are to give ourselves to the Lord. We belong to Him because we have been bought with a price. Those connected with institutions which have been established, should feel it their privilege and duty to help the institutions God would have established where there is nothing to give character to the work. There can be an imparting which will bring blessing.

The pattern given in the mount was a perfect pattern, and God says to us,

"Whatever ye do for Me let it be perfect." But this does not mean that our buildings must be embellished.

"And herein I give my advice," Paul continues, "for this is expedient for you who have begun before, not only to do, but also to be forward a year ago." How many years have we occupied that dwelling-house as a Sanitarium?—About three years. It was engaged for two years, and we hoped that by the time the two years were over we would have a building of our own. But meeting-houses had to be built and we do not regret building one that has been built.

"Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality. As it is written, He that had gathered much had nothing over, and he that had gathered little had no lack." Why? Because the Lord made the little go as far as the great. By the blessing of God the smallest offering may become a most precious gift. The Lord blesses our gifts in accordance with the self-denial, the self-sacrifice manifested. And when we deny ourselves for the benefit of others, we shall find that others will deny themselves to help us.

I will not stop to read the rest of these chapters, but I want you to read them for yourselves. I want you to see the blessing that comes to those who do the very work at the very time and in the very crisis that God would have done.

When our people are imbued with the spirit of liberality that prompted the church in Macedonia, they will be led to say,—We will arise and build, because we are losing time. We have been losing time ever since we went into the dwelling house in Summer Hill. Not losing time in one sense. In one sense the best that could be done has been done. But we have been losing time because we have not been able to do what we might have done if our brethren living where institutions have been established had said, "We have made a beginning. We will now bind about our wants and help those who have nothing."

This might have been done, but it has not been, and the burden now falls upon us in this country. Two things now demand our means and attention—the Sanitarium and the meeting house at Newcastle. Which, you say, shall receive the first attention? I hardly want to say. The necessity for both buildings is great.

I wish to say, as I wrote to the brethren in America, God will bless you as you take hold of this work and help to the best of your ability. We can deny ourselves. But we must take hold of one thing at a time, and make it a success. Then we shall be prepared to take hold of the next thing. Every health reform institution that is established is to be conducted in accordance with its name. It is to be a health *reform* institution, not a health *deform* institution.

I give Dr. Caro a word of praise and commendation, because he has not become discouraged at not being able to carry out what he wanted, and what those connected with him wanted. He saw so many lines to which the means must be given, and he kept thinking, "Our time will come." And has it not come? There are then a few months before the lease is up. Shall we not do something before that time?

I desire that everyone of us shall feel that this is the very work we are to have an interest in. Let everyone do something, when, if it is necessary to put up a building in some other locality, we shall work to the very best of our ability to help. But one thing must be done at a time. If the Sanitarium is established, let everything in it be appropriate to the name. God will help us; then let us have it so.

No extravagance must be seen in our institutions. We cannot locate in a place where land is expensive, where we would have to put up an extensive building to correspond with the place. We must put up a building which will answer our purpose. Time is short, and in the name of the Lord I say that we should take these things to heart. Everyone of us should feel that he must do something, and to do it without delay. God will help us if we will come up to His help.

Do you not want to have a place where, if you are sick, you can have good treatment, where you can be under the care of physicians who are attended by the angels of God? I know that God has put a burden upon Dr. Caro, and if he is allowed to carry a great many more burdens with it, he

will break down. We want him to carry a burden which none of you can carry. We want him to be free and happy, able to welcome the patients, rich or poor; not because of the extravagant display in the building, but because of its neatness and order, and because of the presence of facilities which are essential in any Sanitarium.

God has just as surely put His Spirit upon Dr. Caro as He has upon Dr. Kellogg. He is with him as he takes up the cases of his patients. Our doctors have burdens to bear. Their responsibilities are terrible. I have seen Dr. Kellogg fall on his knees in an agony of distress when an operation was to be performed which meant life or death. One false movement of the instrument would cost the patient's life. Once, in a critical operation, I saw a hand laid upon his hand. That hand moved his hand, and the patient's life was saved.

The Lord will preside in our institutions here, but the living principles of truth must be kept pure, uncontaminated by anything that would mar their lustre.

The medical work has been represented as the right hand of the body of truth. This hand is to be constantly active, constantly at work; and God will strengthen it. But it is to remain a hand; it is not to be made the body. I desire that this point shall be understood. The living truth of God is to be made known in our medical institutions. This does not mean that the doctor or any of the workers are to introduce the truth to everyone. That is not the way to do. The truth can be presented without doing this. The nurses and workers are not to go to the patients saying, We believe in the Third Angel's Message. That is not their work, unless the patients desire to hear; unless their objections have been removed, and their hearts softened. Act so that the patients will see that Seventh-day Adventists are a people who have common sense. Act so that they will feel that the institution is a restful place. Bible truth is to be presented, but special points of the truth are not to be brought out before all the patients. If they ask you questions, give them the reasons of your faith. In this way light will shine forth.

Patients may be asked to attend our meeting, and there they will hear the truth, knowing at the same time that it is not pressed upon them. Then when they leave the Sanitarium, and hear people saying, I do not want to go there to be made a Seventh-day

Adventist, they will tell them that the workers at the Sanitarium press the truth upon no one.

We need a Sanitarium. We desire that every soul here shall be interested in this work, because God is interested in it, and we should be interested in what God is interested in. We want to see this institution as God sees it. He sees a class reached by its work who can be reached in no other way. Thus many will gain a knowledge they never had before. This is the work the Lord desires to have done. Then let it be hindered no longer. God help us to take hold of it. No one man is to do the whole work. Let us all help to the best of our ability.

Everything is to be done according to right principles. May the Lord inspire us with His Spirit, and help us to give ourselves to Him. Nothing that we have is our own. All is the Lord's, and we are to do His work. God will put His Spirit upon those who will do something, and do it now.

God's Original and Eternal Plan of Education.

THE message which God has given to His people to proclaim is often called a threefold message, because three angels are represented as heralding its warnings and instructions. The object of this message is to restore man to his original condition of perfection, that he may be prepared to meet God in peace. It cannot too often be repeated that this message is briefly expressed in the words, "Prepare to meet thy God;" and, that this preparation may effect in us a restoration of all our powers—physical, mental, and moral—the message becomes in a double sense a three-fold message—a message for our physical restoration, a message for our mental restoration, and a message for our moral restoration.

To Eden we look for God's original design concerning our physical needs, and in the health reform phase of the message we behold this work being carried nobly forward. To Eden we look for the origin of that moral law, the truth concerning which has encircled the globe and penetrated almost every land. To Eden, also, must we look to understand God's plan for our intellectual nature, a safe guide for our educational work. Here we find a description of the first school—a model not only for all time, but for all eternity. In this school are

teachers, students, a school-room, books, and a course of study, offering to the successful candidate the most glorious diploma.

God's eternal purpose in peopling this earth was that His own character might be more fully revealed to the universe. He, therefore, created beings worthy of so high a calling—beings with physical powers which were not enfeebled by disease, with mental capacity not circumscribed by weakness, with moral natures unspotted by transgression. Such was the character of man, the noblest work of Him who could without sin say of His own work that it was "very good." And this holy pair were the model students of this model school. Yet, perfect though they were, to have remained without constantly advancing would have been wholly contrary to the character and design of their Maker. God's students were to be progressive; all their talents of abilities were, by constant, symmetrical discipline, to develop in harmony with the Divine law. This process of development in harmony with Divine law constitutes God's idea of a true education.

And who were the teachers in this model school? In the words of another, "The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—(P.P. 38.)

God makes the mind the avenue to the heart. Then it is an *intelligent* service which He desires, and that is why He wants His people to be educated, not that they may become self-exalted and self-sufficient—that is the world's education—but that their education may reach the heart and be the means of their conversion. God reaches the heart through the mind, and this is what He means when He says, "Faith cometh," not by impulse nor by feeling, but "by hearing, and hearing by the Word of God."

As a means of securing the perfect development of all man's powers, "The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." This garden was not only Adam's home, but his school; his place of refuge and rest; for this is the true meaning of both home and school, and in the beginning these terms were synonymous.

Adam's school-room was a model of loveliness, everything being perfectly adapted to win his admiration and affection.

Through this garden flowed the silver waters of the river of life; on either side of which, forming a living arch of great beauty, grew the tree of life. Here, also, was the goodly land of gold and other precious stones.

"To the dwellers in Eden was committed the care of the garden, to dress it and to keep it," and this work we are told is the "A B C of education." In this "mental and physical activity Adam found one of the highest pleasures of his holy existence. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf, and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, the balancings of the clouds, the mysteries of light and sound, of day and night—all were open to the study of our first parents."

This course of study provided for the harmonious development of every power. The labour of dressing and keeping the garden served to preserve and strengthen their physical powers; while engaged in this labour which was "not wearisome, but pleasant and invigorating," nature's lesson book was ever before them, affording material for the expansion of their already powerful intellects.

And what were they to receive as the result of such a life, such an education?—"Life eternal in the Kingdom of God, where they would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God."—(P.P. 39).

We have already read that in Eden man beheld God in nature, with no obscuring veil between. But, "as soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature." There is now a veil upon nature. That veil is sin. It was sin that caused the brightness

of the glory of God to depart from the face of nature. This world is a world of darkness—not only spiritual darkness, but literal, physical darkness. "The things of nature upon which we look to-day give us but a faint conception of Eden's beauty and glory. In the earth, seared and marred by the curse, in the briars, the thorns, the thistles, the tares, the law of condemnation is discerned. And yet, though sin has filled nature with imperfections, with generous hand the Lord has lavished upon this earth the useful and the beautiful—expressions of His tenderness and love for fallen man." And so, even after the fall, God's original plan of education—His plan that man may know Him through the things which He has made—is still to be carried out; for He says in His word, "The earth is full of the goodness of the Lord."

Christ was the "great Teacher sent of God," and He says to us, "Learn of Me." Both by precept and example He sanctioned God's original plan of developing harmoniously the physical, mental, and moral powers. "And Jesus increased in wisdom and stature, and in favour with God and man."—Luke 2: 52. The lessons which He gave to man were taken from two sources—first, "I have given them Thy word."—John 17: 14; and second, "Without a parable spoke He not unto them."—Mark 4: 34. The parables were drawn from two sources, "The life of nature, and the life of man," that "by illustration from the things seen," He might present "the living oracles of God." These facts are illustrated in the manner in which the parables are worded. For instance, "The Kingdom of Heaven is likened unto a man who sowed good seed in his field." "The Kingdom of Heaven is likened unto leaven, which a woman took and hid in three measures of meal." "The Kingdom of Heaven is like unto treasure hid in a field." Thus the work of tilling the soil, of making bread, of mining, and, in fact, of all other operations is ultimately to teach us of the Kingdom of God. These are the spiritual lessons which God has placed in the familiar events of every-day life.

As in Eden, so after the fall, Christ was the True Vine, all other vines being symbols of Him—representations of His character. He was the real Tree of Life, the one in Eden being an object lesson, representing Him, and from which we were to learn of Him. He is the Rose and the Lily;

He is the Lamb and the Lion; He is the Rock and the Fountain of living water; He is the Light and the Sun and the Bright and Morning Star. "In this way He associated natural things with spiritual, linking the things of nature and the life-experience of His hearers with the sublime, spiritual truths of the written Word. And His lessons were repeated wherever their eyes rested on the objects which had been associated with eternal truth."

Christ preferred to meet His classes, not in the crowded city, but in the mountains, and in the fields, or by the seaside. And why did He thus? He is our example in all things.

When Christ died, the whole science of education was comprehended in the cross. Paul appreciated this fact when he said, "I determined not to know anything among you, save Jesus Christ and Him crucified."

At every period in earth's history, whenever Christ has an important work to accomplish, when the sons of God come to present themselves before the Lord, Satan comes also among them. Just now, when the Lord is sending so much instruction to the world concerning the subject of education, making specially prominent the matter of manual training and the study of nature, Satan has felt a great burden to counterfeit this work. He still presents the tree of knowledge of good and evil—good cunningly, deceptively leavened with evil, and many even of our own people have not discerned his workings. The educational journals and magazines throughout the land, and especially in America, are filled with a counterfeit manual training and a counterfeit nature study—a manual training which lacks the one feature which gives it life, namely, usefulness; and a nature study which lacks the one feature that gives it life, namely, spiritual truths. The object of these studies in the world has been, and still is, not to lead the mind to God, but to train the hand and the eye, to cultivate the observation so that we think we see something wonderful in nature.

The object of nature study is, not that our eye may be trained to quickly catch some beauty in form or colour, and exclaim, "O, how beautiful! How wonderful!" The object of the study of the human body is not that we may be able to exclaim, however earnestly, "I am fearfully and wonderfully made," but that we may say from the heart, "*I will praise Thee;*

for I am fearfully and wonderfully made; marvellous are Thy works; and that my soul (not my intellect) knoweth right well."—Ps: 139: 14.

We are, as it were, in a foreign land, and must accommodate ourselves to the peculiar circumstances, but we are not to allow our circumstances to master and wield us, and thus lose God's plan out of our reckoning. No? With God's plan ever in clear lines before us, we must be masters of the circumstances.

Education, when rightly comprehended, is an important part of our preparation to meet God. Satan took this matter all in when he first appeared to Eve. He spoke to her mind, because he knew that to be the avenue to the heart; and he spoke from the tree of knowledge, too, and it was not the tree of knowledge of evil, either; but it was something far more dangerous, because so deceptive; it was a tree of knowledge of good and evil, a deadly mixture which God well knew was not for man's happiness.

Now God knew all the while that Satan was to make that particular tree the basis of his terrible work, and more than that, Satan was forbidden by God to go anywhere in Eden except to this tree, and that was why He told Adam and Eve to keep away from it. "Satan could have access to them only at the forbidden tree. Should they attempt to investigate its nature they would be exposed to his wiles. They were admonished to give careful heed to the warnings that God had sent them, and to be content with the instruction which He had seen fit to impart." It was not the tree itself that was poisonous; the tree was good for food, and pleasant to the eyes; that is what all the trees were. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." God had put only good in His model school-room and in His model object lesson book. The presence of Satan was the evil of the tree. He was the death against which they had been so anxiously warned; he was the murderer from the beginning, and there in Eden he planned the murder of the whole human race, and there is just as surely death for us to-day in that mixture of good and evil in our efforts to acquire knowledge.

We must, if we are saved, be educated to know God and Jesus Christ whom He hath sent. Such an education begun in the preparatory school

of earth, will continue throughout the ceaseless ages of eternity; for, "both the redeemed and the unfallen beings will find in the Cross of Christ their science and their song."

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. . .

All the treasures of the universe will be opened to the study of God's redeemed. . . They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork."

MISS PECK.

Sermon.

[G. A. Irwin.]

Sabbath Morning, July 15, 1899.

"NOT every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from Me ye that work iniquity. Therefore, whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell; and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at the doctrine; for He taught them as one having authority, and not as the scribes."

You will all recognise these as the last few verses of the seventh chapter of Matthew. He who gave the law on Mount Sinai interpreted it in His Sermon on the Mount, and I have just read the conclusion of this sermon. "Therefore, whosoever heareth these sayings of Mine, and doeth them, I will liken him to a wise man, which built his house upon a rock." We are here in this Union Conference gathered from different parts of this continent,

in this quiet place, shut in from the world, to study more fully our relations to God and to one another, and to seek for a blessing from the Lord, such as we have not had in the past, and I believe the Lord would have us to be anxious in our seeking. The religion of the Bible and of Jesus Christ is not an emotion or a sentiment, not something that can be beaten up for from an occasional circumstance, but it consists in the principles, and the Lord would have us study these great underlying principles, so that when we arrive at a conclusion that conclusion will be right. So it seems to me, that in our studies, if we can find out what the Lord wants us to do in these times, then, brethren, let us do it with all our hearts and souls, and receive God's blessing in a special way.

Now, I will read you a statement: "God calls for a work to be done by Seventh-day Adventists that I need not define. Unless the work is first done in their own hearts, all these specific directions that might be given to point out their course of action will be labor in vain. Read the second chapter of James, practice the truth in your daily life, and you will know the work that the Lord has given you to do. Read also the fourth chapter, especially verses five to twelve, and chapter five, especially verses thirteen to twenty. These chapters are a dead letter to the larger number of those who claim to be Seventh-day Adventists. I am directed to point you to these Scriptures, and to the seventh chapter of Matthew. You need to study every word as for your life."

Then, brethren, I understand from that, that there is life in these Scriptures for us, and it says that they are a dead letter to very many Seventh-day Adventists. Now we will not have time enough to read these chapters and verses this morning, but I will leave them with you to take home and study as God wants them studied. Do not put it off till you have nothing else to do. I will read again from the seventh chapter of Matthew. I wish to call your attention especially to the twelfth verse. It is what we have denominated as the Golden Rule. But I am sure, brethren, not one of us fully realises the relations which this Golden Rule sustains to Christian living, and to the outpouring of the Spirit of God, for which we are longing and praying, and it is for the purpose of showing the relation of this rule to the blessing that we are seeking for this time, that I call your attention to this Scripture

this morning. It seems to be the summing up of all that the Saviour has said in the preceding verses. "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." In other words, I understand, brethren, in that expression that the whole Bible from the beginning to the end is summed up in that rule.

There is another statement made here by the Saviour in the twenty-second of Matthew, beginning with the thirty-fifth verse: "Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment of the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments, hang all the law and the prophets." And on these two great principles, brethren, hang everything. And so, when we come back to this rule, we find that here is bound up all our duty to our fellow men, and there is no circumstance in life in which we may be placed but that that rule will work out the problem. How many things will this rule settle? It says, "all things," and I believe it means just what it says. "All things whatsoever ye would that men should do to you, do ye even so to them." This is not the worldly principle, it is not the way the world does. The world acts on just the opposite principle. Whatsoever a man does to you, do you so to him. I will get even with that individual if it takes a thousand years.

We have a good sister who told me that before she was converted she lived in the country. One of their neighbours had set his dogs on their pigs. The dogs worried the pigs so that they died. The next Sunday, when her neighbour's people were all away from home, she and her sister went into the woods and set the woods afire. They burnt all the fence around a field of grain on purpose to get even with the neighbour because his dogs worried their pigs. That is the spirit of the unconverted, unregenerate heart.

You need not go and make a long pilgrimage to some minister to ask his opinion on this or that regarding your dealings. If you have a Bible in your house, simply turn to this rule and settle the question. In other words, simply put yourself in the other in-

dividual's place. Take the vilest sinner on earth, and that man does not want done to him what he does to somebody else. If you can think of any such circumstance in this life which this rule will not settle, I wish you would tell it to me. "This do and thou shalt live."

Not long since a man was talking about someone who said that the Golden Rule would apply to every business transaction. He said, "I thought the man was a perfect fool to make such a statement that that rule would apply to every business transaction." That man was a printer, and he declared that it was sheer nonsense; it could not be done. In less than a year I heard the same man saying that it could be done; that he had demonstrated it. He said, "I have verified that statement. When a customer came to me, I just simply took my figures for his work and laid them before him, and showed him what per cent. we would add for profit, and never was a word said about the price, but in two or three different instances, something was added to it. I know now that it can be done, and simply my blindness made me make the statement that it could not be done." Brethren, I believe that rule given by Jesus Christ will work in every circumstance in human life, and, as I have said before, you will not have to go on a long pilgrimage to ask someone else in regard to certain things, you have the rule right in the Word of God.

I will not take time this morning to draw out thoughts from the Golden Rule, nor to elaborate very extensively upon it, but I want you to be thinking about it while I talk. About a year and a half ago I visited a church in Georgia, and one of the young sisters said to me, "Bro Irwin, do you think it would be right for me to buy a bicycle? I have been considering the matter for some time and I cannot quite decide the question in my own mind, and thought I would ask you." I said to her, "Sister, I was in your prayer meeting the other evening, and I noticed at the conclusion that the leader of the church took up a collection for a poor brother in the church. A few dollars were raised, and I remember that he stated that the husband and father could not get employment; he was willing to work but could not get anything to do. He had just buried two of his sons, and the brethren had helped to bury the last one, and the third son was then sick in bed with consumption, and it

was only a question of a little time until he would go too. Now, imagine yourself over there in that family as the head of it under those circumstances, and imagine the father in your place, how would you feel if he should go and put seventy-five or one hundred dollars into a bicycle simply to ride for his selfish gratification? How would you feel about it?" She said, "You need not say anything more, that settles the matter."

Well, brethren, this is simply the same thought as "Thy shalt love thy neighbor as thyself," that is what it means. It lies at the bottom of all missionary work; it lies at the bottom of all Christian help work; it lies at the bottom of all the work that the Church is undertaking to do or should undertake to do. It is life for fallen humanity. Suppose we have a wayward son or daughter who has fallen into bad company or got into bad habits, and gone away from home and become profligate. Perhaps the son has become a drunkard, or perhaps the daughter has come into bad company and bad associates, as low down as she can get. Now that is the case with a great many youths in the world, and they are somebody's sons and daughters. Brethren, if you and I had such a child as that would not we be glad and thankful if somebody would interest himself in that child and rescue him from that condition. Then if we will do unto others as we would have others do unto us, we would rescue the people that we find that are in peril. I heard a colored girl in America say, "Now the Lord has brought me the truth, and if I love the rest of my people as I love myself, I will be willing to go and give them the truth." It lies at the foundation of all missionary work, it lies at the foundation of all our work and connection one with the other. It is the love we bear to fallen humanity, because we love God with all our hearts, and minds, and strength.

The more you study the Golden Rule the more you will see in it. I believe that if we will put that rule into practice we will not take advantage of any one in a business deal. If I am going to purchase an article of a man who is not informed at all as to the value of that article, he may give a price one-half below its actual value, and I know it; am I putting the Golden Rule into practice when I take it from that man at that price? Let us step over into the other man's place. We do not know the value; it is worth so much according to the

market value, but we do not know that. We have it for sale, and some man comes along and he finds it worth double what I asked for it, and I need that money, would I wish him to take it of me at one-half its real value? "All things whatsoever ye would that men should do to you, do ye even so unto them."

Brethren, I have been astonished at how much stress the Lord places upon honesty in the world. There is a statement made in one of the minor prophets—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with God?" Micah 6: 8. There is the Golden Rule again. What does the Lord require of us, but to deal justly, love mercy, and walk humbly with our God; and, brethren, our profession of religion is nothing but tinkling cymbal and sounding brass if these principles are not all in it. "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Romans 13: 8. If we are going to put the Golden Rule into practice, we will not kill anybody, and there is a way to kill besides taking life. In the interpretation of these commandments, it does not require the overt act in order that we may be guilty before God; but if we have hatred in our hearts towards any human being, He says that is killing, that is murder.

When we love our neighbour as ourselves, we shall be interested in the things of our neighbour. Selfishness is becoming so prominent in the world that it is very difficult to shake it off from ourselves. When we are interested in our neighbours we are interested in their families; we are interested in the Church and in every member of the Church. That is clearly brought out in other portions of the Word. If a brother suffers, the other brothers should suffer with him. But how apt we are to disregard the things of others. Our brethren may be in sickness, but it does not distress us very much. "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Of course it is nearer than when we first believed, because years have passed since then; but, brethren, I believe that our salvation is nearer than we have believed it to be. "The night is far spent, the day is at hand.

let us therefore cast off the works of darkness, and let us put on the armour of light."

When we allow the principles of the Golden Rule to be the motive power in our daily life, we are putting on the whole armour, because the armour is light, and it is from Him who is the source of light. It is no mean rule nor maxim of men, but from God—"Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." It seems to me, if there ever was a time when we needed to heed that injunction, it is now. Now the lusts of the flesh are the principles of selfishness, and if we take heed to them we will have no particular interest in anything or anybody but ourselves, and that is not Christ-like. Christ gave up Himself, He gave up His glory entirely, for us.

I want to read from this little book here some things that are very stirring for us to consider. I understand that Brother Farnsworth preached to you last night about the "two mysteries." "If Christ is in you, the hope of glory, you will have no disposition to watch for others to expose their errors. Instead of seeking to accuse and condemn, it will be your object to help to bless and to save. In dealing with those who are in error, you will heed the injunction, 'considering thyself, lest thou also be tempted.' You will call to mind the many times you have erred, the mistakes you have made in your life-work, and how hard it has been to find the right way when you have once left it." "Mount of Blessing," page 175. The reason I stand before you to-day is because someone came to me when I was trembling on the verge of ruin. If that man had not said one sentence to me, I would have been lost.

Here is a thought. "Not until you feel that you could sacrifice your own self-dignity, or even lay down your life, to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother. Then you can approach him, and touch his heart." Brethren, there will be souls lost from the kingdom of God because of our treatment of one another. "The standard of the Golden Rule is a true standard of character; anything short of it is deception." Then, just as far short as we come of living up to the standard

of the Golden Rule, just that far short of the true standard of Christianity are we living.

Here is another statement: "Every one who has been free to condemn or discourage will in his own experience be brought over the ground where he has made others pass; will feel that they have suffered because of his want of sympathy and tenderness.

When those who profess the name of Christ shall practice the principles of the Golden Rule, the same power will attend the gospel as in apostolic times." Brethren, do you know what power that was? It is the power we have been longing for and praying for; it is the power that must come upon us to fit us for the Loud Cry of the Loud Cry in mighty power. The Golden Rule is connected with the outpouring of the Spirit of God. It is intimately connected with it; and unless we practice these principles we never will receive the Spirit of God in mighty power. Brethren, is it not time we were studying the Golden Rule? Is it not time to study these Scriptures the Lord has indicated in the Testimonies, which He says are a dead letter to a great many Seventh-day Adventists? It is time to study them. The Lord says there is life in them, and we should study them for very life.

There is an intimate connection between the Golden Rule, doing what God requires us to do and the outpourings of His Spirit. And His Spirit will be poured in mighty power when we are anxiously practising these things in life; it will not simply be a little wave, but it will come to us as it has never done before. I believe every one of these temporary experiences, if not genuine, will be a real damage to us.

Let us read the 58th of Isaiah, beginning with the eighth verse—"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward." Anyone who knows anything about a soldier's life knows that in marching there are two most dangerous positions, the vanguard and the rearguard. When you are marching towards the enemy's regiment, the most dangerous place in the line of march is the vanguard; and when the enemy is harrassing the rear, that is the most dangerous position. I know this from four years' experience in the army. Jesus Christ goes before; He takes His position before us, and

God brings up the rearward. In the margin it says, "Shall gather thee up." Brethren, when we take the principles of the Golden Rule so that this can be brought about, Jesus Christ will go before, and the glory of the Lord will be our rearward and will gather us up when we fall back. That is the experience that is right before us if we live out these principles. We shall call and the Lord will answer. "Thou shalt cry, and He shall say, here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in obscurity and thy darkness be as the noon-day, and the Lord shall guide thee continually." Is not that a blessed promise? How glad we ought to be to know that the Lord is guiding us continually? How many times we get to a place and do not know whether to go this way or that, but the Lord has promised us He will guide us. Many times I have heard persons say, "If I only knew what the Lord wanted me to do." Now, brethren, the Lord has said that when we come to these places He will guide us. "And satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

There are some Scriptures in James that I would like to read. Fourth chapter, verses 5 to 12. I will read a few of them. "Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy? But He giveth more grace. Wherefore he said, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore unto God. Resist the devil and he will flee from you." You see the great trouble is, we reverse that. We resist God, and draw near to the devil, and submit ourselves to him; but the Lord says, "Submit yourselves therefore to God." That is the secret of the whole matter, to submit ourselves to God." Here is a statement that impressed my mind wonderfully, and it is the truth because God spoke it—"He that cometh unto Me I will in no wise cast out." This is not a bodily movement, but the submitting of the human will to the will of Supreme Wisdom. The human agent has not to go into heaven to bring God down, or into the deep to bring Him up. He is not far from every one of us. "In Him we live and move and have our being." No bodily move-

mentis required to bring us near to God. Neither is a violent exercise of mind necessary.

May God help us to see the connection between obedience, and the reception of His Holy Spirit. I trust we may be so intelligent as to know what God requires of us, and surrender ourselves to Him, and the Spirit will come in answer to our prayers of faith. The great trouble is, that we say we have got the Holy Spirit, and then we go right on as we were before. Brethren, may we study these things, and seek to know what God requires of us, and seek for His Spirit in the way He has marked out for us. And then when we receive the Spirit of God, it will not be to go back again, but it will come in mighty power upon the people, and hearts will be converted and the work will be completed, and the Lord will come in the clouds of heaven.

Bible Study.

THE THIRD ANGEL'S MESSAGE.

(S. N. Haskell.)

July 17, 1899.

UNBELIEF hinders the work of God. Had the Israelites believed God, we never would have been where we are. It is unbelief that prevents God's blessing from coming unto us. There is a time beyond which mercy does not reach. We may disbelieve and reject the counsel of God, but finally we shall reach a point to which mercy cannot go. The time will come when the human family will reach that point. All the trouble and sin of this world has come through unbelief. It was disbelief of God that caused all the trouble in the Garden of Eden. God left the Garden of Eden upon the earth as a warning to man for sixteen hundred years. It remained until the coming of the flood. Unbelief prevailed, and it was again necessary for God to destroy man from off the face of the earth.

Later still God undertook to give His people another trial and more power. The same power that created the earth anew would have restored the land of Canaan to its Edenic condition, and preserved it to this day, had the people been faithful to God and His truth. If the people planted Palestine with good trees and rooted up the poisonous ones, that would have been a garden, and would have become a place from whence light would have gone out to all the

world. God told Moses when he saw a bad tree to destroy it, but to spare all that were good.

Again, when the people of God went up from Babylon, had they been faithful, they would have had the privilege of building the temple brought to view in the last chapters of Ezekiel. But they did not have faith in God, and dallied about returning for a long period of years; in fact, many of them never returned. They lost their opportunity, and that was the last one offered to them. Now the offer comes to those who will accept Christ and believe the truth. God is leading His people to Eden restored, but as far as we are concerned the offer is almost a failure, and it will be so entirely to most people. So in these last days God must take these truths and re-set them in the Three Messages, and unless we are faithful to the truth, it will also prove a failure. If we believe God fully, we should see a hundredfold more accomplished than we now see. A great many who hear the Third Angel's Message will go out as did the Jews. They see something outside of the Message that they think can save them. But why did the Lord give us this message if it was not necessary to salvation. It was because it would be the salvation of the world. It is not a new truth, there is nothing new in it, but it is the old truth in a new setting; and had we followed the Lord fully, Jesus would have come twenty-five years ago.

We can hasten the coming of the Lord: belief in God will hasten and unbelief delay that event. "Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be devoured, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness." Notice the marginal reading, "hasting the coming of the day of God." Had we as a people been faithful to the light given us at first, we would not have been led through the experience that we have now passed through. We would have had no schools, or sanitariums, or large publishing houses, if we had fully believed God. I well remember a Bro. Hastings who took his children out of school because of the wrong influences exerted over them, and they grew up uneducated as far as schooling was concerned. He believed that the time was too short,

that he should not send his children to school. When we were raising money for our first college, this brother came to me and said that he could not understand this matter, and he asked for an explanation. I could not then answer him as I could now. The fact is that when we disbelieve God, He has to demonstrate the correctness of His position, and, in order to do that, He leads us in a roundabout way. He never designed that our children should be uneducated; but He did design, by the help of God, the parents should educate their own children; and, if He wished us to take our children out of school, it was because He would have them educated in His own schools. But we did not see that in those early days. We could see nothing but schools. In ancient times God told His people to go through the country of Edom, but they hesitated because the water had stopped flowing from the rock. They could not see the wells which were along the path through which God would lead them; and when at last they would move, the Edomites would not permit them to pass through the land; and when the people inquired of God whether they should fight the Edomites, He replied, "No; go around. You might have gone through and drunk of their wells, but now you shall not fight them; go around." The journey from Egypt to Palestine was eleven days long, but it required forty years to accomplish it. Oh, how many golden blessings God has held out to His people, but they did not receive them because of their unbelief.

It is just so with the educational question. God would have done a great work for us in a short time, had we faith in Him, but He must take us around through the wilderness. The Lord has not left His people. Years ago the Lord selected the ground for our School in the woods, but we did not believe that then. Now we have come to His terms, and He has said that this Avondale School is to be a school after His order, and the sooner we get into harmony with this the sooner we shall see the salvation of God.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now

unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Eph. 3:8-11. I would to God that we could understand all His purposes to convey to us in this language. God tries to demonstrate through His people His eternal purpose that He had in mind when He created this world. This language applies especially to our educational institutions. What was God's eternal principle of education when He placed man in the garden of Eden?—God, Christ, and angels would have been their instructors, and the earth would have been dotted over with gardens similar to the garden of Eden. This is the eternal purpose which He purposed in Christ Jesus, to be demonstrated by His Church. Then will there not be schools in which God's plan will be illustrated?

I gave you in our last lesson five texts to show you that this school was in the loud cry of the Third Angel's Message. In Exodus 31:35, it is shown that God selected men who had wisdom and cunning, and wisdom in all work. And in I Kings, 7, and II. Chron., 2, we see that Solomon sent to Tyre for the man to whom God had given this wisdom. They had retained this skill with them for over five hundred years. They had become mixed up with the heathen Phœnicians, and we are told it was because they could get larger wages than they could in God's work. The first step which Solomon took in his departure from God was to send to these men. God did not wish them to go down to mingle in His work.

Nehemiah understood this when Tobiah and Sanballat wished to join in building the temple. He told them they had nothing to do with that work. If they wanted to put in some money under the decree of the king they would be at liberty to do so; but they would not be allowed to put their unholy hands to the work of God. So it is now. If unbelievers wish to contribute of their means to the work of God, it should be acceptable; but those who have no confidence in the work of God should not be employed to carry it forward.

It may be thought by many that we understand how to carry on our worldly business without any special instruction from God, but we know nothing about it excepting as God teaches us. When the Lord had the Sanctuary built, He would not trust the most skilled workmen without giving them the most explicit direct-

ions. The Lord wants us to incorporate Him into our farming, and teaching, and medical work, and when we get God into our work we shall see the salvation of God. He wants to have something wonderful in His work that will glorify Him. The physicians need the Spirit of God just as much as the teachers. Preachers, teachers, doctors, and every workman needs the enlightenment of His Spirit that they may see God in the work, and that the blessing and power of God may be in their work. Read Isa., 28:23-29. Does God teach man how to plough, how to sow, how to reap, how to thresh? I believe that men need special light and knowledge from God as to how to plough, sow, etc. "Oh," says one, "I have been brought up on a farm, and I know how to do these things." But there is light and knowledge from God in these matters as much as in anything else, and we will never know how to conduct our business until we believe God. You never will get special wisdom in your work until you believe that God will give it to you.

As a minister, I could come in here and run over certain texts of Scripture without manifesting any of the power of God; but when God teaches us how to use His Word, there is power in it; and so in any calling. I was once asked to preach upon the Sabbath question, and promised to do so, but afterward regretted it because it was such a dry ordinary subject. I thought I knew all there was to be said, and it was not interesting to me. But I asked God to help me, and as I opened my Bible to the first three verses of the Epistle to the Hebrews, great light broke in, and I saw the Sabbath as I had never seen it before. Since then I have never presented the Sabbath question in the ordinary way.

The fact is, that many of us are too mortal lazy to go to God for special light. We are not willing to put forth the necessary effort to search for truth as for hidden treasure. There is a superior way in which all things are to be done, and it is equally true in God's work. I do not say I know that way, but I know there is such a way. O, how God's blessing would come into our work, if we could realise that in all our work we need special light and blessing from Him at every step. Let us study God in our work. We may not need to learn how to farm; for farming's sake, but we need to know how to get God into this work, and to look to Him in all our labors.

The Avondale School.

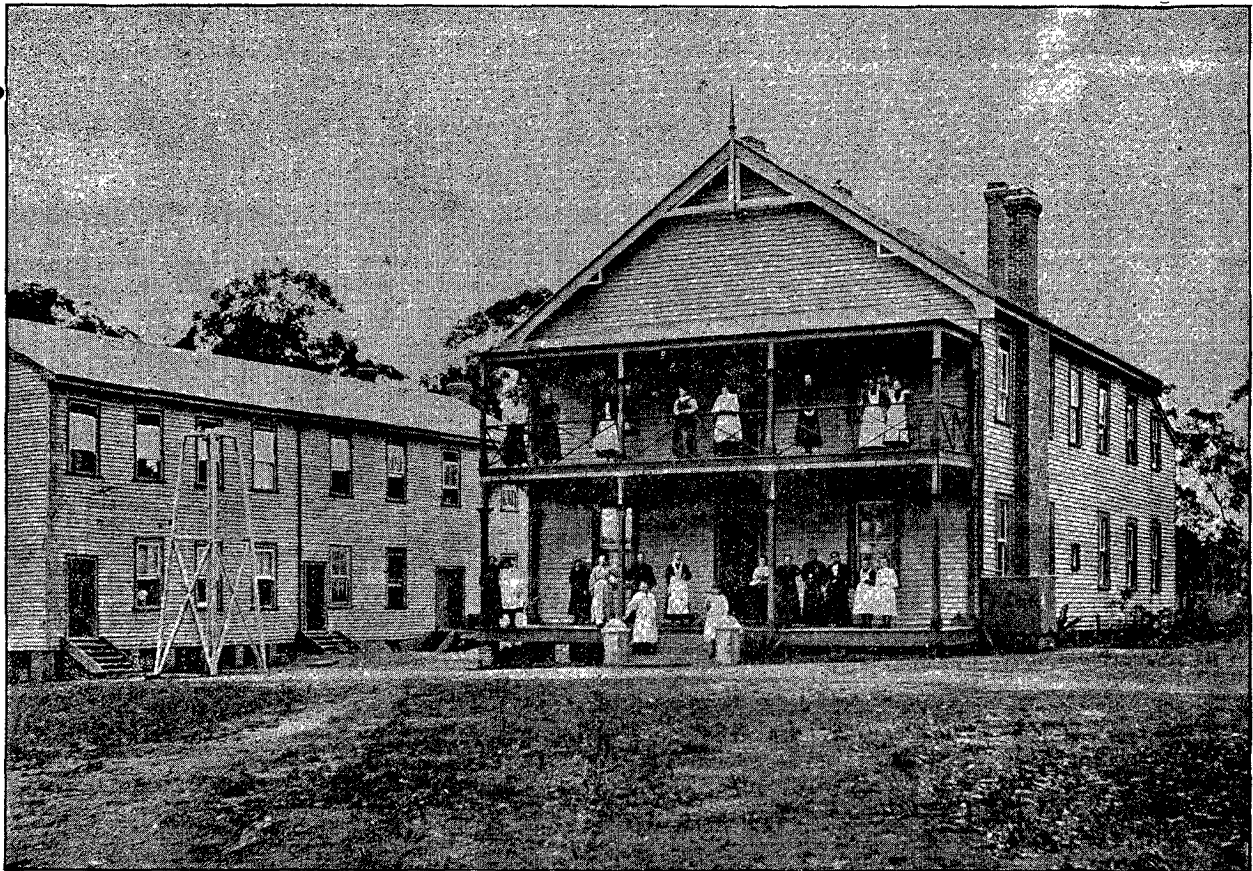
(E. R. Palmer.)

Tuesday, July 18, 1899.

It is the desire of the Board of Managers and the Faculty that God shall be the director in all our school work. We greatly desire to stand in that place where God can continually send us instruction, where we can take such instruction for all it is worth, for just what it says and what it means; not placing any human construction upon it in any way whatever, but to be in such a relation to God

use text books prepared by infidels, or books that contain pagan ideas, or false theories, we simply say Amen, and drop such books. When the Lord says we ought to have text books for teaching sciences, we believe we ought to have them, and that this applies to students above twelve years of age. And so on through all our school work the Lord will lead out and give all directions. I do not say that this board and faculty always interpret the Word of God correctly, but it is our desire to be simply a medium of communicating God's wishes to the students, and I think we need not fear

It has appeared to me many times that our faith has only understood a part of God's commands. We go ahead and build, but our faith has fallen short of grasping the provision God had already made for that building, and we find ourselves, when the building is completed, heavily indebted, and then we either borrow money and pay interest, or offer our deeds as security for means. Our faith ought to reach beyond the building itself, so as to grasp the means God has provided for that building. I very much doubt if we, as a people, and as committees, are prepared to build a d manage institu-



THE GIRLS' DORMITORY, AVONDALE SCHOOL.

that when He tells us to put up a building we will put it up; also when He tells us He has provided the means for such buildings. When He tells us that the rules of the schools should be so and so, we believe what He says. When He says we are not to sell land this side of Maitland Road to private individuals, we believe we ought not to do so. So in all features of the school work. If He says that students from eight to twelve years of age are not to have any text book beside the Bible and the open book of nature, we believe that we ought to teach in that way. If He says we are not to

this policy, if we follow God's directions, making our school after the pattern showed on the mount, rather than after what is imported or borrowed from some other institution.

God's work is aggressive in all its features. God does not design that we should place ourselves under the heavy burdens of debt, but with the aggressiveness, He also provides for the building up of our school without placing it under heavy burdens that will be grievous for the managers to bear.

I wish to say just a few words on the point of indebtedness of our school.

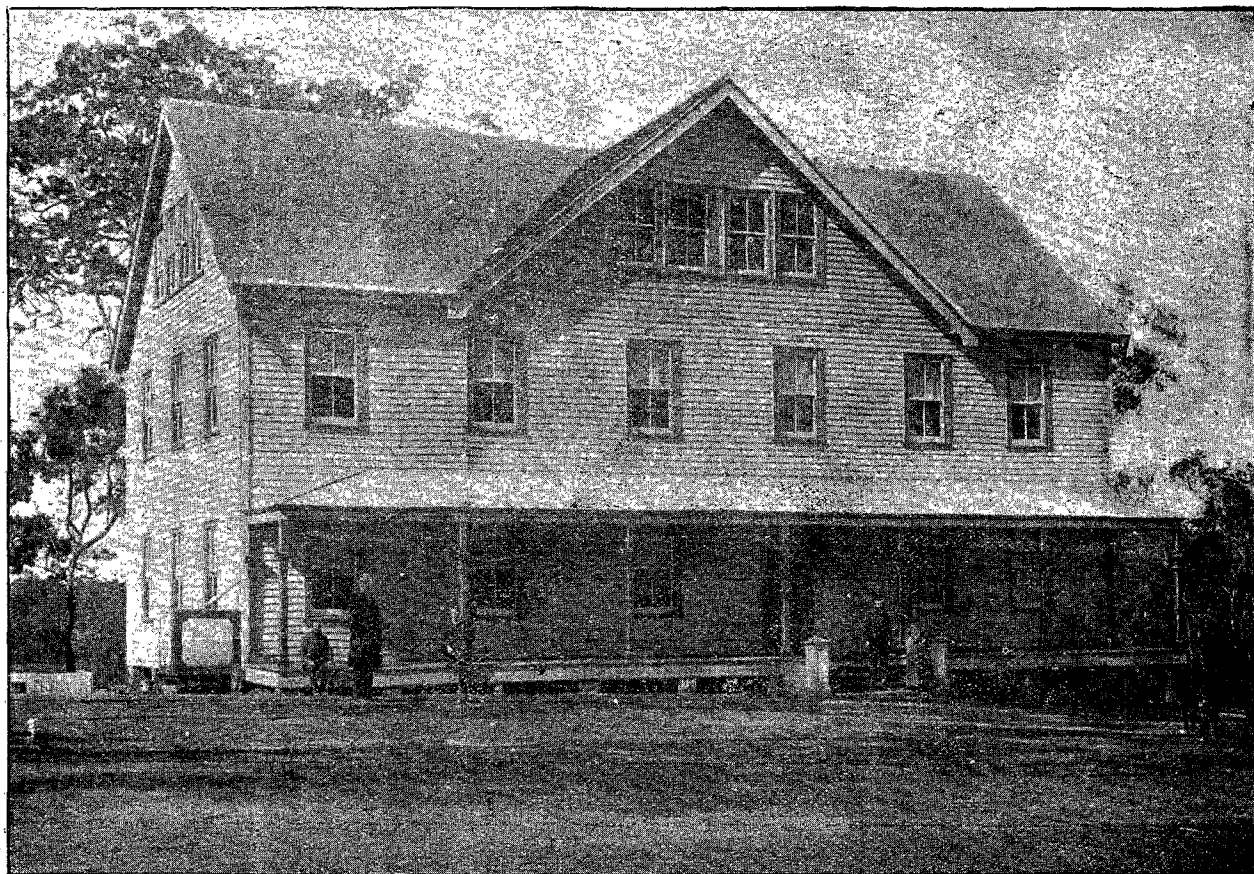
tions until our faith is able to materialise the promises of God in regard to financial provision for such institutions. Therefore, unless we are able to reach out and grasp the provision God makes for our institutions, I believe it will be better for us not to build them. I think the faith that falls short is so imperfect that it leads us into liabilities which are a hindrance rather than an assistance. The command to rise and build means the whole denomination.

It appears to me that the future policy of our school ought to be an aggressive one, and, at the same time,

a careful policy; that we should bring every department of our school into such careful and thorough working order that we may know its expenses and its running accurately, and adjust the fees and charges in such a way as to make the various departments self-supporting. It seems to me that every department of this school should be distinct in its financial running, the farm, the dairy, the stable, the apiary, the boarding hall, the residences, and the school itself; and the bookkeeping so accurate that the finger of the Board can be placed definitely upon any leakage that may exist, and

Message. I believe that the Union Conference should provide for teachers to come into our school who are old and tried labourers in the Third Angel's Message. I think the Union Conference should make constant provision for such labourers to be connected with our school Faculty. Among these laborers we think that the Union Conference should not only provide a Bible teacher, but also pay the expenses and wages of the Bible teacher, and I believe a recommendation of that kind will be placed before the Union Conference at this meeting. I think the Medical Board should also

be developed rapidly into active workers is of the greatest importance. This year New Zealand has sent to our school thirty-two students, and about one-half of the financial support in cash has come from these students. They have come to my office with the cash for three or four quarters tied up in the corner of their handkerchiefs, and laid it down on my desk saying, "that covers this year;" some of them making a deposit of from five to forty pounds, to cover future tuition. I say, may God bless the workers who stood at the back of these students and advised them to do that.



THE BOYS' DORMITORY, AVONDALE SCHOOL.

that the restriction brought about to lessen expenses may be on the right department, and not upon some department which is running properly. I believe the boarding department should be placed upon the European plan; each person being furnished with that which he desires, and paying accordingly.

I think this Conference should also give careful study to the matter of strengthening our school Faculty. Our school is designed to prepare workers, and our Faculty should give them the mould which will prepare them to become strong laborers in the

provide one of its best nurses, or preferably locate one of its physicians in Cooranbong in connection with the Health Retreat, as its head, and as a member of the school Faculty, thus cementing the two institutions, and giving the students instruction, both theoretically at the school and practically at the Retreat.

We wish to appeal in particular to our workers throughout the whole field in the matter of increasing the attendance of our School, both in numbers and quality. The united efforts of the Conference laborers in selecting strong young people who can

The secret of the financial running of our school in the future rests in your hands. Fill the school with paying students who bring their money with them, and the matter of running it successfully in a financial way is assured. If all the Conferences occupy that strong relation to our school in this respect that New Zealand does, it would be overflowing, and the funds would be ample for its running expenses at least.

There is another point in regard to the attendance, which I wish you would guard closely. That is that you unite your interests to protect our

School from those students who will only bring disappointment to their parents and injury to the institution. Let me assure you, brethren, that our School is not designed as a reformatory, to receive students whom parents could never manage, they trusting that the good influence of the school will reach out and take hold of them and make them Christians. It is a vain hope. The devil concentrates as many of his forces in this school as in any place in Australia, and the number of temptations are increased here rather than diminished. Do not send students whom you hope may be reformed, and with whom you send an accompanying letter saying that you are very anxious, that you have hesitated a long time, but hope they will turn out well. I wish more mature students could be sent to us. Parents send their children here to be educated by the teachers, but actually they receive their education from their fellow students, and unless there are those among the students who exert a strong influence in the school, it will be a failure in spite of the best Faculty we can locate here.

The Lord has blessed us during the past few months in putting up new buildings. We need a stable very much for the protection of our stock, and also our implements; also a large wood-shed, where wood can be stored, and students work on rainy days. We need a tool-house, and a large cistern is a necessity. These, I believe, should be built by students under the direction of one person who is capable of instructing them and seeing that the work is done properly. We ought not to have a large company of employees on this kind of work, but, with the exception of the foreman, it should be done by our students, who are engaged to work on the estate this year, and attend school next. We have timber on hand for building, and plenty in the bush that can be used. We should have more tools for our furniture shop. We expect all our furniture to be made here in the future. Good furniture is being turned out now. We want to get everything in good order, as far as we are able. We wish to continue experimenting on the farm, on a small scale, however; not making any heavy investments in experiments which might result in losses. We should bring everything into such careful lines that we shall know just how it is run, and spend every shilling in this place as though the members of the Board had earned it themselves,

and are spending it for themselves; even more carefully than that, for it is God's sacred money, and He wishes us to use it in strong aggressive lines of work. I believe God is blessing us to this end, and we very much desire your prayers.

Union Conference Proceedings.

THE fourth meeting of the Union Conference was held July 18. The president, A. G. Daniells, occupied the chair. Prayer was offered by G. Teasdale. The minutes of the previous meeting were approved. Reports from the standing committees being called for, the committee on resolutions presented a partial report, embodying five resolutions. This report being by vote accepted for consideration, Resolution 1 was placed before the house, and was read as follows:—

Resolved—"That the Australasian Union Conference do its utmost to strengthen the faculty of Avondale School by assisting in securing teachers who are not only apt to teach, but who possess the more useful qualifications afforded by a tried experience in the Third Angel's Message."

This resolution was discussed first, by E. R. Palmer, who spoke in substance as follows:—

It is well understood that our School should not pattern after other schools. The Lord intended it to become a model School, and that the teaching should be based upon the Scriptures. Many features are to be brought into our School which require consecrated experience in instruction. In order that this may be accomplished, the Union Conference should do its utmost to place upon the faculty those of tried experience and ability. I express the feelings of every member of the faculty when I say that we feel our need of such help.

W. C. White: I want to say a hearty amen to this resolution; and as most people like something definite placed before them, I would like to see effect given to this resolution by appealing to the General Conference representatives now in our midst, that Eld. E. H. Gates be permitted to remain with us during the remainder of this year, and that the help of Eld. E. J. Waggoner, who is now probably on his way to this country, be secured for the coming year. It is generally conceded by our Island workers that the headquarters of the

Polynesian Mission should be in Sydney. If we can induce the General Conference authorities to look upon it in this light I shall be glad, and while carrying on work in behalf of the Islands it will be possible for Bro. Gates to assist us greatly in the School.

H. C. Lacey heartily concurred with what had been said with reference to securing experienced help in the work of teaching. He desired that nothing should be left undone to make the School what it ought to be, indeed a model School.

E. R. Palmer wished it distinctly understood that this resolution did not imply that the present teachers were disqualified for their work. He was justified in saying that the present teachers were doing excellent work in their classes.

J. E. Caldwell: I would like to utter a word of caution with reference to some of the measures which are proposed. Now, as Bro. Gates has been assigned to the work in the South Pacific Islands, to look after the interests of the missions, that work needs and deserves his attention; and the interpretation which has been placed upon this resolution would evidently take him out of the field, and deprive the mission of the help which it needs.

W. C. White: I do not for a moment favor anything which would weaken our work in the Polynesian mission. I do not know that we can state just what Bro. Gates' position should be. As to whether his being located here for awhile would detract from his work in connection with the mission, is a subject for consideration. I have thought that the help he would get here in the work of translating and publishing for those Islands, might be an offset to any disadvantages that would occur from his actual absence from the Islands. Here are workers of experience, and I believe that the success of this work depends upon our counselling and planning together. The speaker would suggest that inasmuch as the resolution itself did not specify any individuals, it should be considered upon its merits and principles, rather than upon the interpretation which had been placed upon it. On a motion by E. W. Farnsworth, this resolution was then unanimously adopted.

Resolution 2 was read as follows:—

Resolved—"That the Union Conference provide and pay one of its most experienced labourers to act as Bible teacher in the Avondale School."

E. W. Farnsworth: I would like to know how the Conference finances stand.

The Chair: There was a deficit in our last year's work of over £444.

E. W. Farnsworth: I do not care to discuss this much, but as it implies a heavy financial burden being placed upon the Conference, it would be well to look into this phase of the question.

The Chair: I wish to add a word with reference to the deficit. You are aware that we have been receiving assistance from the Foreign Mission Board for a number of years, and up to 1898; but at that time, the work and field of that Board becoming so extensive, they cautioned us about incurring very much expense on the strength of their support. There is not a clear understanding as to whether we are to secure any further assistance from that source or not; and as we are at considerable expense in the Queensland and West Australian fields, it will be well for us to have a clear understanding with the Foreign Mission Board before we take upon us any further financial burdens. However, the principle involved in the resolution appears to me to be right.

W. C. White: I believe that it is right that our Conferences should help to support our schools, but whether this should fall upon the Union Conference, or upon the local Conferences, is a matter worthy of consideration. Sometime we shall have to consider this question of finances. I wish this resolution could be put off until we have done so.

Voted to refer the resolution back to the committee.

The third resolution was then presented as follows:—Resolved, "That the Australasian Medical Missionary and Benevolent Association provide and pay one of its most competent nurses or physicians to take charge of the nurses' training department in the Avondale School, and that this recommendation cover the present school year; and we further recommend that the Medical Association locate the above-mentioned teacher in the Avondale Health Retreat, thus binding together the work of the School and Retreat, as means for the education of students in this department."

G. W. Morse: As the balance-sheet of the A.M.M. and B. Association has not been presented, we are not prepared, it seems to me, to act upon this resolution. I therefore move that it be laid upon the table.

The motion was seconded.

The resolution was discussed by E. R. Palmer, who spoke of the tendency on the part of students to enter those departments which would seem to lead in the shortest time to some position or remunerative work; and of the necessity of having an experienced person at the head of the medical department, who could check all such tendencies, and exercise a careful discretion as to who should enter that branch of the work. Such a worker should be in charge of the Health Retreat soon to be opened in this vicinity, and this would serve as a bond of union between the two institutions.

G. W. Morse, W. A. Colcord, and others, spoke to the question, when it was voted to refer the resolution back to the committee.

The fourth resolution was then taken up, and read as follows:—Resolved, "That the various departments of the Avondale School be so clearly maintained, and the book-keeping with each be so distinct, that the financial running of each may be definitely known; and that tuition, board, and residence fees be so adjusted as to make all departments self-supporting."

R. Hare spoke of the difficulty of placing the privileges of the school before the students, on the scale of their ability to pay. It would be likely to create uncomfortable and painful discrimination.

G. W. Morse said that he believed it to be entirely feasible to adopt the plan of giving to each student what he was willing to pay for, and referred to the example of the great Sanitarium and Medical Missionary Training School in Battle Creek.

W. C. White: It has been said that every feature of our work must be educational. I cannot think of anything that will be a better preparation for usefulness than to teach our students first of all, organised systems, effective records, and how to keep simple accounts, and set before them proper examples in this direction. Last year I promised to every boy who would keep a correct account of his own finances, that would pass the examination of the book-keeper, the gift of a book; and I was only called upon for eight books. The habit of carefulness in these things lays a good foundation for especial training in business lines.

J. E. Caldwell spoke in favor of the resolution, illustrating its desirability by the examples of large business

enterprises, where every department is placed upon an independent financial basis.

The resolution received further discussion by R. Hare, W. C. White, and W. A. Colcord, and while it was pending, the motion to adjourn was carried.

BROTHER J. PAAP and wife, of Kaikouri, N.Z., are in attendance at the Conference, and the most of their children are here with them, either as students in the school or as laborers in the cause. The homestead has been sold, because Brother Paap does not feel that it would be right to take his sons out of the work of Christ to keep them on the farm. He prefers to give his children all to the Lord's work. Not only so, but in his advanced age he purposes to give himself to the same good work in behalf of his fellow-men.

WE are not able to give to our readers all the good things that are said and done in connection with a meeting of this kind. In the Conference proceedings we aim to give the gist of the discussions that occur on the different questions. While it is true that there are differences of opinion, it is gratifying to observe the absence of acerbity or personal feeling. Each one speaks his mind in a spirit of candour, and in the same spirit listens to what others have to say, and when a decision is reached it is accepted heartily by all.

It is expected that the business of the Conference will be finished within the time specified in the appointment, July 23, and the delegates will soon be separating for their respective fields of labor. The memory of this occasion will long live with those who have enjoyed its privileges. The time is not very remote in the past when the General Conference did not represent as much as is now embraced in the work of the Australasian branch of the cause. Various enterprises and institutions are springing up on every hand, and with the blessing of the Lord their influence for good will ere long become felt in our fair land.