

Union Conference Record

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

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No. 6.

The Friendly Islands.

(E. A. Hilliard.)

On the 30th of August, 1895, myself, wife and little girl, arrived at Nukualofa, on the island of Tongatabu, the principal island of the group, the population of which is about 22,000. After occupying temporary quarters until the last of November, we moved into a four-roomed cottage, and I then proceeded to canvass the village to see what could be done in starting a school for European children. Twelve pupils were promised to us, but owing to the efforts of a Catholic family living next door to us, only one pupil appeared on the opening day. But gradually opposition was overcome, and the school increased in numbers. The tuition was placed at £1 10s. per quarter, which was reduced to £1 per quarter when three attended from the same family. Our quarters soon became too small, and we erected a school-house 14 x 24 feet. The smallest number enrolled during any quarter has been two, and the greatest number twenty-eight. The least amount of tuition received for any quarter has been £2 10s. 3d., and the greatest amount £23 9s. The school was in session two months of 1895, all of 1896-97, and six months of 1899, during which time £140 1s. 9d. has been received, and tuition is yet owing to the amount of £24. This, added to the amount earned by carpenter work, amounts to £189 4s. 4d.

The school has been composed of about one-third European children, and two-thirds half-castes and natives.

We have had to contend with some disadvantages in learning the language. We have found no books in the native language that could help us in acquiring it. I borrowed a manuscript copy of a Tongan-English dictionary, and a grammar, of which I made a copy for myself; since then these books have been published. The time which we have been compelled to spend in erecting buildings, and in other duties, has not left us as much as we would like for studying the language.

In August, 1896, Brother E. S. Butz, wife, child, and two sisters, from Pitcairn Island, arrived to assist us. A favourable opportunity soon opened for the medical work, and Brother Butz had all he could attend to, receiving a fair compensation. A large amount of work has been done free.

In September, 1897, Dr. M. G. Kellogg and wife joined us. He has since erected a building suitable for a dwelling-house, and for giving treatments.

We have a Sabbath-school composed of European children, natives, and half-castes—numbering in all thirty-one members. The adult natives are quite irregular in their attendance.

NEEDS.—We need a better knowledge of the native tongue, and we need literature in the native tongue. There is great need of a good translator, as we have found it very diffi-

cult and expensive to get translating done, and even then it has not been accurate. Our hope for the success of the work in these islands is to get one or two natives or half-castes soundly converted, and teach them the Gospel as embodied in the Third Angel's message. But, with all the perplexities and opposition, we believe that the coveted point will be reached, and a few of the Friendly Island natives gathered in the Eternal Kingdom of God.

Received by E. S. Butz and wife, for medical work ..	£60	0	0
Received by M. G. Kellogg ..	100	2	6
For teaching and carpentry by E. Hilliard and wife ..	165	6	9
Amount still due	23	7	0
Profits on books	10	0	0
Total	£358	16	3

CHARACTER cannot be purchased. In human life it is crystalized habit; in Jesus Christ it is the mind and will of God set as a copy for man. "Let this mind be in you that was also in Christ Jesus."

THE man who educates his mind to criticise the failings of others, blinds his mind so that the imperfections of his own character cannot be seen.

MANY know Christ historically; the knowledge we want is a personal knowledge. Many know Him theoretically; we want to know Him by experience. God's message is, "Acquaint now thyself with Him and be at peace."

Central Australian Conference.

PRESIDENT'S REPORT.

(A. T. Robinson.)

I ARRIVED in Australia a few days previous to the last session of the Union Conference, and entered upon the duties of President of the Central Conference at the time of the Balaclava Camp-meeting, in November, 1897.

TERRITORY.—The Central Australian Conference embraces Victoria, with a population, according to the latest census, of 1,175,460; South Australia, population 367,800; and Tasmania, population 177,341.

MEMBERSHIP.—There are seven organized Churches in Victoria, with a membership of 431; three in South Australia, with a membership of 175; and three in Tasmania, with a membership of 168; making a total of 14 Churches, and a membership of 774. In each of the three colonies there are unorganized companies of believers, bringing up the number of Sabbath-keepers to something over 800. About 130 have embraced the Sabbath since the last session of the Union Conference.

LABOURERS.—Two years ago the only ministers in the Central Conference were the President of the Union Conference and the editor of the *Bible Echo*, so that in reality there was not one minister actively engaged in ministerial work in the whole Conference. It affords very great satisfaction to report to this Conference that at the present time we have two ministers in each of the three colonies, devoting their entire time and energies to aggressive work in their respective fields. This is not counting the President of the Conference; the editor of the *Bible Echo*; the evangelist at the Helping Hand Mission in Melbourne, who is supported by the Conference; nor the canvassing agent. We have also developed two or three good Bible workers, one of whom has been called to teach in the Avondale School, another to take the nurse's course in the Sydney Sanitarium, leaving two who are devoting their time to the Bible work in the Conference.

By following the plan of sending out lay brethren to take the Sabbath services in the Melbourne suburban Churches, we have quite a good force of workers whom we might designate as lay preachers. What I regard as the most gratifying feature in this report is the fact that we have not increased our force of labourers by importing men from other countries, but everyone of them are men who have grown up on Australasian soil.

It has cost the Conference considerable, in money, to put so many new and inexperienced labourers in the field, and have them adjust themselves to their respective fields of labour, but the Lord has been greatly blessing every one of them; and we are now quite fully organized for pushing out in aggressive work in each of the three colonies comprising our Conference.

During the eighteen months since the last session of this Conference, our book sales have amounted to the value of £1749 6s 3d for subscription books, £996 4s 8½d for trade books, making a total of £2745 10s 11½d. The average number of agents in the field has been nine. Our average weekly circulation of the *Bible Echo* during the same period is 1954 copies.

Some effort has been made to increase the interest in the Sabbath-school work, and these efforts are proving effective. Plans are being developed for a successful Sabbath-

school Convention at the time of our Conference, which is to be held soon after the close of this Conference.

PRESENT STATUS OF OUR WORK.—Of the work in South Australia and Tasmania I will not speak further, but have asked Brethren Woods and Anderson, who have the oversight of the work in those colonies, to present comprehensive reports of their respective fields.

In Victoria, since the last session of the Union Conference, two camp-meetings have been held; one at Balaclava, a suburb of Melbourne; and one in Ballarat, the second largest city in the colony, and about seventy-five miles from Melbourne.

As the result of the Balaclava camp-meeting, we have the second largest Church in Victoria, and the third largest in the Conference, both as regards numbers and financial support. The interest awakened by that meeting, to which many thousands of people came to hear the truth, was followed up by a series of tent meetings, which continued for more than three months.

The Ballarat camp-meeting, held in January last, awakened a very wide-spread interest in that city, which was followed up by tent meetings until the weather became too cold for out-door meetings, when the work was transferred to a hall, where it has since been carried forward. Twenty-five have already taken their stand upon the truth; the work is still progressing with a good interest, and a goodly number more are hoped for. Quite a strong Church had been raised up in Ballarat during the early years of our work in these colonies, but removals by death and otherwise have reduced their number to a very small remnant. It was in response to an urgent appeal from these faithful few that the camp-meeting was held there, and the Lord is giving evidence that He designs that the lamp of truth for this time shall be kept burning in that city until the Master's return.

A little less than one year ago the work of establishing a Mission in the city of Melbourne for destitute and outcast men was entered upon, resulting in the opening of the Helping Hand Mission, in Latrobe Street, about the middle of September last. This institution has now become a permanent factor in our work. The evangelist, as I have already noted, is supported as a regular Conference labourer.

ANALYSIS OF OUR FIELD AND WORKERS.—While we might feel inclined to congratulate ourselves on having quite a number of laborers spread out over the immense field within the limits of the Central Australian Conference, yet when we come to analyze the situation, the fact stares us in the face that we have barely touched the work here and there. Two in each colony gives one minister in Victoria to about 587,730 souls; in South Australia one minister to about every 183,900; and in Tasmania one to about every 88,670. Comparing our total Church membership with the population of the three colonies, we have one Seventh-day Adventist to about every 2,150 persons.

RECEIPTS AND EXPENDITURE.—Receipts and expenditure for the year ending June 30, 1899, for the three colonies separately is as follows:—Receipts from tithes and donations: Victoria, £997 14s 8½d; South Australia, £423 6s 0½d; Tasmania, £149 19s 1d. Expenditure: Victoria, £631 19s 1½d; South Australia, £326 13s 3d; Tasmania, £196 0s 4d. General, including the salaries of the President of the Conference, Brethren Hubbard, Knight, and Davis, in the Helping

Hand Mission, £743 8s 6d. Total receipts for the year, £1577 18s 7d. Total expenditure for the year, £1876 0s 0d.

PERSONAL.—I may add in closing this report, by way of referring to my own personal labours, that I have visited twice each, the colonies of South Australia and Tasmania, spending several months in those fields, and have thus had an opportunity of becoming acquainted with most of our brethren and sisters. During about three months following the Balaclava camp-meeting, and a somewhat shorter period following the Ballarat camp-meeting, I carried the principal burden of the tent meetings. I have enjoyed my work and the association of the brethren and sisters in Australia very much. Some experiences of the past two years have been different from any that I had ever passed through before, the meaning of which at times has seemed difficult for me to grasp; yet I can say that the Lord has blessed me, and given me a freedom in presenting the truth such as I have never before experienced, and I feel of good courage in the Lord to buckle on the armour anew and continue the conflict until the work is done.

THE TASMANIAN FIELD.

(A. W. Anderson.)

TASMANIA is a large island situated about 150 miles south from Victoria, and about 600 miles from Sydney. Its greatest length from north to south is 210 miles, and its greatest breadth from east to west is 200 miles.

Including the adjacent islands, of which there are about fifty, its area is 26,215 square miles.

Protected as it is by its geographical position, and by the tempering influence of the surrounding ocean, from extremes of heat or cold, Tasmania enjoys an exceedingly genial climate. It is much recommended as a health resort to those whose constitutions have been enfeebled by residence in the hotter climes of the Australian colonies, and large numbers of tourists in search of health visit the island every summer. To give some idea of the extent to which this traffic has grown, it is only necessary to mention the fact that at least one steamer every day, except Sundays, leaves Melbourne for the different ports of Tasmania during the hot months. In addition to these, three steamers are engaged regularly all the year round between Sydney and Tasmanian ports, and two lines of the largest steamers in Australian waters keep up constant communication with New Zealand. The population of the island is about 175,000.

The city of Hobart is the capital, with a population of 34,000, and the second city in importance is Launceston, with a population of 25,000.

The colony is very rich in minerals—gold, silver, tin, copper, and coal being found in abundance; but many of the people of Tasmania apparently have not become fevered with the speculative mania so much as those living on the mainland, preferring to pursue the quiet calling of fruitgrowers, farmers, and breeders of sheep.

About eleven years ago the truth was planted in the city of Hobart, and about three years ago a camp meeting was held in one of the suburbs. At the present time the Church in that city numbers ninety-five members, with a Sabbath-school of seventy-five. A neat and commodious meeting-house was erected about four years ago, and I am thankful to report that not a penny of debt rests on that building.

At Bismarck, a German settlement about twelve miles from Hobart, another Church was raised up, which now numbers fifty-six members. These brethren have also provided themselves with a good meeting-house, which is also free from debt. At Latrobe there is another small Church, which has also provided itself with a building.

Small companies of Sabbath-keepers are scattered about in various parts of the Island, and Sabbath-schools have been established at Launceston, Zeehan, St. Mary's, Dublinton, and Brunie Island. All told, the Sabbath-keepers in the Island number about two hundred.

During the last three months we have had two Conference labourers visiting these Churches, and, as a result of these efforts, about twenty persons have embraced the truth, and the financial thermometer has risen correspondingly.

SOUTH AUSTRALIA.

(J. H. Woods.)

THIS territory contains an area of 900,000 square miles, and has a population of 330,000. Adelaide, its capital city, contains 140,000 of these inhabitants. Two laborers are at present in that field. One ordained minister, and one licensed minister. There are two Churches in the colony—Adelaide with a membership of about 140, and Kadina with a membership of about 40. In addition to these there is one in Broken Hill, a city of about 23,000 inhabitants, located in N.S.W., but close to the border, and worked by this Conference. Its membership is about 15, with a number of Sabbath-keepers who are not members.

We report with pleasure the establishment of the Sanitarium work in Adelaide, with Bro. A. W. Semmens in charge. About £230 was locally raised to start this enterprise, which is now in full operation. The Helping Hand Mission for women is also doing good work, its work having grown to an extent that larger premises are being sought for. The matron, Sister Semple, has devoted her energies to the work, upon which the blessing of the Lord has rested. It is mainly supported by public contributions, and is free from debt.

The only Church building we have is at Kadina, and cost about £300. Another is in course of erection at Prospect, a suburb of Adelaide.

Our brethren of the Adelaide Church earnestly desire a school to be established in South Australia.

About twenty adult Sabbath-keepers have settled in Queen's Own Town, situated on the river Murray. It is 45 miles from Adelaide, four miles from the nearest railway station, ten miles from Goolwa, and the same distance from Port Victor and Port Elliot. The latter are the chief watering places of the colony, being situated on the shores of the Southern ocean. The friends offer free of all charges about 400 acres, comprising some of the best land in South Australia, and capable of producing anything; and more land is available if required. There is also sufficient stone in the vicinity, offered to us free, of which to erect necessary buildings. We desire to call attention to the great need of Bible workers. There is not one in the colony. Broken Hill is in great need of such laborers. One is also urgently needed in the Peninsular, to

labor amongst the 15,000 people located in Moonta, Wallaroo, and Kadina. There are numerous openings in the colony for aggressive work, which, with the two laborers at present engaged, cannot be successfully filled.

Union Conference Proceedings.

FIFTH MEETING.

THIS meeting was called at 11 a.m., July 19. The reading of the minutes of the previous meeting was waived, and the Chairman stated that as the last point under consideration in the previous meeting was the preparation of literature in the Tongan language, the Conference would resume the discussion of that subject, and listen to the presentation of thoughts and suggestions by W. C. White.

Brother White spoke in substance as follows:—

The difficulties of which Brother Hilliard has spoken are not overstated. He had seen books translated into these tongues that had suffered many things at the hands of many translators, and were nothing better, but rather grew worse. Not everyone who can speak a language fluently is qualified to translate into that language; not every fluent linguist has the ability of an author. Correct translation requires an intimate knowledge of the language from which the book is to be translated, as well as a critical knowledge of the language into which it is to be translated; and this knowledge must embrace the idioms, and colloquial phrases and figures of speech common in those languages. A Government translator will naturally understand the legal expressions of the language with which he deals, but how many of them can be trusted with a religious book, or a medical book? Oftentimes a language must be created. Thoughts have to be coined, and new words invented in which to express them.

How, then, can we successfully undertake the work of translation into the Island languages? First, secure the services of intelligent Islanders. Let them connect with our school, and let them be associated with white workers who are learning the language which they represent. Let these work side by side at the printer's case; intermingle in their studies until they become thoroughly acquainted with each other and their languages. We have an illustration of what can be done in the case of Sister Nicholas, who is now with us from Raratonga. She is well acquainted with the Rara-

tongan language, but did not have a sufficiently critical knowledge of English to enable her to translate successfully. So she came to the school for a short period of training; but she finds it necessary to lengthen out that period in order to obtain the degree of knowledge of the English language required, so has continued to study and translate here. Are there not others in the providence of God who may be brought here and do translating while attending school. Shall we establish here a printing plant so that those who come from the Islands can work in type-setting and the printing art. The result of such an enterprise would be that soon we would have missionaries whom we could send out to the Islands, accompanied by native laborers who would obtain their training here.

The speaker stated that he would now introduce the report of a committee appointed at the Stanmore Camp-meeting, to consider what could be done towards the evangelisation of the Australian aboriginals and aliens, and the island natives.

After the reading of the report, the difficulties of translation were discussed by J. E. Caldwell and W. A. Colcord, and, upon the motion of W. A. Colcord, the report was received, and its recommendation referred to the Committee on Resolutions for favourable consideration.

The report is as follows:—

REPORT OF THE MISSIONARY COMMITTEE.

"At the last meeting of the Union Conference, it was felt that some systematic organised effort should be made by us in behalf of the people of other tongues who have come to Australasia, and also for the preparation of missionaries to go the vast mission fields in the Islands, and in Asia. And to this end the following was adopted:—

"Whereas, the work of the followers of Christ is to 'go into all the world, and preach the gospel to every creature,' and—

"Whereas, the location and commercial character of the Australasian Colonies places upon us a grave responsibility regarding the unevangelised people in Polynesia, Malaysia, India, China, in addition to our duty to the thousands of Maoris, Chinese, Indians, Japanese, and Polynesians within our borders; therefore—

"4. Resolved—That this Conference, through its Executive Committee, appoint a committee of seven, whose duty it shall be to labour for

the evangelisation of the aboriginal and alien races in Australasia, and for the encouragement of young men and women to prepare to labour among these people, and in other missionary work.

"In harmony with this resolution, the following persons were appointed as the committee:—S. N. Haskell, A. T. Robinson, A. G. Daniells, E. W. Farnsworth, W. C. White, W. D. Salisbury, and E. R. Palmer.

"At the first meeting of the committee, it was agreed upon that one of the first undertakings of the committee should be to labour for the preparation of tracts and books in the languages of the people of the Polynesian groups of Islands where our Missionaries are stationed.

"Correspondence from the missionaries was read, showing that most of the literature published for the islanders was unsuited to their taste, mental abilities, and their greatest needs. In all this correspondence the value of illustrated books upon religious and health topics was emphasised, and the necessity of making these books as much as is possible present the truths they advocate in a narrative form.

"It was proposed that an effort be made to secure the services of persons acquainted with the Polynesian people and their methods of thought, for the work of selecting and preparing literature for translation, and the selection of proper illustrations.

"As regards the financial burden of issuing this literature, it was proposed that it be dealt with in three parts, namely — translating, plate-making, and publishing. We would solicit the assistance of authors in the matter of the translations. We would ask the Foreign Mission Board to meet the expense of the plate-making. And thus there would be only the expense of the printing and binding to be provided for by the mission for which the literature was prepared.

"At another meeting of the committee, it was proposed that correspondence be conducted with the Polynesian Missionaries, and also with translators, regarding this work.

"It was also proposed that a Missionary Publishing Company be organised, with works at Cooranbong, which should be operated in connection with the Avondale School. And for the furtherance of this, it was proposed that correspondence be conducted with the Mission Board, and

the American publishing houses, asking for gifts of type and cuts to be used in this work.

"In response to this correspondence, the managers of the *Review and Herald*, and the *Pacific Press*, intimate that they will assist us when they learn more fully what our plans and necessities are. The Mission Board will no doubt withhold its answer till it hears the opinions of the Polynesian Missionaries regarding the feasibility and probable usefulness of such a printing and publishing company.

"While the committee has failed to hold frequent meetings, and has not seen its way clear to begin work in the New Zealand Maori, as yet, it has encouraged Miss Francis Nicholas to press forward the translation into the Raratongan language — Steps to Christ, Gospel Primer, and Christ our Saviour. Besides these works, Miss Nicholas, with the council of Pastor Haskell, has selected and translated into the Raratongan, many chose selections from the writings of Mrs. E. G. White, which have been printed on the Mimeograph, and sent to influential persons in the Cook Islands.

"In closing this report, your committee would suggest:—

"1. That the work assigned to this committee is important and urgent in its character, and that provision be made for its permanent continuance, by adding to the Constitution of the Union Conference, the following article:—

"At each regular session, the Conference shall elect a Missionary Committee of seven members, whose duty it shall be to labor for the evangelisation of aboriginal and alien races in Australasia, and, in harmony with the Foreign Mission Board of the General Conference, for the people of Polynesia, Malaysia, India, and China.

"2. That this committee be made up of persons who can meet occasionally for council.

"3. That the Foreign Missionary offerings of the Australasian Sabbath-schools be placed in the hands of this committee for administration.

The Conference then took an intermission of ten minutes.

TALKING doubts and unbelief is not the work that God has given to His people to do.

"If your name is written in heaven you can help others to get their names there also."

The Bible Echo—What It Ought To Be.

[A. T. Robinson.]

AMONG a number of items handed to the chairman of the Committee on Resolutions, to be brought before the Conference, was one touching the *Bible Echo* and its circulation. After speaking with some of the brethren, it was suggested that this question be brought before the Conference in the form of a paper instead of by a resolution, and I have been asked to embody some thoughts along this line. I shall deal in this paper with the question of what I think the *Bible Echo* ought to be, leaving others to speak of plans and methods for its circulation, simply remarking on that point in passing, that the paper being what it ought to be, every available means should be devised and utilised for pushing its circulation to the uttermost parts of Australasia.

The only good reason that I know of for going to the expense and making the effort to publish such a paper is that it should be made the medium for carrying the Third Angel's Message to the people of these colonies. Therefore, every issue of that paper ought to go out weighted with the living issues of that message. This will make it just as different, just as distinct and separate from every other paper in the land, as the message which God has committed to us is different from popular modern theology. It will make just as much difference between this and all other religious papers as there is between the minister of God who goes to the people bearing God's message for this time, and the minister who occupies the popular pulpit of the day. There would be no more consistency, to my mind, in patterning the *Bible Echo* after other religious papers than there would be in a Seventh-day Adventist minister lighting his taper from the flickering lights that glimmer all around us, instead of living in the blazing light of the Third Angel's Message, the "everlasting gospel" for this time. Our missionary paper should be what its name implies, a living echo of that message. It should carry with it a distinct personality.

What will give it such a personality and make it a true echo of the Third Angel's Message? The best definition that I can find of the word "Echo" is "the sounding again of a voice." He who was the herald of a mighty message, which was the prototype of

the message for this time, said of himself, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord." If we have rightly named our paper the "Echo," how shall it become "the sounding again of a voice," unless it be by catching the strains of the message of God for today, from the lips of the living preacher, and sounding them again in the ears of the tens of thousands to whom the preacher himself can never go?

This brings us to reflect upon the special providence of God, which has seemed to make it possible that the *Bible Echo* should occupy the position suggested in this paper. God's providence has placed a large number of men in this country who have had a wide experience in the Third Angel's Message, in that land where it had its rise, and received the mould that God designed it should receive. How shall we study the design of God in these men being located in this field, unless we study it from the point of view that their influence is to be exerted in giving the mould that God would have given to the work throughout this great and important country, which seems, from a political standpoint, to be just entering upon a career which makes it the most favorable place on the globe from which to send out the truth to other parts of the world, especially those parts which have been the least enlightened by the message?

How can this apparent design of God be most fully and successfully met? These men are not omnipresent—they can be in but one place at a time—we cannot expect that their personal presence will be felt in all parts of this great continent. The providence of God, which has brought these men to this country, has prepared the way before them, in bringing into existence a medium through which their very personality may be felt in every corner of Australasia. That medium is the *Bible Echo*. This brings me to the point of speaking of what, in my estimation, the *Bible Echo* is not. I hope I shall not be understood as in any manner casting reflections upon any. Personal feelings and consideration must be left out of the discussion of this important question. My mind has been exercised along this line for several months, and some weeks ago I took the opportunity of turning up the files of the *Echo* for a couple of years to satisfy my own mind as to how often our leading men in this country had been contributing to its columns. Of course, the first

name that I would naturally look for would be the president of the Union Conference. How many articles do you think I discovered from his pen in about two years? I found just one, and that was a brief report of a camp-meeting.

Elder Haskell, whose pen has been a factor in the very making of some of the oldest papers published by this denomination, has written one or two series of articles for the *Echo* during the time to which I allude. I might mention the names of at least half-a-score of other men whose writings would make one of the sharpest and brightest missionary papers ever published by Seventh-day Adventists.

There is an illustration that might be given along this line. As I have been around among our people recently, I frequently hear them speak of a certain writer in America; some seem to think there is no other man like that man. Why is this? These people never saw him. They never heard him speak. What do they know about him anyway? If you want to get at the secret of what I am telling you, just turn up the files of the *Echo* for the past twelve months and you will find more articles with his name attached to them than from any other writer, except one. And through these articles he has left his very personality upon the minds of those who have read them. I believe that thus it should be with all our leading laborers in this country.

If short pithy articles were constantly appearing in the *Bible Echo*, from a number of different writers, taking out the precious gems of truth from the rubbish of error, and resetting them, as Eld. Haskell has been telling us in the morning Bible studies, not only our own people, but hundreds and thousands of others, whose interest would thus be awakened, would be receiving the very spiritual food which their souls are starving for, and thus the personality and the individuality of different minds that the Lord is leading in His work, would be felt and experienced wherever the paper would go.

I believe, too, that this would go a long way toward solving the problem that is being discussed at this Conference, "How can we get our people to support the cause with their means." When the people get to feel that we, as ministers, are feeding their souls with the bread of life, and giving them the water of life to drink, they will cease to think that it is "a great thing if we shall reap your carnal

things." When they feel that we are coming to them with the message of eternal life, and not with a message of money-getting, as some do think when they see us coming now, I believe the very heart-strings and the very purse-strings of the people will be opened by God's Holy Spirit, and we shall then learn the true secret of Christian giving to the cause of God.

If I shall have dropped a single thought in this paper that shall set others more capable than I am to thinking along this line, and if we can see steps taken to make the *Bible Echo* more than it ever has been, the living herald of the message of salvation to all the people around us, I shall feel happy in such a thought.

DISCUSSION.

W. C. WHITE said in substance that from his earliest recollections of the instructions that God had given to our people, and has been given to them since, through the Spirit of God, it is the duty of every minister and public laborer to develop the ability to write out their best thoughts for our papers. And it is the duty of those in charge of the papers to afford an opportunity for the expression of those thoughts, not in their own peculiar style, but in that form in which they were presented to the mind of the individual writer. The people must be spoken to by many minds, each reaching different ones.

Since then the word has come to us—Do not let any one feel like taking the burden of taking the thoughts of others and fixing them to their own minds.

The *Echo* is a little paper, and does not give us much room. I confess that I have believed in the policy of advertising to help support the paper, but I do not believe so now; its space is too precious. It should be filled with sparkling truths, and finer type used if necessary, so that we can have reports from all the fields. These principles apply to all of our other publications. If our papers wish to have long life and see many days, they must be filled with live matter. I believe that if these principles are followed, that when a subscription expires it will be renewed at once, because of the interest taken in the articles written.

W. A. COLCORD: We should have a live paper teaching a living message. I would like to clear the skirts of the editors of one thing. The people cannot know how much the editors have tried to secure articles from the

leading men. I have written more to some of them than I have received in return by the way of articles for publication. Our ministers who are out in the field, meeting the live questions of the day, should be able to keep our paper well filled with live articles. Sister White once said—"As soon as I get a good thought I always tell it to some one else." That is the way we all should do.

There should be, I believe, serious consideration given to the multiplicity of papers. We are liable to deprive our general papers of the valuable help they should receive if we publish many others.

A. G. DANIELLS: The editors are not to blame for my lack of writing. I have felt that I should do something in this line, and also all the ministers in the field so far as possible. Nothing personal has prevented, but it has been the pressure of work on the many different lines in which I have been engaged.

R. HARE: The articles from A. T. Jones attract the attention of the people, and that is why they are used. When he writes he writes something, and when they are read there is something to think about. I would recommend that when our brethren write for the paper that they put some of their own life in the articles.

S. McCULLOCH: If our workers will write, they will learn to concentrate their thoughts, and thus it will be a blessing to themselves, as it will not only improve their writing, but will also help in their speaking. When we become more accustomed to writing there will be fewer articles signed by the unknown author and writer "*Sel.*"

A. G. DANIELLS: The paper is sold in all of these colonies, and the men who work in these different colonies are quite well known, and it gives great strength to the paper to have them contribute to it.

THERE is a universal feeling that the meeting has been all that it was hoped. At least it has been to each one all that he would make of it. Great blessings have been held out to us, and faith has brought them near, even into our hearts. If anyone has failed to receive them, it is his failure to receive and accept that which was held out to him. But we believe that very few, if any, have gone away from the place without being signally benefited.

Health Reform.

(G. A. Irwin.)

July 18.

EVERY part of the Third Angel's Message is educational. It does not make any difference if we talk about the health reform, or the Sabbath-school work, or the tract and missionary work, or the school work proper. It is all educational; in fact, the Third Angel's Message is a message of reform from beginning to end, and there is nothing connected with the message that is unimportant or non-essential, and whoever would be sanctified by the message, must take it in its entirety. We cannot pick around just as suits our fancy, and take this, and discard that, and expect to become sanctified by the message, because I believe that God has placed nothing in connection with the Third Angel's Message but what is essential for our salvation. And another thing, the truth of God consists of great underlying principles. We have attempted to grapple with the problems that come to us without understanding the great underlying principles, and every true reform must have its foundation in the principle, or the reformers are working to a disadvantage. It seems to me it is just like an individual going to school, who in his early school days fails to get hold of the underlying principles of the common branches: that individual works at a disadvantage all his life.

I copied this statement from a Testimony this morning: "Truth, eternal truth, is to be lived in the daily life. The maxims that the Author of our salvation has given must be strictly adhered to. The living principles are as the tree of life, for the healing of human woes." Well now, we find these living principles in the Word and the testimony of God's Spirit, and it is these living principles that will be as the tree of life, a healer of human woes, and so I say we cannot dwell too much upon the importance of getting hold of the right principles in all of our studies. I am sure that a great many people have in a measure rejected health reform because they did not understand its significance, and some people have placed no higher authority for health reform than some man that God has been using in that branch of the work, and we have thought perhaps that it was some cranky notion that was simply the invention of a fertile brain

in some man who wishes to force it upon the people. I wish to say this morning that the health reform is as much higher and deeper than man as God is above a man.

You remember what Samuel said when Israel chose a king. He felt pretty bad about it, but God told Samuel that they had rejected Him. So, brethren, with this thought in mind, if we reject the health reform, we are not rejecting any person, but we are rejecting the Lord Himself, and of course, if we reject the Lord, we have no Guide.

I have learned a great deal in connection with this subject of health reform. I did not always see it as I do now. I was viewing it from the standpoint that I have outlined, instead of seeing it as part of the Third Angel's Message, and an important part. Now in our study this morning I wanted to simply take up the first chapter found in this little book, "Healthful Living." I think that this little book ought to be in every home. It is a compilation from the Testimonies on this subject. It ought to be studied in every Church and in every home. In the first chapter of the book the great underlying principles are laid down, and we can study some of these. The first paragraph of the first chapter in this book begins with this statement, "God is the owner of the whole man." I wish that this statement could be so impressed upon us that it would stand right out before us constantly, as it stands out before you here on the black-board, for the recognition of that fact and the constant acknowledgement of it on our part lies at the foundation of all true education and consecration. "God is the owner of the whole man." You will plainly see that when we recognise and acknowledge that God owns the whole man, it will change all our plans. The world acknowledges that in a way, but there is such a recognition of that fact as will change our entire plans. The sole ambition of a man of the world goes to get an education, is self-aggrandisement. But if we will constantly recognise this fact, that God is the owner of the whole man, we will have an entirely different object in life than the man who does not recognise this fact. Now the next sentence, "Soul, body, and spirit are His." That is simply another way of stating the same fact; the man is composed of soul, body, and spirit. The next sentence—"God gave His only begotten Son for the body as well

as the soul." This is a fact that we have not always recognised. Our early teaching has a great deal to do with what we believe, and it is pretty hard sometimes to disabuse ourselves of impressions we have received in our youthful days. I suppose all of us have heard sentiments like this: "the body does not amount to anything at all; it is simply the house in which the soul lives, the husk, the shell." A great many such expressions have been used. But here we learn that "God gave His only begotten Son for the body as well as the soul." Jesus died for the whole man, and the Apostle Paul prayed that we might be sanctified, the whole man, and that we might be preserved blameless until the coming of the Lord.

"God gave His only begotten Son for the body as well as the soul, and our entire life belongs to God." That fact is repeated in this sentence, seemingly because the Lord wants to impress it indelibly upon our minds and hearts. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's!"—I Cor. 6: 19-20 The apostle begins that with the exclamation, "What!" just as though that was a fact that they ought to have known, but which they did not know. "The entire life belongs to God." What for? "To be consecrated to His service." Not to our service, not to build ourselves up in the world; but it belongs to God, to be consecrated to His service. Here is a statement from Sister White: "Creation was originated in the purpose of God to glorify Himself in the redemption of the fallen race." To glorify Himself! "The entire life belongs to God, to be consecrated to His service; that through the exercise of every faculty He has given we may glorify Him." Let us now read the whole sentence: "God is the owner of the whole man. Soul, body, and spirit are His. God gave His only begotten Son for the body as well as the soul, and our entire life belongs to God, to be consecrated to His service, that through the exercise of every faculty He has given, we may glorify Him." Then how many faculties are ours to do as we please with? None. And God requires of us to develop every faculty which He has given us, and the object of developing of those faculties, the object of going to school to im-

prove the faculties God has given, will be that with those faculties we may glorify God.

That is the great underlying principle and object in it; that we might glorify Him in our bodies, which are His. There is a text in Isaiah 43: 7, that brings out the thought. "Even everyone that is called by My name: for I have created him for My glory; I have formed him, yea, I have made him." He has made us, and the object is that God might be glorified. There was healing in the leaves of the tree of life, and "the leaves of the tree shall be for the healing of the nations." That is, the breach that sin has made, and the living principles found in the Word of God, are as the leaves of the tree of life for the healing of human woes. So, if we study these underlying principles, and get them fixed in our minds and hearts, they will heal the wounds that sin has made.

Let us go back to the first sentence: "God is the owner of the whole man."

Every man? Yes; but, brethren, we generalise so. When we speak of man, we often speak of it in the general sense, and do not bring it home, and make the lesson practical. The point in the matter is to see and acknowledge the fact that God is the owner of *this* individual man—of you and me. It will not do us any good to generalise, but the thing that will do us good is to recognise the eternal truth that God is the owner of this man. Soul, body, and spirit of this man are God's. Jesus died for the body of this man as well as for his soul; and the entire life of this man belongs to God, to be consecrated to Him, that through the exercise of every faculty of this man, we may glorify God.

Now, brethren, I do not believe that we are doing that yet; that through the exercise of every faculty we do all to the glory of God. The one great object must be kept before us that first, He created us, and then redeemed us with an infinite price, for the sole purpose that we might glorify Him here in this life. Then that text comes in: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." There is health reform in that, is there not? Whether we eat or drink, we do it, not to satisfy an abnormal appetite, but we do it to the glory of God. Then if we do it to the glory of God we will eat and drink those things that God has told us are good for us, and will keep the body in the most perfect con-

dition, and so improve those faculties to the very best advantage. I am not a physician, nor am I talking from that standpoint; but I believe there are certain underlying principles that any of us can comprehend, and God wants us to comprehend them and study them, and then we will see a new beauty in the truth. I want to impress this upon your minds, that if we get hold of things in this way, then we will not be perplexed and worried about the details. The details will all work themselves out if we only get that one great principle fixed, and make it the main-spring of our life. Not only once, but daily, we are to recognise that fact; as the apostle Paul says: "I die daily"; and it must be a constant recognition on our part of that eternal truth that God is our owner. This is true of every living being, and the trouble that is in the world comes from the fact that men and women do not recognise this. They think that they are their own; they think that they have a right to please themselves. I have often heard people say about health reform, "I think that that is bringing religion down to a very fine point, when people say what we are to eat, and what we are to drink." "True sanctification is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life."—*Healthful Living*, paragraph 166. True sanctification! There is a lot of bogus, spurious, sanctification in the world. Men and women profess to be sanctified, and yet they do not pay any attention to the commandments of God, to the things that God has placed in His word that we should obey. The Lord wants His people to understand what true sanctification is. I noticed in reading a Testimony the other day, it said: "This do and thou shalt live, is the true definition of sanctification." It is not a sentiment, but a living, active principle that enters into the everyday life. "It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies, not an offering corrupted by wrong habits, but a 'living sacrifice, holy, acceptable unto God.'" That we may present to the Lord our bodies. Why should we present them to Him in this condition? Because they are His. He has not only created us, in the first place, but He has redeemed us. He has a double ownership on us; therefore we should

bring our bodies into this condition, "A living sacrifice, holy, acceptable unto God."

There is another passage in paragraph 157:—"Eating, drinking, and dressing, all have a direct bearing upon our spiritual advancement." That is the truth of God, brethren; they all have a direct bearing upon our spiritual advancement. There is such a relation between the body, soul, and spirit, that they all have a bearing upon our spiritual advancement. Paragraph 526:—"The sum and substance of true religion is to own and continually acknowledge by words, by dress, by deportment, our relationship to God." The sum and substance of *true* religion, not false religion, not a theory of religion, is "to continually acknowledge by words, by dress, by deportment, our relationship to God." "Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1: 27.

We will pass back to paragraph 3:—"The living organism is God's property. It belongs to Him by creation and by redemption; and by a misuse of any of our powers we rob God of the honour due Him." By a misuse of any of our powers what do we do?—"Rob God of the honour due to Him." I suppose you have heard a good deal from the ministers in your Conference about robbing God, but it was always applied to the tithing. But it seems to me that there is an underlying principle underneath this reform, which, if we would recognize, would settle the tithing question, too. I never heard anybody say a word about robbing God in this way: "By a misuse of any of our powers we rob God of the honour due to Him." If we will recognise what is due God in our powers, that we are to consecrate to Him every one of them, and we do not rob God by any misuse of our powers, the tithing question will be a secondary matter. If we do not pay tithes we do not recognize this principle, that God is our owner. "Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." II Cor., 8:4, 5. What caused that great gift that the apostle was astonished at the liberality?—The recognition of God's ownership in

them; they first gave themselves. Then am I wrong in saying that the giving of ourselves, and the recognition of God's ownership to us, is that which lies at the bottom of all giving, and of the tithing question? I believe that if we could instil that principle into the minds of the brethren, and into our own minds, that we would have little trouble with the tithing, or the donations, or, in fact, anything else. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common." Acts 4:32. They recognised God's ownership of them, and of their brethren too. It was a mutual recognition of that ownership. It is by a misuse of any of our powers that we rob God. An abuse of any of our powers would be the same, would it not? Then we see that if the Lord gives us light in regard to our eating and drinking, and our dressing, and we disregard that light, we are abusing the powers which God has given, and in that way we are robbing Him of the glory that is due Him.

I wish I could say something, this morning, to impress upon all of our minds this great fact, because it does seem to me that it is a stupendous fact in connection with our religious experience and the work that the Lord is doing on the earth, that God is the owner of the whole man. You see, if we constantly recognize that, whenever we go to do anything, we would inquire—will God be glorified in this thing that I am about to do? If we could keep that fact constantly before us, we would do all to the glory of God. Whatsoever we would do would be to the glory of God. And we would be very careful to keep our bodies in the very best condition possible, that we might glorify Him who has purchased us at such an infinite price. Jesus says: "Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples." Then God wants us to constantly relate ourselves to Him, so that we will bear much fruit and glorify Him. "Let your light so shine before men that they may see your good works, and glorify your Father, which is in heaven." Matt. 5:16. The world wants to see something. The world does not have faith but wants to see something. "Glorify your Father which is in heaven; and that is the object of your living, and of my living, in this world, that

we may glorify our Father in heaven, and by doing that we are saved ourselves. In "Patriarchs and Prophets" it is said that the plan of salvation had a broader, and deeper meaning, than merely the salvation of man. It was to exalt the law of God before the universe, so that our salvation was not the primary thing to keep in mind, but to exalt the law of God before the universe, and by doing that we are saved ourselves; our salvation will be assured in that thing.

An Extraordinary Meeting.

EXTRAORDINARY occasions frequently come unannounced and unexpectedly. This was the case with the meeting of which we now speak. On Friday forenoon, in the deliberations of the Medical Missionary and Benevolent Association, we had reached and passed a resolution recommending the erection of a new Sanitarium building, and had commended the cause to God, and invited the co-operation of our friends, when Elder Farnsworth expressed his conviction that now was the time to give effect to the resolutions by beginning the work. This suggestion was heartily seconded, and then the contributions began to come in. Not the least urging was done, the meeting was exceedingly quiet, the silence being broken only by the subdued voices of donors presenting the sums for which they would be responsible, and a frequent "Amen" as the Spirit witnessed to the good work that was going on. Perhaps thirty minutes passed in this way; all the time our joy was increasing, until it was almost impossible to repress silent tears. Still no one called for money, and still the offerings came in. There were no wealthy people present, only a small meeting of people in ordinary circumstances. When there was a pause in the offering, and all had apparently done what they desired to do, the results showed £900 had been donated, and £100 subscribed as a loan without interest.

All felt that it was good to be there, and the congregation united in a prayer of thanksgiving to God for the gift of His Spirit that had been with us in power, and for the spirit of liberality which He had breathed upon us. Many declared that this was the best meeting we had yet enjoyed.

Medical Missionary Work in Newcastle.

(G. B. Starr.)

At our medical missionary meetings in Newcastle the large tent was filled, and outside the people stood many feet deep. When a health club was suggested, it was readily assented to, and the first night about seventy-five or eighty names were taken, and this number was soon raised to two hundred. These meetings have been continued ever since. A programme has been prepared for one year, and the meetings are held once a fortnight. They tried to separate these meetings from the tent, but the people would not hear a word in favor of it. They greatly prefer the tent. Cooking classes have been organised, and the

this work. He wants the doctor to do the same for others that he has for him, there is no trouble to get many new members.

Another instance: A leading citizen called at our house, and inquired if we had a "sick-worker." We understood that he desired to know if we had persons devoted to the visiting of the sick. We replied that we had; and we might have added that all our workers were devoted to such work. He then requested that we call upon an old friend of his, who was apparently dying without help, as the medicines being administered seemed to be doing no good, and nothing else was being done. He had just called upon his friend, and, returning home, was conversing with his family as to what could be done, when a married daughter present said: "Send for the

yes; I have been to your cooking school!" Our hour for cooking classes was followed by lessons on simple treatments, and this is what she meant. You see, it is the combined work that is needed.

We want to see the Spirit of God in every part of this message. The gift of the Holy Spirit is not a separate thing, but a part of the message.

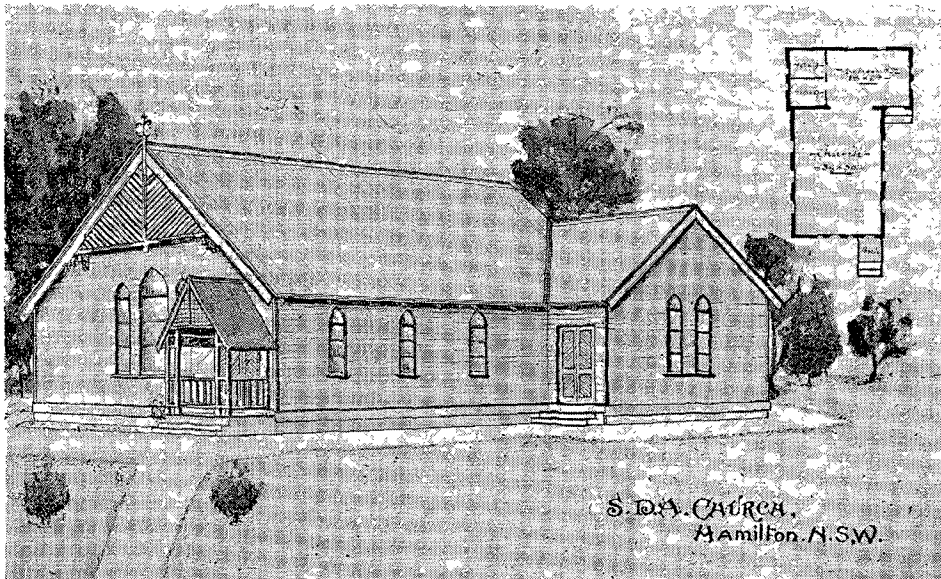
Health Reform.

(G. A. Irwin.)

July 20th, 5.30 a.m.

AFTER a portion of the time was spent in reviewing the talk of the day previous, Brother Anderson gave his experience as follows:—

"This subject of health reform has been presented to me in a new light



attendance is from one to two hundred and eight ladies. When we have been visiting at a distance from the tent we find people who are enjoying the health foods, and using little or no meats. Our people in these colonies have passed the meat question two or more years ago. The fact that we do not eat meat has a great influence. One man in Newcastle said he had given up meat and with that tobacco, and tea had gone too. Dr. Rand has charge of the medical work there.

In the city of Newcastle there are many miners, and we have a doctor's club of one hundred members. The wife of one of them was away for a month, and when she returned she found her husband converted, and so kind and good that she hardly knew him. He is thoroughly in love with

Adventists. When my little boy was ill a few weeks ago, one of the ladies from the mission came and told me just what to do, and I did it, and he recovered." The gentleman, having himself attended some of the health lectures, only needed this encouragement to help him to decide to come to us at once.

We feel very thankful to be able to connect this work with our Bible work. We want nurses to teach our Bible workers to give treatment. Our Bible workers should be nurses too. Christ was a medical missionary, and He was our example. One lady called for Dr. Rand. He was not in, but she said, "Never mind, you will do just as well. Please tell me what to do. We told her, and asked her if she knew how. She replied, 'Oh,

entirely. I adopted health reform because I thought it was the best thing for my health. I think it was Dr. M. G. Kellogg who first spoke to me about health reform. He said, 'You are not well in health, you are suffering from indigestion, you ought to leave off tea and many other things.' Now I want to adopt and teach health reform because of the benefit to the soul."

Brother Irwin: There is quite a point in that, more than we at first suppose. People may adopt health reform and be very strict in eating only those things that the Lord says are good for food, may be very careful in every way, yet do it from a wrong motive; they do not do it from love to God. Many of the children of Israel died with the manna

in their mouths. They did not see God in it at all. Some of them murmured because they were continually fed upon it. We want to see God in health reform. That is the reason why we have been dwelling so much on these underlying principles, so that we may see that we are not our own; we are bought with a price. If we do this we will accept health reform, because we love God.

My first impression of Adventists was that they were a set of cranks who starved themselves to death. It seems to me if we get hold of these great underlying principles, it will be with a heart full of love to God; it will not be an arbitrary exaction. Health reform was given only for our good. Someone read Deut. 6: 24, 25. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." What was it for? For our good always. For our good in this life and the life eternal. If we observe and practice health reform from the right principle, it will save us in this world from sickness and disease, and it will fit us for translation when the Lord comes. "And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as He hath commanded us, that He might preserve us alive."

We must see God in it, and if we do not, it is simply a selfish thing; it may benefit our health for a time, but we will die eventually. Health reform, as connected with the Third Angel's Message, did not originate in the brain of any man, but it is a part of the message, and all the truth of God from the beginning down to this time, will shine out new and fresh in the Third Angel's Message. We are simply coming back to the original plan. You see man started right, and there are a few that are going to end right, and this is one of the most blessed truths to me in connection with the message. It is one of the most glorious thoughts to me that here we are right down in the last generation, and Christ will take some of us to be His personal attendants throughout the ceaseless ages of eternity. Health reform is one of the things God has linked with the message to fit us for that position. "The Lord could save us from transgression by the snap of His finger if He wanted

to, but this is not the way. He wants us to co-operate with Him in our salvation. We can walk in this light and co-operate with God and fit ourselves to be with Him when He comes in the clouds of Heaven; or, we can give loose rein to the appetite and be lost eternally.

"The result which Satan has, through his specious temptations brought about, he uses to taunt God with. He presents before God the appearance of the human being whom Christ has purchased as His property. And what an unsightly representation of his Maker! God is dishonored, because man has corrupted his ways before the Lord." "Healthful Living," par. 80. Even those who conform most closely to the laws of their being, do not represent God as they should. But in those who pay no heed to health reform, and who eat and drink as they please, you often see specimens of humanity that are disgusting, from whom we feel like turning aside when we meet them in the street. They brought themselves there through transgression, through their abnormal appetites, Satan takes these people and taunts God with them.

"Man was the crowning act of the creation of God." We have not always believed that. When we think of the greatest thing God ever made, our minds would naturally run out to the world. As we travel around and see what a wonderful world this is, and the wonderful things that are in it, if we were asked what we thought was the greatest thing God made, we would say to make a world like this. Then we think, here is this great God, He simply spoke a universe into existence, and this little speck of a world is merely as a drop out of a bucket of the great universe. And yet God says that the greatest thing He ever did was to make man. "We are fearfully and wonderfully made." [A voice: "Was not man made a little lower than the angels?"] The marginal reading says he was made a "little while inferior" to the angels. You remember the thought that Bro. Haskell developed the other morning, that those who were taken to heaven at the time of the resurrection of Christ are there officiating in the heavenly sanctuary, so they are really placed ahead of the angels there.

Men who were alive on the earth were taken to heaven, and they are there assisting the Saviour in the work of the Heavenly Sanctuary. "Man was the crowning act of the creation

of God." Brethren, while we are talking about this let us make it personal. God is the owner of the whole man, and let us remember all the time that that is *this* man; and *this* man is the crowning act of the creation of God. The greatest thing that He ever did was to make this man. "Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God." "And God said; let us make man in our own image."—Gen. 1: 26. Now, there is a good deal involved in that image. I want to read from "Patriarchs and Prophets," page 45, "Man was to bear God's image both in outward resemblance and in character." Then there is a statement in "Great Controversy," page 645, "In the beginning man was created in the likeness of God, not only in character, but in form and feature." So that man, as he came from God, the crowning act of the creation, was made in the image of God, not only in character but in form and feature. So then, if we could have seen man in the Garden of Eden, we would have known something about God, and what He looked like. "Jehovah has given a specimen of Himself; for man was made in the image of God." Healthful Living, paragraph 2.

But this specimen is fearfully marred at the present time, is it not? The only way that we will bear the Divine credentials in our countenances is by conforming to the laws of our being. The physical form, that is so dwarfed and deteriorated by a successive term of years of transgression of the law, will not be brought back until we are resurrected from the grave, or translated to heaven. Then we will come back to what man was in the beginning. When Jesus comes in the clouds of heaven to translate the living righteous to heaven, and the righteous dead are raised and taken to heaven, in that new and fully regenerated state. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."—Isa. 30: 26.

Now let us look at another statement in Patriarchs and Prophets, Page 33. "As man came forth from the hand of his Creator he was of lofty stature and perfect symmetry." "Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in

stature; yet her form was noble, and full of beauty." When man was created he was of noble stature, and we have little idea of what man was in the first place by looking at men to-day, after years of transgression and sin. At that time they were made in God's own image, both in form and feature—the crowning act of His creation. History shows us that for nine generations before the flood the average age of man was 912 years. Nine generations after the flood it was 332. It says in the Psalms that in the days of Moses the average age was threescore years and ten—at the outside limit man's life had come down to 80 years. At the present time it comes down to a little over 30 years. It is the result of sin, and the transgression of the law of God, both physical and moral.

One reason why the men lived so long before the flood was because of the influence of the tree of life upon the human family. Adam and Eve had partaken, prior to their fall, of the tree of life, and the influence of that tree lingered in the human family for some time, but by the result of sin it has gradually gone, and gone. You remember a statement in the Testimonies that these living principles are as the leaves of the tree of life, for the healing of human woes. So then, it is these living principles that are going to start us back toward the heavenly Canaan, and these living principles are found in the Bible and the Testimonies of God's Spirit; and that is the reason why I take so much time to dwell on these living, underlying principles, rather than working out the details, because it seems to me that if we get hold of these great principles, we can work out the problems from that standpoint. "Great Controversy," page 644—"All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with freshness and vigour of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the Divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto His glorious body. The mortal, corrupt-

ible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long lost Eden, the redeemed will 'grow up' to the full stature of the race in its primeval glory." We will "grow up as calves of the stall," and we will grow quickly too, to "the full stature of the race in its primeval glory."

The work begins right here and now, in this sin-cursed world, and you and I, by yielding ourselves, can begin the work, and then it will come in God's own appointed way. God will have a clean universe, and He will have a clean world, and this world will finally come back and be just as it would have been without the loss of a single thing. "The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in the beauty of the Lord our God, in mind, and soul, and body, reflecting the perfect image of their Lord. Oh, wonderful redemption! Long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. The living righteous are changed in a moment, in the twinkling of an eye. At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels gather together the elect from the four winds, from one end of heaven to the other. Little children are borne by holy angels to their mother's arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God." There is an inspiration in these things that helps me to live a better life, to know what God has done for us, and what He is doing for us, and what He is going to do, if we will simply co-operate with Him. Is there anything arbitrary about that? He simply asks us to live in harmony with the laws of our being, and He takes nothing from us that is for our good.

"Man is very dear to God, because he was formed in His own image."—Healthful Living, paragraph 6. I would like to ask these mothers what makes the children so dear to you, and you fathers also? Did you ever hear the expression, "He is the very image of his father?" Is it not that they are made in your own image, flesh of your flesh, and bone of your bone? It is no wonder mothers will risk and jeopardise their own lives for those of their children. Christ saw Himself reproduced in man, because He says

that He was a "counterpart," and counterpart means duplicate. Is it not a precious thought that poor, deformed, and crippled as we are by sin, there is coming a time, not far in the future, when we will be again a duplicate of our Maker? It is a wonderful thought that man is very dear to the heart of God, because he was formed in His own image. Do you believe that is true of us this morning? Are you dear to God?—That is the way we get good out of it. Just read ourselves right in there. Man was made very dear. What man? Why, *this* man. I am very dear to the heart of God, notwithstanding I am marred by sin, yet, still I am very dear to the heart of God. Suppose this child that is born goes off into sin, and by transgression of the law of God, and by a course of debauchery, that child presents even a hideous appearance, yet is that child not dear to you still—he is your image. That is just the way it is with us. We are very dear to the heart of God because we are made in His own image.

Sermon.

(S. N. Haskell.)

Sabbath Afternoon, July 15, 1899.

"WHOSOEVER believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." I John 5: 1-5.

These words seem very simple, but they are very comprehensive, and they reveal to us the divinity of the Christian religion. In other words, a belief in the divinity or power of God gives His people victory over the world; not by any great intelligence, not by any great thing he can do; but the victory itself is in applied faith in Jesus Christ. The character of God is the power which changes our character and makes us like Him. When the character of God is seen as it is, and appropriated to the heart, the heart becomes changed in a moment. When

Peter said to the Saviour: "Thou art Christ, the Son of the living God," the answer came back, "Flesh and blood hath not revealed it unto thee."

I wish to talk about this power of God a moment, and read a few Scriptures on the subject. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Verse 4. Our faith is the victory. Oftentimes the battle comes after we believe, but the victory is in faith and in gathering up these spoils after you have gotten the victory. Oftentimes we lose the spoil by not gathering it up. We often say we believe, but we do not expect to see anything, but when faith takes hold of the Word of God, it makes no difference what it may be, if it is founded on the Word of God, that is the victory; but if we stop there, and do not go forward, we lose the victory. "And this is the victory that overcometh the world, even our faith." Faith embraces and believes every ray of light that ever shines on our pathway.

"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."—I John 4: 6. You notice how strongly the apostle puts this point. We would hardly dare to say if we were going out to preach, "We are of God;" but it would be necessary to believe it if we had a message to give to the world. It is as necessary as a belief in God. I suppose that when John went forth to preach, he believed that his message was from God. We have the most confidence in our own labours when we believe that they are wrought in God. There is something in the truth itself that will carry power to the soul, and sooner or later we will see the effect produced.

"Now faith is the substance of things hoped for, and the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are not seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Hebrews 11: 1-6. Faith grasps what we do not see, because

God says it will be, and believes it. Faith materialises the object that we believe. Faith sees Christ as a creating power.

You remember at the time in the Old Testament when David organised a choir of singers to receive the Ark into Jerusalem. There was a choir inside the gate and a choir outside. Those outside cried: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in." There came a response from the inside: "Who is this King of Glory?" and then the answer was, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in." When Christ ascended up into Heaven, the same song was sung by the angels, and answered by the same responses. When faith had made it real, all Heaven was set that way, and when Christ afterwards went up from the earth, the angels knew nothing different. It materialised something that stood for ever and ever. You will hear it by-and-bye when the saved go up with Christ. Every time Christ goes into that city accompanied by angels, that song will be sung. When David came into God's lines, and worked in God's order and believed, Heaven materialised his faith, and there was not an unfallen being in the universe that knew anything else. One of the greatest victories we have seen in the Third Angel's Message is the establishment of what we see to-day in this place.

"And she said unto the men, I know that the Lord hath given you the land and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when you came out of Egypt; and what ye did unto the two kings of the Amorites that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard these things, our hearts did melt; neither did there remain any more courage in any man, because of you: for the Lord your God, He is God in Heaven above and in earth beneath. Now, therefore, I pray you, swear unto me by the Lord, since I have showed thee kindness, that ye will also show kindness unto my father's house, and give me a true token." It was this harlot Rahab that took in the spies. She believed

that there was a people that had come out of the land of Egypt. She had faith; she acknowledged God's word. All she saw, and had seen, was the report that they were coming out of the land of Egypt and God had done wonders for them; and she believed that, and that was enough to make her one of the house of Israel and one of the progenitors of Christ. If we would appropriate that which we have and move out on it, we would see wonderful things.

"So the two men returned, and descended from a mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befel them; and they said unto Joshua, 'Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.'—Verses 23-24. God had settled the thing in Heaven, that all the inhabitants of the land had been delivered into the hands of the children of Israel; all they had to do was to go forward and take it. They got into trouble because they did not believe they could take it. I tell you, brethren, we have lived six thousand years in the world, and it has been one continual loss of victories. When this truth triumphs, it will be because some one has believed it and went to work. If God tells you to go forth, and carry the message to the people, believe that God is in the message, and that the honest in heart will yield to it. There is victory and triumph in every step the people of God take if they believe that way.

"And the Lord said unto Joshua, fear not, neither be thou dismayed; take all the people of war with thee and arise, go up to Ai; see I have given into thy hand the king of Ai, and his people, and his city, and his land." Joshua 8: 1. If you have but three hundred men, and the enemy are as thick as grasshoppers, the Lord can work deliverance. The Lord does not save by numbers. What God wants to do, is to cut off our reason and plans, and teach us that we may do what He says, and believe that that brings the victory. "And the Lord said unto Joshua, fear them not, for I have delivered them into thine hand; there shall not a man of them stand before thee." It was settled in heaven. The angels did not know anything but to materialise the word of God and the faith of Joshua. "And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from

heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood in the midst of heaven, and hasted not to go down about a whole day." Joshua 10: 11-13.

Joshua had believed God so strongly that he never thought but what the enemy would yield that day. If he had said we will fight until sundown, and then begin to-morrow morning, he would probably have gotten the victory that way, but he never stopped to think; and when he saw the sun going down what could he do? Either the sun must stop, or he must rest over night. He never thought of resting; he just said, "Sun, stand thou still, until we materialise this victory;" so the sun stood still. Brethren and sisters, we want just that faith.

I was among the missionaries at a missionary convention in Wellington, S. Africa, and I found very many different views of victory among the heathen. One man was arguing how they must have a school and teach them to read and write, and then give them the Gospel. I noticed one young lady particularly. Her testimony seemed to have the right ring about it, so I asked her what she did, the first thing, when she got among the natives who knew nothing about God. "Well," she said, "I point them to the sun, and ask them who made that sun, and very likely they cannot tell. Then I tell them God made it, and I first direct their minds to the power that lies behind it. When I can get into their minds that there is a Divine power I have accomplished my object, I have awakened an interest to learn about that power."

Now, I will read our Saviour's words in Mark 11: 22-24. "And Jesus answering said unto them, Have faith in God. For verily I say unto you that whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which

he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

The case of Moses comes to my mind very forcibly. He was very anxious to go to the land of Canaan, and on account of his sin he could not. He pleaded with God to let him go over. But God said, "Do not let Me hear anything more on this subject; you are to die." And he died, and angels bore him down to the valley and buried him. Not a great while after the Lord came down to resurrect him. About two thousand years from then, the Saviour walked up that same mountain, and Moses came down there to talk with Him, just as he would have talked with Him before. Suppose that Moses had got over to Canaan, he would in all probability have died, and he would not have been raised yet, and he could not have talked with Christ on that mountain, could he?

I tell you, brethren, there is a divinity to the Christian religion beyond what we think. Let me give you another illustration. David says, "The heavens declare the glory of God." What does the Bible do?—The Word declares it. The heavens speak the same things that are in the Bible. "And the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." The heavens point to the power of God in the heavens. Their light has gone out through all the world. "For the Scripture saith, whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." Romans 10: 11-12. Brethren, the most enlightened, and the most darkened natures, all stand on the same level as far as salvation is concerned. The Third Angel's Message is to go to every nation, kindred, tongue, and people. While the Bible is translated into about three hundred languages and dialects, there are many more that it has not been translated into. There are people in many tribes that have never heard the Gospel at all. Are we going to wait until we get them to learn to read, and then get them converted, or give them the Message?—No; someone will go there who has got faith in the

divinity of the Christian religion. When we can move as the Saviour says, believing that what the Saviour says will be accomplished, it *will* be accomplished. There are hundreds, and perhaps thousands, of golden opportunities that slip from us because we do not believe: we are not watching and praying, and waiting for opportunities, and so we pursue an opposite course. Faith is not impulsive. The greatest demonstration outwardly is not usually faith; it comes alone, in the secret, in the closet; it comes when no ear can hear it, and no eye can see but God's, when the soul is in close communion with God, he gets the victory, and simply comes forth from the secret to act on the victory that he has gained there.

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me."—John 11: 41. He did not wrestle with God for the victory there. He had gotten the victory before. He simply said, "I thank Thee that Thou hast given Me the victory." "And I know that Thou hearest Me always; but because of the people which stand by I said it, that they may believe that Thou hast sent Me, and when He thus had spoken, He cried with a loud voice, Lazarus, come forth." I suppose that if He had simply said, "Dead, come forth," all the dead would have come forth; but He particularised and limited it to Lazarus, so that only Lazarus would come forth. But He had gotten the victory that will bring forth all the dead at His voice. We cannot take in the character of God unless we believe in the creative power of God, unless the soul becomes transformed by the Spirit of God, so that we partake of His character.

"True faith lays hold of, and claims the promised blessing before it is realised and felt. We must send up our petitions in faith, within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the Word it is ours. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. . . . We should be much in secret prayer. Christ is the Vine; we are the branches. And if we would grow and flourish we must continually draw sap

and nourishment from the Living Vine, for, separated from the vine, we have no strength."—(Early Writings, p. 62.)

Of all the people in the world, *we* should have faith in God. If we were ever going to be discouraged it should have been about fifty years ago, when we could have got all the Seventh-day Adventists in the world into this building. To-day we have facilities for spreading the truth that are neither small nor weak. It is God that has brought us to where we are, and will God leave us now?—Certainly not. And when we work for God we will drop the seed, and believe that it will drop into the hearts of men, and we can rest with quietude and confidence for the result.

the Nominating Committee be made the special order of business. Carried. The report of the committee was then read as follows:—

Your committee would submit the following names for officers for the Union Conference:—

President: A. G. Daniells; Vice-president, W. C. White.

For the Executive Committee: W. C. White, the President of the Central Australian Conference, President of the New South Wales Conference, and the President of the New Zealand Conference, W. D. Salisbury, G. C. Tenney, J. Wessels, Dr. E. R. Caro.

For Corresponding Secretary: Mrs. A. L. Hindson.

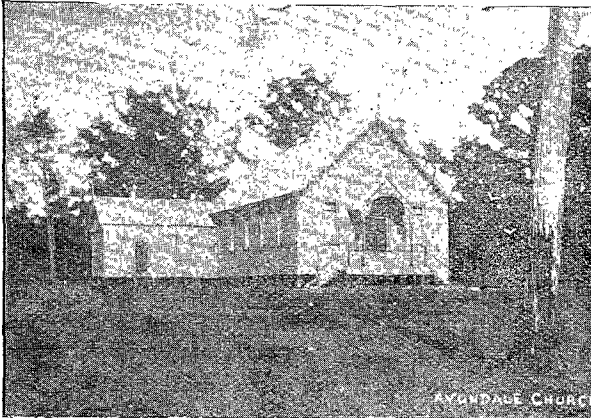
Recording Secretary and Treasurer: E. M. Graham.

School Board: A. G. Daniells, E. R. Palmer, C. B. Hughes, M. Hare,

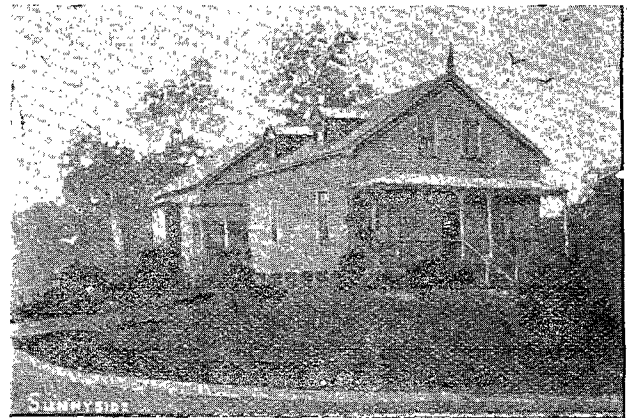
will be self-sustaining. This is a self-evident thing.

J. Paap: I have had considerable experience in farming, and it seems to me that this branch of the work should certainly be made to be self-supporting. There ought to be careful records kept of all produce, and a value set on all the time which is put into the farm. There should be no waste whatever.

W. A. Colcord: There is one point that has occurred to me recently that I think we ought to guard against, and that is, the employment of a large faculty for a small school. It has seemed to me that a faculty running into twelve or fifteen teachers for a school of one hundred and twenty-five students is rather large. Of course the many experiments and the large curriculum embracing not simply



THE AVONDALE S.D.A. CHURCH.



RESIDENCE OF MRS. E. G. WHITE, AVONDALE.

Union Conference Proceedings.

SIXTH MEETING.

This meeting was held at 12 noon, Wednesday, July 19, 1899. By request of the President, the chair was taken by G. A. Irwin.

Reports of committees being called for, A. T. Robinson presented a further report of the Committee on Resolutions. The report of the Committee on Nominations was presented by E. W. Farnsworth, and report of the Committee on Credentials and Licenses by G. B. Starr. A partial report of the Committee on Distribution of Labor was presented by W. C. White. These reports were ordered to be placed on the file for future action.

E. W. Farnsworth stated that as it was desirable for many reasons that those who were to have the burden of the work for the ensuing year should know it as soon as consistent, he moved that action on the report of

W. C. White, J. Wessels, P. B. Rudge.

Book Committee: W. D. Salisbury, A. T. Robinson, W. A. Colcord, R. Hare, F. J. Brainerd.

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

E. W. Farnsworth moved that the report of the Committee be adopted as a whole, but as some of the nominees requested further time for consideration, a motion prevailed to postpone action on the report till the next meeting.

The minutes of the previous meeting were then read and accepted. Unfinished business was resumed in the discussion of the resolution pending at the time of last adjournment. This resolution referred to the organization of the school work into departments.

E. W. Farnsworth: I believe this resolution strikes the real success of the school. There must be a re-organization somehow, so that the school

book education, but farming, carpentry, etc., necessitates a larger faculty than is commonly the case, but I believe the matter should be guarded carefully.

W. C. White: We have a faculty whose leading members are exceedingly careful and economical, and a board that is naturally economical, but we have been pressed for visible means to do the work we have been told to do. One brother said that if the school did not pay we should reorganise. There is a kind of reorganisation which costs a great deal, and that is, change of workers; and this is the kind of reorganisation which the school has been forced to do during the past year in order to get persons who were fitted for the different branches of the work, educating others for the future, and thus we have our present large faculty. I do not know under the present circumstances how we could have done differently, and oftentimes, when we have faced the question of cutting

down as we did last year when we opened up, when we had great fears that the income would not equal the expenditure, we felt this was a very trying question.

We had to fulfil our promises to the students with reference to what we would teach. We received council from above, and were told that our faculty was not too large; that our first duty was toward our students, and that if our income was not sufficient we should raise our tuition. Our sister institutions have been counseled again and again that the tuitions were too low. The school should be on such a basis that not only the running expenses will be paid, but the interest also, so that every penny donated would go toward the buildings we have to erect. This is what I understand the resolution to mean, and I am in harmony with it.

E. R. Palmer: I wish to say a few words in regard to the work which rests upon the faculty of the school which might, perhaps, have some bearing upon the number employed on the faculty. In school work similar to ours less than one half the burdens of the teachers are in the schoolroom. The teacher must carry his burden all the while he is awake; he does not go to school for six hours and then drop the burden. Each teacher in the school is compelled to carry several different lines of work. I believe God will help us in the matter of trying to place our school on a self-supporting basis, but I do not believe that is an altogether cutting-off process. I believe that life, energy, and aggressiveness are the secret of self-support. When this matter has been brought before Sister White, she has given this reply—"The tuitions of our school must be adjusted so that they will pay its expenses." The plan contemplates making the income of each department pay the expenses of that department; the tuition expenses must meet the wages of the faculty and the expenses of this building. The boarding, if placed upon the European plan, will pay for the material eaten by the students, and also for the labor in connection with its preparation.

The resolution was adopted unanimously.

Resolution 5, was then read as follows:—"That all our workers

throughout the field put forth their best endeavors to increase the attendance at Avondale School of consecrated persons, who can be prepared rapidly for service; and that much care be exercised by Conference laborers in advising parents to send children to our school, whose deportment and influence are likely to be an injury."

Adopted unanimously.

Resolution 6—"That the Union Conference laborers be urgently requested to contribute regularly to the columns of the *Bible Echo*, and do all in their power to encourage others to do so."

Adopted after extended consideration.

Adjourned until seven p.m.



A SCENE IN AVONDALE.

Australasian Medical Missionary and Benevolent Association.

The above Association convened at 10 a.m., July 20, with the president, A. G. Daniells, in the chair.

The reading of the minutes of the previous meeting were waived, and committees called upon for their reports.

A. T. Robinson reported for the Committee on Nominations.

Dr. Caro reported for the Committee on Resolutions, and these reports were placed on file.

The adoption of the proposed Articles of Association was made the special order of business, and occupied the time of the Association for the

remainder of this meeting and a subsequent meeting held at 5 p.m. of the same day. The discussion was resumed at a meeting held at 9 o'clock a.m., July 21, when the articles were adopted as they appear elsewhere in these columns. This being accomplished, an intermission was taken for the purpose of giving an opportunity for signing the Articles and becoming members of the Association. In the intermission the names of nearly one hundred persons were added to the list of members.

Upon re-assembling, the report of the Committee on Resolutions was taken up. It was moved and seconded that the report be adopted by the consideration of the items one by one.

The resolutions, as finally adopted, were as follows:—

1. "That in view of the rapid development of the work, and the gratifying success of the enterprises undertaken by the Association, we hereby reverently express our acknowledgement of the Divine leadership and blessing, and we earnestly seek the guidance and help of the Lord in all future efforts."

2. "That the Association approve of and ratify the actions of the Executive Board, as embodied in the report of the secretary, read at the opening of the meetings."

3. "That immediate steps be taken to incorporate under provisions of an article entitled Section 54 of the Companies' Act of New South Wales."

4. "That continued efforts be made to increase the membership of the Association by private and public solicitations, and by such other means as are consistent with the principles and Articles of the Association."

5. "That steps be taken to provide an adequate revenue to enable the Executive Board to carry on the work

of the Association, and that we suggest the following measures:—Membership fees, gifts and legacies, surplus earnings of institutions under the direct supervision of the Association, and by such other means as the Board may deem advisable.”

6. “That the Association authorise the Executive Board to provide an agent, whose duty it shall be to promote the business interests of the Association, thus relieving the President from many perplexities, and permitting him to devote more of his time and strength to the missionary features of the work.”

7. “That we earnestly invite a hearty co-operation of our Conferences and Associations, and friends of our cause in general, in the erection and equipment of a Medical and Surgical Sanitarium, to be located in the vicinity of Sydney; and that we suggest that this enterprise be undertaken according to plans for a building capable of accommodating one hundred patients.”

8. “That we undertake to raise the sum of £8000 for the purpose named in the foregoing resolution; and in so doing that we unitedly look to God for guidance and help in this time of great need, praying fervently that He will, out of the abundance of His resources, provide for our necessities, by putting it into the hearts of His people to deny self and practice strict economy, that all may have means to offer for this cause; by moving upon the hearts of men of means to assist in the work; and by any means He in His wisdom may choose.”

9. “That we appeal to our Conferences, Associations, and our people generally, to bear this enterprise on their hearts before God, and to be ready to co-operate with the Divine Will in assisting to carry it forward.”

10. “That we recommend the early establishment of a dress reform bureau, whose work it shall be to promote

proper and healthful dressing, by the circulation of appropriate literature, and the manufacture and sale of healthful clothing and patterns therefor.”

11. “That we urge the representatives of this Association throughout the field to call the attention of suitable individuals to the advantages presented by the Avondale School Nurses’ Training Class as a means for entering this work.”

12. “That the Association take steps for the organisation of Christian Help Bands throughout the field.”

13. “That the Colonial Boards be advised to consult with the Australasian Executive Board before undertaking new enterprises; that those boards report quarterly and annually to the secretary of the Australasian Medical Missionary and Benevolent Association; and that, as far as practicable, medical missionaries be secured, and supplies and appliances be imported through the general Association.”

14. “That we heartily approve of the erection of the Avondale Health Retreat, and of the objects for which it is being established, and that we encourage its Board of Managers to appeal to the friends of Medical Missions throughout Australasia for funds with which to finish and equip this worthy institution.”

Whereas, in the providence of God, a Helping-hand Mission has been established in Melbourne, Victoria, where the hungry are fed, the homeless are sheltered, the naked are clothed, and the poor have the Gospel preached to them, therefore—

15. “Resolved, that we express our thanksgiving to God for the measure of success given to the workers of comparatively little experience, and that we express our sympathy and interest for this work in all its branches, and ask our people in all parts of Australasia to contribute towards its support.”

Resolutions 3, 4, 5, 6, and 7 were adopted with but little discussion. On resolution 3, in answer to a question as to whether other than Seventh-day Adventists could become members of the Association, it was pointed out that membership was not restricted to denominational lines.

Resolution 8 called for extended discussion, under which the resolution was modified, and number 9 was introduced. The discussion developed a universal sentiment that we should in this matter look directly to God for help, committing our cause to Him, and appealing through Him to the friends of the work.

Mrs. E. G. White being present, addressed the meeting at this point, a report of which will be given.

When resolutions 8 and 9 had been received by the meeting, E. W. Farnsworth suggested that now was the time to give force to the resolutions, and that steps should be taken at once to begin the work in hand. The suggestion was acted upon, and, within a few minutes, subscriptions to the amount of £1000 were taken.

The remainder of the resolutions were adopted with but little discussion.

It was voted that the Chair appoint a committee of three to bring in a recommendation for the organisation of a Health Food Bureau; and the report of the Nominating Committee was then called for and submitted. But as it was ascertained that several of the nominees were ineligible to office, the report was referred back to the committee.

Meeting then adjourned.

SADNESS may come over the spirit, but it need not come out in words. When we speak of doubts or darkness it glorifies Satan, and his whole synagogue rejoices.