

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

— OF THE —

GENERAL CONFERENCE.

VOL. 4.

BATTLE CREEK, MICH., FRIDAY, MARCH 13, 1891.

No. 7.

OUR WORK IN CENTRAL EUROPE.

THURSDAY morning at nine o'clock, Elder H. P. Holser addressed the Conference on the work in Central Europe, as follows:—

Considered from several standpoints, Europe is the most important field on the earth. It contains the leading nations of the civilized world, of which the civilized colonies are but children: True, some of the children feel of more importance and wiser than the parents; but they are children, nevertheless. The mother countries contain the largest number of professed Christians, the largest number of universities, and the largest number of men of high standing in the various branches of science and art. Our message is to go to every tongue, kindred, and people, and especially to those that are in Babylon. Great Babylon is more prominent in Europe than any other nation, hence, shall we not look for a great work yet to be accomplished in this field?

The eyes of the world are on Europe. Her political and social moves are watched with closer scrutiny and deeper interest than any other portion of the globe. A feeling exists that something unusual will take place. What it will be, but few venture to predict, yet the majority feel that something extraordinary will occur, and every new event is watched to see if it does not contain the germ of the long expected crisis.

The condition of Europe to-day is just what we might expect, from the study of the prophecies which describe the condition of the world in the last days. Never were there so many monopolies and trusts for increasing wealth; never were there so many rich men; never so many laborers crying for more hire; and never were men's hearts so literally failing them for fear of what is coming on the earth.

The leaders in social disturbances in this country are foreigners. There are many thousands more in Europe than in this country. At the present, they have there caused little difficulty, because they are more rigidly kept under by closer laws regulating society; but the day is coming when they will break away from these laws, and we may expect that the scenes which follow, will be correspondingly worse.

The state of Europe to-day, in many respects, resembles its condition prior to the great Reformation; and we may yet expect to see some of the scenes of those critical times re-enacted. At present the winds of strife are held, giving an opportunity to seal the servants of God. There are many honest souls in the various churches that are feeling about for something better than the dry husks of formalism. When the truth is brought to such, they receive it with joy, and devote their strength to its advancement. There is greater readiness to embrace the truth when it is brought to the knowledge of the people in Europe, than in America.

Besides the political condition, we have a significant sign of the times in religious movements. Agitation of the Sunday question seems to be in the air everywhere. In France, Switzerland, and Germany, this subject is agitated by men of influence. The highest legislative body in Switzerland, and even the Emperor of Germany, have interested themselves in behalf of more general Sunday observance,—not that they wish to introduce the American Sunday, but to have every one keep the day as it is kept in Europe.

In comparison with the actual condition of Europe, our work is but in its beginning. Political conditions for the final work are far developed. Our work is in its infancy. We have but a few laborers in the field.

SWITZERLAND.

In Switzerland is Elder Erzenberger, a faithful laborer and counselor, who preaches in the French and German. More than half his time is taken up in labor for the churches. Our churches in Europe require more ministerial labor than in this country; but they are growing, and we hope will require less in the future. In addition to church work, Brother Erzenberger has done considerable outside work, which has resulted in a number of additions to the faith.

Besides Brother Erzenberger's work, two, and some of the time, three, have labored at Geneva. Regular mission work has been carried on at this place, since the spring of 1889. It is a very important point. The majority of tourists through Europe visit this city and other places surrounding the charming Lake Lemman. Bible readings and Sabbath meetings have brought a small church into existence. Our publications, English, French, and German, are kept in eight magnificent hotels, many of them more magnificent than the palace of a prince. Our publications are also kept in the hotels of Lausanne, on the north banks of the lake. Switzerland is the park of the world, and the world comes here to enjoy its glories and grandeur. We may rejoice that the truth is planted here, and has become self-sustaining.

Our publishing house is fortunately located. Basel was a noted literary center in the time of the Reformation, and was then a leading publishing city. This reputation it has well maintained, and it is today noted as a center for missionary work and evangelical literature. The Basel Mission has missionaries in all parts of the world, and annually expends more in their support than we do in all our foreign mission work. Thus Basel has a world-wide influence, and far and near is looked upon with favor. While Zurich is known as a center for socialists, and Geneva has largely exchanged Calvinism for infidelity, Basel is famed for its missionary zeal.

Besides our publications in the French and German, Bible readings are in preparation in Spanish, Polish, Bohemian, and Hungarian. We have, in some of these languages, been especially favored in securing good translators.

Our Basel office is next to the largest among the twenty-eight printing-houses in this city, and the most complete of all. It has a good reputation in the city and abroad. Many commercial travelers from Germany, France, and Austria, visit us. We usually take much more time with them than our business would require. We have learned, from various sources, that by this means our house is well known abroad. Our credit is good.

Many in the city of Basel believe that we have the

truth, and at present, Elder Erzenberger is making a public effort to bring the truth before such.

FRANCE.

In this field, we have but one minister, Elder J. D. Comte, much of whose time is required by the churches. During the year, he labored some time in Algeria among the French and Spanish. He is at present in this field on a second visit.

GERMANY.

Our work in Germany is encouraging. A number of large cities have been canvassed during the year. Among these are Barmen, Elberfeld, Cologne, Wiesbaden, Frankfort, Halle, Magdeburg, and Kiel. Some of these cities are important centers. Kiel and Halle are university cities. At the latter, eighty-five copies of "From Eden to Eden" were placed in the hands of students. Frankfort is the old imperial city, and Wiesbaden a famous health resort, visited by such persons as the empresses of Austria and Russia, and many other dignitaries of Europe. Brother Perk is at present located here, and holds Bible readings in addition to doing colporter work.

Brother Böttcher has held meetings at Barmen and vicinity, which have resulted in a number of additions to the faith, and in greatly strengthening the old Sabbath-keepers in this vicinity.

The Hamburg Mission has been doing an important work for that city and for the field at large. The Bible work done in the city leads to constant additions to the church which now numbers over fifty. These are themselves more than ordinarily active in the missionary work. At present there are two German Bible workers, and one laboring for the Scandinavians.

But the most important work of this mission, is the education of laborers of various tongues. Three such schools have been held, the last just being closed. It was attended by some thirty, two of whom were from Holland, one from Switzerland, five from Russia, one from Transylvania, one from Copenhagen, and the remainder from Germany. Some of these are preparing to act as colporters, some for Bible work, and others for secretaries. We have been gratified to see some capable, substantial people embrace the truth, most of whom are burdened to enter the work.

By far the greater portion of our aggressive work in the field has been that of the colporters. Two have been at work in France, seven in Switzerland, twelve in Germany, three in Russia, one in Holland, and one in Italy, in the Waldensian valleys. The workers there report during the past five weeks, 17,518 pages sold, 8,758 given away, three subscriptions to "Les Signes," received in cash \$21, held twenty-one Bible readings attended by 103 persons.

Our publications have more effect on the public mind in Europe than in this country. In some cities, most of the ministers have been stirred up to devote much time to opposing our work.

Thus far, those that have been properly instructed, nobly fulfill their financial obligations in the work. They pay their tithes, donate for the Sabbath-school and missionary work, and are as liberal in Christmas offerings as in this country, although their opportunities are far beneath those here. On the question of health and temperance, our people have reached quite as high a standard as in this country. This means a greater victory for the brethren here.

RUSSIA.

The work in Russia is the most encouraging of all. Although favored with the least labor, and hemmed in by the greatest obstacles, our members increase in that field more rapidly than in any other. Our membership there has reached 429, fifty of whom are Russians. These people are sadly in need of labor. They seem anxious to learn, and willing to do what they are taught. They show much love for the truth, and sacrifice much to embrace it, and also do much for its advancement.

Our hope for this field is, to get young men and women to Hamburg, and there educate them for all branches of the work. At present, there are four such at the Hamburg Mission. Our work in that field must be carried on in the face of danger. The greatest precaution is necessary. A foreigner will find it almost impossible to labor there for outsiders. General meetings of our own people can be quietly held in country places with very little danger. At such gatherings, they can be instructed and developed in the message.

The work among the Russians has been remarkable. We have twenty-four Bible-readings of four pages each in this tongue, printed on tissue paper. These are sent into Russia in sealed envelopes, which is the only way this work can be done. If sent as printed matter, they would never cross the frontier. It is not safe for our people in Russia to have Russian tracts in their homes or about their persons. They send us addresses to Germany, and our secretaries there mail the readings. Thus the government has no means of convicting any one of having circulated the readings. Our imprint is left off, so that the publishers may not be known.

By this means, an interest has been awakened among the Russians, and a number have embraced the truth. Others have been brought in by correspondence from Germany, and by a Russian preacher. He was converted from the Russian Church by the Baptists, and became a preacher. As such, he was banished for making proselytes from the Russian

Church. While in banishment, he labored with his hands for his bread, and was daily subject to being sent to Siberia. Under these trying circumstances, the truth came to him with an additional cross. He embraced it and began to work for its advancement. His work soon added more Russians to our ranks.

When Brother Conradi was in Russia last autumn, this minister was ordained at midnight, as elder of our first Russian church. He was instructed in the church ordinances and business as far as possible, during the general meeting in Russia. It was then decided that he go to Kief where some twenty Russians had embraced the faith through this man's correspondence and reading-matter sent them. It was a three days' journey, and he had not permission to leave the narrow limits of the colony to which he was banished. He took his life in his hands, made the journey, organized the church and returned in safety. At the general meeting, it was proposed to pay the expenses of this journey, but he objected, saying that hitherto he had earned his own way, and preferred to do so still. Such devotion in one from the fallen Greek Church, should lead us who enjoy freedom and a sure support, to seriously reflect. Such devotion is never left without results. The Lord is at work in Russia.

In an unexpected manner, an opening has been made in Transylvania, and the way is preparing to circulate our publications in that field in the Hungarian tongue. Here the remnant of quite an extensive body of Sabbath-keepers was found. They received light on the Sabbath at the time of the Reformation, and withstood much persecution. They have been literally worn out, so that but a very few can now be found. They have quite an extensive literature. In Russia, there are also two companies of Russian Sabbath-keepers, which have existed about 400 years. But little is known to us of their history.

TURKEY.

Our work has finally entered the domains of the Sick Man of the East. Some two years since, Brother Anthony, a Greek, who had received the truth in this country, went to Constantinople, and, while earning his living at shoe-making, has labored to spread the truth evenings and Sundays. He holds Bible readings in his room. A few have embraced the truth. One of these, an Armenian, who had been drawn there from Adana, by the influence of Brother Anthony, accepted the truth, and is now at Basel, preparing for usefulness in Turkey and Armenia. He is a graduate in the classical course in the college established at Aintab by American missionaries, and is master of the Turkish and Armenian languages. He has been translating Bible readings, and printing

them on the cyclostyle, and is sending them regularly to nine cities in Asia Minor.

Thus, besides making advancement in fields already occupied, the truth has at least entered two new fields, and in both instances, the Lord has opened the way. We have also sent quite an amount of reading-matter into Austria.

Our needs may in general, be summed up under three heads:—

1. More laborers. Three years' work of colporters in Germany has awakened much interest. Brother Böttcher, the only field laborer in Germany, has been able to follow up only a small portion of these interests. Brother Comte is our only preacher in France.

2. We need means to support the workers now in the field, and to educate others. Good work in this line has been begun, and a moderate outlay of means each year will soon bring the work in Germany where it will be self supporting.

3. Our depository and school in Hamburg is gaining an influence, and we believe that it will soon become an important center to which to draw students from Germany, Holland, Austria, Bohemia, Poland, and Russia. Already outsiders have been attracted to the school, because the impression has gone out that the truth of the word of God is taught there. Our experience thus far, has led the brethren in Hamburg to look forward to the establishment of a school building and depository of our own, and this question we wish to lay upon the hearts of our brethren here, while they are planning for schools in other parts of the field.

4. French school at Geneva, or at some point in France.

The work moves forward in Europe, and we have every evidence that God is opening the way for the truth in all parts of this field.

GENERAL CONFERENCE PROCEEDINGS.

NINTH MEETING.

THE ninth meeting of the Conference was opened at 10:30 A. M., March 12. Prayer was offered by Elder S. H. Lane.

Elder J. W. Watt, of Montana, and Elder H. Shultz, representing the German work, presented credentials, and took their seats in the Conference.

The following welcome greeting from the church at Sheridan, Ill., was received this morning and read by the president:—

SHERIDAN, ILL., MARCH 11, 1891.

To the General Conference of Seventh-day Adventists now assembled, and to the editors of the "Daily Bulletin," Greeting:—

We, the members of the S. D. A. church of Sheridan, Ill., at the prayer meeting last evening, raised our hearts and voices to God

in gratitude and praise for the tokens conveyed to us through the DAILY BULLETIN, of the outpouring of God's Spirit in a marked degree on his people now assembled, and, feeling sorry that we cannot be present to share with you in these rich blessings, want to thank you for the full reports you are making through this paper, and especially do we desire to have the report of Bible Study as full as time and space will allow, that we may be able, as far as possible, to keep pace with the advancing light.

We pray that God's blessing may attend and his Spirit guide in all you do.

Your brother for the church,

Wm. T. HIBBEN, Clerk.

The Chair called on the committee of twenty-one on consolidation of publishing interests appointed at the last session of the Conference, for a report. The chairman of the committee asked for further time to perfect their report, which was granted.

Unfinished business was then taken up. The previous meeting adjourned while considering the report of the Committee on Home Missions. (BULLETIN, p. 70.)

Recommendation No. 6 was further considered.

Brother Chadwick said he thought Elder Haskell had some thoughts on this point, and he should like to hear from him.

Elder Haskell said that this article did not contemplate excluding from the foreign work those that had not been selected and given a special training for it. But there are those who have their minds on certain countries. The Spirit of God has been stirring them up to work, and their minds are directed to certain fields. Such individuals should begin to study and pray and work with the view of entering these fields.

Elder Porter said that while he was in favor of striking out this part of the report, yet he thought it would be well for different ones to make a special study of particular fields, that they might be prepared to enter such fields.

Brother Chadwick said he was opposed to striking this recommendation from the list. If it is not stated correctly, the committee would now have the benefit of this discussion, so that if it was referred back to them, they could state it more in harmony with the general sentiments expressed in this discussion.

Prof. Prescott said he thought there was danger of falling into the habit of legislating too much. He thought it would be better not to prescribe too definitely just how a work should be done, but leave questions open, so that those connected with them could feel free to manage the work to the best advantage. The question on amending the report by striking out Section 6, was put and carried, and the section was accordingly stricken out.

The resolution at the close of the report was then discussed.

Elder Haskell was called upon to speak to this point in the report. He said, I have seen old people

of sound Christian experience and ripe judgment, who could do much to establish people in the truth. We cannot do much to raise the spirituality of our churches unless we have drank at the living fountain ourselves. We cannot give others that which we do not ourselves possess. There are some who have been connected with this cause since the beginning, and their experience would do much to strengthen the churches, and to inspire confidence in the truth and work of God for these last days.

Elder Lane said, There are many towns and cities where we can do but little with tent work; but if a few who are true fathers and mothers in Israel would go to such places and visit, and distribute literature, and give Bible readings, churches would soon be raised up, and then they could go on to other places. There is something charming about the experience of those who were connected with this work thirty or forty years ago; and it does our people who are young in the faith good to come in contact with such persons. It gives confidence in the fact that God has been leading in the work.

Elder Kilgore referred to the early history of the work in East Tennessee. There is at one place a good church organized, with a substantial meeting-house, all of which can be traced to the influence of one family who settled there several years ago, and went quietly to work to get the truth before the people. He believes that many other families might do the same thing in new fields, if they would consecrate themselves fully to the work of the Master, and go out into new fields where their work is needed so badly.

Elder G. B. Starr said, there are many old people who are ready and anxious to do this kind of work. Referring to an effort recently made in Chicago to enlist persons in this kind of work, he said that several who had enlisted are doing good work. One sister sixty-eight years old obtained over 1,500 names of the best people in the city to the petition against religious legislation. One brother over seventy years of age, has been employed to visit families of Sabbath-keepers in the city. The results of his work are also very satisfactory.

Elder Reese said he thought no better plan could be devised for carrying forward the work in the South. The people there do not take so kindly to those who come to stay only a short time. If families would locate permanently in the South, they could have an influence with the people in favor of the truth.

Elder Healey said he was in sympathy with all that had been said, but he did not think it went far enough. The resolution relates only to this kind of work in our churches and missions. He thought it ought to extend further than this. He would like

to see it include the moving of families into new fields and the districting of the country for carrying out this plan of work.

Elder Boyd said he hoped it would not be confined to churches and missions in this country. Good families could settle in different places in Africa, and do a work which ministers, canvassers, or Bible workers could not do.

Elder Holser said a good brother went from Kansas to Russia, and commenced work by visiting and talking with the people. He sowed the seeds of truth all through the Caucasus; afterward a few weeks' work by a minister resulted in bringing out more than two hundred Sabbath-keepers.

Elder Mc Clure said their experience with this class of workers in California had been very satisfactory. While they could not bring out churches and organize Sabbath-schools, they could prepare the way, and others could follow on and gather in the fruit.

The question was called for, and the report, as amended, was adopted.

The Committee on Resolutions reported on the resolutions concerning the tithes of the Battle Creek church (BULLETIN p. 67), referred back to them at the last meeting, recommending the following as a substitute for the second paragraph of the preamble to the first of said resolutions, together with the resolution:—

Whereas, The Michigan Conference at its annual session, Oct. 22, 1890, expressed a desire that the Battle Creek Church remain a part of the Michigan Conference, but proposed (the church also concurring), in lieu of the transfer, that the Battle Creek church pay to the General Conference 75 per cent of the tithe which would otherwise be paid by said church, to the Michigan Conference; therefore,—

Resolved, That we accept the proposition of the Michigan Conference and the Battle Creek church in this matter, and express our thanks for the much needed means thus brought into our treasury; and further,—

[Substitute for second resolution:—]

Resolved, That we recommend that all Conferences and churches which are, or may become, similarly situated, act upon the same principle, that some of the financial strength derived by our public institutions from the general cause, may be returned to the same.

The report of the Committee on Education (BULLETIN p. 81,) was next taken up. On a motion to adopt, the chairman of the committee, Prof. Prescott, made some general statements concerning the report. The ministers' school has been held for two years, but it was now thought best that the work should be carried to the districts, that more might get the benefit of the Bible study. The idea is that the superintendents of districts and presidents of Conferences should plan to make these schools or institutes a part of the work for the district, and arrange for all their laborers to attend. These institutes, if

held, should be made of importance enough to justify all in leaving their work to attend them. The idea in having church elders to attend, is that they may become qualified to labor for and build up the churches, and thus save the time of ministers, usually employed in such work, and give the ministers opportunity to work in new fields.

Elder Miles asked if canvassers would be included in the list of Conference laborers who would be required to attend.

Prof. Prescott replied that he did not think it was intended to include the canvassers.

The chairman of the committee said this committee would like to insert the word "General" before the word "Conference," in the first line of the first section, making it read, "General Conference Districts." There being no objection, the word was inserted.

The second division of the report, "Summer Normal Institutes," was then considered.

Prof. Prescott said that this was not designed to call together a large number, but only a select few who are to be engaged in teaching the Bible. He would be glad to have all the teachers present, but did not see how such a plan could be made practical. The present plan would probably call together from fifteen to twenty teachers.

The third division of the report, relating to "College Work," was lastly considered.

Prof. Prescott explained the general import of this part of the report, and said he thought this ought to lead to a change to some extent in the general character of our work. Instead of sermonizing and exhorting, he thought it would lead to more systematic Bible study and Bible teaching, which he believed would be for the interests of our work.

The report was adopted.

Elder Lane, in behalf of the New York Conference, extended an invitation to the Conference and the educational secretary to hold their institute the coming summer in the Adirondack Mountains of New York.

The Committee on Resolutions presented the following:—

The Committee on Resolutions wish to present, for the consideration of this body, the following propositions concerning religious liberty work:—

1. Religious liberty work must necessarily combine both religion and liberty. Religious liberty work without religion is a misnomer; such a thing is impossible.
2. There is no liberty in any religion except the religion of the Lord Jesus Christ. It is only the truth as it is in Jesus that makes men free. "Where the Spirit of the Lord is, there is liberty."
3. The papacy stands as the synonym of religious despotism; it is the direct opposite of religious liberty.
4. But the papacy is simply the full development of the "mystery of iniquity."

5. And the mystery of iniquity has no existence except in individual human hearts; the apostasy that developed into the "man of sin" was simply the aggregation of individual apostasies; the "man of sin" is simply a combination of many men of sin; the union of the church and the state was due to the fact that its individual members were united in heart to the world and its methods; when the majority of the members of the church became guilty of adultery by friendship with the world,—*i. e.*, "the lust of the flesh, the lust of the eyes, and the pride of life,"—the church itself was inevitably involved in adulterous union with the world.

6. This "mystery of iniquity" in the individual heart, which is the essence of the papacy, can be uprooted only by the "mystery of God," which is the gospel.

7. But "the word of truth," which is the gospel of our salvation (Eph. 1:13), is supported in this earth only by the church of God. 1 Tim. 3:15.

8. Therefore the only religious liberty work that can properly be called such, is the preaching of the whole gospel of Christ; and the church of Christ—the pillar and stay of the truth, which alone makes men free—is the only proper organization for carrying on religious liberty work; and further,—

9. There is no work that Christ wants done on this earth, that cannot be done by his church, acting in the capacity of a church. What the head directs, it is the province of the body to perform.

10. Therefore if there is work that Christ wants done, which the church feels that it cannot do, that is evidence that the body is not in connection with the head, and that it should seek such connection, that it may be imbued with the power from on high, which alone can carry forward the work of God on earth.

W. W. PRESCOTT,	} Committee.
U. SMITH,	
A. T. ROBINSON,	
H. A. ST. JOHN,	
E. J. WAGGONER,	

Conference then adjourned.

PROCEEDINGS OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

SECOND MEETING.

THE second meeting of the International Sabbath-school Association was held Thursday, March 12, at 3 P. M. Prayer was offered by Elder E. J. Waggoner. The time was occupied, for the most part, in listening to—

REPORTS FROM THE FIELD.

The reports from those in charge of the work in the various districts are herewith presented in condensed form.

NUMBER ONE, A. E. PLACE, SUPERINTENDENT.

This district corresponds to General Conference Dist. No. 1. The total membership of the district, according to report of Sept. 30, 1890, was 3,809. Of this number, the same report shows only 1,882 who are members of our churches, while the church membership in the same territory is 4,188. This may seem like a very bad showing. It shows this, that there is work yet to be done in this district. We think, however, that this showing can be partly accounted for by the following facts:—

1. Many of our church members are badly scattered.

2. Failures to give full reports of the schools already organized, and—

3. The failure in carrying out the plan of organizing family and State schools.

Our average attendance for quarter ending September 30, was 2,688, or a trifle over 68 per cent.

The amount donated to the missions the same quarter was \$407.10.

We have not been able to hold any general meeting for the whole district. But each association has held its annual meeting.

Elder O. O. Farnsworth, the assistant superintendent, attended the Maine camp-meeting in the interests of the Sabbath-school work. He has also attended the meetings of his own association, and I understand has done good work.

Charles Taylor has also done excellent work in the Atlantic association. He was elected president of that association at its last annual meeting.

I have attended three meetings of that association; two at Washington, and one at Brooklyn. We also spent one week on the camp-ground at Newburgh, W. Va. At that meeting, as at all camp meetings, there were circumstances which materially hindered our work in the public congregation; but we endeavored to labor faithfully with individuals, and especially for the youth and children.

I am satisfied that we need not expect, for the present at least, to do very efficient work at our camp meetings in the line of general instruction. These seasons, however, present precious opportunities to labor for the young in spiritual things, and this we feel is the great thing needful in all our meetings.

In my own State, New York, there was considerable interest manifested at our annual meeting. Since that time we have held two institutes, one in the east and the other in the western part of the State, which were seasons of profit, though, we are sorry to say, the last one was not largely attended.

The lack of men and women who are properly fitted for the work, and the press of other matters resting upon those who are now bearing responsibilities in the associations, are difficulties in the way of the success that we feel ought to attend this branch of the cause of God.

I have felt these points keenly, and cannot see how the work can ever reach that degree of success and utility it ought to reach, till there is a change made. I came to this meeting with an anxious desire that, if possible, plans may be laid which will brighten the prospect in District No. 1.

Our Sabbath-school membership should largely exceed our church membership, but to organize in this way requires organizers, who can not only have the time, but the instruction necessary to set these matters before all in such a way that their importance will be *felt*. By this I do not mean simply the mechanical forms of school work, but the spiritual part as well.

We feel that our schools have already proven themselves to be a missionary power, so far as money donations are concerned. But this is not enough. They should be schools for the education of missionary workers to follow their money to those distant fields, as well as to work in our own land. We urge that some one in each association shall be chosen, who will prepare for this special work.

I plead for some specialists in this department, and believe that the time and the work demand it. Could we have one such person in each association, we believe that but a short time would be necessary to prove the utility of the plan. I hope this matter will receive attention at this meeting.

Taking all our circumstances into consideration, I think I can truly say that we have had a successful year. New interest has been awakened in the study of the lessons; and the reports show a good interest also in donating to the various missionary enterprises.

Some work has been done in organizing family schools. And the idea of organizing State schools is being well received, and we hope to be able to carry it forward.

During the year ending September 30, we added one association, thirty-seven schools and 626 members. The increase of donations over last year is \$86.33. The total donations to missions for the year are, \$1,831.25.

NUMBER TWO — R. M. KILGORE, SUPERINTENDENT.

District No. 2 includes nine of the Southern States. The Tennessee River Conference is the only Conference organized in the district. This has its Sabbath-school Association. All the rest of the territory in the district is included in the Southern Sabbath-school Association, which has thirty-four schools, with a membership of 405.

Efforts are being made by the officers in charge of this work, to organize family schools, which have already increased the membership of the Association. On account of the scattered condition of the schools in this district, it is next to impossible, without incurring great expense, for the officers to visit the schools, and hold general meetings in their interest. We have, however, been enabled to hold two general meetings in the district, in which the interests of the Sabbath-schools were considered. One of these was at the time of the camp-meeting at Guthrie, Ky.;

the other at Atlanta, Ga., at which time the District Association was organized.

From reports recently received, we are very glad to say that the interest, at present, in the Sabbath-school work, is as good as might be expected. The instruction which many of these individuals and schools have had, is very meagre; and it is a matter of much gratification that they are working as well as they are. We cannot expect great returns and efficient work from the schools in this district, where we have so few laborers.

NUMBER THREE—REPORT BY J. H. DURLAND.

This district is composed of four associations; viz., Michigan, Ohio, Indiana, and Illinois. The total membership of the schools in this district, as reported for the quarter ending Sept. 30, 1890, is 7,749, with an average attendance of 5,416.

Last spring I attended the State meetings in Michigan, Ohio, and Indiana in the interests of the Sabbath-school work. At this time I was connected with the Michigan association as president, and had held two meetings in the State before the regular State meetings. At all these meetings instruction was given which was appreciated by the representatives from the different schools in those parts of the State.

I also attended six camp-meetings in this district during the summer. At all of these meetings much time was given to this branch of the work. During each camp-meeting, the Sabbath-school officers had charge of the young people's and children's meetings, which were held twice each day. We were very thankful to God for the degree of interest that was manifested on the part of the young. In all of these meetings some of the young people and children gave their hearts to God for the first time, and many of the backslidden made a new start to serve the Lord.

At the camp-meetings of Ohio, Indiana, and Illinois, the annual meetings of these State associations convened. The reports from the local schools were encouraging in many respects. Yet all felt the need of putting forth greater efforts, that better results might be seen at the close of another year. There has been a good interest manifested in the support of the different missions. This has been especially true in regard to the missionary ship.

A comparison of the quarterly reports for Sep. 30, 1889, and 1890, shows that there has been an increase of donations in some associations, and a falling off in others. There may be reasons for this with which we are not fully acquainted. The increase in Michigan was \$255.57; Ohio, \$76.15; Indiana, \$18.80. The decrease in Illinois, \$7.79.

The increase of membership has been encouraging on the whole, yet we think a more thoroughly or-

ganized effort would bring more satisfactory results. The increase in Michigan was 562; Ohio, 6; Indiana, 55; Illinois, 50. The increase in attendance in Michigan was 284; Indiana, 99; Illinois, 47. There was a decrease in Ohio of 101.

While there are many encouraging things indicating progress the past year and a half, we feel that there is room for much improvement. We need more consecrated workers, who can give their entire time to the advancement of the Sabbath-school work. Could provisions be made by the State Conferences for the presidents of their associations, or other individuals, to give their whole time to this work in connection with church work, we should soon see an increase in our membership and attendance, that would be more satisfactory.

Our schools need more consecrated teachers. The labor just spoken of would assist in developing such persons to engage in the work.

Our schools should be encouraged to put forth greater efforts for the conversion of souls. We have succeeded in working up an interest on the finance question which is truly gratifying. But this without the converting power of God in our schools, will defeat the object of the Sabbath-school.

We trust this body will be guided in the plans for the coming year, that we may be able to do better work than has been done in the past.

NUMBER FOUR, J. M. WILLOUGHBY, SUPERINTENDENT.

District No. 4 corresponds to General Conference District No. 4, and has 436 schools, with 9,428 members. Seventy-six new schools have been organized, with a membership of 600.

Fifteen conventions have been held in which the following topics were considered:—

1. The relation the Sabbath-school and church sustain to each other.
2. The relation parents sustain to the school.
3. The importance of the lessons, and how to study them to get the greatest good from them.
4. The duties and responsibilities of officers and teachers.

One hundred and thirty-one meetings, in all, have been held in the interest of the Sabbath-school work.

Much interest was manifested in these meetings, and we think the schools represented will be profited by the instruction given.

There are many indications that our brethren and sisters are enlarging their ideas of this branch of God's cause.

The call for money to build a missionary ship met a cheerful response by nearly every school in the district. The amount donated by the district was \$2,128.51. Liberal donations have also been made

to the South American Mission and for the expenses of the ship "Pitcairn."

The class contributions for the year were \$5,101.34.

In the State reports it appears that there are only 472 copies of the *Sabbath-school Worker* taken, but we feel sure a full report has not been given. According to the quarterly returns, there are 194 schools without a copy. An earnest effort is being made to increase the circulation of this worthy journal.

Our Little Friend has been received with gratitude by the little ones in the schools where it has been introduced.

The plan of having the senior and intermediate divisions study lessons upon the same portion of the Scriptures, has materially increased the interest in the exercises of the school.

Careful attention should be given to the Sabbath-school work, proper plans and methods be adopted, and consecrated men and women selected to teach and train our boys and girls in the truth and for the kingdom of God.

We feel to thank God for the prosperity that has attended the work in District No. 4.

NUMBER FIVE, ——— SUPERINTENDENT.

Since Elder E. H. Gates was sent on the "Pitcairn" as a missionary to the islands of the Pacific, no one has been appointed to take the general oversight in District No. 5. Elder Loughborough made some remarks with reference to the work in the district, stating, however, that as he had been connected with the work in this district but a short time, his opportunities for gaining facts with reference to the Sabbath-school work had been limited.

NUMBER SIX, R. S. OWEN, SUPERINTENDENT.

There are three State associations in this district, 210 schools, and a membership of 6,931. The donations to the missions during the year were \$4,621.03.

The first State camp-meeting in the district was held in Milton, in the Upper Columbia Conference. During the workers' meeting, those who were especially interested in Sabbath-school work, were gathered together, to the number of four or five; and with the aid of the officers of the State association, special instructions were given each day of the workers' meeting.

By this interchange of ideas these workers were prepared to give instruction in the general camp-meeting on some branch of the Sabbath-school work which had been previously assigned. This we found to be better than for one person to give all the instruction in the camp-meeting, and it gave the workers opportunity to put in practice the information they had received. Thus they were fitted to go out into the Conference and become efficient help in the work.

In the Northern Pacific camp-meeting we followed a similar course. In each of our local camp-meetings in California, as well as the State meeting, special attention has been given to the Sabbath-school work. The secretary has devoted her entire time to the work during the year. 1,900 letters have been written, and 34 schools added, one of which was our State school.

One year ago last fall, in the California Conference-State meeting, we brought up in the form of a resolution, the matter of employing some person to visit the schools, devoting his entire time to this work, requesting the Conference to consider the advisability of employing such a one. Our request was granted, and Brother C. L. Taylor visited about two thirds of the schools. All of the schools visited stated that they had received great benefit, and they urged that a worker might again go over the same ground, taking more time, so as to be able to spend a Sabbath with each school.

The Conference, being so well satisfied with the result, has given us the power to employ some one to engage permanently in this work. The advantage of this kind of work over the work done in conventions and State meetings is, that the instructor is on the ground, where he is brought face to face with the schools, and can thus adapt his instructions to the circumstances. Again: in this way he is brought into such close contact with the school to whom he is giving the instruction that he is able to tell whether they understand it or not; and they, in turn, feel much freer to ask questions and raise objections than they would in a general meeting.

One year ago we made the first effort to organize a State school. During the year sixty five persons have been connected with the school. The present membership is forty. Some have left our Conference, and some have since become members of schools in various places. The membership of this school will always be fluctuating. During the year this school has contributed \$96.06. When we consider that the greater part of this came from isolated ones, who would have given nothing, it is certainly an item in favor of the State school. Perhaps it would be interesting to others to know how we proceeded to effect an organization of this school. On this point Sister Clara Couey, our State secretary, has kindly furnished the following:—

"We obtained names with which to work in several different ways:—

"1. From the *Signs of the Times* mailing list.

"2. By enlisting the co-operation of our Sabbath-school officers, we obtained the names of all the isolated Sabbath-keepers of whom our schools had any knowledge.

"3. By canvassing the camp-ground at our general camp-meeting for the names of isolated persons.

"4. Sometimes I have names given me by our ministers and workers.

"At first I do not write to the individual concerning the State school. I write a short letter, saying that we feel anxious that all of our people should have Sabbath-school privileges, and that we have plans by which all, even the most isolated, can become members. In order that we might know just what plan to propose to them, we asked them to write, answering several questions. The questions we ask are about as follows:—

"1. Name and age of each member of the family.

"2. How many in the family are members of any Seventh-day Adventist church?

"3. Name of the nearest Sabbath-school and distance to the same.

"4. Is there a Sunday-school in the neighborhood?

"5. Are there other Sabbath-keepers living near you? If so, how many?

"When we have received an answer to this letter, then we know just how to write to them. To some we write in regard to family schools, and to others we write concerning the State school, soliciting their membership.

"This places us in regular correspondence with the isolated ones, because, of course, it is necessary to send the blank reports every quarter and to receive reports from them. With some of the isolated ones I have had to be persevering in writing until I could get them interested; but I find it pays not to be discouraged if I do not hear from my first letter."

Many interesting cases might be given, showing the great good accomplished by the State school organization. The general interest in the Sabbath-school work in this district seems to be very good.

CORRESPONDING SECRETARY'S REPORT.

BY VESTA J. OLSEN.

THE work of the corresponding secretary since the last General Conference, was performed by Sister Jessie F. Waggoner till Sept. 28, 1890, when, on account of other duties, she tendered her resignation, which was accepted by the Executive Committee. She labored successfully in different ways,—held between twenty and thirty children's meetings, and took charge of the primary division at camp-meetings, gave seven public talks on Sabbath-school work, besides writing an address for the Scandinavian camp-meeting. She has also written The Manual for those conducting children's meetings, besides doing a large amount of editorial work on the *Sabbath-school Worker*.

Besides this, much private instruction has been given, considerable Sabbath-school literature has

been distributed to our own people and others, and quite a number of young people's and children's meetings have been held. She has also obtained Bible stencils from which good pictures and maps may be made at trifling cost by those not accustomed to drawing.

Together we have written 1,580 letters. Correspondence with workers at home and abroad is the only work the present secretary has attempted.

While at Chautauqua, Sister Waggoner became acquainted with a prominent Sunday-school worker of Brooklyn, N. Y. They had several visits, and exchanged Sabbath-school literature. After returning to Oakland, Cal., Sister Waggoner received a letter from this lady, requesting that as they could not bring her from Oakland to Brooklyn to deliver an address before a Primary Teacher's Institute of The Brooklyn Sunday school Union, that she should write one to be read at that time. This she did, and thus the attention of others was called to our work.

Letters were afterward received from the treasurer of the National Temperance Society and Publication house of New York. The writer, referring to the address just mentioned, stated that "it was *slowly, distinctively, and impressively* read, that it made a profound impression on all who heard it," and requested a copy of the statistics furnished in the address. This winter a letter was received from another Sunday-school worker in Vermont. She said that we were publishing a lesson help which had been highly recommended to her by the above-mentioned Sunday-school worker of Brooklyn, and she wished sample copies as she was seeking suggestions for primary work. Would it not seem from the above that our Sabbath-school literature is valuable for missionary purposes, and that the best workers in other denominations appreciate its worth?

THE "SABBATH-SCHOOL" WORKER.

We are confident that this journal is second to none as a help in Sabbath-school work. We feel sorry that so many of our officers and teachers are slow to learn its merits as shown in the facts mentioned in the president's address. Our State secretaries, in letters written us, regret that so few are subscribers, and feel very anxious that the list should increase. Those who have had it, and are most deeply interested in the work, appreciate the help it gives.

One secretary writes: "I am anxious that this paper shall be in the home of every teacher and officer of the Sabbath-school and in those of many others who will soon have to take the places of the teachers and officers of to-day. I am *sure* it does good work wherever it goes. One lady said to me

not long since: 'No matter what I am doing when the *Worker* comes, I drop everything and look it over, and as soon as I have time (and I get that time very soon), I read it all through.' I need not add that she is a successful Sabbath-school teacher.' Another in writing of encouraging cases resulting from the instruction of the *Worker*, adds: "I find that a track of light follows it wherever it goes."

STATE SCHOOLS.

Knowing that some associations had tried the plan suggested in the *Worker* of organizing such schools, we wrote to them to know the results. We have succeeded in hearing from nearly all in regard to this, and other points which we trust will be of general interest. One secretary wrote as follows in regard to the State school:—

"It seems to me we should keep most prominent the spiritual condition of the isolated Sabbath-keepers. The secretary should not let the work drop with merely writing to them and sending a lesson book and blank. It seems to me that they should find out all about them, their spiritual condition, whether they have our publications, and if they are in harmony with all points of faith. In fact she should have a real watchcare over them. Of course care should be exercised in finding out these things, which every secretary will understand.

"The superintendent of the State school should be one who feels just as much of a burden for his school as though he had charge of an organized school at home." This school during the year of its existence has had a membership of only from four to eight. The donations for the year amounted to \$21.78, which the secretary writes they would probably not have had, if it had not been for their State school.

The report just read from District No. 6 shows what can be done by faithful effort on the part of those having the work in hand. We believe every association may reap similar results from their efforts, if made in the same spirit, and if the work is faithfully done.

FAMILY SCHOOLS.

It will be remembered that prominence was given to this subject at the last meeting of the International Association, and the methods of conducting them were set forth in an address at that meeting, and afterward printed in the *Worker*. Many associations have since tried the plan, and in every instance report that it has been a success. We might give many instances as reported to us, full of interest to all who love the work, and showing what can be done in this direction.

We must cite two or three. One secretary writes that of those whom she organized a year ago,

all but one have become larger than family schools by others being added to their numbers; but adds in her report that she is not sorry, because they can now have better ones.

Another secretary writes of a family school that began with three members and was the means of ten embracing the truth, of which number five had been baptized. One lady with an infidel husband had two little boys whom she found to be so full of their father's ideas that she could not interest them. But the secretary continued writing to her, feeling that she could not have her give up without making further trial. So the lady persevered, succeeded in winning the interest of her own children, and also that of some of the boys of her neighbors, and at the last report, the membership had increased to nine.

The boys who have come in outside of the family declare they will not go to Sunday-school any more, as they learn so much more at the Sabbath-school. Since the boys like the school, the parents do, and the interest of the entire neighborhood is being enlisted in the enterprise, and in the precious truth as well. The lady who conducts this school says she has no tact for teaching, and neither she nor her boys can sing, but her trust is in God. Her example ought to encourage others who think they have no talent.

Another family school now numbers sixteen as its membership; and they write that they have sometimes as many as ten visitors. Their donation to missions is large, though they are poor people; and they are all becoming deeply interested in missionary work. The secretary who furnishes these examples of what can be done in family schools, says that of course the *Sabbath-school Worker* should be credited with a large share of these results, with God's blessing. We trust these examples may lead our secretaries and workers to more diligent efforts in pushing forward this good work.

FOREIGN ASSOCIATIONS.

We have received some interesting letters from our foreign associations. Brother Francis Hope writes for England that the interest is good in the work there. During the year ending June 30, 1890, \$73.48 was donated to missions, which is twenty-five cents for each member, or thirty-eight cents for the actual attendance. Brother Hope writes that many interesting conventions are held in London, and representatives attend these from all parts of the world. The best workers in this and other countries are present, and a valuable opportunity is presented of becoming acquainted with the best methods of work in use among other denominations.

There are now four schools in Ireland, the largest having twenty-three members. This school has in-

roduced the song book, "Joyful Greetings" in the national school, and also in the Ragged School, and the Infant's Sunday-school. It is said that this has had a good influence.

Some time ago we heard from Australia and New Zealand, and shall probably have more recent news from these associations from Elder Haskell. Elder Conradi wrote an interesting letter concerning the work in Germany and Russia, and in it requested us to wait to gain further information from Elder Holsler, who would represent those countries at this meeting. We shall hope to gain full particulars in regard to the work in Africa from Elder Boyd.

A letter from South America informs us that the work is prospering there, and that though their numbers are few, still the missionary spirit is present, and \$6.72 was sent for the ship "Pitcairn."

We have also had good words from Elder L. Johnson and Sister Heilesen for Scandinavia. These workers write that as a general thing the brethren in those countries take a lively interest in the Sabbath-school work, and that it would be encouraging to us to see the interest they manifest. It is difficult for them to get helpers who can give the necessary time to become acquainted with the work even though they may be consecrated and earnest. Some have but a limited education, and have to work hard about eighteen hours a day for six days in the week. There are very few who have had the privileges that Sabbath-school workers have in this country, and those who could be a real help, Brother Johnson writes, are so occupied with other work that they can give but little time to this. To our question as to how we could help them in the work, he writes as follows:—

"If I should ask for help, you will pardon me for asking for great things. I have been encouraged to do that when I come to my heavenly Father, and will therefore try it here, and while I do this, will exercise as much faith in receiving as it is possible to do. Please send us three persons to labor all their time in behalf of the Sabbath-school, and support them with means. One to go to Sweden, one for Norway, and one for Denmark. I do not say they must be men. Sisters who have the love of our Saviour in their hearts, and that have gained a good experience in the work would be thankfully received.

"I am sure if you could do this, it would be a great help, and that they would not lack for work. It would be a sacrifice to them, but can also assure you that they would be blessed in their work. We have persons that could be used, but they have not the experience that our workers in America have, and we are not able to support them. The Lord has given us a good chance to do good here if we only had the ability. What we can do is so little com-

pared with what we see could be done, that sometimes it looks as if what we do is next to nothing.

"About one week ago I was at Orebro. A sister that is canvassing there begun a Sabbath-school with the children when I was there a year ago; and now she has over sixty little children that come from Sabbath to Sabbath to learn the truth of the Bible."

Brother J. F. Hanson has charge of the work in Denmark, E. G. Olsen in Norway, and Brother O. Johnson in Sweden, while Elder L. Johnson has the oversight of the whole. While it would seem they were well supplied with workers, Sister Heilesen writes that there is no one that can give his time to the work; but having so many other interests, the Sabbath-school can claim but little attention.

We have been able to give you only a very little of these very interesting letters, on account of making this report so lengthy. We feel sure that the workers in these distant lands, who would so gladly be with us to day, and who are looking to us for help and counsel, will have our hearty sympathy, and earnest prayers. Laboring often under difficulties we do not have to meet, they need more than others, the help that God alone can give.

OUR STATE SECRETARIES.

We have been much interested in the letters written by the secretaries of our different associations in this country. Often they are carrying other burdens and responsibilities, and we have been pleased to see the spirit of consecration and devotion to the work manifested. We trust it may not be tiresome to you to take a glance at the work they are trying to do. They would be glad to be with us to-day, and are deserving of more than passing notice. We have written to them asking after the condition of the work, and especially what they thought should be done to create a missionary spirit in our young people and children, giving them something to do that would be helpful in keeping up their interest in the truth of God, and inspiring them with a desire to give it to others. Their replies have been something as follows:—

"I do not feel that I can say much about this, but will be free to give you my opinion. Until we can do something to arouse the older ones to use the means and helps already provided for this purpose, there is little use to provide more. It seems to me I am not mistaken in thinking the young people and children do not have the care and interest in many of our small churches they ought to have, and for this reason, many of them grow careless and indifferent. I just wish in every school there was some one adapted to teach the primary and intermediate classes; or those who would make this a real subject of study and prayer and learn how to do it more efficiently."

Another says, "I truly feel that there needs to be a work done for the larger schools, not only among the youth, but the parents also. It needs a closer acquaintance with God, and a desire to labor for him." Another writes, "I should say first, get more of the missionary spirit ourselves, and get them more engaged in the work at home. I believe the work will have to commence with the leaders in the work, and if our *ministers* when they visit us would, instead of cutting the Sabbath-school short, omitting the review many times, and sometimes even staying out till the school is over, come in and take an active part in the school, talking to the children and young people about their lessons, and explain them as many of us teachers cannot do, I believe the Sabbath-school would gain, and the teachers and officers of the school visited would have more courage to work."

The same writer also suggests that when it is possible, the minister should say *something to the children* of his congregation, weaving into the discourse something, perhaps, they have studied in their lessons in the school. Would this not be heeding the injunction, "Feed my lambs"? Another secretary says, "This subject of helping our young people is one I have longed to get some help on. So many of our Sabbath school scholars are bright, full of life, and if something could be done to get their minds turned in the line of missionary work, it would be a blessing both to the young and the cause. Many about the age of fifteen are losing their interest and going in the ways of the world, and I would be glad if something could be done for them. I believe greater care should be taken in the selection of teachers. What we most need is laborers to work in this branch of the cause of God. It seems we are almost destitute of workers."

Another in writing says: "I think our meetings held in the interests of the Sabbath-school work did much good, and that the work is moving forward; but there is yet much to be done. I have discovered more of an interest at our institute among the young people than I had really supposed there was; but the fault seems to be with the parents and teachers. If only they could sense their sacred, solemn responsibility in dealing with precious souls, I think we would not have such a lack of laborers. I would like to see something done for the education of our teachers and officers. The *Worker* is an excellent help, and circular letters do some good; but to my mind, more personal labor is needed to get them to realize what their work really is; that is, its sacredness and importance, and that they are not simply to labor with their scholars on the Sabbath. So many young souls are starving for the bread of life, and no one stands ready to break it to them.

"I do not know how it is in other States; but here the president of our association has other work, and so the Sabbath-school work claims only a share of his time and attention, while it seems to me his time could be most profitably spent in laboring with, and visiting as many schools as possible during the year, giving drills, holding institutes, etc., and thus the same attention be given this work that is given to the canvassing, and other branches. But please do not think I am complaining. The Sabbath-school work is prospering, but of course there is room for improvement."

Still another writes in much the same way, and says: "Only about *two-fifths* of our church-members are members of the Sabbath-school. What can be done to impress them with the importance of the work? Only the Spirit of the Lord is able to do this. There are so many that do not attend the Sabbath-school, that have children, and I fear that many times home influences tend to drive them from the truth rather than draw them near. The president of our association, I believe, is faithful in this work as far as he has time; but so many other duties are placed upon him, he has little time left to devote to Sabbath-school work.

"I wish we might have some individual appointed by the association, to devote his entire time to this work. Am sure that in the end it would be profitable. If our brethren and sisters could see that an effort was being put forth in this line, it might inspire them with more zeal for missionary work, and it would encourage our young people to do something for the Master. I do believe if the young are not brought into the Sabbath-school and educated spiritually, many will be lost."

We have had the pleasure of hearing from one president of a Sabbath-school association, and are glad to say that he is giving his time to this good work. His testimony is so similar to that given by the secretaries, and his experience so illustrates the truth of what they have written, that we give an extract from his letter. He says:—

"When you speak of the young people in our Sabbath-school, and ask: What are we going to do to get them into the work? it seems to me you have struck a subject which demands more earnest consideration at the present time than almost any other part of Sabbath school work. For a long time I have been putting to my own mind a question something like this: What can be done to bring the converting power of the Spirit of God into the Sabbath-school? If we can only get them converted from the worldliness which encompasses so many,—yes, a large majority of them, then they will as naturally fall into line in the work in God's cause as the sparks fly upward.

"I firmly believe in the idea that the Sabbath-school may be a most powerful agency in bringing the young to Christ; indeed it *ought* to be the most effective agency among Seventh-day Adventists. But go where you will, the Sabbath-school is not doing the work, and why is it? We cannot expect the young to take a good stand while the parents are living a careless, haphazard life. It has astonished me to see how listless our Sabbath-school officers are. I have noticed where the officers are wide-awake, and make the Sabbath-school a subject, not only of prayer, but of careful planning, and thus bring it up to a high standard both spiritually and intellectually, the scholars, old and young, take a careful, reverent part in the exercises. O! if we can only get our people, the adults, to get a more exalted idea of the greatness and grandeur of the work of the Sabbath-school, we need not fear as to the results. Carelessness and irreverence on the part of the leaders is to-day doing more harm than many imagine."

It may seem to some that the work of the secretary is simply to write, and that it does not require much wisdom or help from God to do efficient work. The experience of one secretary may be of interest. She writes: "You ask me to tell you how I obtained success in my work. I hardly know how to answer it. I just wrote letters, and asked God to teach me what to write, and the Lord did the rest. The schools were organized and prospered almost before I knew it, and the work seemed so easily done. It certainly has not been accomplished by any of my wisdom; for I have learned never to write a letter without asking for wisdom to write it."

"Once in awhile I used to do it,—spend much time and thought, and think that was just the right kind of letter for that particular case. Then I'd think, Now I'll pray the Lord to bless it, and would lay it before him and ask for his blessing. More than once I have risen from my knees, torn up the letter and wrote one entirely different,—perhaps write things I had never before thought of writing, when God had enlightened my understanding. We had about thirteen schools at the beginning of last year and about fifty at its close."

"Most of the new ones were family schools. They have created a deeper desire for Bible study, awakened a greater interest in missionary work, have donated more to missions, have set their members to work for their neighbors, and have planted seeds in the hearts of the children that will make missionaries of them. The more I work, the stronger grows my faith that God is willing to work in a wonderful way for the Sabbath-schools, as soon as the laborers get where they may be channels for God's Holy Spirit."

"In years past our special efforts have been for the primary department; but since camp-meeting we have concentrated all our forces, or at least a few of us have, for the conversion of the youth. We saw that many were drifting and unless we held them now, in another year they might be lost to us forever. Then too, they will soonest develop into laborers of any class. We thought the wee ones were not in such immediate danger. We have told the schools to put their strongest force at this point; to select the very best and most consecrated teachers for the youth's class."

We have but few suggestions to make in regard to future work, leaving this to those of more experience. We feel sure that some of the urgent needs of the work have been presented in the extracts of letters read in your hearing. It seems that the Spirit of God has been impressing the minds of different workers that in each State there should be a person who could give his whole time to the Sabbath-schools, and in laboring for the young, where the association is sufficiently large to furnish work in this direction. We heartily second the suggestion made for such a laborer, in the address of the president of the International Association.

It also seems advisable that the president and secretary of an association should advise together in regard to the work, and that they should labor in harmony for the best interests of their association. In some places the work has been hindered on account of a lack of this. The secretary does not feel free to act without advise and encouragement from the president, and each needs the help and counsel of the other.

We would also ask if some line of work cannot be devised by which our children and young people will have something to draw their interest from worldly pleasures to those that will purify, and ennoble the mind, and train them for workers in God's cause. The young must have something to occupy the thoughts, and if good is not provided, evil will take its place. We know of some who are looking to this meeting for a solution of the problem, and are anxiously longing for help in this direction.

In conclusion, dear brethren and sisters, we ask you to glance at our army of 33,475 Sabbath-school scholars. They are not in a solid body, but little companies here and there, some in the mountains, and others in valleys, some in forests, and some on the prairies, some in foreign lands, and some in islands of the sea,—from each and all there comes a call for help.

Some, perhaps, do not feel their need of help, which makes their unconscious call a louder one. Others are looking this way pleadingly, praying that God's blessing may be with us, and that through you light

may come to them. None can deny that there is great need of work to be done to place all these schools where their work will be accepted of God.

Will you not, as servants of Christ, when you go to these schools, interest yourself in their welfare, and heed the command of your Master, "Feed my lambs"? While you seek the lost and straying sheep, do not fail to bring in the little lambs also, thus following the example of your Lord. We are thankful for the humble faithful workers we have, and pray that their number may be increased a thousand fold.

FINANCIAL STATEMENT OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

RESOURCES.

Due from all sources.....	\$4,342 82
Inventory.....	178 73
Cash on hand.....	1,051 28
Total.....	\$5,572 83

LIABILITIES.

Due South American Mission fund.....	\$3,979 57
" State Sabbath-school Associations.....	19 62
" State tract and missionary societies.....	114 68
" on other accounts.....	103 25
Present surplus.....	1,355 71
Total.....	\$5,572 83

Surplus Sept. 30, 1889.....	\$1,497 29
Net loss fifteen months to Dec. 31, 1891.....	141 58

Present worth..... \$1,355 71

The Committee on Nominations reported as follows:—

Your committee appointed to nominate officers for the International Sabbath-school Association, would respectfully submit the following:—

President.—J. H. Durland.

Vice-President.—C. H. Jones.

Recording Secretary.—F. M. Wilcox.

Corresponding Secretary.—Mrs. Vesta J. Olson.

Treasurer.—Pacific Press.

Executive Committee.—J. H. Durland, C. H. Jones, O. A. Olsen,

E. J. Waggoner, W. C. White, E. B. Miller, Roderick S. Owen,

C. L. Taylor, Baxter Howe.

M. C. WILCOX,
A. T. ROBINSON, } Committee.
L. C. CHADWICK, }

The Committee on Resolutions presented the following report:—

Whereas, The increase of membership of nearly 5,000; the increase of contributions and donations to missions, and the special revival work among the young at our camp-meetings, lead us to believe that the blessing of God has attended the Sabbath-school work since our last meeting; therefore,—

1. Resolved, That we express our deep gratitude to God for his blessings, and mercy, and the prosperity that has attended the efforts in different parts of the field, and that we hereby pledge ourselves more earnestly to engage in the work, and to a deeper consecration during the year before us.

2. Resolved, That we extend thanks to the General Conference for its liberal provisions for district laborers in the several districts.

Whereas, This association has met with the loss of one of its esteemed workers in the death of Brother John L. Martin, the president of the Quebec Sabbath-school association; therefore,—

3. Resolved, That we express our appreciation of his faithful services, in the Sabbath-school work, and a sense of the great loss which we sustain in his being removed from us in the midst of his labors; and that we extend to his sorrowing family our tender sympathy in their bereavement, and commend them to the comfort of Him who, having the keys of death, is soon to open the portals of the tomb, call forth his faithful servants and reward them with immortality.

STATE SCHOOLS.

Whereas, Several State associations have successfully organized State Sabbath-schools, which have been the means of bringing the isolated Sabbath-keepers in connection with our work, and encouraging them in the Christian life; therefore,—

4. Resolved, That we recommend that each of our State associations that has not already done so, organize a State school, and put forth earnest efforts to secure the enrollment of every isolated Sabbath-keeper in its territory.

THE WORKER.

Whereas, There has been a call for a periodical wholly devoted to the interests of the Sabbath-school work, which has been responded to by the publishing of a monthly journal, known as the Sabbath-school Worker; therefore,—

5. Resolved, That we ask all our State officers to put forth greater efforts in the circulation of this journal, that every officer and teacher may have the benefit of the instruction it contains.

CLASS DIVISIONS.

Whereas, The division of our Sabbath-schools into many departments, necessitating the use of many different lines of lessons is found to tend to confusion, especially in smaller schools; therefore,—

6. Resolved, That we recommend that as speedily as practicable, the departments and lessons in our schools be reduced to three; viz, primary, intermediate, and senior.

The meeting adjourned.

BIBLE STUDY.

LETTER TO THE ROMANS.—NO. 6.

BY ELDER E. J. WAGGONER.

In the fourth chapter of the book of Romans we have faith in a concrete form. The narrative of the lives of Abraham and Sarai in connection with the birth of Isaac, furnish a practical example of justification by faith.

Abraham was not justified by works; but he believed God, and it was counted unto him for righteousness. Abraham received the seal of circumcision. Why? To cause him to believe? No, but because he had believed. It was a seal of the righteousness which he had by believing. The promise to Abraham and to his seed was that he should be heir of the world. This promised inheritance was to be for an "everlasting possession." Gen. 17:8. Therefore it was a covenant of righteousness, sealed by a seal of righteousness, and the inheritance was to be a righteous inheritance, which none but the righteous can gain. 2 Pet. 3:13.

The promise to Abraham depended upon one thing — his having a son. Twenty-five years elapsed from the time the promise was made until it was fulfilled. "Abraham staggered not at the promise of God," but Sarai did, and "Abraham hearkened unto the voice of Sarai." She undertook to help the Lord to carry out his plan. But Hagar was a slave, and her child could be nothing but a slave, born after the flesh.

The seed promised Abraham were to be free men, not slaves, therefore nothing was gained by this plan of Sarai's. The time came when Sarai realized that the only thing for her to do was to believe that God was able to carry out his promise without her help. Then, "through faith" she "received strength to conceive seed." The birth of Isaac was a miracle. From a human standpoint it was utterly impossible for Abraham and Sarai to become the parents of a child. She conceived by the power of God.

Abraham and Sarai did nothing to gain the promise, except to believe; and yet the child of the promise was their own child. So with Christians. Nothing can be done to gain the righteousness of Christ, save only to believe the promises. It is wrong to put forth efforts to secure the righteousness of Christ. We are told to believe the promises. God has promised to make us righteous, and the only way to obtain that righteousness is to believe that God is able to impute it.

When men are content to believe God, and submit themselves to him, there is power in his promises to work out their righteousness for them, without any power of their own. How are men made righteous, or partakers of the divine nature? — "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." The power lies in the promise of God. How can we make the promises effectual to us? — By believing them. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confess your sins, believe that God forgives them as he has promised; and the promise is yours, your sins are forgiven.

The promises of God may be likened to "promissory notes." How many may have these notes? "Whosoever will." They are good for a certain amount of blessing. That amount can never be drawn in full, because God is able "to do exceeding abundantly above all we ask or think." Men take a promissory note to the bank and get the gold on it. Christians take the promises of God to him, and cash them for a blessing.

How can God give us righteousness, when we are so sinful? We cannot understand how, nor do we need to inquire. It is just as great a miracle for God to make an unrighteous man righteous, as it was for him to create the world. If a man calls a thing which is not, as though it were, he tells a falsehood; but when God calls a thing which is not as though it were, the very fact of his calling it makes it so. God not only makes our hearts righteous, when there is no righteousness there, but he does more than that, he makes our hearts righteous, when there is nothing there but unrighteousness.

A man is just as much an infidel who does not believe that God can speak righteousness into his heart as a man who, by the theory of evolution, does away with the Mosaic record of creation. No limit can be put upon the power of God. If there were a huge mountain, which was to set itself up against the power of God, he could take *nothing* and break that mountain all to pieces.

"We, brethren, as Isaac was, are the children of promise." We get to be the children of God in the same way as Isaac was born, — by believing, as Abraham and Sarai believed. The promise is to him "that worketh not, but believeth on him, who justifieth the ungodly."

There was much implied in the willingness of Abraham to sacrifice his son Isaac. Through no other son could the promise of the inheritance come. Christ could not come into the world except through Isaac. Cut off Isaac, and what hope of a Saviour? None; Abraham to all appearances would cut off all hope of his own salvation.

Wonderful is the faith here exhibited. Abraham believed that God could raise Isaac up again, and yet, the very one (Christ) through whose power he believed Isaac would be raised up, had not come, and could not come except through Isaac. Nevertheless God had promised, and Abraham believed, although he was called upon to do that very thing which to human sight would cut off all hope of even having the promise fulfilled.

The promise itself was immutable, and that immutable promise was confirmed by an immutable oath. Therefore God is under obligation to fulfill his promises to all who claim them. The very throne and existence of God are pledged to this, and not to do it would be for God to deny himself.

By and by, God will come and say, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Christ is the sacrifice here referred to. It is through him we come. He is the surety of the covenant.