

# THE GENERAL CONFERENCE BULLETIN.

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GENERAL CONFERENCE BULLETIN,  
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GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.  
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## SABBATH SERMON.

THE following is a brief abstract of Elder O. A. Olsen's sermon last Sabbath, referred to in yesterday's BULLETIN:—

"Ye are the salt of the earth . . . Ye are the light of the world." These words picture the position of God's people in the world. He has set them here as lights. "Ye are all the children of the light." Christ, as the great source of all blessings, is the author of light. He is the light that lighteth every man that cometh into the world. When Christ dwells in us, and the light in him is manifested through our mortal flesh, then we become lights in the sense of our text.

As the Father sent Christ into the world, so Christ sends us. As Christ came to represent the Father and his character, so we are sent into the world to represent the character of Christ and the government of God. Thus the church occupies the highest possible position in the world.

God designed that his people of old should keep his law and requirements, and thus become to all the surrounding nations a light and a blessing. "Behold I have taught you statutes and judgments; . . . keep them therefore and do them; for this is your wisdom and your understanding in the light of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4:6, 7. Ancient Israel did not at all times occupy this exalted station. They kept not God's requirements, so he brought them into straitened places. God did not force their service. All their rebellion was from free choice, and they were given the desires of their own hearts, but had in consequence leanness of soul.

God has the same purpose toward his people to-day. To them he has committed great light. This

places upon them a great responsibility. What account shall they render for this? God will test his people upon every point. They shall stand without guile in their mouths, and without spot and wrinkle. The time just preceding the coming of the Lord is represented as a time of great danger, when men would be drunken with the spirit of the world. At this time the Spirit of the Lord exhorts: "Awake, awake; put on thy strength, O Zion." Isa. 52:1. If we do not respond now to this call, we shall be left in darkness. We have been led captive by sin, but now the call is to break the bands and go free. In us there is no strength to do this, but if we will but put on our strength, Christ Jesus, we shall have strength to bear off the victory. Then will the church be clothed with power, and will indeed stand forth, as designed by God, the light of the world in all its fullness. The place designed for Israel of old—a light to the nations of earth—is the place God wants his people to occupy to-day. "Darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee." May this indeed be the condition of God's people to-day. "Ye are the light of the world." May God enable us to truly represent him who is the light of the world, showing forth the praises of his name unto eternal honor and glory.

## GENERAL CONFERENCE PROCEEDINGS.

THE second meeting of the General Conference convened in the Tabernacle at 10 A. M. Hymn 498 was sung, and N. C. McClure led in prayer. The chairman of the Committee on Delegates' Credentials offered a request that the seats assigned to delegates be strictly reserved for them, except in cases where others are invited to them by the Chair.

The minutes of the first meeting of the Conference were then read and accepted without correction.

The Chair read a notice from the managers of the Haskell Home announcing that the institution would receive visitors on Sundays and Wednesdays between 3 and 5 P. M.

The following delegates having arrived since the

last meeting were seated in the Conference: M. H. Gregory, Kansas; Jacob Shively, Iowa; L. D. Santee, Iowa. F. I. Richardson from the Maritime Provinces was invited to a seat with the delegates.

The telegram received on Friday from the brethren in Norway was referred to the Committee on Resolutions.

The Chair called the attention of the Conference to the intimations already noticed that the brigantine "Pitcairn" was inadequate to our requirements, and suggested that a committee be appointed to take this matter under immediate attention. J. E. Graham moved, C. H. Jones seconded, that the Chair be authorized to appoint such a Committee. The motion prevailing, J. E. Graham, C. H. Jones, A. R. Henry, W. W. Prescott, E. H. Gates, were announced as said committee.

The order of the day, the report of the Educational Secretary, was announced. This document is presented elsewhere. After its reading, the Conference adjourned.

#### INTERNATIONAL TRACT SOCIETY.

THE first meeting of the International Tract Society was held Sunday, Feb. 17, at 3 P. M. The President, Elder S. N. Haskell, being absent, Elder O. A. Olsen, the Vice-president, presided.

"Sowing In The Morning" was sung, and Elder S. H. Lane led in prayer.

According to the Constitution of the Society, all delegates to the General Conference, officers of State and colonial societies, and life and annual members of the International Tract Society, are members and qualified voters.

On motion, the reading of the minutes of the last session was waived.

Regrets were expressed by Elder Olsen that the President of the Society could not be present; but confidence was expressed that Elder Haskell's visit to South Africa has been, in the providence of God, of great assistance to the work in that field.

The address of the Vice-president was delivered, and will appear in another place. At the conclusion of this address, A. O. Tait, the Corresponding Secretary of the Society, was called upon, and spoke of the many inquiries that are coming to the main office of the Society from those who have heard of our work, and desire to read our literature and learn more fully our views. Even publishers are writing to the Society for catalogues, prices, and discounts, saying that they have received inquiries for our works.

The Secretary also stated that the gentleman who

has been engaged to build a boat for New York harbor, is becoming interested in the work for which the boat is being constructed; and has decided to make a little boat free, to be used in connection with the other, for going ashore. This man has been reading the *Sentinel*, and suggests that that be the name of the new boat.

Elder H. P. Holser, of Basle, Switzerland, spoke with reference to the work of the International Tract Society in Central Europe. He said that for some time they had conducted their publishing there under the name of the Society; and that particularly through the medium of the Book Exchange of Leipsic, the Society is becoming known in many parts of the world. Leipsic is the greatest book center of the world, and almost every publishing house of note in Europe has a representative there. The International Tract Society is represented there; and the Book Exchange contains a catalogue of our foreign publications; and inquiries even from this country, come to the central European branch of the Society, in regard to our books.

The excellent effect of some of our publications, particularly "Steps to Christ," was spoken of, it being highly recommended by persons not of our faith. The Society has been very fortunate in securing excellent translations by outsiders of a number of our publications, and tracts are now furnished in languages which extend to the borders of the Black Sea.

The book "Bible Readings" has created considerable stir among Catholic circles; and a copy was sent to Rome for examination. As would naturally be expected, the pope condemned the book.

The appeal which Elder Holser made from the decision of the court in regard to his Sunday labor, was widely circulated, and was read by the Secretary of the Supreme Court of Switzerland, who could see the consistency of the claims set forth, and said to one of our brethren, "Your people have a better idea of justice than those gentlemen in the palace," referring to the Supreme Justices.

Elder D. A. Robinson, of London, was asked to give something with reference to the work of the Society in England. He stated that the Society was legally organized there last summer, and that its work is coming to be known and felt. Their business office is located on first floor at 59 Paternoster Row, London, and our publications are daily exposed for sale in a large show window in that busy part of the city. At first our work there was passed by without notice; but several interesting incidents were given, showing that it is now attracting attention. When the tract "Rome's Challenge" ap-

peared, quite a large number of them were placed in the display window of our office on Paternoster Row, for a day or two, when one of the city papers, *The Ransomer*, came out in an article stating that ordinarily Protestants did not do very much advertising for the Catholics, but the Seventh-day Adventists were doing a great deal of it; but the paper confessed that upon the Sabbath question we were the only consistent Protestants on the globe.

*The Present Truth*, the London paper published by the Society, is enjoying a largely increased circulation; and is accomplishing very gratifying results. It has to depend largely upon those not of our faith for circulation; and a number of persons who have become interested are paying for clubs for free distribution. One lady who is doing much mission work takes a club of 200 copies, and considers *The Present Truth* the best paper she can find for her work.

Elder F. J. Hutchins, of the Bay Islands, Central America, gave some account of the work that has been accomplished by the Society in his field. He said that millions of pages of tracts, and as great a number of pages of books, furnished by the Society, had been distributed there, and a number had received the light of truth through the reading matter thus furnished. In one place this work was given quite an impetus by the free advertisement of an opposing minister. He condemned from his pulpit a number of our tracts, such as "Christ and the Sabbath," "Rome's Challenge," and "What Do These Things Mean?" and as a result, these particular numbers had a largely increased sale.

The need of literature in Spanish in this field is pressing; and the hope was expressed that this want may soon be supplied.

Elder D. T. Jones also spoke of the urgent need of readings in the Spanish language for the Mexican field. Several instances were given showing the great need of the people in Mexico of Christian literature of a character that they can comprehend.

The Treasurer being called upon for his report, presented the report which will appear hereafter.

The evident prosperity of the Society was partly accounted for by the fact that its funds have been augmented by those of the International Religious Liberty Association, the two organizations having in some degree united in their work.

The Chair, being so authorized appointed the committees:—

*On Nominations.*—G. A. Irwin, N. C. McClure, T. A. Kilgore.

*On Plans of Work.*—R. C. Porter, D. T. Jones, H. P. Holser, F. M. Wilcox, A. O. Tait.

Adjourned.

## VICE-PRESIDENT'S ADDRESS.

ELDER O. A. OLSEN.

THE President of the International Tract Society, Elder S. N. Haskell, being in a distant land, I am called upon to present the usual address at its biennial meeting. Since we last met, our International Tract Society has enjoyed a good degree of prosperity.

### CIRCULATION OF LITERATURE.

There have been circulated 10,853,085 pages of literature and 50,862 periodicals at the expense of the International Tract Society during the past two years. The Society has furnished our literature in copious quantities in the localities where our brethren have been under arrest and imprisonment, particularly in Maryland, Tennessee, and Georgia. Much literature has also been circulated in territory that is not occupied by any of our organized conferences or tract societies. We have sent literature to our missionaries in foreign lands and the islands of the sea; and as you will see by the report of L. Dyo Chambers, the General Secretary of District No. 2, which will appear in the BULLETIN, 2,710,444 pages have also been circulated in General Conference District No. 2, which is largely a General Conference field.

### FINANCIAL.

The balance sheet for the International Tract Society for the year ending Dec. 31, 1892, as presented at the last General Conference, showed a present worth of \$3,521.06. This showing, however, did not represent the true financial strength of the Society. Nearly \$5000 in merchandise was counted in this showing, which did not represent that amount of money. This merchandise consisted almost wholly of publications that had been given us by the publishing houses for free distribution, and were considered largely out of date, and therefore had but small commercial value. So after taking these publications almost wholly from our accounts, we find ourselves at the beginning of this year worth \$3,992.02, and that, notwithstanding the fact that we have circulated more publications than ever before.

### PLANS OF WORK.

In previous years, quite a good deal of attention has been given to the matter of sending publications direct from the office of the International Tract Society to various individuals not of our faith, residing in the islands of the sea and other foreign countries. We have seen most excellent results from this labor, but during the past two years, in addition to this work that we were formerly doing, we have given

particular attention to correspondence with our State and provincial societies, endeavoring to assist and encourage them in the work in their respective fields. In many of the States the work is in an encouraging condition. Some of the secretaries have written us that they have sent out more tracts and other small publications in just a few month's time, than they had used in years before.

#### THE PUBLISHING WORK.

We have had an International Tract Society for a number of years, but, notwithstanding that fact, we were not the publishers of a single tract. • During the last two years the General Conference Association has asked us to take up the work of publishing tracts and pamphlets. They believed there was an important field for us in this line of publishing, especially in getting our publications into other languages. While we have not seen as much accomplished in this line as we would desire, yet we have made a good beginning.

A few of our tracts have reached a very extensive circulation; much beyond anything in our past history. "Christ and the Sabbath," "Rome's Challenge" and "Our Answer" have each had a circulation of about half a million. Last summer during the strikes, we got out the little tract, "What Do these Things Mean?" and 150,000 copies of it were circulated in some two or three weeks. While the brethren were imprisoned in Maryland, we circulated about 185,000 of "Now in Jail for Conscience' Sake." And as these tracts have been thus selling in such large numbers, we have circulated a great many editions of from ten to twenty-five thousand each of other tracts.

It was thought best to have some of these tracts bear the imprint of the International Religious Liberty Association, since they bear upon that particular line of work. They are, nevertheless, the property of, and are published by, the International Tract Society.

It is most encouraging to see these small publications being circulated in such large numbers, and we receive evidence at our office almost every day, of the work that our literature is doing. Our canvassers have been in the field for years, selling our large publications, and the seed thus sown, together with the circulation of the smaller tracts, is now springing up. Inquiries are being made on the part of the people everywhere, and we are continually in receipt of letters inquiring about our views and asking for our literature. We know that there is no more potent agency for the advancement of present truth than the circulation of our publications.

#### OUR PERIODICALS.

The International Tract Society has been interested in a general way, and doing what it could, for the circulation of all our periodicals. But during the last two years, we have especially worked for the *Review and Herald*, the *Sentinel*, and the *Home Missionary*. We have also bestowed a great deal of thought on the *Signs of the Times*, but have not been able to do as much for that paper as we hope to do in the future. We have some plans in mind to present to this Conference, which have already been talked of in our preliminary councils, that we believe will result in greatly increasing the circulation of some of our pioneer papers.

It would be impossible in this brief report to give anything more than a general idea of the workings of our society during the past two years. We trust that these brief paragraphs, however, will give something of an idea to those assembled of what we have been doing since our last report. We will pass to some suggestions of plans for the future.

#### PLANS FOR THE FUTURE.

The needs of a boat for the New York harbor have been presented from time to time by our ship missionary there. Your Board, at a meeting held Dec. 14, 1894, decided to take up the work of raising funds for supplying this much needed vessel, and we have an article in the February number of the *Home Missionary* relating to it, which most of you have no doubt seen. We trust that our brethren and sisters will take an interest in the matter, and that the needed funds may soon be supplied.

#### FOREIGN TRACTS.

We have a good supply of our publications in the English language; and we believe that we should have our tracts—particularly the smaller ones—translated, on a variety of subjects, into all the languages of the world. Our missionaries in South Africa, South America, Mexico, Europe, and the islands of the sea tell us that as soon as they enter these fields, they find themselves crippled in their work because of a lack of proper literature to circulate among the people. In the past the International Tract Society has been unable financially to take up this work to any great extent, but we believe that we would be inexcusable now for delaying it any longer. A number of our smaller publications have already been translated by the Hamburg (Germany) branch of the International Tract Society, and also at our Basle office, and we have translated a few of our publications in this country. But we have only made a beginning and the next two years

should certainly mark an advancement in this line of work.

In addition to what we have stated upon the importance of circulating our smaller publications in the foreign languages, we believe that we should have many more small leaflets than we now have. We have quite a large number of tracts of from eight to sixty or more pages, but we have very few two to four page leaflets. These little leaflets taking up one or two plain texts of Scripture, and dropping a thought upon them, could be printed at a very small expense; and were our people thoroughly aroused, they could circulate them by the millions of copies. In this bustling age, many people who would not even stop to read an eight-page tract will take up one of these little leaflets, as they would a hand-bill, and read it through at once. The seed would thus be sown, and what the result might be, God alone can tell. Such leaflets can be used by our people in their correspondence; they can be handed out to neighbors and friends, and our ministers and other workers in the field can use them in large quantities to good advantage. We have this question under consideration, and have already secured some manuscript for such leaflets.

TRACT AND MISSIONARY WORK IN THE HOME FIELD.

When the tract societies were first organized, the work at that time consisted almost wholly in handing out our tracts and papers to our neighbors, and in sending them out through the mails, accompanied by letters. When the canvassing work arose, it so engrossed our attention that we largely lost sight of this line of work. We think that the canvassing work, under God, has been a great blessing in the advancement of the Message, and we do not think we have been any too active in it; but while we are developing the canvassing work, which can engage only a few comparatively, we must not neglect to enlist this other class.

The Testimonies have urged upon us all these years the importance of setting to work every man, woman, and child connected with this cause. They have stated that as ministers we have no more important duty than to teach every one in the rank and file of our denomination how they may work for the Master.

We have laid out before you in our councils some important plans for greatly increasing the circulation of our pioneer periodicals. Our small tracts must also be sent out in large quantities. We believe that these publications thus circulated will awaken in the minds of the people a desire to read more extensively in our larger books. They will be like adver-

tising sheets that we will scatter profusely, and will give the people a little taste of the Third Angel's Message, and set them to hungering and thirsting for more.

But as we develop these lines of work, it will require upon the part of our ministers, secretaries, and workers in general, a careful study of this great question of giving every one something to do in spreading the message. It has been our experience that when anything is proposed in the line of work, that our people are always anxious to engage in it.

There are many other things that might be suggested as important for future lines of work; but we believe that to get our people, each and every one, to feel that God has a work for them to do, is of pre-eminent importance, and it should be studied by every worker connected with this cause. Not that we should hold out before any one that he can work his way into heaven, but that it is the precious privilege of every one who knows Jesus Christ, to cooperate with him in his efforts to save fallen man.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

General Summary of State Reports for the Quarter Ending September 30, 1894.

Associations.	Schools.	Present membership.	Average attendance.	Scholars Ch. members.	No. of Classes.	Contributions received.	Am't donated to missions.
Arkansas	20	339	243	135	43	\$ 34 07	\$ 19 67
Atlantic	23	881	662	126	126	231 45	110 50
Australia	28	1020	787	144	139	264 49	38 82
British	15	334	184	155	36	96 54	40 55
California	133	3577	2727	1102	502	1396 58	636 34
Canada	13	154	105	91	27	38 60	22 14
Central Europe	28	551	409	382	69	129 90	110 93
Colorado	34	1058	741	373	141	297 52	88 76
Florida	20	245	163	76	39	48 05	27 65
German and Russian	33	673	550	448	105	82 92	74 65
Illinois	60	1402	1007	692	201	341 53	192 29
Indiana	31	1808	1241	809	248	332 16	216 01
Iowa	161	3351	2547	1656	743	362 70	304 99
Kansas	121	2563	1751	1330	345	470 04	307 67
Maine	33	445	320	238	68	142 39	115 89
Maritime Provinces	8	172	107	68	18	29 73	20 23
Michigan	193	6490	4631	2769	899	1323 43	719 76
Minnesota	140	3125	2160	1375	561	608 21	370 38
Missouri	46	1300	971	625	173	178 92	45 48
Montana	12	169	84	57	18	38 65	19 84
Nebraska	73	2173	1526	868	304	277 42	99 59
New England	35	798	528	378	119	308 89	197 29
New York	57	742	506	391	107	132 30	126 95
New Zealand	26	549	368	224	71	137 94	75 07
North Pacific	93	1638	1133	813	245	310 10	160 79
Ohio	106	1852	1492	851	283	501 30	247 27
Oklahoma & Ind. Ter.	30	533	285	305	68	56 93	43 35
Pennsylvania	75	1363	1045	690	180	272 74	142 59
Scandinavia	37	1008	716	451	124	96 42	18 81
South Africa	8	285	212	124	45	144 57	58 08
South Dakota	70	1191	275	230	167	212 54	155 35
Southern District	30	611	444	291	82	80 05	37 92
Tennessee	23	377	236	187	65	71 21	33 91
Texas	18	539	553	174	62	92 77	65 13
Upper Columbia	29	973	836	564	126	245 86	78 10
Vermont	46	457	380	249	73	139 14	110 24
Virginia	8	164	101	99	23	21 65	14 74
West Virginia	139	2673	1868	1318	381	540 08	360 49
Wisconsin	10	271	227	88	14	72 19	4 91
Unclassified							
Totals	2116	47,349	34,069	20,351	6495	\$10,693 93	\$5,784 92

## REPORT OF EDUCATIONAL SECRETARY.

PROF. W. W. PRESCOTT.

THE educational facilities of the denomination may be summarized as follows: There are five colleges, four in this country,—Battle Creek College, at Battle Creek, Mich.; Union College, at College View, Neb.; Healdsburg College, at Healdsburg, Cal.; Walla Walla College, at College Place, Wash.; and Claremont College, at Claremont, South Africa. There are four academies, or schools, doing work of academic grade, in this country: at South Lancaster, Mass.; Mt. Vernon, Ohio; Keene, Tex.; and Graysville, Tenn.; and one abroad (Frederikshavn, Denmark). There are also the West Virginia Preparatory School, the Australasian Bible School, a school in Mexico in connection with the medical mission; schools for native children upon Pitcairn Island, upon Raiatea of the Society Group, in the South Pacific Ocean, upon Bonacca of the Bay Islands in the Carribean Sea, about fifteen church schools in this country and abroad, two General Conference Bible schools, and quite a number of local canvassers' and conference schools not regularly organized.

## SOME STATISTICS.

Enrollment for present year, including all ages:—

Battle Creek College, 628; Union College, 436; South Lancaster Academy, 170; Walla Walla College, 162; Texas School, 160; Healdsburg College, 130; Mount Vernon Academy, 122; Graysville Academy, 102; West Virginia Preparatory School, 64. This gives a total enrollment in the United States of 1974, aside from the Bible schools, which enroll—Battle Creek, 255; College View, 131. Total in Bible schools, 386.

Enrollment in foreign schools: Claremont College, 90; Claremont Village School, 70; Beaconsfield Church School, 42. Total in Africa, 202.

Australasian Bible School (not a regular year), 35; (enrollment last year, 69); School in Bay Islands, 45; High School at Frederikshavn, Denmark, 38; Raiatea School (last report), 120; Mexico, 35; total reported outside of the United States, 475; total reported in regularly-organized schools, 2449; total reported in Bible Schools, 386; grand total reported, 2835; unreported: school in Pitcairn Island, and about fifteen church schools in this country and abroad.

At safe estimate there are over 3000 pupils of all ages enrolled in Seventh-day Adventists schools the present time.

The total number of instructors and helpers engaged in the school work, as nearly as can be ascertained, is

170. This is in the regularly organized schools, and does not include Bible schools, canvassers' schools, many church schools, and other local ones.

Instructors and helpers are divided as follows: Union College, 37; Battle Creek College, 34; South Lancaster Academy, 14; Mount Vernon Academy, 13; Healdsburg College, 12; Walla Walla College, 12; Graysville Academy, 9; schools in South Africa, 9; Texas School, 7; Australasian Bible School, 5; West Virginia Preparatory School, 5; High School in Frederikshavn, 5; Pitcairn Island, Bay Islands, Raiatea, and Mexico, 2 each.

These are supposed to include all helpers, such as book-keepers, domestic helpers, and all that are regularly employed in this work.

In speaking definitely of the different institutions, I will refer first to those institutions that have been opened since the last meeting of this Conference. I will mention them in the order in which they have been established. At the last General Conference the following resolution was adopted, as found on pages 59 and 60 of the Year Book for 1893:—

*Whereas*, The educational interests of the denomination demand enlarged facilities for the purpose of properly educating our youth, and for the training of those of more advanced years to prepare them to enter the work; therefore,—

*Resolved*, That we recommend that the Mt. Vernon Sanitarium be turned into an academy.

This recommendation was immediately carried into effect, and the Academy was opened in September, 1893, with Prof. W. T. Bland in charge, and a suitable corps of teachers and helpers. Thirty-one students were enrolled the first day, and this number increased rapidly, the total enrollment for the first year being one hundred and seventeen. I will read from the principal's report:—

Our school opened this year with a better attendance and more encouraging outlook than last. Our enrollment at present is 122, whereas the entire enrollment for last year was but 117. Fourteen of the students enrolled last year were from States outside of Ohio; this year, so far, but five have entered who reside outside of this State.

We have an older class of students this year than we had last, and the grade of work being done is superior. In the different courses, classes have been formed in all of the years except the last. Classes in English, science work, and Bible are especially large. All in the school but one have Bible for one of their regular studies.

With but two or three exceptions, all of the students make a profession of religion, and there seems to be a steady spiritual growth. There have been several conversions during the year. Nearly all in attendance this year have stated that their object in attending school was to fit themselves for some place in the work.

There seems to be a general feeling of satisfaction among the students. All are made comfortable; the surroundings are pleasant, while no outside influences have come in to disturb any in their work.

I have examined catalogues from nearly all the academies and colleges in this State, and by a comparison of the courses of study, I find that we offer a higher and stronger grade of work than any of the other academies, and even equal to that of some of the colleges. By adding one year's work to our present course of study, we would be able to offer very respectable college work.

More than one half of the students (and almost every one outside of our own State) who apply for admission into this school are those who wish to meet their expenses, either all or in part, by working. Surely something should be done for this class, many of whom are among our best young people, and whose only ambition is to fit themselves for some place in the work. This matter has been talked over by some of the members of our local Board, and all seem agreed that something should be done in this line. The only obstacle that appears in the way is the lack of means. However, if possible, I believe something definite in this direction should be done before another year opens.

Our teachers are all kept very busy, but in harmony with the suggestions made at the Institute last summer, the course in professional reading has been profitably kept up.

As to the value of our school in building up the general work in this State, I think a statement made by a prominent member of this conference would be more to the point than any words of my own, especially as he has been connected with the work here for several years. It was in substance as follows: "The academy has done more to bind the people together and strengthen the work in the State during the one year of its existence than the institution as a sanitarium did during the entire seven years that it was carried on."

I am quite sure our people have a very friendly feeling toward the school, while the students seem satisfied and very much encouraged in their work.

We have not contemplated any special changes in our plans of work, but rather hope to strengthen it, and build it up as rapidly as we have opportunity.

By carefully holding our expenses down, we have been able to get through so far without running behind. We could accommodate, however, between twenty-five and fifty more students in the home without very much increasing our running expenses, while the extra amount of receipts would enable us to strengthen our work in the matter of apparatus, library, and some needed improvements.

I hope that the proper authorities will consider the matter, and that if it is thought best, we may be granted territory beyond the boundaries of Ohio in which to work, and from which to draw support.

The Lord by direct testimony has spoken concerning the school at Mt. Vernon, and we have assurance that its establishment was in harmony with his will; and I am sure that if those connected with the work and those in position to assist will do their part, the school will be a success, and many of our young people will be fitted for active and efficient work in the great field.

At the last session of the Conference the Committee on Education made the following recommendation, which was adopted as given in the Year Book of 1893, page 61.

We recommend, That a conference school be opened in Texas, in response to the memorial received from that conference.

This recommendation was carried out, and the school was opened Jan. 8, 1894, with Elder C. B. Hughes in charge. In establishing this school, the

brethren secured a tract of land consisting of eight hundred acres. This land was divided into small plats of from one acre and a quarter to ten acres each. Ten acres were reserved for school grounds, and something over one hundred and twenty acres for a school farm. This amount has been increased by adding to it until the school now has under its charge one hundred and fifty-two and one half acres. A temporary building for school purposes was provided by moving from Oak Cliff, Texas, the building formerly occupied by the tract society. This year it has been found necessary to increase the facilities by adding to this building, so that the present size is forty-two by forty-four feet, two stories in height.

During the past summer a home building has been erected as a permanent building upon the school grounds. This building is three stories in height, with a basement, and is suitably fitted up in harmony with our general plans for home life, and will accommodate comfortably fifty persons.

The school farm is covered with small timber, and the first work was to clear the ground. The young men in attendance the present year were invited to bring with them axes, and they were told that they would be given work in clearing this ground. They have done so, and have been able to earn for themselves from six to eight dollars a month, besides carrying on the regular studies of the school.

The circumstances are especially favorable for carrying on such work. The climate is favorable for out-of-door work. Land can be worked ten months in the year with comfort. By providing other work for two months, the students can have work all the year round. It has been planned to arrange the terms of school in such a way that the longest vacation would come in the cotton-picking time, the months of September, October, and November. Plenty of work can be secured at this time at good prices, and if work can be provided during the school year, with opportunities for earning seven, eight, or nine dollars a month, it will be possible for them to pay their way. I shall refer to this matter further in the report.

(To be continued.)

### THE THIRD ANGEL'S MESSAGE.— NO. 12.

ELDER A. T. JONES.

THE same text that closed the study last night will be our study for several lessons yet to come. Therefore if any part of the text should be passed over, and you think it has not been explained yet, or has not been noticed even, just bear in mind that

we are not nearly done with the text yet, and each part will come in in its place.

Eph. 2: 13-18:—

But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity; . . . for to make in himself of twain one new man, so making peace.

That is, he did it to make peace. Peace is made and only by this means. And it is all "in himself." And he made this peace, "that he might reconcile both [Jew and Gentile] unto God in one body by the cross, "having slain the enmity thereby." The text says "thereby." The margin says, "having slain the enmity *in himself*;" the German says, "having put to death the enmity through himself;" "and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father"

I would mention again, as I did last night, briefly, that it is the separation, the enmity, that existed between Jew and Gentile, that is considered here. It is true that the destruction of that separation and enmity is considered; the taking away of it is studied and explained; and also the means by which it is taken away, and the destroying of it, is told. But, as we mentioned last night, Christ did not spend any time trying to get the Jew and the Gentile as of themselves reconciled among themselves. He did not begin by trying to get them to agree to put away their differences, turn over a new leaf, and try to do better, and forget the past, and let bygones be bygones. He did not spend two minutes on that; and if he had spent ten thousand years, it would have done no good, because this separation, this enmity, that was between them was only the consequence, the fruit, of *the enmity* that existed *between them and God*.

Therefore, in order effectually to destroy the whole evil tree and its fruit, as it stood between these, he destroyed the *root* of the whole thing by abolishing the enmity between them and God. And having done so, "he came and announced the glad tidings—*peace to you* who were afar off, and to those near." Greek.

Thirteenth verse: Therefore, "Now, *in Christ Jesus*, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one." It is true that he made both Jew and Gentile one; but he first made *another* one, in order that these two, "both Jew and Gentile," might be one, and before they could be made one. Therefore the "both" in this verse, that are made one, are not the "both" of verse 18. In verse 13 the two, the

"both," are *God and man*, who is separated from God whether he be near or far off.

Therefore, first, He is our peace who hath made both *God and man* ONE, and hath broken down the middle wall of partition between God and man, having abolished in his flesh *the enmity*,—that, is the enmity which is in man against God, which is not subject to the law of God, neither indeed can be. This he did in order that he *in himself* of two should make ONE *new man*, so making peace.

The new man is not made of two men who are at outs; but is made of *God and the man*. In the beginning man was made "in the image of God." And that signifies a good deal more than the shape of God. One looking upon him would be caused to think of God. He reflected the image of God; God was suggested to whoever looked upon the man. *God and the man* were one. And God and the man would have always remained one too, had not the man harkened to Satan, and received his mind, which is enmity against God. This mind that is enmity against God, when received by the man, separated him from God. Now they were *two* and not one. And, being separated from God, and in sin, God can not come to him himself; for the man cannot bear the enveiled glory of his presence. "Our God is a consuming fire" to sin; and so, for God to meet a man in that man's self, or alone, would be only to consume him.

Men in sin cannot meet God alone and exist. This is shown in Rev. 6: 13-17. The great day when the heaven departs as a scroll when it is rolled together, and the face of God is seen by all the wicked ones upon the earth; then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" A man who is in sin, a man in and of himself, meeting God, would rather have a mountain upon him than to be where the unveiled glory of God would shine upon him.

Therefore, in order that God might reach man, and be joined to him once more; in order that God might be revealed to man once more; and that man might be once more in the place which God made him for, *Jesus gave himself*, and God appeared in him, with his glory so veiled by human flesh that man, sinful man, can look upon him and live. In Christ man can meet God and live, because in Christ the glory of God



is so veiled, so modified, that sinful man is not consumed. All of God is in Christ, for "in him dwelleth all the fullness of the godhead bodily." When Jesus came to bring man once more to God, he veiled this bright consuming glory, so that now men can look upon God as he is in all his glory in Jesus Christ, and live. Whereas, out of Christ, in himself, alone, *no man* can see God and live. In Christ, out of himself, no man can see God and *not* live. In Christ, to see God *is* to live; for in him is life, and the life is the light of men.

Thus God and man, by the enmity, were separate, but Christ comes between, and in him the man and God meet, and when God and the man meet in Christ, then those two—"both"—are *one*; and *there is the new man*. And "so," and only so, peace is made. So that in Christ, God and man are made as *one*; consequently, Christ is the at-one-ment between God and the man. A-t-o-n-e-m-e-n-t, at-one-ment—making at one. Consequently, join the syllables together, and he is the *atonement*. Oh, the Lord Jesus gave himself, and *in himself* abolished the enmity to make *in himself* of two,—God and the man,—*one new man*, so making peace.

Now we come to the other "both" in verse 18: "That he might reconcile *both* [both Jew and Gentile] unto God *in one body*." But what body is it in which he, Christ, reconciles "both" into God?—His own, of course; his own, in which the at-one-ment is made. "Having slain the enmity thereby; and came and preached peace to you which were afar off,"—to the Gentile,—*"and to them that were nigh,"* that is, the Jews.

The Jews were nigh "for their fathers' sakes." As in themselves, on their own merit, the Jews were separated from God, and were just as far off as the Gentiles. But God had made promises to their fathers, and they were beloved for the fathers' sakes. And they had the advantage, for to them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." In this sense, and for this cause they were nigh. And he preached *peace* to them *that were nigh*; they needed peace preached to them.

Thus "through him we both have access by one Spirit unto the Father."

Now let us follow this expression, that the enmity is destroyed in himself.

"Having abolished *in his flesh* the enmity;" having slain the enmity *in himself*. *In himself* of two, so making peace. It is all *in himself*. No man can have the benefit of it except *in him*. If there be those in the audience to whom this seems obscure,

and who would say, "I cannot see that;" and would stand off and look at it as though it were something you would try to get hold of from without, I would say to such, you will never get it in that way. That is not the way it is done. It is *in him* that it is done; not outside of him. In him only can it be known, not outside of him at all. Surrender to him, yield to him, sink self in him; then it will be all plain enough. Only *in him* it is done; and only *in him* can it be known. We are to study now how it was done in him. And knowing this, we shall know how it is done for every one of us in him.

First of all I would call especial attention to that expression "in him." This expression is not used in the Scriptures and I shall never expect to use it, in any such sense as that it is in him as in a receptacle, or a reservoir, to which we are to go and take out what we may need, and put it upon us, or apply it to ourselves. No, no, no! That is not it. It can never be gotten in that way. It is not there as in a receptacle, to which we are to go and take out what we would have of him, and enjoy it, and apply it to ourselves, and say, "Now I have got it."

No; it is *in him*, and we ourselves are to be in him, in order to have it. We are to sink ourselves *in him*. Our self is to be lost *in him*. Then he *has us*. Only *in him* it is. We find it *only* in him. And even when we would get it in him, it is only by being ourselves overwhelmed *in him*. *Never* are we to think of going to get it there, and take it *out of him*, and use it ourselves. Therefore where the Scriptures use the term "in him," it means only that to all. All is *in him*, and we get it by being ourselves *in him*.

Many people make a mistake here. They say, "Oh, yes, I believe on him. I know it is in him, and I get it *from* him." And they propose to take it *from* him and apply it to themselves. Then soon they become quite well satisfied that *they* are righteous; *they* are holy; and they get so far along at last that in their estimation it is a settled fact that *they* are perfect, and just *cannot* sin, and are even beyond temptation. Such a view is certain to bring only such result; because it is *out of him*. And it is *themselves* who are doing it.

But that is not the way; that is self still; because it is out of Christ. And "without me," that is, outside of him, "ye can do nothing," because ye are nothing. *In him* it is, and only in him. And only as we are *in him*, can we have it, or profit by it, at all. The Scriptures will make that all plain. I thought best to set down this explanation, so that in the studies that are to come, of what is done *in him*, and what is given is *in him*, we shall not make the

mistake of thinking we are to find it in him, and take it out. No; we are to go to him for it, there is where it is; and when we go to him, we are to enter into him by faith and the Spirit of God, and there remain and ever "be found in him." Phil. 3:9.

Turn to the book of Hebrews now; and we will study the first two chapters for the rest of this present lesson. The question now is, How did Christ abolish this enmity "in his flesh," "in himself." I will first state the argument in both chapters, in order that we may cover the two chapters in the short time we shall have.

In these two chapters the one great thought is the contrast between Christ and the angels. I do not say that is all there is in the two chapters; but that is the one thought that is above everything else.

In the first chapter and up to the fifth verse of the second chapter is the first contrast; in the second chapter from the fifth verse to the end of the chapter, is the second contrast.

In the first chapter, and up to the fifth verse of the second, is the contrast between Christ and the angels, with Christ as far above the angels as God is, because he is God. In the second chapter, from the fifth verse onward, is the contrast between Christ and the angels, but with Christ as far below the angels as man is below the angels, because Christ becomes man.

There is the outline of the two chapters. That is the statement of the case. Let us read the chapter:—

God, who at sundry times and in divers manners spake in time past, unto the fathers, by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.

Or, as the German reads. "Holding up all things by his powerful word." That gives another turn to it; not simply the word of his power, but he carries all things, holds them up, by his powerful word. And we might pause a moment upon that one statement. How many things are held up by his word? All things. The world? Yes. The sun? Yes. All the starry heavens? Yes. Does the word that made them still hold them up? Yes. Can we be numbered among the "all things?" Assuredly so. Will he hold you up by his powerful word? That is the only way that he holds anything up.

Were you ever uneasy any time in your life, when you arose in the morning with the sun, for fear that the sun would drop out of place before noon, or before sundown? Oh, no. Were you every uneasy when you arose with the sun for fear that you your-

self as a Christian would slip out of place before sundown? You know you have been. Why were you not as uneasy as to whether the sun would drop out of place before sundown, fearing that that might slip out of place and fall, as you were that you yourself would fall? Oh, of course no one ever thinks of any such anxious question as to why the sun does not fall. It is always there and will stay there.

But it is perfectly fair for the Christian to ask, Why is it that the sun does not slip out of his place? And the answer is, The "powerful word" of Jesus Christ holds the sun there, and causes him to go on in his course. And that same power is to hold up the believer in Jesus. That same word is to hold up the believer in Jesus, and the believer in Jesus is to expect it to do so, just as certainly as it holds up the sun or the moon. That same powerful word is to hold up the Christian in the Christian's course, precisely the same as it holds the sun in his course. The Christian who will put his confidence upon that word that is to hold him up, as he puts his confidence in that word that holds up the sun, will find that that word will hold him up as it holds up the sun.

If you think of this scripture to-morrow morning when you arise, you will think that God is holding up the sun. You will not wonder at it either: you will expect him to do that, and will not be watching uneasily to see whether the sun will slip out of its place. No; you will simply go about your work, with your mind upon the work, and leave the holding up of the sun altogether to God, to whom it belongs. Also to-morrow morning when you arise with the sun, just expect that same powerful word to hold you up as it does the sun; leave this part to God too, and go about your work with all your might, and put all your mind upon your work. Let God attend to that which belongs to him; and give your mind to that which he has given you to do. And thus serve God "with all the mind." We cannot keep ourselves from falling; we cannot hold ourselves up. And he has not given us that task to do.

This is not contradicting the text that says, "Let him that thinketh he standeth take heed lest he fall;" because in this way the man is relying upon God to hold him up, and does not depend upon his own efforts. And he who constantly bears in mind that God is holding him up, and that he *must* be held up, is not going to be boasting of his ability to stand. If I had to be carried in here this evening, perfectly helpless, and two or three of the brethren should have to stand here and hold me up, it would not be very becoming in me to say, "See how I can stand." I would not be standing. I could not stand. Just

the moment they should release their hold, I would fall.

It is precisely so with the Christian. The word of God says of the Christian, "To his own master he standeth or falleth. Yea, *he shall be holden up*; for God is able to make him stand." Rom. 14:4. And the man whom God is holding up; who is trusting in God to hold him up; and knows that it is God alone who is making him stand,—it is impossible for that man to begin to say, "I am standing now, and therefore there is no danger of my falling." Is there any danger of a man's falling while God holds him up?—Of course not. It is only when he takes himself out of the Lord's hand and begins to try to hold himself up, and then boasts that he can stand, it is then that there is not only danger, but the thing is done; he has already fallen. He takes himself out of God's hand, and he is bound to fall.

Now continuing in Hebrews 1:—

When he had by himself purged our sins, sat down on the right hand of the Majesty on high.

When did he sit down on the right hand of God? How long ago?—Away back yonder, when he arose from the dead and went to heaven—nearly nineteen hundred years ago. But notice, he *had* purged our sins before he sat down there. "When he *had*,"—past tense,—"*by himself purged our sins, sat down.*" Are you glad of this? Are you glad that he purged your sins so long ago as that? *In him* it is. *In him* we find it. Let us thank him it is so. The Word says so.

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels, he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever.

What is his name? What does the Father call him?—God. "Thy throne, O God." Then that is his name. How did he get it? Fourth verse: "As he hath *by inheritance* obtained a more excellent name than the angels." You and I have a name that we have by inheritance. We may have four or five names, but we have only one name that we got by inheritance. And that is our Father's name. And that name we have just as soon as we exist, and just because we exist. By the very fact of our existence we have that name; it belongs to us by nature. The Lord Jesus "*hath by inheritance*" obtained this name of "God." Then that name belongs to him just because he exists. It belongs to him by nature.

What nature is his, then? Precisely the nature of God. And God is his name; because that is what he is. He was not something else, and then named that to make him that; but he *was* that, and was called God, because he is God.

A scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

The Father still speaking, says:—

And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same."

No change with him. Notice the connection in these words: "They shall *perish*;" "thou *remainest*:" they shall *be changed*; thou art *the same*." When these perish and pass away, there is no passing away to him,—thou remainest. When these are folded up and changed, there is no change in him,—thou art the same.

And thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

There is the contrast between Christ and the angels so far. And where is Christ in the contrast?—Where God is, with the angels worshiping him. And if an angel's word was steadfast, and received a just recompense of reward when it was disregarded, how shall we escape if we neglect the word of him who is higher than the angels? How shall we escape if we neglect the word of God spoken by himself?

Now turn to the other contrast. Eph. 2:5:—

For unto the angels hath he not put in subjection the world to come, wherof we speak.

There are those two worlds of which we spoke last night. God said, I will put enmity between man and Satan. And that gives man a chance to choose which world. We have chosen the world to come. Unto the angels hath he not put in subjection that world either; that is the thing he is talking about. The world to

come, which we have chosen, is not put in subjection to the angels.

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

Now what is the purpose, what is the force, of putting the word "but" in there? He has not put it in subjection to the angels; but he has said of man so and so. Does that suggest that he has put it in subjection to man? What do you think? Look at it again. "Unto the angels hath he not put in subjection the world to come, whereof we speak; but"—What part of speech is "but"?—A conjunction. A conjunction joins two parts of a sentence. But this is a peculiar kind of conjunction,—a disjunctive conjunction. A juncture is a joining, conjunct is to join together; disjunct is to separate. Then here is a word that both joins and separates. It is a conjunction, in that it joins the clauses; it is a disjunctive in that it separates the thoughts that are in the two sentences, or clauses, as the case may be.

Many people say, "I believe the Bible, but;" "yes, I believe the Lord forgives sins, but;" "yes, I confessed my sins, but." That "but" disjoins them from everything that they have said; it shows that they do not believe at all what they have said. What are the two things, then, that are separated by this "but" in Heb. 2:6? First, who are the two persons who are separated by the "but"? One is the angels, and the other is man. He has not put in subjection to the angels the world to come; but he has put it in subjection to somebody; and that somebody is *man*. Let us study it for that blessed truth.

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus.

Where do we see Jesus? "We see Jesus, who was made a little lower than the angels." There is the contrast again between Christ and the angels. In the other contrast we saw Jesus higher than the angels; here we see him lower than the angels. Why? Because man was made lower than the angels, and by sin went still lower even. Now "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." We see Jesus where man is since man sinned, and became subject to death. So

certainly as it is true that as Jesus was where God is, so certainly he has come to where man is.

There is another thought we want to put right with that. He who was with God *where* God is, is with man *where* man is. And he who was with God *as* God is, is with man *as* man is. And he who was *one with God* as God is, is *one with man* as man is. And so certainly as *his was the nature of God* yonder, so certainly his is *the nature of man* here.

Let us read this blessed fact now in the Scriptures, and that will close the lesson for to-night. Tenth verse:—

For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of *one*.

Christ sanctifies, and it is men who are sanctified; and how many are there of them?—One. It was Christ and God in heaven; and how many were there of them?—One in nature. How is he with man on the earth; and how many are there of them?—One,— "all of one."

For which cause he is not ashamed to call them brethren, saying, I will declare the name unto my brethren, in the midst of the church will I sing praise unto thee.

That time is coming soon, when Christ in the midst of the church will lead the singing.

Remember, this is Christ speaking in these quotations.

"And again, I will put my trust in him." This is Christ speaking — through the Psalms, too.

And again, behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren.

He who was one of God has become one of man. We will follow the thought further to-morrow night.

A RECEPTION was held evening after the Sabbath, at the residence of Elder E. J. Hibbard, that all the friends from Pennsylvania who are now in Battle Creek, might be gathered together. After a few words of welcome by Brother Hibbard, Elder I. N. Williams, the president of the Pennsylvania conference, gave a brief report of the work in the Keystone State. Brother E. M. Snyder gave an interesting account of the work, customs of the people, etc., in South America. The gathering was indeed a pleasant and profitable occasion. Besides those already mentioned, over forty others were present. K. C. R.