

# THE GENERAL CONFERENCE BULLETIN.

PUBLISHED QUARTERLY.

VOL. I.

BATTLE CREEK, MICH., TUESDAY, FEB. 19, 1895.

EXTRA, No. 8.

## GENERAL CONFERENCE BULLETIN,

PUBLISHED QUARTERLY BY THE

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Terms, 50 Cents per Year.

### THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

The nineteenth annual meeting of the Seventh-day Adventist Educational Society was held Monday, Feb. 18, 1895. The Secretary, Prof. W. W. Prescott, called the meeting to order, and stated that the President of the society, Elder U. Smith, could not be present. It was moved by A. R. Henry, and seconded by H. Lindsay that O. A. Olsen preside. The motion prevailed.

After singing, and prayer by W. B. White, tellers were appointed to obtain the names of the stockholders present, and the number of shares represented.

The result of the count showed 38 stockholders, representing 437 shares; and 1 proxy.

On motion of J. N. Loughborough, seconded by H. Lindsay, the reading of the minutes of the last meeting was waived.

The Auditor, W. C. Sisley, being absent, the Treasurer's report was called for. A. R. Henry, the Treasurer, gave his report, which is as follows:—

#### STATEMENT OF THE S. D. A. EDUCATIONAL SOCIETY FOR YEAR ENDING JUNE 30, 1894.

##### RESOURCES.

Real Estate.....	\$100,404.08
Personal Property.....	23,212.37
Personal Accounts.....	5,115.83
Bills Receivable.....	754.17
Total.....	\$129,476.45

##### LIABILITIES.

Bills Payable (Notes bearing interest).....	\$39,680.53
Review & Herald (Account bearing interest).....	6,136.52
Personal Accounts.....	1,334.14
Net Worth.....	82,335.26
Total.....	\$129,486.45

This statement does not include the addition to the north end of the College which has not yet been transferred to the general account.

Personal property includes library, museum, philosophical apparatus, furnishings, musical, school furniture, etc., etc.

It was voted, on motion of D. H. Lamson, supported by H. Lindsay, that the report of the Treasurer be accepted.

Prof. Geo. W. Caviness, the President of B. C. College, was called upon for remarks in regard to this college. He stated that during the twenty years since the school was started, 166 students have graduated from its various departments, and that at the present time more than half of these are actively engaged in the work of the denomination. A much larger number have attended for a time, and have gone out into the Lord's work.

The College now has a capacity for accommodating about 250 in the Home, with recitation room in the College building for 1000. The present number in the Home is only about one half the number there is room for. It was felt that the subject of education needs to be agitated, and particularly the State of Michigan needs to be aroused to the interests of the school located within its borders, to the privileges brought to its doors.

With the right principles of living set forth in the Home, and the right motives prompting those in the school, there ought not to be a better school in the world than ours.

The importance of having manual labor in connection with the work of the school was presented, and the hope expressed that arrangements could soon be made whereby from three to four hours' work per day could be furnished all students, that there should be no necessity of their living out of the College Home.

Prof. Frederick Griggs, the principal of the preparatory department of Battle Creek College, spoke of the work under his charge. He stated that ten grades of work were done, commencing with the beginner's grade, where children are received at the age of five years, and including four primary grades,

*(Continued on page 244.)*

## REPORT OF EDUCATIONAL SECRETARY.

PROF. W. W. PRESCOTT.

*(Concluded.)*

In the fall of 1893 a school was opened on the island of Raiatea, Society Group, South Pacific Ocean. Elder B. J. Cady was in charge. There were sixty enrolled at the opening of the school, which increased to one hundred and five the first term. The second term the enrollment was one hundred and twenty, the attendance rather irregular, the average attendance being from seventy-five to eighty. When the missionary ship "Pitcairn" left on its last voyage, Brother and Sister G. O. Wellman and Sister Lillian White, of Michigan, went to assist Brother Cady in his school work. On account of some difficulties between the French government and the natives of that part of the island on which the school is located, the workers were not permitted to land immediately, but have since been able to do so, and are now upon the island. I will read briefly from the last report received from Elder Cady: —

It has been some time since we wrote you of our school, so we will write you a little about it this month. We have held school now, altogether, between five and six months. The interest is better now than when we opened at the beginning of each term. We have had in all one hundred and twenty names registered, but a part of them are very irregular in attending. We have as an average attendance, lately, from seventy-five to eighty. This is more than we can do justice by, with our present facilities. I think that at present there is more interest manifested by parents and children than there has been at any previous time.

Brother Dean, of Tahiti, has now been with us about a month, and has been quite a help to us. We think if he had been here three or four months before, our school work and work for grown people would have been much farther along. Since he has been here, ten or twelve have commenced a sort of "Saturday-keeping," but we hope it will end in Sabbath-keeping. We have a Bible talk every Sabbath. The most of our children attend it, and some grown people. Our donations for school work have been \$84.15 in Chili money, or in United States coin at the present exchange, \$56.10. Of course this is not a large sum, but it has been nearly a year since the natives have made copra, and many of them gave all they had. This amount was given by only the children of our school and by their parents. Those on other parts of the island gave their money to the native minister.

The government is making a new set of laws now, and it is reported that the legislators are going to pass a law that the donations of the children are to be given to those who have charge of their instruction in the school. We cannot say how it will be, but much more enthusiasm was manifested in paying us than was shown when they gave to their pastor a few days before.

We have three married people in school now, and though we are not teaching directly the truths of the Third Angel's Message, we are confident that much good will be accomplished. Many of the youth cannot read yet, and it is quite important that they learn to do so, that they may read and learn for themselves the truth as it is in God's word.

Our monthly mail arrived yesterday, and we were much pleased to receive letters from yourself and others with the news that reinforcements are coming. We are especially glad that one, at least, is fitted to teach the French; for if our school is continued here, French and Tahitian must be the principal languages which are taught. The French are very zealous for their native language, and would like it to become the universal language of the world.

There is a rumor that that government is going to take steps soon to bring these natives, who are called rebels, into subjection to them. If this does happen, it will probably be about the time that our ship will arrive. We do not apprehend that it will be a hindrance to our work, for it will soon be over, and then we can go on as usual. We say nothing about government matters to the people, for that is not our business. If they yield to the French, it will be just as well for our work, and perhaps better. The French law allows Sunday labor, while the Raiatean law prohibits it. Of course we cannot say for certain whether anything is to be done in this line or not, but we can trust the interests of the work into the hands of Him who has all wisdom and power. I cannot talk in public meetings yet [Brother Cady has now learned the language so that he can use it in public work], though Mrs. Cady exhorts in the women's meetings, and is picking up the language quite fast. Prospects are encouraging, and we are cheerfully doing the best that we can for the people. Poor people! They are very needy, and yet they do not know it.

Since establishing the Claremont school in South Africa, two private schools have been opened, one at Beaconsfield, about 750 miles northeast of Cape Town, with Miss Sarah E. Peck in charge, and the Claremont Village school, which was opened by special request of citizens of the village, with Mrs. J. C. Rogers in charge. The attendance at these schools, as indicated in the first part of this report, is in the Claremont village school, 70, and in the Beaconsfield school, 42. Much interest has been manifested in these schools, and it almost seems that these two branch schools have attracted as much interest as the college itself. Provision has been made to continue both these schools during the present school year.

On July 4, 1894, a school was opened on the island of Bonacca, in the Bay Islands. Brother W. A. Miller and wife, of California, went to take charge of the work. The average attendance the first term was 39; the present enrollment is 45. I will read a word or two from Brother Miller's report: —

Our students take a fair interest in intellectual work, and the same is true of them as regards their attitudes toward spiritual matters; but they are tropical bred and tropical born, and that means there is a lack of that element that causes a person to take right hold of a thing and hang on to it until the victory is won, and an experience gained. I believe the school here has a positive influence for good over the entire people of this locality, and that it gives a healthy color to the general work of this field.

I will say that this school, in connection with the other work in the Bay Islands, has been self-support-

ing. They built their school building with very little aid from the General Conference.

Aug. 31, 1894, the school building which had been erected at Frederikshavn, Denmark, was dedicated. A Bible institute, conducted by Elders O. A. Olsen and E. J. Waggoner, was the first work done in the building, and this was followed by the regular work of the school. This is a union school for Denmark, Norway, and Sweden, with Elder M. M. Olsen in charge of the work. The situation is somewhat different in that country from that in other countries, and the plans for work are necessarily different. I will quote from Brother Olsen's report, that you may see something of this:—

Our methods of teaching here differ considerably from the methods adopted in America; instead of each pupil being limited each term to three or four studies, they here take up about twelve different branches each term, and this has been arranged for a three years' course, closing with an examination called *Preliminæreksamen* (preparatory examination). All of these studies cannot be taught every day; hence we have arranged a certain number of hours for each study every week. For instance, German, two hours; English, three hours; Danish, two hours; Arithmetic, three hours, etc., making twenty-five hours a week altogether.

The text books used here are not so large as those used in America, but the contents are more condensed, with less explanation. This deficiency in the books must be supplied by the teacher's explanation in the class. The reason why this plan is adopted is because all of these studies are required by the government in order to pass examination. As before said, the course covers three years, at the close of which we expect some of our students will take this examination. In the few years we have been here sixteen have passed this examination successfully, and three have taken the examination called *Artium*. This method of instruction which we have adopted over here, we thought at first could not be carried on successfully; but after a few years' experience, we have come to like it very well with one exception, and that is, the students have to work very hard in order to reach the object in view.

The student's anxiety and suspense becomes very great, and one autumn several were taken sick, so that examination was postponed half a year on that account. Hence in laying plans for this school, we extended the course over three years instead of two, as we had been doing before, also giving much more time and attention to Bible study than we could possibly do before. We have also adopted the plan of requiring two hours of manual labor daily of each of the students, and during the winter this is principally in-door work. We have a garden, and when summer comes, we expect the pupils to work in that, weeding and caring for plants, etc. We have no gymnasium, but we all take gymnastic exercise in one of our halls or out-of-doors, when the weather permits.

As far as diet is concerned, we are trying to reach a thorough vegetarian diet. Sister Martha Anderson from the Sanitarium at Battle Creek has charge of the cooking department, and gives excellent satisfaction. We have used no meat since beginning school, and quite a number of the students use no butter. All have cream for breakfast, and nearly all for supper. At dinner more use butter. We find this just as cheap as to use meat and butter. We canned quite a good deal of fruit in the fall, when fruit was cheap. The food is carefully prepared, and attention is given to having it

contain the right proportion of nourishment, and we are glad to say that but very few of our pupils long for the flesh-pots of Egypt. We are very thankful for the help of the Sanitarium.

In reference to Bible study, our school is divided into four divisions,—A, B, C, D. Each of these has at the rate of one hour a day of Bible study. The Bible study is the most interesting phase of the instruction given in the school.

The whole school, teachers and students, are well, and seem to be of good courage. Our meetings are well attended, and are characterized by a good degree of devotion and spirit.

If a plan could be devised by which grown-up individuals could earn their way through school, I think it would largely increase the attendance. We are pained to see that many of our youth, from lack of instruction and proper help, are not able to take hold of the work.

Judging from appearances and the expectations of our people in general, we cannot but say that the value of the school as a means of building up the work cannot well be overestimated. There are already about twelve persons engaged in the work in Denmark and Norway, a result of the school which has been held at Copenhagen the last three years. We are greatly in need of educated, intelligent workers.

In connection with the medical mission in Mexico, a school has been opened under the direction of Miss Ora A. Osborne, assisted by Mrs. Alfred Cooper. Miss Osborne has charge of the kindergarten work and Mrs. Cooper, of the primary department. The children generally are not above the ages of twelve or thirteen years, and no work of an advanced character is attempted in the school.

At the request of the Board of Trustees of Healdsburg College, the work of that college has been re-organized for the present year, and a new faculty has been provided. Prof. Frank W. Howe was elected president of the college, and several new teachers were provided.

In accordance with the resolution passed at the last General Conference, General Conference Bible schools have been opened. One was opened at Battle Creek last year, with an enrollment of over 600. This year there are now two such schools in progress, one in Battle Creek and one in College View, Neb. The enrollment in these schools, as stated before, is, at Battle Creek, 255, and at College View, 131. The special object of these schools is to provide an opportunity for an older class of persons, and for those who have been engaged in the work as ministers, licentiates, and Bible workers to obtain a special training for the work. The time is almost wholly given to the study of the English Bible and the English language. In connection with this, instruction has been given in a greater or less degree in the laws of health and special methods of doing missionary work, and some work has been done by way of lectures in history.

There has also been a school building erected upon the island of Tahiti, and one upon the island of Rara-

tonga. I have no definite reports from these schools.

Attention is now called to the educational facilities provided in institutions already established at the last General Conference.

Battle Creek College has an addition to the college building sixty by seventy feet, three stories high, at an expense of \$12,000; the South Lancaster Academy, an addition to the Home at an expense of \$15,000; and the Graysville, Tenn., Academy, a new Home building. The West Virginia preparatory school has enlarged one building, and dispensed with one, so that the work is now carried forward in one building.

In Australia a tract of land of 1500 acres has been bought at an expense of £900 (\$4500), and a temporary school will be opened at once, and a permanent building will be erected as soon as possible.

#### THE GENERAL WORK OF THE SCHOOLS.

The character of the work has improved both intellectually and spiritually. The general enrollment has increased; which the enrollment in some schools has decreased the present year, on account of the hard times. There have been some changes in management. By the advice of the General Conference Committee, the Educational Secretary was relieved from the care of any local school, and Prof. G. W. Caviness was called from South Lancaster to take the charge of the Battle Creek College, and Prof. J. H. Haughey, former principal of Battle Creek College, took charge at South Lancaster. Prof. F. W. Howe has taken the place of Prof. Grainger at the Healdsburg College.

In Battle Creek College, as the result of considerable study and discussion during the last winter concerning the best methods and plans of work, some changes have been made in the courses of study. The Scientific Course was lengthened one year, and all the courses were put upon a four-study basis instead of a three-study basis. That is, each student is to have four studies at the same time instead of three. This change made it possible for every one who desired to do so to take the Bible study, and at the same time get other thorough work in connection with it. One year was added throughout in Bible study, and one year was added in history work. Changes were made in the plans of recitation. At present all students in and below the ninth grade recite each day five days in the week. The students from the ninth to the twelfth recite four times each week. All students in the regular college work recite three days each week on the six-day basis. That is, they have recitations six days a week, including Sundays.

The music department has been made a regular department of the college, and the facilities have been largely increased. More attention has been paid to music, as being an essential part of a Christian education; that is, sacred music.

The present year the department of physical culture and hygiene has been added, with Dr. W. A. George, from Ann Arbor, a graduate from the medical department of the university there, in charge of the work. The purpose has been to give instruction in health principles, and how to conduct the department of physical culture upon a proper basis.

Some changes have been made in what we call the church school, or the graded school. The general principles may be indicated as that of concentration,—studying objects and observations, rather than simply studying books. This work has been in a measure experimental, and yet the results have been extremely satisfactory.

The children are encouraged to observe for themselves, and to bring to the school-room objects for study, and their work consists largely in the study of these objects, and in the discussion of them. In this way it has been found possible to do nearly all the teaching usually done by separating the classes into different lines. That is, in the same class reading, language, geography, and natural science can all be taught, and taught very largely from object lessons rather than from text books.

Work has also been introduced in what is known as Sloyd, which in general means *making*,—some employment for the hands. Each one of these grades spends two hours a week in this special instruction. A separate room has been fitted up for the purpose, and regular instruction is given. The children of all ages, from five to fourteen years, are instructed in sewing, in knitting, and in card-board work, and we hope soon to introduce wood work, with a regular outfit of tools. This work is simply experimental, but so far is extremely satisfactory. The children themselves in general have taken a very great interest in this work, and the parents also. We hope to be able to develop the plans further.

As regards the work in other institutions, I can perhaps do no better than to read the reports that have been submitted by the institutions. I will first present the report of—

#### UNION COLLEGE.

The College opened in September, with an attendance somewhat smaller than that of the preceding year, but the numbers doubled during the first month, which gave a larger enrollment than at the same time last year. The numbers kept up well during the first term, which closed December 18, but a smaller number have entered during this term than during the corresponding weeks in

any year since the College opened. The chief reason for this is the severe and wide-spread drouth which has prevailed in this district during the past year, and which in connection with the financial depression has so seriously interfered with all business enterprises. The enrollment at the present time has reached 450, and these figures will probably be slightly increased during the remainder of the year. What has been lost in numbers seems to have been more than made up in the spirit and disposition of those who are here, as the students never worked harder or with more earnestness than at the present time. The results of this have been very gratifying, and we trust they are permanent.

One most favorable fact in connection with the work has been the almost uniformly good health of both teachers and students. There has been no serious illness of any character, and the record of attendance shows less absence caused by illness than ever before. This brings special satisfaction, in view of the fact that there were several severe cases of typhoid fever in the school last year, and a lingering suspicion has existed in the minds of some that it was produced by some local condition which would subject us to the same danger again this year. The fact that this disease has not broken out again has gone far to remove this unfortunate impression, and the consequent evil which was threatened.

The religious work has been kept prominent, and a deep interest on the part of students has been shown in all the different lines. The missionary societies in particular are worthy of mention, as an earnest spirit of work seems to be developing, and quite a number have expressed a desire to become laborers in the foreign fields. An effort has been constantly put forth toward a daily growth and experience in the things of God, the result being that a very perceptible advance has been made by many, and the result seems to be permanent. The week of prayer was a profitable occasion for all, and about forty were converted or reclaimed from a backslidden condition. Special efforts have been put forth since then, and much of the blessing of God has been given. All things considered, the religious interests are in as good condition as at any time in the history of the school; and while much remains to be done, there is still abundant reason for gratitude for what the Lord has given us.

One interesting feature in connection with the College is the growing interest in the study of the languages, classes being conducted in eight or nine different languages, and two or three more having been asked for. It has been impossible to meet this desire without increasing the Faculty, as every teacher has full work now. There is also a deeper interest in the physical-culture work, and four classes meet daily for instruction and drill. It would be comparatively easy to awaken an enthusiasm in this subject, and I trust the time may not be far distant when such appliances may be procured as to enable the director to give special training for the development of deficient parts.

Owing to the financial stringency, very little money has been expended for the library, which has thirteen or fourteen hundred volumes of choice works, all having been selected with a view to their special fitness for the lines of work carried on in the school. A very much larger library should be provided, for the demands of the school are becoming more and more urgent, as the advanced work is taken up by larger classes each year. The laboratory is also in need of better equipment, as what we have is wholly inadequate to meet the needs of a growing school.

But while the need of a better equipment is urgent, there are other considerations which have repeatedly pressed themselves upon our attention. One of these is the fact that many young men and women in indigent circumstances are unable to attend the College; and the failure of crops the past year, together with

the partial failure of the previous year, has served to emphasize the importance of devising some plan whereby the students may partially pay their expenses with manual labor. There are many young people of promise who have expressed a wish to obtain an education to be used in the cause of the Master, but who cannot do so because of a lack of means. Many of these could attend if it were possible to earn while here, from one fourth to one third of their tuition. If any such plan could be devised, it would also enable some who have been here for one or two years, and have gotten nicely started, to return and take a much fuller and better course.

The evidences of God's fostering care were never more numerous or more clear than they have been during the portion of this year already passed; and the freedom from sickness, the quiet and earnest deportment of the students, together with an enrollment much larger than we had dared to hope for, under existing circumstances, all show the restraining power and mercy of Him who founded the College, and whose presence and blessing have made it what it is. Our only desire is that it may be so conducted as to meet the mind of God, and accomplish all that he purposes in it.

J. W. LOUGHHEAD.

#### WALLA WALLA COLLEGE.

The present enrollment is 162. Last year at this time we had 130, an increase of 32. The class of students that is attending this year is superior in a number of respects to those we had last year. A number are attending school this year who have been engaged in gospel work in one way or another. Quite a number of young married people of real worth have also moved into the village, and are attending the school. This class of students gives solidity to our school, and a mold and character to the work, that it is impossible to have with a young and inexperienced set of students.

Concerning the character of the work from a spiritual and intellectual standpoint, I can say that there has been a steady growth in spiritual things. While there has been no great demonstration, and indeed we have not attempted to have any, there is a very earnest spirit pervading almost the entire school.

I dare say that out of 160 students, at least 100 are earnestly preparing to enter the work. Concerning the intellectual growth, I can say there has been progress made all the time, and we feel that the work is carried on in such a way that students can develop if they have a mind to.

We have made some additions to our work since the Institute last summer, as a result of the Institute. We have introduced cooking as one of the branches taught in the school. With our limited facilities we have not been able to accommodate one fourth of those who desired to take it, but we have instructed about twenty-five.

There is a class of about twenty men who expect to enter the work shortly as ministers. We are studying subjects that will be of particular help to them in this work. I believe our schools, to reach the point of greatest usefulness to our people, must come up in these things, and be institutions where the best training can be obtained in all lines. Last but not least, we should by all means make a determined effort to provide work, so that students who are poor may have the advantages of the school. Many in this section of the country would be willing to pay their way if they only had the opportunity. I am sure it will not be necessary for me to say more on this; for it is well understood by our schools that something must be done in this line, and I trust that steps will be taken to accomplish something that will be tangible.

The value of the school in building up the general work in the territory where it is situated, is hard to estimate in figures or

statistics; yet I have observed several things in connection with the school in this territory. The Upper Columbia Conference has nearly doubled in the last two years. Now I would not for a moment want any one to think it has been due altogether to the College; yet, I think that the College has had something to do with this increase. How much I cannot say. I know that the influence of the College is felt all through these two conferences, for the young receive instruction that is carried by them to their homes, and it is felt to quite an extent, for I have visited these homes, and have seen with my own eyes that this is the case.

One illustration might make this more clear. The dietary of the school has been on vegetarian principles from the beginning. It was a new thing for the people in this section. But we had with us about 150 young men and women the first year, and I dare say that at least 100 of them left the school fully converted to these principles; and at the present time I will venture to say that these two conferences have more vegetarians in proportion to their numbers than any two conferences in the Union. I visited a number of the homes before the school opened, and know how they lived then, and have visited nearly every home since, and have seen the change, and know what I am talking about when I make this statement.

I believe that this is as good an illustration as I can give to show what the influence of the school is, and how far-reaching. And further, we are preparing a class of young men and women who, if they ever get into the field, surely will have a strong influence to build up the conferences. In conclusion, I will say it seems to me that there is no other one of the institutions that can mold and change the people like the school, and I trust that greater efforts will be put forth to make our schools more valuable to our people, in order to strengthen the denomination. Let them be really and truly denominational schools, and for the denomination.

E. A. SUTHERLAND.

#### HEALDSBURG COLLEGE.

The present enrollment of students in all the departments of Healdsburg College is 130; twenty-seven in the Primary Department, and the remainder in the Preparatory and Collegiate courses. As compared with the reports of last year, this appears to be a falling off of forty-three students; but I am unable to ascertain whether the figures for last year represented the highest total enrollment during the year, or the actual attendance at the time the report was made out. We have had enrolled quite a number of students besides those now included in the 130, who have been obliged to leave the College either from sickness or financial reasons. Only one has left for reasons that were purely disciplinary. We have no explanation to suggest concerning the comparatively small attendance this year, except to state that the financial stringency caused by the failure of banks and the great railroad strikes is more severely felt, perhaps, in California than in any other State in this country.

The general character of the school work is very satisfactory. The religious interests of the students are provided for in a College Sabbath-school, regular preaching services at the church, the student's Sabbath afternoon meetings, the Student's Missionary Society on Wednesday afternoons, and meetings held by the students from room to room in the Home on Friday evenings. The intellectual interest of the school is also very satisfactory, and constantly improving. Some lack of thoroughness is to be seen in the case of a few of the old students, but the general sentiment is very strong in favor of thorough, conscientious work in their intellectual as well as in their spiritual and physical interests. The faculty have been much gratified at

the evident heartiness of co-operation which the students have shown in all the plans which have been adopted, and the general opinion seems to be that the intellectual interests of the school are on a solid and satisfactory basis. This conviction has won for the College the support of patrons who at some time have rather held aloof from giving to the College their full endorsement and co-operation.

The propriety of the adoption of a strictly vegetarian diet for the Home was thoroughly discussed locally, and it was the opinion of the Board and the Faculty that the time had come to put our school upon the right basis in this respect. The plans followed previously here have been for several years working in that direction, as in some of our other schools. The general results of the adoption of our present plan are very satisfactory. After the first week or two there were no indications of dissatisfaction with the bill of fare provided. The general health of our students has uniformly improved since the beginning of the year, and the good results of our diet system are specially noticeable. Patrons of the school who have visited us at different times have uniformly spoken of the change with satisfaction.

As to the value and influence of the school in building up the general work in this conference, I am unable to give as close an estimate as I should hope to do in two or three years from now. In a general way, however, I feel certain that much dependence is put upon the College to educate laborers for the general denominational work in this conference. A majority of our present students are engaged in lines of work that are intended to fit them for general service in the denomination; and this is, in the main, the desire of those who attend. We hope by the use of the means already indicated to enlarge the influence and usefulness of the College in preparing efficient laborers for the cause, and it is this interest which is the strongest motive in seeking to advance the general well-being of the College, financially and intellectually, as well as spiritually.

F. W. HOWE

#### SOUTH LANCASTER ACADEMY.

The past two years has marked some noticeable changes in the history of the South Lancaster Academy.

The accommodations afforded, both in the Home and in the Academy building, having become almost wholly insufficient to meet the needs of those who were in attendance, and still others desiring to come to the school, some of whom had to be turned away, the Academy Board decided to bring the matter before the stockholders of the institution for their consideration. Accordingly, in September, 1893, at a meeting of the stockholders, it was recommended that a fund of \$15,000 be raised for the enlargement of the Academy building, and the erection of a new Home. This, however, was subject to the condition that operations were not to begin until two thirds of the amount should be actually in hand. In the first part of March, 1894, at the District Council in Jersey City, the presidents of conferences in consultation recommended that the General Conference be asked to provide \$5000, the New England conference \$5000, and the other conferences in the district \$5000, and that work on the buildings begin as soon as the above conditions should be fulfilled. Following this, in April, at the meeting of the General Conference Association, held in Battle Creek, Mich., it was voted to agree to this request. Near the beginning of June, matters had taken a sufficiently definite shape to warrant the employment of an architect, and the completion of plans for beginning the work during the summer.

The addition to the Academy building, which consists of four new rooms and the enlargement of the chapel, was essentially completed at the opening of the present school year. It was

planned to have the dormitory ready for occupancy the first of January, 1895, but this has necessarily been delayed until the first part of March. There are, all told, eighty rooms in this building; and in addition to ten teachers and helpers, it will accommodate 110 students. This will increase the capacity of the institution to not less than 250.

The enrollment Jan. 30, 1895, was 171, the highest the Academy has ever reached. It was thought by some that the many changes in teachers and helpers the past year would materially lessen the attendance, which may be the case, as it is not possible to determine what it otherwise would have been. There are at this writing ninety-seven living in the Home belonging to the institutions.

Beginning with the fall term, a musical department was opened, which is characterized by vocal and instrumental instruction in sacred and classical music. Vocal and physical culture have received more attention than usual.

This is the second year that our culinary department has been conducted upon a purely vegetarian basis, and upon the recognized scientific principles of hygienic cookery. Excellent health on the part of both teachers and students is a sufficient testimony to its success. Health and temperance talks are given once a week to the students in the Home, and any others who may desire to come in, by the matron of this department.

Undoubtedly there are many ways in which the efficiency of the school as an instrumentality for training and developing workers might be greatly increased; but already, in the providence of God, students have been sent forth from the institution not only into various parts of this district, but into other parts of the United States, into Canada, South America, England, Ireland, Africa, and the islands of the sea. As laborers, we all feel our weakness in the presence of the great work before us; but we rejoice in the assurance that, if faithful, we, with it, will triumph gloriously.

JOSEPH H. HAUGHEY.

There have been some further developments in the work since the last General Conference, to which your attention is also called. By advice of the General Conference Committee, a Teachers' Institute was held last summer in Battle Creek. The Committee invited the heads of all the schools in this country and the Bible teachers of these schools to meet in counsel. Dr. J. H. Kellogg gave special instruction in the health work, with suggestions as to the best way of teaching this line of work in our schools. Elder A. T. Jones assisted in giving instruction in the Bible work. The object stated in this Institute was that we might have unity of action in all our schools, that every school might have the benefit of whatever had been gained by experience in any other school in new lines of work, and that together we might study new developments and devise plans for the school work.

Quite a full report was made of the work in the *Review and Herald* at the close of the Institute. It may not be necessary, therefore, for me to give any extended report. I would like to refer, however, to one feature in particular, and that is the growing interest in health principles. In all our schools

the diet is now practically upon a vegetarian basis. Better provisions have been made for teaching health principles in the different schools. I regard this a very favorable feature of the work. I have felt for two years or more that much of the work that has been done in special classes at the Sanitarium should be done in every one of our schools.

You have observed in the different reports that have been presented that there is a uniform purpose in providing facilities for manual labor in our schools. Those who have studied this subject know that special instruction was given on this line years ago, at the very beginning of the educational work. Some effort was made to carry out this instruction, but it was in a new line, and the difficulties were many, and the discouragements were found to be great; and after a time it was practically abandoned. Then the effort was made to introduce one hour's work for each student in our Home. This accomplished considerable benefit, and yet it did not meet the idea fully. Our attention was again called to this matter, and it is absolutely necessary for the perfect development of men and women that there should be manual labor connected with the educational work. There is a spirit now to revive this effort, and to provide facilities for the work as a part of the educational idea, and also as a means of support.

In my talk before the Council last week, I made brief reference to my visit to a school in Missouri. When I visited the school in December, there were over three hundred students in attendance, and of this number only twelve were paying their way; some did not pay anything. Some could not even provide their books and clothing. Between one and two hundred were paying from \$100 to \$200 a year. But by the cultivation of a large tract of land, it is made possible for deserving students to work and pay or partly pay their way through a collegiate course.

Now I am satisfied that there are lessons for us to learn here, and that we may receive benefit from. There is no school in the denomination where such favorable opportunities present themselves for such work as the school in Texas. With the 150 acres of land adapted to a variety of crops, with a favorable climate, with a good, healthful location, I am satisfied that this problem can be worked out, and I am very heartily in favor of its being done. Where the school is opened, it is becoming known, although no special effort has been made to advertise it abroad. Inquiries are coming from different parts of the country, to know if there is opportunity for students to work their way, and I am fully satisfied that there

are students who will go from our other schools, unless similar opportunities are afforded, and get their education there.

One thing further, and that is, the educational work in the denomination has now reached that point that it seems very necessary in order to preserve unity in the work, and to provide the means for further developing plans, that there should be a regularly established medium of communication,—that there should be an educational journal which should be devoted wholly to the educational problem. I would not limit it to the regularly organized schools; I mean the general educational problem in the denomination; and I would have it include the work of the regularly organized schools, and of the unorganized schools and conference schools. I would also have it render assistance in what is coming to be a very important problem, and that is, the education of the young children in the homes.—too young to go away to other schools, or in families located where they could not attend other schools. We shall see more and more than we have ever seen in the past that it will be unwise for Seventh-day Adventists to place their children in the public schools to receive their instruction. Events and circumstances will be more and more shaped to make this impossible. We can see it in many ways already, and we shall see it more in times soon to come.

The principal problem will therefore be, What will they do for their children? how shall they educate them? I would have this educational journal assist them in this work. Further: I would have the journal elevate the standard of our ministry so that our ministers, those that are not able to attend the Bible schools, and other schools for regularly organized work, may have laid before them regular courses of reading, prepared and supervised in such a way as to give advanced work. You know it has been suggested in times past that our ministers should do a good deal of reading, and books enough to make a large library have been named as good books to read, etc. and they have gone home and forgotten all about it. I would have this journal meet this requirement. I will therefore put in form three or four recommendations for the Conference:—

1. That a more decided effort be made to conduct the work in all our educational institutions with special reference to the work of the denomination, giving the first place to those lines of study which are most directly helpful in developing workers of the highest type for carrying forward the gospel work committed to this people, making such changes in the teaching force and in the present courses of study as will bring them into harmony with this suggestion; and that opportunities for manual labor, both as a means of support and of education, be provided for the students as far and as fast as it is practicable.

2. That arrangements be made for the General Conference to take charge of the school recently established in Texas; that a Board of Managers be elected by the General Conference; that sufficient means be invested to put the school upon a good, strong basis; that such a course of study be introduced as will be in the fullest harmony with the instruction given and the principles laid down in the "Spirit of Prophecy" upon the subject of education; and that the plan of manual labor for students be further developed and carried out.

3. That a monthly educational journal (ten numbers a year) be published, as a means of bringing before the schools and the denomination generally the best plans for educational work, of suggesting to parents definite plans of home education for their children, and of presenting and supervising a regular course of study and reading for the ministers of the denomination.

## STATE AGENTS' WORK.

A. F. HARRISON.

(Read before the *Canvassers' Convention*.)

MUCH has been said in the past upon the canvassing work, as to what the canvasser should be and do, while little has been said in regard to the State agent and his work. Every candid thinker who has had any experience in this kind of work knows that it is essential to have some one to direct it. I take the position that if a Conference had only two canvassers, one of them should be a State agent. There must be some one to lead out; some one who can assign territory, give instruction, advise, and assist in all difficulties that may arise from actual experience. Has it not been fully demonstrated beyond a doubt that the general principle upon which we have been working in the past is a good one? But suppose that from some cause the work should not prove self-supporting in every case, should we drop it? Should we allow it to go down? If so, would we have the approving smiles of God resting upon us? Is this not truly as much His work as the ministry, colportage, or Bible work? Has he not spoken plainly in regard to this matter? This being true, does it not throw a heavy responsibility upon us as State agents to devise plans, and adopt methods, that notwithstanding the hard times, or the difficulties that may arise, the work may be carried forward to its completion?

The articles on the "Science of Canvassing" in the past few numbers of the *Home Missionary* are excellent. They fully set before us what the State

agent should be. Surely we should appreciate such instruction, for it is timely.

You will notice the statement in the November number, "A State agent should be an experienced canvasser." This is true in every sense of the word, and when he receives his appointment as such, he should not come to the conclusion that his canvassing days are at an end, and all that he has to do is to visit workers, write letters, and travel about from church to solicit new recruits. All these things are essential in their place. But just how and when to do them, to save time and have a telling effect upon the cause, is the essential point. I believe that one of the most important features of a State agent's work is to successfully handle the workers that he may already have under his charge, keeping them in the field and at work.

In order to do this it often becomes necessary to visit them at intervals as circumstances may direct. If new workers should enter the field or difficulties arise, his visits should be more frequent. On the other hand if all are old and experienced workers, and have the spirit of Christ, his visits may be deferred an indefinite length of time. But when he does visit them, he should study to make it profitable to all concerned. He should not visit them in order to fill in his time, and make it appear to the Conference Committee that he is rushed with business and that it is absolutely necessary to make the trip in order to keep the work moving, and on reaching the company simply have a jolly good time, and after inquiring into the spiritual and financial standing of each, wind up by holding a reading on faith and push, and quietly retire from the scene of action, congratulating himself that he has done a good work, and that in the future this company will have no trouble in succeeding.

When the State agent visits workers, it should be at a time when his presence is really needed, when even old experienced canvassers will be glad to meet him, and by counseling, and interchanging ideas each may be mutually benefited. If there is one who for some cause is not succeeding in his work and needs special assistance, go out into the field with him, and learn by actual experience the nature of that field, its special difficulties, and the causes for the agent's poor success, and demon-

strate by actual work that success can be obtained there when proper methods are followed. Work with him for a day or so, instructing him by precept and example until he can succeed in the work. If possible, before leaving that section of your field, take a piece of territory and canvass until you receive enough orders for a delivery. Leave these in the hands of some one of the company to deliver, allowing him a certain per cent for delivering the books. In this way the State agent can often turn over to the Conference, or Tract Society, from time to time, a handsome little sum, which will go a long way toward defraying his necessary expenses.

In working in this manner, I am confident that we will have but little trouble in convincing all concerned that our visits are a success. This will also inspire courage in all the workers, and they will watch for your reports, and your advice and counsel will be gladly received.

Now there is another essential point connected with this work that will always prove a great source of strength and encouragement to the canvassers, and that is for the State agent to keep up a weekly correspondence with all his workers. In this way he will be able, not only to keep in touch with them, but will become acquainted with their spiritual condition, and will understand their needs and wants, and be able to administer accordingly. When two or three are working together, a general letter will often accommodate all. Do not fail to give them items of interest from all parts of the field, and in this way their ideas will broaden, and their interest will increase, and I can assure you that the letters will be appreciated, and in return will not fail to bring back cheering reports of all work done during the week. We should economize our time. We seldom need to write long letters. Study to make them short, interesting, and right to the point. Long exhortations are out of place entirely. Much of this kind of work could be done nights by lamp-light, at a time when it would not always be advisable to study, while we could devote the early hours of the morning to improving our minds and arranging the work of the day.

There is another subject that is just as important as those already considered. A State agent is not only expected to keep his canvassers in the

field, and at work, but it is his duty to add to the ranks those who are called to engage in the Master's work.

At this time the question arises, What is the best way to accomplish this in order to save time and expense and insure the best results.

When a State agent is appointed to a new field, the first thing for him to do is to become acquainted with his workers, and one of the best ways to do this, is to visit them and spend a few days with each company, and after that is accomplished, let him settle down to hard work canvassing. What is to hinder him from doing as faithful work in the field as any of his agents?

But should there be from time to time inexperienced hands who desire to enter the work, first make sure by correspondence and inquiry that they are proper persons to engage in the work. If you cannot at first give them the benefit of an institute, then if possible call them where you are, and when the time comes for them to enter the work, go out into the field with them for a week or ten days, laboring side by side with them, until they make a success of the work. In this way you will combine theoretical and practical instructions in happy proportion. Whatever orders are secured, allow the one you are working with to retain all of his while you retain all of yours. Leave your orders with the agent to be delivered, allowing him one half the profits for delivering. This will be a help not only to the agents, but there will also be some revenue flowing into the Conference treasury.

A State agent should always be in communication with the president of the Conference. He should keep him well posted in regard to the progress of the work, and in turn the president can assist him in counsel and advice.

When drilling new workers, do not leave them for any interest that may arise in other parts of the field, and when no more is to be done for them, return again to your canvassing. When working alone, do not fail to turn over all the proceeds to the Conference. Work faithfully and at the close of the year you will have been able to turn many dollars into the Conference treasury.

We should learn at the very beginning of this work that there is no use of running here and there all over the State at every beck and call that comes

from some one who thinks he wants to enter the work. If we do, Satan will keep us running all the time, and there will be but little accomplished.

During the past we have made considerable ado over the fact that the only thing that was lacking in order to make this work a success was for the canvasser to put more push and snap into his work, that he could not expect to succeed when he worked only two or three days in the week. Now if this is true of the canvasser, is not the same applicable to the State agent? Have we improved our time as we should both in the field and at home? Is it not a fact that while many of the canvassers have been guilty of spending too much of their time in talking and visiting, we have devoted too much of our time in traveling and answering missionary letters. While the canvasser imagines that he can deviate from his regular occupation to that of holding Bible readings, and still make a success of the canvassing work, have we not left our legitimate work and come to the conclusion that we stood next to the president of the Conference, and therefore should spend the most of our time visiting churches, trying to preach? What kind of influence has this had in the past upon the individual canvasser who is traveling from door to door among the people? They have not been blind to these things.

### THE THIRD ANGEL'S MESSAGE.—No. 13.

ELDER A. T. JONES.

THE particular thought which will be the subject of our study at this time is that which is found in the 11th verse, second chapter of Hebrews: "Both he that sanctifieth and they who are sanctified are all of one." It is men of this world, sinful men, whom Christ sanctifies — he is the Sanctifier. And he and these are all *of* one.

In this part of the chapter you will remember we are studying man. In the first chapter, as we have seen, there is shown the contrast between Christ and the angels, with Christ above the angels *as God*. In the second chapter the contrast is between Christ and the angels, with Christ below the angels. God has not put in subjection to the angels the world to come whereof we speak. He

has put it in subjection *to man*, and *Christ* is the man. Therefore Christ became man; he takes the place of man; he was born as man is born. In his human nature, Christ came from the man from whom we all have come; so that the expression in this verse, "all of one," is the same as "all from one,"—as all coming forth from one. One man is the source and head of all our human nature. And the genealogy of Christ, as one of us, runs to Adam. Luke 3:38.

It is true that all men and all things are from God; but the thought in this chapter is man, and Christ as man. We are the sons of the first man, and so is Christ according to the flesh. We are now studying Christ in his human nature. The first chapter of Hebrews is Christ in his divine nature. The second chapter is Christ in human nature. The thought in these two chapters is clearly akin to that in the second chapter of Philip-  
pians, verses 5-8:—

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

In that passage Christ in the two forms is set forth. First, being in the form of God, he took the form of man. In Hebrews, first two chapters, it is *not the form, but the nature*.

I repeat: In the second chapter of Philippians we have Christ in the two *forms*—the form of God and the form of man. In Hebrews, first and second chapters, we have Christ in the two *natures*, the nature of God and the nature of man. You may have something in the form of man that would not be of the nature of man. You can have a piece of stone in the form of man, but it is not the nature of man. Jesus Christ took the *form* of man, that is true; and he did more, he took the *nature* of man.

Let us read now the fourteenth verse of the second chapter of Hebrews. "Forasmuch then as the children [the children of Adam, the human race] are partakers of flesh and blood, he also himself likewise took part of the same." "Likewise" means in this wise, in this way, in a way like this which is spoken of. Therefore Christ took flesh and blood *in a way like we take it*. But how did

we take flesh and blood?—By birth and clear from Adam too. He took flesh and blood *by birth* also; and clear from Adam too. For it is written: He is "the seed of David according to the flesh." Rom. 1:3. While David calls him Lord, he also is David's son. Matt. 22:42-45. His genealogy is traced to David; but it does not stop there. It goes to Abraham; because he is the seed of Abraham. He took on him the seed of Abraham, as in the sixteenth verse of this second chapter of Hebrews. Nor does his genealogy stop with Abraham; it goes to Adam. Luke 3:38. Therefore he which sanctifieth among men, and they who are sanctified among men are *all of one*. All coming from one man according to the flesh, are all of one. Thus on the human side, Christ's nature is precisely our nature.

Let us look at the other side again for an illustration of this oneness, that we may see the force of this expression that He and we are all of one.

On the other side, however, as in the first chapter of Hebrews, he is of *the nature of God*. The name "God" which he bears belongs to him by the very fact of his existence; it belongs to him "by inheritance." As that name belongs to him entirely because he exists, and as certainly as he exists; and as it belongs to him by nature, it is certain that his nature is the nature of God.

Also, in the first chapter of John, first verse, it is written: "In the beginning was the Word, and the Word was with God." That word "with" does not express the reality of the thought as well as another. The German puts a word in there that defines the Greek closer than ours does. That says, "In the beginning was the Word, and the Word was *bei* God;" literally, "The Word was *of* God." And that is true. The Greek word conveys the same idea as that my right arm is of me, of my body. The Greek therefore is literally, In the beginning "the Word was God."

This simply illustrates *on that side* the fact as to what he is *on this side*. For as on the divine side, he was *of* God, of the nature of God, and was really God, so on the human side he is of man, and of the nature of man, and really man.

Look at the fourteenth verse of the first chapter of John: "And the Word was made flesh, and dwelt among us." That tells the same story that

we are reading here in the first two chapters of Hebrews. "In the beginning was the Word, and the Word was of God, and the Word was God." "And the Word was made flesh, and dwelt among us,"—flesh and blood as ours is.

Now what kind of flesh is it? What kind of flesh alone is it that this world knows?—Just such flesh as you and I have. This world does not know any other flesh of man, and has not known any other since the necessity for Christ's coming was created. Therefore, as this world knows only such flesh as we have, as it is now, it is certainly true that when "the Word was made flesh," he was made just such flesh as ours is. It cannot be otherwise.

Again: What kind of flesh is our flesh, as it is in itself? Let us turn to the eighth chapter of Romans, and read whether Christ's human nature meets ours, and is as ours in that respect wherein ours is sinful flesh. Romans 8:3: "What the law could not do, in that it was weak through the flesh, God sending his own Son" did.

There was something that the law could not do, and that God, sending his own Son, did. But why was it that the law could not do what it desired, and what was required?—It was weak through the flesh. The trouble was in the flesh. It was this that caused the law to fail of its purpose concerning man. Then God sent Christ to do what the law could not do. And the law having failed of its purpose, because of the flesh, and not because of any lack in itself, God must send him to help the flesh, and not to help the law. If the law had been in itself too weak to do what it was intended to do, then the thing for him to have done to help the matter out would be to remedy the law; but the trouble was with the flesh, and therefore he must remedy the flesh.

It is true that the argument nowadays, springing up from that enmity that is against God, and is not subject to the law of God, neither indeed can be, is that the law could not do what was intended, and God sent his Son to weaken the law, so that the flesh could answer the demands of the law. But if I am weak and you are strong, and I need help, it does not help me any to make you as weak as I am: I am as weak and helpless as before. There is no help at all in all that. But when I am weak and you are

strong, and you can bring to me your strength, that helps me. So the law was strong enough; but its purpose could not be accomplished through the weakness of the flesh. Therefore God, to supply the need, must bring strength to weak flesh. He sent Christ to supply the need; and therefore Christ must so arrange it that strength may be brought to our flesh itself which we have to-day, that the purpose of the law may be met in our flesh. So it is written: "God sending his own Son in the likeness of sinful flesh," in order that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Now, do not get a wrong idea of that word "likeness." It is not the shape; it is not the photograph; it is not the likeness in the sense of an image; but it is likeness in the sense of being like indeed. The word "likeness" here is not the thought that is in the second chapter of Philippians, where it is shape, the form, or likeness as to form; but here, in the book of Hebrews, it is likeness *in nature*, likeness to the flesh as it is in itself, God sending his own Son in that which is just like sinful flesh. And in order to be just like sinful flesh, it would have to be sinful flesh; in order to be made flesh at all, as it is in this world, he would have to be just such flesh as it is in this world,—just such as we have, and that is sinful flesh. This is what is said in the words "likeness of sinful flesh."

This is shown in the ninth and tenth verses of Hebrews 2, also: "We see Jesus, who was made a little lower than the angels"—not only as man was made lower than the angels when he was created.

Man was sinless when God made him a little lower than the angels. That was sinless flesh. But man fell from that place and condition, and became sinful flesh.

Now we see Jesus, who was made a little lower than the angels; but not as man was made when he was first made a little lower than the angels, but as man is since he sinned, and became still lower than the angels. That is where we see Jesus. Let us read and see: "We see Jesus who was made a little lower than the angels." What for?—"For the suffering of death." Then Christ's being made as much lower than the angels as man is, is as

much lower than the angels as man is since he sinned and became subject to death. We see him "crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him [it was appropriate for 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."

Therefore, as he became subject to suffering and death, this demonstrates strongly enough that the point lower than the angels at which Christ came to stand; where he does stand; and where "we see him," is the point to which man came when he, in sin, stepped still lower than where God made him—even then a little lower than the angels.

Again: the sixteenth verse: "Verily he took not on him the nature of angels; but he took on him the seed of Abraham." He took not on him the nature of angels, but he took on him the nature of Abraham. But the nature of Abraham and of the seed of Abraham is only human nature.

Again: "Wherefore in all things it behooved him to be made like unto his brethren." In how many things?—All things. Then in his human nature there is not a particle of difference between him and you.

Let us read the scripture. Let us study this closely. I want to see that we shall stand by it. Let us read it over: "Are all of one." He took part of flesh and blood in the same way that we take part of flesh and blood. He took not the nature of angels, but the seed, the nature, of Abraham. *Wherefore*,—for these reasons,—it behooved him—what is "behooved"?—It was the proper thing for him to do; it became him; it was appropriate. It behooved him to be made in all things like unto his brethren. Who are his brethren, though?—the human race. "All of one;" and for this cause he is not ashamed to call them brethren. Because we are *all of one*, he is not ashamed to call you and me brethren. "Wherefore in all things it behooved him to be made like unto his brethren."

Well, then, in his human nature, when he was upon the earth, was he in any wise different from what you are in your human nature to-night? [A few in the congregation responded, "NO."] I wish

we had heard everybody in the house say, "No," with a loud voice. You are too timid altogether. The word of God says that, and we are to say, That is so; because there is salvation in just that one thing. No, it is not enough to say it that way: *the* salvation of God for human beings lies in just that one thing. We are not to be timid about it at all. There our salvation lies, and until we get there we are not sure of our salvation. That is where it is. "In all things it behooved him to be made like unto his brethren." What for?—O, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Then don't you see that our salvation lies just there? Do you not see that it is right there where Christ comes to us? He came to us just where we are tempted, and was made like us just where we are tempted; and there is the point where we meet him—the living Saviour against the power of temptation.

Now the fourteenth verse of the fourth chapter of Hebrews:—

Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are.

He could not have been tempted in all points like as I am, if he were not in all points like as I am to start with. Therefore it behooved him to be made in all points like me, if he is going to help me where I need help. I know that right there is where I need it. And oh, I know it is right there where I get it. Thank the Lord! There is where Christ stands, and there is my help.

"We have not a high priest which cannot be touched"—two negatives there; have *not* a high priest which *cannot* be touched. Then what do we have on the affirmative side?—We have a high priest who *can* be touched with the feeling of our infirmities,—my infirmities, your infirmities, our infirmities. Does he feel my infirmities?—Yes. Does he feel your infirmities?—Yes. What is an infirmity?—Weakness, wavering,—weakness,—that is expressive enough. We have

many of them ; all of us have many of them. We feel our weaknesses. Thank the Lord, there is One who feels them also,—yea, not only feels them, but is touched with the feeling of them. There is more in that word “touched” than simply that he is reached with the feeling of our weaknesses, and feels as we feel. He feels as we feel, that is true, but beyond that he is “touched ;” that is, he is tenderly affected ; his sympathy is stirred. He is touched to tenderness and affected to sympathy, and he helps us. This is what is said in the words, “touched with the feeling of our infirmities.” Thank the Lord for such a Saviour !

But I say again, he cannot be tempted in all points like as I am unless he was in all points like I am to start with. He could not feel as I do unless he is where I am, and *as* I am. In other words, he could not be tempted in all points as I am, and feel as I feel, unless he was just *myself* over again. The word of God says: “In all points like as we are.”

Let us study this further. There are things that will tempt you strongly, that will draw hard on you, that are no more to me than a zephyr in a summer day. Something will draw hard on me, even to my overthrowing, that would not affect you at all. What strongly tempts one may not affect another. Then, in order to help me, Jesus must be where he can feel what I feel, and be tempted in all points where I could be tempted with any power at all. But as things that tempt me may not affect you at all, and things that affect you may not affect me, Christ has to stand where you and I both are, so as to meet all the temptations of both. He must feel all those which you meet that do not affect me, and also all those which I meet that do not affect you. He has to take the place of both of us. That is so.

Then there is the other man. There are things that tempt him to his overthrow, that do not affect you or me either. Then Jesus had to take all the feelings and the nature of *myself*, of *yourself*, and of *the other man* also, so that he could be tempted in all points like as I am, and in all points like as you are, and in all points like as the other man is. But when *you* and *I*, and *the other man*, are taken in Him, how many does that embrace?—That takes the whole human race.

And this is exactly the truth. Christ was in *the place*, and he had *the nature*, of the whole human race?—And in him meet all the weaknesses of mankind, so that every man on the earth who can be tempted at all, finds in Jesus Christ power against that temptation. For every soul there is in Jesus Christ victory against all temptation, and relief from the power of it. That is the truth.

Let us look at it from another side. There is one in the world—Satan, the god of this world—who is interested in seeing that we are tempted just as much as possible ; but he does not have to employ much of his time nor very much of his power in temptation to get us to yield.

That same one was here, and he was particularly interested in getting Jesus to yield to temptation. He tried Jesus upon every point upon which he would ever have to try me to get me to sin ; and he tried in vain. He utterly failed to get Jesus to consent to sin in any single point upon which I can ever be tempted.

He also tried Jesus upon every point upon which he has ever tried you or ever can try you, to get you to sin ; and he utterly failed there too. That takes you and me both then ; and Jesus has conquered in all points for both you and me.

But when he tried Jesus upon all the points that he has tried upon both you and me and failed there, as he did completely fail, he had to try him more than that yet. He had to try him upon all the points upon which he has tried the other man, to get him to yield. Satan did this also, and also there completely failed.

Thus Satan had to try, and he did try, Jesus upon all the points that he ever had to try me upon ; and upon all the points that he ever had to try you upon ; and also upon all the points that he would have to try the other man upon. Consequently he had to try Jesus upon every point upon which it is possible for a temptation to rise in any man of the human race.

Satan is the author of all temptation, and he had to try Jesus in all points upon which he ever had to try any man. He also had to try Jesus upon every point upon which it is possible for Satan himself to raise a temptation. And in all he failed all the time. Thank the Lord !

More than that : Satan not only had to try Jesus

upon all the points where he has ever had to try me, but he had to try Jesus with a good deal more power than he ever had to exert upon me. He never had to try very hard, nor use very much of his power in temptation, to get me to yield. But taking the same points upon which Satan has ever tried me in which he got me to sin, or would ever have to try to get me to sin, he had to try Jesus on those same points a good deal harder than he ever did to get me to sin. He had to try him with all the power of temptation that he possibly knows,—that is, the devil I mean,—and failed. Thank the Lord! So in Christ I am free.

He had to try Jesus in all points where he ever tempted, or ever can tempt you, and he had to try him with all the power that he knows; *and he failed again*. Thank the Lord! So you are free in Christ. He had also to try Jesus upon every point that affects *the other man*, with all his Satanic power also; and *still he failed*. Thank the Lord! And in Christ the other man is free.

Therefore he had to try Jesus upon every point that ever the human race could be tried upon, and failed; he had to try Jesus with all the knowledge that he has, and all the cunning that he knows, and failed; and he had to try Jesus with *all his might* upon each particular point, *and still he failed*.

Then there is a threefold,—yes, *a complete*,—failure on the devil's part all around. In the presence of Christ, Satan is absolutely conquered; and in Christ we are conquerors of Satan. Jesus said, "The prince of this world cometh, and hath nothing in me." In Christ, then, we escape him. In Christ we meet in Satan a completely conquered and a completely exhausted enemy.

This is not to say that we have no more fighting to do. But it is to say, and to say emphatically and joyfully, that *in Christ* we fight the fight of *victory*. Out of Christ, we fight,—but it is all defeat. In him our victory is complete, as well as in all things in him *we are complete*. But, O do not forget the expression: It is *in him!*

Then, as Satan has exhausted all the temptations that he knows, or possibly can know, and has exhausted all his power in the temptation too, what is he? in the presence of Christ, what is he?—Powerless. And when he finds us in Christ, and then

would reach us and harass us, what is he?—Powerless. Praise and magnify the Lord!

Let us rejoice in this; for in him we are victors; in him we are free; in him Satan is powerless toward us. Let us be thankful for that. In him we are complete.

### STATE AGENTS' CONVENTION.

THE twenty first meeting of the State Agents' Convention was called at 5:30 P. M., February 14. Brother Hartwell offered prayer. The minutes of the previous meeting were approved as read. The report of the Committee on Periodicals was called for, and read as follows:—

In view of the great need of a more extensive circulation of our periodicals, we would submit the following for your consideration:—

1. That those in authority be requested to improve the *Signs of the Times* by means of suitable illustrations, and such other changes as will make it attractive and more easy of sale, and to reduce the price of the same to the agent, so as to give him proper remuneration for his work; and that our brethren everywhere who are capable, especially those in the larger cities and towns, receive proper instructions, and be encouraged to take up the sale of it according to the following plan; namely, to deliver each week, and receive pay for each copy as delivered; also, to take subscriptions for one year, six months, or three months, to be sent direct through the mail.

2. While we would make the above-named paper a specialty, we would also recommend that our other periodicals, such as the *Review*, the *Sentinel*, health journals, etc., be introduced in the same manner, as far as practicable.

JAMES HACKETT,  
N. Z. TOWN,  
J. J. DEVEREAUX.  
*Committee.*

A motion to adopt this report and consider the items separately was supported. A large part of the time was devoted to considering the first item and its practical working as far as demonstrated. Brother Hackett explained very clearly the plan that has been followed in his field. He found that large cities with several thousands of inhabitants are the most favorable for this line of work. One agent can handle from two to five hundred papers, taking orders and delivering them from house to house, and each week canvassing for new orders to keep his list good.

The Chair very fittingly remarked that we should not put all our energies on this line, but push all the lines of work, distributing men according to their ability for service. In this way we can save many souls that would otherwise be lost.

Resolution 2 was so explained as to take in all our papers in all the languages in which they are published. The report was adopted.





The work of the office has increased from the start with considerable regularity. The purely business part of the work has made quite large growth, and during the past five months, there has been as much business done as during the preceding eight or ten. And I am sure the work has more than doubled in the past year.

The work done by our local societies, also, has been much increased during the latter part of the past year. There seems to have been a coming up on the part of the membership, in spiritual life, and and a consequent taking hold of the work with more energy and courage, which is a very encouraging omen for the future in this field.

This office has been appealed to several times by the Secretary of the International Society, in the interests of work among the people of other nationalities in this field, especially the French-speaking people. Since my mind has been called to this subject, I have been led to feel that it would be a wise move to have workers placed here who can correspond in other languages, and at the same time take up part of the work in the English, which has grown to about the place where another helper is demanded to retain the work already undertaken.

Is it wise to limit our efforts to what one person can do in this important field? There is certainly no difference of opinion as to the desirability of carrying on our work in this field from within its bounds. As this is acknowledged to be the wisest policy, it has occurred to me that now might be a good time to act upon it. I would gladly welcome a worker here; but leave it with you to decide as to the advisability of such action at present.

The outlook in this field seems to me very hopeful indeed. The truth has found its way into thousands of homes all over the South, in the form of the printed pages which our canvassers have been so earnestly laboring for some years to scatter; and in many of these homes it is not lying dead on the shelves, but is read, and hearts are agitated by the soul-stirring themes they find there; and even where there is yet no visible fruit, deep convictions of duty are felt, which need but spurring into action. This would result from a personal contact or correspondence with those whose lives exemplify the truth they profess.

With gratitude to God for his mercies in many

ways, especially for great improvement in health since coming to this field, and for the hearty support and co-operation that have been accorded my work by other workers in this district, I remain as ever, your fellow-servant in the work of the Third Angel's Message.

#### GENERAL CONFERENCE PROCEEDINGS.

THE third meeting of the General Conference was held at 10 A. M., February 18.

The hymn, "O let me walk with thee, my God," was sung, and Elder McReynolds, of Kansas, offered prayer.

The Chair announced as the order of the day reports from the district superintendents. These are presented, in order that the Conference may have a concise statement of the state of the cause set before it. Brevity in these reports has been recommended, as the scope of the subject is very wide.

Elder I. D. VanHorn, of District No. 1, submitted his report in substance as follows:—

##### DIST. NO. 1.—I. D. VAN HORN, SUPERINTENDENT.

THE nine conferences. — Maine, Quebec, Vermont, New England, New York, Pennsylvania, Atlanta, Virginia, and West Virginia, — and the mission field embracing the Maritime Provinces of New Brunswick, Nova Scotia, and Prince Edward Island, composing this district, send greeting to the President and the General Conference assembled.

To make a report to you that would be complete in all its parts would be a difficult task. I gather the information from the reports of the presidents of these different conferences, all of which are made out to the end of the year 1894. In alphabetical order the first in the list is—

##### THE ATLANTIC CONFERENCE.

This conference is made up of seven counties of the State of New York, which include the cities of New York and Brooklyn; all of New Jersey and Delaware, Maryland, except the three western counties; and the District of Columbia, with the capital of the nation

This conference is small in territory but large in population, having upward of five million inhabitants. It has ten ordained ministers, three licentiates, two Bible-workers, and fifteen canvassers. It has seventeen churches, with a total membership of 850, an increase of 179 over last year; and each church has a tract and missionary society. Three churches and tract societies and five Sabbath-schools have been organized during the year.

The tithes paid into the treasury for the year amount to \$8286.22, a gain of \$1062.27 since the last General Conference. The number of members reported as paying tithe is 392. The amount of first-day offerings is \$347.84; \$14.49 less than last year. The annual offering at the beginning of the year was \$581.86, a falling off of \$92.20 from the previous year. The donation to the conference tent fund and to the South Lancaster Academy amounts to \$656.27.

The results of the labors of the workers in the conference is

quite encouraging. They report 183 conversions and twenty-eight candidates baptized. Three of the ministers have been employed in religious liberty work for the most of their time. The spiritual condition of our people in the conference is good. The arrest, trial, and imprisonment of a few of our brethren in the State of Maryland have created a more determined zeal, and given a more wide-spread influence to the truth than could otherwise have been accomplished.

## MAINE.

The Maine Conference is rapidly coming up to a very encouraging and prosperous condition. The laborers consist of three ministers, two licentiates, one Bible-worker, and six canvassers. The result of the work done in the conference gives seventy-six conversions, thirty-five persons baptized, one church organized, and two tract societies organized. The number of churches in the conference is twenty-one, and the number of members appearing on the church books is 489, quite a number of whom however are non-residents. The number of Sabbath-keepers in the State is about 400. There are two companies yet unorganized. There are ten tract societies, and five persons are engaged in tract distribution. The number of Sabbath-schools is nineteen, one of which was organized the past year. There are one hundred and eight-six subscribers for the *Review*, five clubs for the *Signs*, and four clubs for the *Sentinel*. The amount of tithes paid in is \$3415.93, an increase of \$935.81 over last year. The amount of first-day offerings is \$303.60, an increase over last year of \$82.42.

A great and important change in spiritual matters is taking place in this conference. Faith in the advanced light of the Message and all lines of work is increasing, and matters are moving on in harmony.

The Third Angel's Message had its beginning in Maine, and now in the time of the loud cry God is again showing his power to save.

## MARITIME PROVINCES.

The work in this field has for the last two years been under the charge of Elder R. S. Webber, and for nearly a year Elder F. I. Richardson has labored here also. Sixteen canvassers have worked here, only a few of whom have put in their whole time.

There are now six organized churches, with a total membership of 140. They have ten Sabbath-schools, with a membership of 180. The contributions from these schools for six months were \$65.92. The amount of tithes for the year ending September last is \$508.70; the amount of book sales by canvassers, \$4,919.56.

The Lord is giving prosperity to his work in this field, and there is still room for more laborers. A laborer should be placed on Prince Edward Island, which is really the garden of that country.

## NEW ENGLAND CONFERENCE.

This conference stands firm in the truth both in spiritual and financial work. The laborers in the conference are nine ordained ministers, four licentiates, four Bible-workers, and eight canvassers. The number of churches is twenty-eight, two of which were organized the last year. Total membership, 909, a gain of eighty-eight in the year. There are thirty-five Sabbath-schools, with a membership of 796. The amount of tithes received during the year was \$10,421.60, a gain of \$220. The annual offerings amounted to, \$1288.96; first-day offerings, \$585.60; Sabbath-school offerings, \$1106.07; book sales by canvassers, \$3,490.75; other book sales, \$1170.97; contributions for tent and camp-meeting fund, \$1000; contributions for improvements on South Lancaster Academy, \$4000. There are 311 subscribers for the *Review*, 22 clubs for the *Signs*, and 16 clubs for the *Sentinel*. The

number of conversions is eighty-eight. One large camp-meeting and one general meeting have been held during the past year. The arrest, trial, and conviction of one of our brethren for Sunday labor in the vicinity of Boston has told loudly for the spread of the truth. The South Lancaster Academy has been enlarged without increasing the debt, which makes room for a larger number of students with but little increase of expense.

## NEW YORK CONFERENCE.

Progress is being made in this conference in all lines of work. Five houses of worship have been built since the last General Conference. The laborers in the conference are eleven ministers, seven licentiates, two Bible workers, one colporter, and twenty canvassers. Six churches have recently been organized, making the present number forty-eight, with a total membership of 1250. Nine Sabbath-schools have been organized during the year. One hundred conversions are reported, and fifty have been baptized. The amount of tithes for 1894 was \$9463.68, an increase of \$3000 during the past two years. Donations have been made to the conference to the amount of \$214.58 exclusive of what has been raised for the South Lancaster Academy. Book sales for the year amount to \$22,000.

## THE PENNSYLVANIA CONFERENCE.

This conference shows good evidence of growth and progress. The present number of laborers in the conference is five ministers, seven licentiates, three Bible workers, and thirty-five canvassers. The number of organized churches is forty-five, and there are five companies yet unorganized. The number of church members is 1150. In turning over a portion of its territory to the New York Conference, the Pennsylvania Conference has been reduced in its numerical force and strength. The number of conversions during the year was 129; the number baptized, 127. Six churches have been organized, and thirteen Sabbath-schools. The amount of tithes during the past year was \$8799.49; first-day offerings, \$477.21; fourth-Sabbath offerings, \$1138.

The spiritual condition is good, and there is a determined zeal to push the message everywhere in the State. The National Reform movement is making a strong effort to increase the rigidity of the Sunday law and the fine for its violation. These efforts have served to spread more widely the work of God, and many are thus brought to see the truth and the work of God for our time.

## THE QUEBEC CONFERENCE

is improving both spiritually and financially. A very fine meeting-house has been erected at Fitch Bay. It contains a basement, in which a school was begun last fall, and is now carried on with success. There are two ministers and one licentiate in this conference, and one Bible-worker and six canvassers. The conference contains six churches, with a membership of 168. There is one unorganized company, and there are about twenty isolated Sabbath-keepers. Thirty have been converted, and nine candidates baptized. Sabbath-schools now number thirteen, three of which were organized during the year, and the total membership is 162. Tithes, \$786.41; donations, \$474.35; first-day offerings, \$28.43; book sales, \$1170.32. One camp-meeting was held in the month of June. Harmony prevails among the brethren, and a willingness to push forward the truth.

## THE VERMONT CONFERENCE.

Though small in territory, this conference is prospering. From this conference have gone out many faithful and earnest workers, and the work is now pushing forward in all lines with determined

zeal. Forty-five conversions are reported, and thirty candidates have been baptized. The conference mourns the loss of Elder A. S. Hutchins, who was highly esteemed by all who knew him, and much loved by all our people. The Vermont conference has four ministers, one licentiate, two Bible-workers, and ten canvassers. There are twenty churches, two of which were organized the past year. There are forty-eight Sabbath-schools with a membership of 465. Amount of tithes, \$2,900; first-day offerings, \$246.19; annual offerings, 748.91; Sabbath-school offerings, \$400. A very fine house of worship, with a tract depository attached, has been built in Burlington. The headquarters of the conference and tract society have been established there.

#### VIRGINIA CONFERENCE.

The workers in this conference are three ministers, three licentiates, and nine canvassers. Two churches have been organized during the year. There are now seven, with a membership of 210. There is one unorganized company, and twelve isolated Sabbath-keepers. There are eight Sabbath-schools. There have been twenty-five conversions, and twenty-two have been baptized. Tithes paid into the treasury, \$791.86; first-day offerings, \$32.80; donations to the conference, \$914.53; book sales, \$2409.95. The missionary spirit is growing, but it is yet below what it ought to be. The removal of the tract society to Richmond has given new vigor to the work, and was a move in the right direction. The spiritual condition of the conference is improving.

#### THE WEST VIRGINIA CONFERENCE

is steadily moving on in the work of the Message in its different lines. The efforts put forth show good results. The workers in the conference are three ministers, four licentiates, five Bible-workers, and twenty-three canvassers. Number of churches, six; membership, 222; unorganized companies, seven; thirty Sabbath-keepers who are not church members. There are nine Sabbath-schools, with a membership of 222. Number of conversions reported, 22; 18 baptized. Amount of tithes the past year, \$910; first-day offerings, \$934.10; donations by the Sabbath-schools to missions, \$79.24. Three church buildings are in process of construction. The preparatory school at Newark is reported to be in a prosperous and self-supporting condition. Good results from the school are already seen. The blessing of God attends the work in this conference, and it is prosecuted with success.

#### DIST. NO. 2.—ELDER R. M. KILGORE, SUPERINTENDENT.

This district embraces all the territory lying south of the Ohio, and east of the Mississippi, rivers, including the States of Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Florida, Georgia, and the two Carolinas.

#### CONFERENCES.

There are two organized conferences in the district,—Tennessee River and Florida. The former conference embraces portions of Tennessee and Kentucky, has three ministers, two Bible-workers, nineteen canvassers, and eleven churches, with a membership of 324. There are twenty Sabbath-schools, and eleven working tract societies. The total book sales for the quarter ending Dec. 31, 1884, were \$1017.60. The receipts for the year were: Tithes, \$1737.79; donations for home and foreign work, \$611.94. One general and one local camp-meeting were held the past season; two tents were operated, and several institutes were conducted. All these meetings were marked with good results.

The Florida Conference was organized in September of last year, with a membership of 139, six churches, three ordained ministers, two licentiates, and \$2000 tithes. They now have seven

churches, with 180 members; also five unorganized companies, two ministers, two licentiates, three Bible-workers, and six canvassers; and their tithes reported for the quarter ending Dec. 31, 1894, were \$529.66. Their book sales for the same time were \$747. Their first camp-meeting, held at Tampa last November, was attended by 200 camped on the ground, and was followed with good results. Seventeen were baptized. This conference has been admitted into this body.

#### THE MISSION FIELD.

In this part of the district we have six active ministers, four licentiates, six Bible-workers, fifty-four regular canvassers, and sixteen devoting a portion of their time to the work. Fifteen churches have been organized, and there are eighteen unorganized companies, numbering in the aggregate 667 Sabbath-keepers. The tithes received during the last six months were over \$2300. During the year the first-day and yearly offerings amounted to \$367.69; 10,723 periodicals and 3,204,382 pages of tracts have been distributed; 4444 missionary letters have been written; and \$21,812.61 worth of books and tracts have been sold. Tent-meetings were held in North Carolina, South Carolina, and Georgia, with good results at each place. Those laboring in Alabama, Louisiana, and Cumberland Mission Field, have used school-houses, halls, and private residences.

In all of these they were successful in winning some souls to Christ. Brother Dieffenbacher succeeded in building a meeting-house at Headland, Ala. A church of seventeen members was subsequently organized, and others are being added to it. At Montgomery, Ala., another church of eleven members has been organized, the result of the efforts of our canvassers. Thirty-eight persons have embraced the truth through the efforts of the canvassers alone, and among the number uniting with us during the past year, there are four ministers of prominence from other denominations, also some from other professions who have fully identified themselves with us.

In Louisiana the work has been somewhat interrupted by various circumstances. Elder Smith Sharp was assigned to this State by the General Conference, but did not arrive there till late in October last. He reports a hearty reception, and good cheer and encouragement thus far.

#### SUNDAY LAWS.

The rigid Sunday laws in some of the States in this district have been enforced in several instances. Four of our brethren have been lodged in jail for following their usual vocations on Sunday; others were arrested and await trial; several cases are now before the grand jury, and they are looking for the officer to arrest them at any time, while they fearlessly pursue their Sunday toil as "aforetime." The free and copious distribution of our literature in the States and counties where this action has been taken, has caused a change in public opinion. Our brethren in the South appreciate the liberal and timely aid sent them through the International Tract Society and Religious Liberty Association. The literature thus distributed is not lost labor. Some fruit is already seen, and those who have engaged in the work are quickened into new life and love for souls is increased. These efforts made against our people have been for the advancement of the cause of God in the South.

#### SCHOOLS.

We have in the district three church schools and one academy. The Gainesville, Ga., high school has been abandoned, and a small church school is now conducted there.

The Graysville, Tenn., Academy has succeeded beyond expecta-

tions. The enrollment at the close of the last year was 120, with five regular teachers employed. The demands of the school were such that better and necessary facilities should be provided to accommodate its growing patronage, and according to the action of the last General Conference, as found on page 62 of the Year Book for 1893, the citizens of Graysville have erected a building 40 x 40, two stories, with a basement ten feet in the clear. It is located on a very beautiful campus of nearly ten acres. The title to this property, valued at \$3000, is tendered to the General Conference Association, free from debt. Elder G. W. Colcord, who was sent there by the General Conference, has labored arduously in the interests of this school. He and his associates are enjoying their work, and are much encouraged with the prospects before them. They are willing to continue as in the past, or to act in harmony with the decisions of this body as to its future control and management.

#### THE COLORED PEOPLE.

The work among this people has but fairly begun. During a portion of the past year Elder H. S. Shaw, having been requested by the General Conference to take charge of this work in the South, has labored in their interests, and will be able to speak to this body in its behalf. Brethren C. M. Kinney, A. Barry, J. A. Lewis, and Sister Anna Agee, are laboring in this field, and have succeeded in adding some very worthy persons to our numbers. Three churches have been organized the past year, and two companies are having regular meetings and Sabbath-school.

#### THE MISSIONARY BOAT.

During the year 1894, Brethren J. E. White and W. O. Palmer, being burdened in behalf of the colored people of the South, has succeeded in building the missionary steamer "Morning Star," at a cost of about \$6,000, for a floating home for themselves, their families, and a few workers. The upper deck of this, covered with a canopy of canvas, affords an auditorium for about two hundred persons. From Allegan, Mich., where the boat was built, they have worked their way down to Vickburg, Miss., where they are just entering upon their work in General Conference territory. At Memphis they succeeded in awaking quite an interest, and some good people were brought to Christ through their efforts.

The work for the colored people of the South should be carefully considered by this Conference. More workers should be supplied, and great care must be exercised as to the character and qualifications of those who are commissioned to enter this new mission field.

#### DIST. NO. 3.—ELDER J. N. LOUGHBOROUGH, SUPERINTENDENT.

District No. 3 is made up of the four State Conferences of Michigan, Ohio, Indiana, and Illinois. Its territory is comprised in the four named States and the Province of Ontario, the latter being part of the Michigan Conference.

#### THE MICHIGAN CONFERENCE,

which was organized Oct. 5, 1861, was the first conference ever organized by the Seventh-day Adventists, and it is now the largest conference as to numbers in the denomination. It has 132 churches, with a membership of 5505. It has twenty-one ordained ministers, eighteen licentiates, and twenty paid Bible-workers. The tithe of the conference for the past year was \$37,941.35. Its first-day offerings to foreign missions was \$2133.89. In the conference there are 193 Sabbath-schools, with a total membership of 6500. These schools gave the last year for the support of foreign missions the sum of \$3114.91.

The last summer two camp-meetings were held in Michigan. The first of these was held for our people in the northern part of the State. The larger meeting, in connection with which the Michigan Conference held its session, was a gathering of over three thousand Sabbath-keepers.

The book sales in Michigan and Ontario reached the sum of \$9123.84. A comparison of the statistics of the Michigan Conference for the years 1893 and 1894 shows an increase of 995 members.

#### OHIO CONFERENCE.

The Ohio Conference has sixty churches, with a membership of 1507. This is an increase of four churches and seventy-six members for the year. There are twelve ordained ministers, seven licentiates, and twelve Bible-workers in the conference. The tithe paid for the last year was \$13,000.37, being an average of \$8.62 for each member. The total contributions of the conference for foreign missions for the year was \$3052.01. The State has 106 Sabbath-schools, with a membership of 1880. The schools contributed to foreign missions \$1047.38. With an average of thirteen canvassers, the book sales in the State were \$7222.23.

One general camp-meeting was held in the State. Six hundred and sixty were encamped on the grounds. This conference has one of the educational institutions of the denomination, the Mt. Vernon Academy. This institution has been well patronized, and is in a prosperous condition. It is a source of strength to the cause in Ohio.

#### INDIANA CONFERENCE.

The Indiana Conference has fifty-six churches and 1580 members. This is an increase of two churches and 178 members over the preceding year. The conference has nine ministers, seven licentiates, and seven Bible-workers. The tithe of the conference for the last year was \$9537.45, being \$636.99 less than the previous year.

There are seventy-eight Sabbath-schools in the State, with a membership of 1808. This is an increase of seven schools and 448 members. These schools contributed the last year for foreign missions \$690.16, being an increase over the previous year of \$118.20. The total contribution of the conference to foreign missions for the year, including the annual offerings, was \$2120.41. This is \$854.56 less than the preceding year. With an average of fifteen canvassers for the year, the book sales amounted to \$7905.50, being only \$3095.50 less than the sales of twenty canvassers the previous year.

There were two camp-meetings held in Indiana the past year. The first of these was the annual State conference and camp-meeting. There were 960 persons in camp. The other was a local meeting for the southern part of the State, with about one hundred in camp.

#### ILLINOIS CONFERENCE.

The Illinois Conference has thirty-two churches, with a membership of 1164. This is five churches and 160 members more than the previous year. The tithe of the conference for the last year was \$10,841.53, being an average of \$9.06 for each member. The tithe was \$966.98 less than that of 1893.

The State has sixty-eight Sabbath-schools, with an enrollment of 1593 members, being sixteen schools and 307 members more than the former year. The Sabbath-schools gave to foreign missions \$713.88, which was \$35.33 increase. The total contribution of Illinois to foreign missions for the year was \$3306.27, a decrease of \$549.99. This conference has seven ordained ministers, two licentiates, and eighteen Bible workers. Two camp-meetings were held the past season.

The Chicago branch of the Battle Creek Sanitarium, at 28 College Place, and the Free Dispensary at 100 Van Buren St., Chicago, while not under the control of the conference, are, nevertheless, exerting a strong influence for the cause of truth in that city. Over one third of the entire membership of the Illinois Conference is in the four organized Seventh-day Adventist churches of Chicago. The South Side English church has more than doubled its membership in the twenty-one months since it removed its meeting place from 28 College Place. It now has an enrollment of over 200 members. The Bible-readers in the city are successful in leading many to the truth. There are now eight different Sabbath-schools held by our people in different parts of Chicago every Sabbath. Besides these, a Chinese school is held every Sunday evening.

In District No. 3 there are 280 churches, with 10,751 members. Besides these, there are several hundred scattered Sabbath-keepers not yet organized into churches. This shows an increase of twenty-seven churches and 2420 members in the two years since the last General Conference. The present number of ministers is forty-five, a decrease of six; present number of licentiates, thirty-one, one more than two years ago; present number of Sabbath-schools, 445, an increase of eighty-three. The present membership of the schools is 11,781, an increase of 2526. The donations of these schools to foreign missions the past year were \$5571.33, or an increase of \$2088.65 more than two years ago. The tithe paid by the district the past year was \$71,320.70, an increase of \$2452.05 over the last General Conference report.

The last year there were seven camp-meetings held in the district, and nearly 6000 of our people were in camp. The interest to learn the truth is increasing in District No. 3, and there is abundance of room for work in enlightening souls.

The time of the meeting having expired, the Conference adjourned. The Chair, in view of the necessary absence of himself and the Recording Secretary, appointed Elder J. N. Loughborough chairman and L. T. Nicola secretary *pro tem*.

#### SABBATH-SCHOOL COUNCIL.

THE first meeting of the Sabbath-school Council was held at 2 P. M., Sunday, February 17, when the subject of the qualifications of officers and teachers was taken up by Elder M. H. Brown. He spoke in substance as follows:—

This is a subject of great importance. The officers and teachers in our Sabbath-schools exert a very great molding influence upon the schools over which they have charge, and it is important that their qualifications be such that they can put a proper mold upon the work; and in order for them rightly to mold and direct the minds of those over whom they are placed, it is necessary that they themselves have the right mold, the divine mold. Unless the officers and teachers in our Sabbath-schools have an experience in the things of God, they certainly cannot help others in the good way.

Among the qualifications of a superintendent may be named the following:—

1. The primary requisite is that he should have a Christian experience. He must himself *know* the way, or he cannot *teach* the way. He cannot teach Christ and him crucified unless he knows Christ himself. He cannot manifest the spirit of Christ unless he is possessed of that spirit; he cannot lead others to the fountain of life unless he has partaken of it himself. Hence this qualification should always be considered first in the selection of such an officer. And the second qualification necessarily follows, if he has the first.

2. He will love the word of God. He must be a man of one book, and that book be, not the music-book, the record book, the library book, or the question book, but the Book of books,—the word of God. Bishop John H. Vincent, in his work entitled, "The Modern Sunday-school," well says:—

The superintendent honors the Bible, that his teachers and pupils may honor it. He speaks of it frequently, handles it reverently, quotes it accurately, teaches it systematically, searches it personally, prayerfully, diligently.— *Page 47.*

3. The superintendent should recognize and respect the rights of parents, and inculcate in the minds of children the filial obligations which they owe to their parents. He should endeavor to impress the minds of the children with that reverence, respect, and obedience that are due to parents and to superiors. This reverence and respect are greatly lacking in these times. The superintendent should seek the co-operation and the help of parents in this work. A good superintendent will always be one who is interested in all the members of his school. He will realize the importance of having a personal acquaintance with each member, entering into their sympathies, their trials, their difficulties; and he will be a help to them wherever possible. He can thus exert an influence that will tell on the Lord's side. He should greet the children with a kindly word and a friendly smile, and should show that he has an interest in them, thus winning their love and confidence, and enabling him to bind them to the Saviour.

4. The superintendent should be apt to teach. He should have instruction to impart, and should know how to impart it.

5. Another important qualification of the superintendent is that he should be observing. He should be quick to see and hear, and slow to speak. He should be a man of few words, and his attitude and deportment should be such as to produce quiet and order in the school. In the language of Vincent in

the "Modern Sunday School," he should be "quiet in deportment, carrying himself with dignity, ease, steadiness, . . . quiet in administration, never ringing his bell nor rapping on his desk with violence, never betraying a sense of personal injury at the insubordination of his scholars, giving his commands in a subdued tone of voice, filling the school with the peaceful atmosphere which he desires all to breathe. He knows how to wait for quiet: standing for a minute without moving a muscle, looking steadily, holding himself in a hushed, patient, undisturbed mood, until every pupil, seeing him, knows what he desires and purposes."—Page 44

6. He should be a person of good judgment. Teachers are to be selected; order is to be maintained; many important questions are to be decided. A superintendent to be a person of good judgment will always have the good judgment to counsel with his fellow-officers.

7. He will labor to develop the talents and the gifts in the school, and to instruct those associated with him, in their respective duties, and see that they are properly performed.

8. The true superintendent has charge of his school seven days in the week. That is to say, he should have it upon his mind not simply upon the Sabbath-day, but throughout the week, and should be planning, and thinking, and praying, and working in the interests of his school during the entire week.

We cannot expect to have all these qualifications combined in one person; but the one who is consecrated to God will have a daily experience in the things of God, will have the instruction and guidance of the great Teacher, and will improve as the weeks go by.

The secretary should have some gift in writing and arranging a report. He should have an intelligible report,—one that will be interesting and will engage the attention of the school. All the divisions of the school should come within the scope of the report from time to time. He should be a person that will be prompt and faithful in keeping the records, making out reports, and in all the duties of that office.

In this connection I would like to make this remark: All should be careful always to work in harmony with the church officers. They should not draw off, and lead the church officers to feel that they are running the Sabbath-school independently of the church. There should be the utmost unity and harmony between the officers of the church and the Sabbath-school.

Now a few words with regard to the qualifications

of teachers. The same is true with regard to their qualifications, at least in a measure, as in the case of superintendents: they should be converted persons; they should have an experience in the things of God. In order to teach the word of God they must *know* how to teach, or cause others to know it. They must have the *matter*, then they should have the *manner*—the best methods. They should be students of the Word; they should study the best methods of teaching, and understand how best to impart instruction to others. A passage in 1 Cor. 2: 11–14 shows how important it is that a person should be converted in order to teach in the Sabbath-school. "But the natural man receiveth not the things of the Spirit of God." Therefore the natural man cannot teach spiritual things, because he has never received them. He must have the mind and spirit of Christ; he must be a converted man, a regenerated man, a transformed man, so that he can discern spiritual things, and impart the spiritual instruction which should be imparted in the Sabbath-school.

In the language of Vincent in the book before quoted: "Let the truth be taught by earnest hearts. Let the living water be dipped from the fountain, and distributed to thirsty souls. If this can be done in a golden chalice [the educated and cultured], well. If God appoints for the service some marred or misshapen pitcher [the unlettered], let it also drop into the crystal depths, and be borne dripping with living waters to the thirsty lips."—Page 88.

The Chairman of the meeting, Brother C. H. Jones, spoke as follows:—

We have representatives here from all parts of the field. We do not suppose that the consideration of these questions will be merely for your benefit, but that as you go from this meeting, you will carry this instruction to all parts of the field, and thus benefit others. Treasure up in your hearts the things that are good, but do not shut them up there. Let them flow out to others.

THE meetings of the Sabbath-school Council at 2 P. M. in the Office chapel are so well attended that it looks as if a larger room will soon have to be chosen. That is as it should be.

ELDER G. W. Kneeland, of British Guiana, South America, reports that several lepers in the leper asylum in that colony, have accepted the Sabbath truth. Truly the light of the truth is penetrating everywhere.

(Continued from page 221.)

four grammar grades, and one high school grade. There are ten regular teachers in this department, besides special teachers for drawing, painting, Sloyd, music, and the director of the gymnasium. Four hundred pupils have been enrolled in the department, and the last report showed 330 in regular attendance.

Aside from the branches just mentioned, the study of the Bible is made a special feature of the work, and is required in all the grades. The most essential difference between our work and that of other schools is the religious influence and training. The great object of our work is to know God. He reveals himself to men in three ways: in nature, or his works; in history, or his dealings with men; and in his Word. It is only by his written Word that we are able to understand his works and his dealings with men. We endeavor to make the Bible and its teachings the great theme through all our work.

Education is not something that is distinct from life; education is a life; and that means a great deal to us. The end of education is not the amount of knowledge stored up in the mind; but it is the development of our working power.

We endeavor to teach the children the connection between themselves and the things that they see all around them, and how to turn this knowledge to the best account.

What we call "Sloyd" work has been recently introduced into the school. The word Sloyd simply means "to make." A trained teacher has this work in charge; and the children spend two hours per week studying objects and making them. An object such as a pasteboard box is set before them, and they draw a picture of it upon paper; then they cut out a model of paper, then put together a pasteboard model, making a neat, well-shaped box, in which there is not the variation of a sixteenth of an inch from a perfect shape.

[Samples of the actual work the children had done were exhibited before the delegates. Tiny little tots in the second grade had made bags for school-books, and boxes for various uses; some of the six-year-old girls had made themselves little aprons, one was working on a little skirt for herself; one little boy in the second grade had made himself a cap which one might have thought had been made in a factory. Mittens and baskets were shown that had been made by pupils in the seventh grade. The work done in each grade is simply surprising for neatness and skill.]

It has been planned that next summer there shall

be a garden for the school, where each pupil will be given a piece of ground to plant and care for. From the measurements of the ground the pupils will be taught arithmetic, from the ground itself they will be taught geography and geology, and from the growing plants they will learn botany. The whole garden is to be a missionary garden, and the great study above all and in all will be the Creator of all and his sacred work.

Prof. Prescott invited the particular attention of the delegates and every one connected with our work to the special features of the educational work mentioned by Prof. Griggs. He said that he considered it of great importance, and that it was the expectation to introduce it into all our schools as soon as consistent.

Elder Olsen expressed a deep interest in this phase of the educational work, and gave an account of his visit to the Mickleson Sloyd school in Copenhagen, Denmark, where this work has probably reached the highest development yet attained. He said that last summer during the vacation season, eighty teachers attended this school to receive instruction to teach in the schools throughout that country. He also visited an orphanage where the Sloyd was used; and saw articles made by little ones three to eight years of age, which were worthy of a place in a museum.

On motion of H. M. Mitchell, seconded by D. H. Lamson, the Chair was empowered to appoint committees. The Chair requested the Committee of the General Conference on Nominations to bring in nominations for the Educational Society.

The Committee on Resolutions was named as follows: J. N. Loughborough, Geo. W. Caviness, Frederick Griggs.

Adjourned to meet Feb. 27 at 3 P. M.

OUR canvassers are, we suppose, accustomed to straight talk, and the State agents are no exception. Therefore they will no doubt relish the rather pointed exhortation of the article on State Agent's Work in this number.

THE remarkable development of our educational interests is one of the most notable features of the cause of Seventh-day Adventists. This is shown by the report of the Educational Secretary, the most of which appears in this number. Not long ago one school was considered ample for the requirements of the denomination. But the providence of God has made this matter more clear, even as it is brushing away the mists in other matters. The report is worthy of a thoughtful reading.