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EIGHTH MEETING, SUNDAY, APRIL 20, 9:00 A. M.

Elder C. McReynolds in the chair.
The meeting was opened by prayer
by Elder W. A. Spicer.

The reading of the minutes of the
last meeting was waived.

The first item of business was the
presentation of the oral report of the
Auditor, M. W. Newton. He stated
that he had carefully examined the
books, the manner in which they had
been kept, checked the items by the
orders and receipts, and found them
accurate in every particular. He had
only words of commendation.

Moved by Elder Shultz, and seconded
by two, that the reports of both the
Auditor and the Treasurer of the S. W.
U. Conference, which was submitted
at the previous meeting be accepted.
Motion carried unanimously.

Eld. Daniells then made a general
statement respecting the Review and
Herald, the changes that have been
made with respect to the editorials, the
combining of the Review with the Mis-
sionary Magazine, etc. He also spoke
of the missionary illustrations used to
emphasize the main features of the
paper. An expression of appreciation
was then taken and the vote was
unanimous in favor of the present ef-
forts that the management is putting
forth to improve the Review.

Eld. Daniells next spoke of the pro-
vidential opening of the work in Ny-
assaland, Central Africa. At the close
of his talk the congregation was given
an opportunity to express themselves
as to what the Foreign Mission Board
should do to answer the calls that are
being made, and to occupy this field.
There was not a dissenting voice, but
all voted that the Board should take
immediate steps to enter that field.
Eld. Daniells stated it would require
about six or seven thousand dollars to
take the initiative steps in entering
this field; requiring nearly twenty-five
hundred dollars to get the missionaries
to the field.

Eld. Shultz spoke to the question
and proposed that we take hold of the
question in a very practical manner,
and started a list of donations by pledg-
ing that he and his wife would give \$100.

Various donations were pledged to the
amount of \$3,555.00. A cash collec-
tion was taken, which amounted to
\$40.80. These various amounts will ap-
pear in another list, as reported in the
Worker. Among these was the motion
of Eld. E. T. Russell, seconded by sev-
eral, that Kansas give of the tithe fund
\$500.00 for Central Africa, and \$250.00
for Egypt. The motion prevailed.

Eld. G. F. Watson then announced
that Colorado would make out a check
for \$250.00 for Central Africa.

G. G. Rupert moved that \$500.00 of
the fund of the S. W. U. Conference
fund should be given to the Central
African mission. This was seconded
by W. A. McCutchen and carried.

Eld. J. M. Reese spoke of the drought
which the state of Missouri has sus-
tained, and stated that Missouri
would give \$100.00 for Central Africa.

Moved by L. A. Hoopes, seconded by
Brethren Hartman and Hoover, that
the Central Union Conference instruct
her Treasurer to send to the Foreign
Mission Board for Central Africa, as
a kind of first-fruits offering, the first
\$500.00 that comes into the C. U. Con-
ference treasury. Carried unanimously.

Meeting adjourned to call of chair.
L. A. HOOPES, Sec. Pro Tem.

SYNOPSIS OF SERMON BY ELDER S. H. LANE.

Sabbath, 3:00 p. m., April 19.

In the 15th chapter of John our Sa-
viour gives us the illustration of the
vine. In doing so he brings to view
grand, glorious and sublime principles.
He continues the illustration by saying,
"Herein is my father glorified, that ye
bear much fruit. So shall ye be my
disciples." Thus it seems that disci-
pleshyp depends upon bearing fruit,
and we can bear fruit if we are con-
nected with the vine. Then our Sa-
viour exhorts his disciples by saying
to them, "As I have continued in my
father's love, so continue ye in my
love." If we would bear fruit, we must
continue in that kind of love that Je-
sus bestowed upon us, and he has loved
us indeed. I wish I could express, but
I cannot, the love that God has for us.
The very name of Christ brings joy
in heaven to all who will receive him,
he is a Saviour indeed. Jesus is the
embodiment of everything that is
grand and noble; and every man who
leads that life which Jesus Christ ex-
emplified will be noble and grand in
the superlative degree.

I believe we have reached that stage
in our work when the great end should
be progress, and our only duty should
be soul winning and soul saving. The
avenues through which we may work

are almost too innumerable to men-
tion. Where there was one opening
forty years ago with us as a people
there are forty times as many today.
I well remember when some of us who
today have grown gray had before us
simply one avenue in which we could
labor in the cause of God, and that was
in the ministry. I have known many
young men and young women who
have turned aside and said, "I cannot
preach, therefore I cannot labor in
the cause of God." There has been a
wonderful change during the last few
years. He or she who desires to la-
bor efficiently in the cause of God to-
day may find a place in one branch
if not in another.

We sometimes talk of a three-fold
message and when asked to define our-
selves in regard to that message, we
point to the first, second and third
angels' messages of Revelation four-
teen. These messages are brought to
view in so clear and forcible a man-
ner that I invite your attention to that
chapter while I read a portion of it.

Before I read this chapter, let me
state to you that Jesus Christ was
the world's greatest missionary, and
let me further add that the nearer you
and I approach to His methods of la-
bor, the more thorough missionaries
we shall become. Jesus Christ was a
sociable man. He never lost an op-
portunity to drop a word here, to drop
a word there, to cheer the heart. He
pleaded with the people so earnestly
that their hearts were reached. He at-
tended marriage ceremonies, He at-
tended feasts, and ever mingled with
the people.

While coming here on the train, I
met a lady on the car. In conver-
sation with her, I found that she had
formerly been engaged in work among
the poor of Chicago, but now was liv-
ing in western Kansas on account of
the ill health of her husband. Her
heart seemed to be aglow with a desire
to be at her work again.

She said, "While in the work in Chi-
cago I was visiting the poor and
needy."

I said, "God bless you, I thought you
were a Christian."

She replied, "I do wish I could go
back there again."

I said, "I lived in Chicago four years.
It is a terribly wicked place."

And she said, "No one can compre-
hend the depths of wickedness until
he comes into connection with it."

Then she proceeded to tell me some
of her experiences in the work. I tell
you, brethren, there is work on every
hand. We do not have to go to some
foreign field to find it. And may the

Lord help us each to find our place and fill it to his glory.

I tell you God has precious souls everywhere, and many of them are honest, and are seeking for light. The angel is coming down clothed with mighty power, and the whole earth is to be lightened with his glory. When we present that truth, then God's name will be glorified, and his truth will be sent to earth's remotest bounds. How many of you will enlist in this grand work of disseminating the precious light to hungry souls? How many of you will say, "By the help of God, and in his fear, I will throw aside all of my preconceived ideas, and I will arm myself with the truth of God, backed up by the Spirit of God, and with sword in hand, with a prayer that the honest hearted may be reached and cleansed by the blood of Jesus Christ, I will march on, in the name of Jesus Christ, conquering and to conquer"? Oh, may God aid us in the work, and save us to live with him to all eternity, in Jesus' name.

REMARKS OF DR. DAVID PAULSON: I feel impressed to read a letter from a man who is now in a prison in Montana. This man is serving a sentence of forty years; and he has served out only eight years of it. I received this letter just the other day.

(The letter was here read, in which the writer expressed his appreciation of the LIFE BOAT which had been sent him, and of the letter he had received, and his desire to do right, and to be ready to meet the Saviour in peace at last.)

I am not sorry that I can shed a little light into the soul of that man that must be confined there for forty years. I get many such letters. It is one of the most blessed experiences of my life to be able to sit down and in a few minutes write some cheering letter that I know is going to be read over and over, and cherished as we cherish some precious trinket, and will be passed around to be read and reread by others. It is a blessed ministry to work for others. This is a day for ministry, above all things. Until a person has come in contact with the woes of humanity, and has tried to pour in a little healing balm, he does not know anything about what life is. When I hear people praying for the Lord to take them to heaven a queer feeling comes over me. Such people, it seems to me, have not found out anything about the heaven we can have below. All we need is to get the Spirit of heaven to fill our hearts, and there will be a little of it that will float out to others. May God help us who are here to-day that Mary's alabaster box may be broken in our homes and lives day by day, so that a fragrance of the indwelling Christ may be perceived by every one who comes within the sphere of our influence.

SPECIAL MEETING.

At the Seventh-Day Adventist Church, Sunday, 7:30 p. m., April 19.

This meeting was called for the delegates, to consider the subject of the Medical Missionary Work. Elder Daniels spoke in substance as follows:

The Medical Missionary Work is true gospel work. Jesus himself set the ex-

ample. It is a part of the Third Angel's Message. We have not always recognized this fact as we should. As ministers, we have been inclined to leave this work to the doctors, as the world does. But this movement differs from every other. The world presents no other such combination of evangelical and medical principles.

In Australia the need of instruction on health subjects was so great that the speaker in his tent efforts set apart every Tuesday night for health and temperance subjects. He studied health books and made models to illustrate his lectures; and a wonderful interest was created. The temperance societies began to invite him to speak in the city and in the country. They paid all his expenses, and at one place they paid him \$10.00 besides. At another time they bought \$15.00 worth of health tracts. Sir William Fox, ex-Governor of New Zealand, espoused the cause of healthful living, and exerted himself to secure openings for temperance lectures. This opened the way for many personal acquaintances and interesting experiences. In Auckland, New Zealand at a great meeting, where 500 children sang in choruses, Elder Daniels was selected to give the annual temperance address before 5000 people.

The speaker referred to these experiences to show how valuable the health gospel is as a means of awakening an interest in the other truths of the message. That was fifteen years ago, and he has always felt a deep interest in the health work,—an interest that has not begun simply since he came in contact with Dr. Kellogg in this country.

Since coming to this country he has observed the friction between the medical and the evangelical work, and he has felt that some natural plan of organization was needed to help them to work together harmoniously. He long thought there should be only one organization,—the evangelical embracing the medical. And he still thinks the church should embrace everything but the medical work. Concerning this work his mind has changed. First, because of the peculiar scientific skill required to treat the sick; and secondly, because there is a great amount of business, of commercial transactions, connected with the Sanitarium work in the institutions, and restaurants, food factories, etc., etc.

To operate all of these varied interests a business organization is needed separate from the evangelical organization, and yet in close touch and sympathy with it. The business part of the publishing work, and the commercial features of the health work are similar to the deacons' work in the church. The ministry has been weakened by having had many of these financial burdens placed upon them. The denomination has few able speakers. As soon as this matter of organization is perfected the speaker expected to give attention to the development of a more effective ministry.

God has plenty of men of good business ability, who should take the burden of business affairs. Our business record is not such as would justify the creation of beings, half preachers, half business men. The conditions seem to

demand two parallel organizations as follows:—

The Evangelical Organization, embracing the General Conference, Union Conferences, State Conferences, Churches, and Individuals.

The Medical Organization, embracing the International Association, Union Associations, State Associations, Sanitariums, Branch Institutions, Bath Rooms, Individuals; also Food Factories, Food Stores, Restaurants, Individuals.

The individual laborers of the Evangelical Organization virtually promise to preach the doctrines of the denomination, to go wherever the denomination sends him, and all without a legal contract.

On the other hand in the Medical Organization an effort is made to hold the laborers in subordination by legal contracts. But there must be found a stronger, though less galling tie. The problem is to bind the branches of the Medical Association to one another and to the Evangelical Organization in a simple, natural way, that every laborer may be represented in the organization, not by legal, but by natural fraternal ties. This may be accomplished by making the manager of a Restaurant or a Food Store a member of the Managing Board of the Food Factory. The managers of Branch Sanitariums and Bath Rooms should be on the State Association Board; the President of the State Association on the Union Association Board, and the President of the Union Board on the International Board. Thus all parts are bound together, and every individual and every institution is represented in every organization.

How, then, shall the Medical Organization, be bound to the Evangelical Organization. Place the church elder on the local Medical Organization whatever it may be. Place the President of the State Conference on the Board of the State Medical Organization; the Union Conference President on the Board of the Union Medical Association, and the President of the General Conference on the Board of the International Association.

Formerly the International Association dealt with the individual, and was frequently unable to know the details. Under the proposed plan the local organization will deal with the individuals more understandingly. Property will be held by corporations, the International Association exercising only sufficient advisory authority to keep the methods of treatment up to the right standard.

All the delegates were pleased with the plan, and the Committee on Plans was instructed to present to the Conference a recommendation embodying the central thought of meeting.

MINUTES OF THE NINTH MEETING

The ninth meeting of the Central and Southwestern Union Conference was held at 3:30 p. m., April 20. Elder C. McReynolds, Chairman. Prayer was offered by Dr. W. W. Hills.

R. C. Porter was asked to give a report of the work in the city of St. Louis, where he has been laboring for some time in the past. He stated that until quite recently the work in St. Louis has been carried on under ad-

verse circumstances. The tide has changed and the interest is opening up in a very encouraging manner. St. Louis has 250,000 Germans. Brother Gellert has for the past two months been working among the German element, and has been meeting with some success. Elder Porter expressed a wish that the plans of the Southwestern Union Conference for Elder Shultz and the two German workers of Missouri to enter St. Louis this summer and make a vigorous campaign among the German people, might be carried on under the direction of the Central Union Conference.

Vegetarian restaurant work will soon be started, and will doubtless prove a potent factor in reaching a certain class of individuals. A cash donation of \$316.00 and property valued at \$700 have been donated by the Missouri Conference Association for this particular line of work. The importance of carrying on an aggressive work during the World's Fair to be held in St. Louis should not be lost sight of. An exhibit of our literature connected with the health foods and health books should be arranged for. Brother McReynolds remarked that he had visited St. Louis, and was pleased with the way the work is opening up, and especially the German work.

The Committee on Nominations for the Central Union Conference presented its report as follows:

President, E. T. Russell; Vice President, L. F. Starr; Secretary and Auditor, C. T. Caviness; Treasurer, Pacific Press Pub. Co., Kansas City, Mo.; Field Missionary, O. E. Cummings; Executive Committee, in addition to those provided by the Constitution: Educational Department, President of Union College; Medical Department, Superintendent Colorado Sanitarium; Canvassing Department, Field Missionary; Publishing Department, Manager Pacific Press Pub. Co., Kansas City, Mo. Other secretaries and agents to be referred to the executive committee.

Union College Board: President Central Union Conference, Presidents of the Nebraska, Iowa, Missouri, Kansas and Colorado Conferences, Business Manager of College, President of College, Superintendent Nebraska Sanitarium, a member of College Faculty to be appointed by the Board.

COMMITTEE: N. C. Bergeson, T. J. Eagle, Watson Zeigler, W. E. Frederick, N. P. Dixon, J. Sutherland, James Cochran.

The report was adopted and the officers elected.

The committee on plans presented a report on church school work; a motion prevailed to adopt the report by considering each item separately, after which the meeting adjourned to the regular hour, Monday morning, April 21.

ELEVENTH MEETING, 4 P. M. APRIL 21.

C. McReynolds, chairman. Prayer by Elder Brock.

The committee on distribution of labor presented the following partial report:—

1. That Sidney Scott return to Kansas City, Mo., and Kansas City, Kan.

2. That the part of Texas known as the Panhandle become a part of the Oklahoma Conference, and that H. Woodruff continue to work in this field under the direction of the Oklahoma Conference.

3. That C. W. Hardesty be transferred from Arkansas to Iowa as Field Missionary.

4. That J. J. Schiffner of Oklahoma, go to Texas to labor, and that Oklahoma pay his salary for one year.

5. That H. Gellert remain in the St. Louis German mission field, and that A. A. Meyer and Henry Meyer, of Missouri, be recommended to labor with him in tent work the coming summer, under the pay of the Central Union Conference.

6. That F. H. Westphal be requested to connect with the St. Louis work during the tent season, and take the oversight of the work, the Central Union Conference to pay for his services.

7. That Marcial Serne, of the Colorado Conference, work among the Spanish in Texas, the S. W. U. Conference to support him.

8. That W. D. McClay, of Kansas, be invited to work in the S. W. U. Conference.

9. That C. McReynolds make Kansas his field of labor and take the presidency made vacant by the election of Elder Russell to the presidency of the C. U. Conference.

The recommendations were adopted with the exception of the seventh, which was referred to the Conference Committees of Colorado and Texas to adjust.

A motion prevailed for G. F. Haffner to take the presidency of the Oklahoma Conference, made vacant by the election of G. G. Rupert to the presidency of the S. W. U. Conference. Moved by G. G. Rupert that C. Sorenson take the place on the Oklahoma Conference Committee made vacant by the removal of Elder Knight. The motion was carried.

A motion was adopted that J. A. Summerville fill a second vacancy on the Oklahoma Conference Committee.

By vote of the Conference, the subject of the Missionary Acre Fund become the order of the hour. Elder Lane gave an extended talk on the subject.

Meeting adjourned to call of the chair.

TENTH MEETING.

Monday, 9:15 a. m., April 21.

Prayer by Dr. Summerville.

A motion was introduced by Elder McCutchen that H. Shultz go to Europe to attend the European General Conference, and that half of his expenses be paid by the S. W. U. C. and half by the Central Union Conference. The motion was adopted.

The nominating Committee of the Central Union Conference submitted its final report as follows:

General Transportation Agents: J. Sutherland, B. R. Nordyke.

F. M. Wilcox moved that the President of the Colorado Conference also be added to the list of transportation agents. The motion was carried.

The committee on program had previously arranged for the time to be spent in discussions and reports along the line of Medical Work.

L. F. Starr gave a very interesting report of the work in Iowa. The Sanitarium located at Des Moines is enjoying a good patronage. The bakery is in a prosperous condition. The net earnings from the bakery for the past year, was about \$1800.00. Steps are being taken to enlarge the borders of this institution.

F. M. Wilcox discussed the outlook for the Boulder Sanitarium. Until a year ago the patronage at this Sanitarium was limited. The last year was a very prosperous one. The Institution was filled to its capacity, and twenty rooms were secured in the city for the use of the patients. New furnishings have been secured, needed repairs have been made and other expenses incurred. Notwithstanding these expenses a small gain was realized.

Brother Hartman started the medical work in Montrose, Colorado. This he did with his own money, and he has put into it a great deal of hard labor and sacrifice. The Lord has very abundantly blessed his work in Montrose. Leading physicians in Montrose send their patients there. Brother and Sister Hartman have worked with much energy in the treatment work and the Lord has given them success. The work is the same in Colorado Springs.

The work of the Nebraska Sanitarium was presented by Dr. W. A. George. He talked from two standpoints,—that of the medical and educational. The buildings that we have are capable of accommodating about 50 or 60 patients, and a good share of the time during the last few months the rooms have been practically full. Our paying patients have numbered about 30 during the last few months. Our nurses, about 25, during the first six months, get no wages except board, tuition, clothing and books, to be used in their work. During this time when they are preparing work in connection with the sick, they are required to do ordinary work.

Our Bakery is run wholly by our nurses, both the gentlemen and lady nurses. We try to treat our nurses in a Christian way, and think that you will find that the nurses are in love with this work and are willing to sacrifice their lives, if necessary, to carry on the work. I am glad that I can report such an interesting training class in Nebraska. In Topeka a good work is started. There is a movement on foot to start a restaurant in Omaha. The food work is being pushed to some extent there. We want the co-operation of all our people and every one of them may be on hand with their aid to make this work a success.

The people of Wichita are ready to establish Treatment Rooms and a Vegetarian Restaurant. They are calling for a Sanitarium. I hope some action will be taken by this Conference along these lines.

Mrs. L. E. Cox spoke of the work in Wichita as she had been laboring there for some time. She said "I can assure you that my heart is in the work, and I am glad of this privilege. Wichita is a city of about 30,000 inhabitants. I have been working there for about eight years and have gained many rich experiences and have had the opportunity to become acquainted with some of the needs of the city. In 1896 with

the advice of Dr. Kellogg I went to the Sanitarium at College View for a rest, and I praise God for the seven weeks of rich experience I had while there. I then had laid upon my heart a burden for the medical work in Wichita, and have been praying that God would move upon the hearts of some one to start this branch of work there and now I praise him that we have two graduated nurses that are doing efficient work and think in all probability they will have more than they can do.

H. E. Kirk related his experience in starting the work in Topeka, Kansas. Six weeks constituted the length of the life of the Topeka work. In that time more than 250 treatments had been given.

Dr. Green spoke of the work at Little Rock, Ark. Well equipped treatment rooms are in operation and patronage is from the best class of people.

Dr. Paulson pointed out the necessity for the organization of a Central Union Medical Missionary and Benevolent Association. The following motion was adopted:

"We recommend the organization of a Central Union Medical Missionary and Benevolent Association, and that a temporary Medical Board be elected for the purpose of unifying the Medical Missionary interests in this district, and to take the necessary steps so that a permanent organization may be effected at the next general meeting of the International Medical Missionary and Benevolent Association."

The Committee appointed to select persons to constitute a temporary Board, as provided for, in the above recommendation, submitted the following: E. T. Russell, Dr. W. A. George, Dr. J. D. Shiveley, F. M. Wilcox, L. A. Hoopes, J. M. Rees, and C. McReynolds. Elder McCutchen moved that the same steps be taken in the S. W. U. C., and that the same resolution be adopted excepting that the name "Southwestern" be substituted for the name "Central." The motion carried.

The following were elected to form the Temporary Board of the Southwestern Union Medical Missionary and Benevolent Association: G. G. Rupert, A. E. Field, W. A. McCutchen, F. G. Haffner, W. C. Green, W. S. Greer, and the Superintendent of the Keene Sanitarium.

Elder L. A. Hoopes gave a ten minutes talk on the subject of Health Educational work in our schools. He spoke of the friendly attitude of both the Union College Faculty and the Union College Board to this branch of the work, and the work that the Union College is doing to promulgate health principles.

Last year they planned a course of study and planned to have the Medical Supt. of the Sanitarium to take the head of the science department, and especially that department which has to do with our body and the treatment of disease. (The same course is pursued at Keene Academy.)

Dr. W. C. Green, of Little Rock, Ark., said: What the brethren have said has certainly interested me, but as you know, my heart is in Little Rock. Two years ago the first of March we started the work. My brother really started the work with two or three lady nurses. But a year ago my wife and I

took charge of it, his health having failed. We had two patients. The work had gone down to nearly bed-rock. Our invoice would amount to nearly \$200.00 above our debts. We now have a house with about 13 rooms, are able to accommodate five or six patients in the house, which is admirably adapted to sanitarium work, with fixtures, etc., amounting to about \$1200.00. We have almost every equipment they have at Battle Creek. We are now arranging to put in electric baths and other appliances. We have Dr. George's brother with us, and are able to do work, not only for ourselves but for the city physicians, who are commending us all over the city. They are sending us patients right along. Our patients are among the class of ex-Governors, Judges, etc., and the cream of the city.

ELDER RUPERT: In starting these treatment rooms is it best to locate these institutions in the center of the city or a little out?

DR. PAULSON: You can get a better transient trade in the center of the city, but a much better permanent trade by going some distance out. The further you get away from the business part of the city the better. While with the restaurant the nearer you get to the heart of the city the better. A business man doesn't want to walk a long distance for his dinner. You must get right where the business men are.

ELD. McREYNOLDS: During the past year I have visited all of these institutions, except those at College View, Des Moines. Have also visited the sanitarium at Keene, and I want to say that what the brethren have stated this morning has not been overdrawn by any means, and the Lord has given us this beautiful sentence in Vol. 6, of the Testimonies: "The very essence of faith is to do the right thing at the right time." The Lord wants us to use judgment, but there are almost numberless calls for these institutions, restaurants, sanitariums, bath rooms, etc., and God calls our people to plan for these things. I want to say that because the right thing was not stuck to at the right time in Oklahoma City we lost materially by it.

The Nominating Committee for the S. W. U. C. submitted the following report, which was adopted:—

For President, G. G. Rupert; Vice President, H. Shultz; Secretary, Treasurer and Auditor, C. N. Woodward; Field Missionary, Manager Kansas City Branch of Pacific Press; Executive Committee, the Presidents and Vice Presidents of the S. W. U. C., Presidents of Texas, Oklahoma and Arkansas Conferences, Principal Keene Academy, Supt. of Keene Sanitarium, C. N. Woodward, and the Field Secretary.

Board of Trustees for Keene Academy: The President S. W. U. C., Presidents of Texas, Oklahoma and Arkansas Conferences, Principal and Business Manager of Keene Academy, W. S. Greer, J. D. Matthews, B. F. Woods, J. C. Mosley, H. B. French.

Adjourned to call of chair.

TWELFTH MEETING.

9:00 a. m., Tuesday, April 22.

Conference opened with Eld. McReynolds in the chair. After prayer the minutes of the last meeting were read and approved.

Eld. McReynolds called for report from Committee on Plans. After the reading Eld. Reese moved that the resolutions on Sabbath-School work be made the special feature of the hour. Sister Flora Plummer was then called to the platform and spoke as follows:

I feel thankful for the privilege of taking a few minutes of your time this morning in the consideration of Sabbath School matters. I do not promise that I shall be able to confine myself strictly to the points in the resolution but will touch upon other points as well. I feel that whenever Sabbath-school work is mentioned we are apt to feel that it is an old subject. It has not the inspiration of something new, and if we receive any new inspiration regarding the work it will be because of an understanding of the possibilities of that work, rather than because we really have something new. It is one of the oldest plans of work that we have, and wherever there are churches there are Sabbath-schools, and indeed there are many Sabbath-schools where there are no churches. So we feel that the general form, the general organization of Sabbath-school work is very well understood, and I feel that we have been too well satisfied with the establishment of the mere form. I do not think the form of the Sabbath-school is any better than any other form without the power of God. And we need a clear conception of that work. It is true that as the work grows we hear a great deal about the great wide field, the missionary operations that must be carried on in all parts of the world. But it is true, just as Elder Spicer said, that throwing out the lines to the uttermost parts of the earth necessitates the strengthening of the stakes at home.

We have a good deal of instruction given us in the Testimonies on Sabbath-school work, and I want to call your attention to page 35. "The Sabbath-school is a missionary field, and very much more of the missionary spirit should be manifested in this important work than has been manifested in the past. In every grade, in both primary and advanced classes, teachers need to look constantly to the great source of light for wisdom, for grace, and for power to mould the hearts of their scholars, and that they may deal intelligently with the purchase of Christ's blood." We see there the idea of the missionary spirit coming into our Sabbath-schools is made prominent. Our attention is called to Japan, China, Central Africa, and other far-away countries, and we think of them as missionary fields; but we want to tell the people that right where they are is a missionary field, and if they get no burden to do this work, they would find nothing to do in Central Africa. If you can find work within reach of your hands when at home, you can find it also in a foreign country. And our young people want to be taught that idea, and the plan set before them that even in the Sabbath-school the Spirit of God says it is a missionary field."

I also read from the Testimonies: "Teachers in the Sabbath-school have a missionary field given them." This field is given to the teacher in the Sabbath-school just as truly as if she

were given credentials by the conference and sent abroad. The teachers in our Sabbath-schools everywhere ought to understand that this is their missionary field until they are called elsewhere.

Page 29: "There is a most precious missionary field in the Sabbath-school, and if there are new omens of good, they are only indications and beginnings of what may be done. We must all admit that our Sabbath-school has not done for our young people a tenth part of what it should have done.

Page 20: "The Sabbath-school should be one of the greatest instrumentalities, and the most effectual in bringing souls to Christ." Have we made it that? If we would ask the people what is one of the greatest instrumentalities in bringing souls to Christ, they would say camp-meetings. It is with the hope of exalting the Sabbath-school work that I prefer to talk on it from this standpoint. I read on page 24: "Every teacher in the school should feel that he is a missionary for God." Now, our teachers do not feel that way. They do not seem to realize the importance of the work that has been given them. This says that every teacher should feel that this is a missionary work which God has given them, just as truly as what is generally termed a missionary field in some foreign country. I want to read what will show the result of feeling this missionary call: "Young men and women are to come forth from our Sabbath-schools and colleges to become missionaries for God. They need the very best instruction and religious training." Which of these comes first? The Sabbath-school. Is that a strange idea that our young men and women should be fitted for missionary fields in our Sabbath-schools? Many of our young people can never enter a college. Then how important that they should receive the training in the Sabbath-school. What must every one have a knowledge of before he can become a missionary for God? The Word of God.

If the Sabbath-school lessons had been studied and learned and instilled into the hearts of our teachers and workers, they would be far ahead of what they are today as Bible students. So that a person who has no advantages in our schools, has the opportunity in our Sabbath-schools of learning these things which have been prepared by much study and preparation of those in charge of the work. And would not their knowledge of the Bible be sufficient to make them missionaries for God? They have not entered into the life and been made a part of the experience of our people. It was written to me the other day, "Sister Plummer, have our people lost all love for Bible study?" After you have a knowledge of the Word of God what else must you be able to do? Teach. Must you not learn how to teach the truth to some one else if you are going to be a missionary?

On page 98 I read: "Let every teacher feel that he must know more; he must be better acquainted with those with whom he has to deal, better acquainted with the best methods of imparting knowledge. If we had

followed the Master in that respect, would we not in our Sabbath-schools have a training for young people who go forth as missionaries for God? Then we have the training of teachers right in our Sabbath-schools. What is necessary to become a missionary besides knowledge and the ability to teach?—Consecration. And what else?—An ability to do personal work. Is there very much of that done? I want to read a few statements, that I may be able to stir up the people along the line of personal work: Page 47: "There should be much personal work done in the Sabbath-schools. The necessity of this kind of work is not seen and recognized and appreciated as it should be." And page 15: "Who will be earnest workers for souls in our Sabbath-schools? Who will take the youth separately, and talk and pray with them, and make personal appeals to them, beseeching them to yield their hearts to Jesus?" Would you not call that personal work? This is just the very kind of work that the missionary must do in order to win souls to Christ out in the world. Where should they get the training for this work?—Right in the Sabbath-school. Here we have the three essential things in the training of a missionary for God. Another thing; show your scholars that you have confidence in them. Invite them to your homes, visit them in their homes, and let it be seen that you truly love them. Is there very much of this kind of work being done in our Sabbath-schools? I fear not. We lose the effect of the work in the school, and the workers are not developed to do that kind of work. Do you not see that it is a loss to the work in general? Of course if an inexperienced person is put in to do that kind of work we think they are not capable. That is what we always think when any one tries to do something they have never done. The most efficient of our ministers had to do their first work without experience. It is our duty to encourage those who have not had experience.

I want to make a statement, and then read something. The power of God to save souls is limited, not only by the individual himself, but by others. I myself may be the means of limiting the power of God to save some other person. You ask right away Will not God save that person even if I do neglect it? He will if he can, but our influence often does limit the power of God to save people. I have come to this conclusion only by a close study of the subject. In Vol. 4, page 615 we are told, "God has given to every man his work, and no one else can do that work for him." Then in a special testimony to the workers, I think in Vol. 7, p. 16, "No one can stand in our place and do our individual work." Let us get that principle, that God has given to each individual a work to do, and no one else can do that work for us. Now I want to read a statement that helps that out a little, "Angles are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work." Why don't the angels come down and do the work? They see this

work neglected by those who profess to be Christians and that there are souls lost in consequence of it. They cannot take your place or discharge your duty. So you see an individual stands alone and no one else, not even an angel, can come in and do his work. Did the Lord do all He could to save Lot and his family?—He did. How many were saved?—Only Lot and his two daughters. Why was not his wife saved? This question is answered in "Patriarchs and Prophets," page 161, "If Lot himself had manifested no hesitancy about obeying God's warning, and had left without one word of complaint, his wife also would have made her escape. The influence of his example would have saved her." Each individual has work to do for other individuals that God Himself, neither angels, nor any other person, can do.

We go to camp-meetings. Our young people make a start for the Lord, and they go back home, and because of negligence and indifference, criticism and lack of realizing the responsibility resting upon other members they will go out into the world. Sometimes they go back the next year, but are harder to reach than before, and soon they cannot be reached at all. For that reason I want to speak especially in the matter of urging every where that the work in the Sabbath-schools and churches should be done by these people, and it would be much more effectual than the work done by our ministers in the camp-meeting.

We are doing everything that we can do in our Sabbath-school office to encourage parents, teachers, officers, and all, to do personal work just as earnestly as if they were out in a foreign field. We want every minister and Bible worker to give our Sabbath-school officers and teachers all the encouragement they need in this line? I want to speak of some specific plans that we are trying to inaugurate. We are trying to make our people workers in the homes and in the Sabbath-schools. We know that our trained workers are to be taken away from our churches. It is in the providence of God that it should be so. Now, we want the people in the Sabbath-schools to become self-supporting, as it were, spiritually.

There are three lines of work that we are especially trying to call forward in connection with our Sabbath-schools. One is to study the Testimonies relating to Sabbath-school work. There are some splendid things in the Testimonies bearing upon these points, and we are trying to bring these matters before our Sabbath-school officers and teachers. Another thing that we are advocating is the matter of holding Sabbath-school conventions. In the past we would hold a Sabbath-school convention when it was possible to have a Sabbath-school worker or a minister present to conduct it. He would give all the instruction while the school would sit back and listen. The schools in this way did not obtain the experience nor get the good from the convention that they should, and so we have thought best to change our plans of operation somewhat, and lately we have been urging all our schools to hold conventions themselves whether there was any one present to assist or not. It is a

good plan to have help when it is possible, but I believe that the schools would be more benefited if they are given subjects on which to write a paper or to speak upon. So, we are urging the schools, as far as possible, to hold conventions alone.

We have received a number of letters stating that certain schools could not hold conventions for the reason that none of the members had ever attended a convention, and they did not know how to go about it. But by encouraging them myself, and by the encouragement that the State Secretary would give them, they have been led to hold conventions, and then I have received letters telling what a good meeting they had.

Another work that we are trying especially to do is to get in the isolated ones. There are only 43,000 and some hundred Sabbath-school scholars. We have in round numbers about 75,000 Seventh Day Adventists. We are encouraging the schools to start a home department to get in the church members who might reasonably attend the school Association, through which we are endeavoring to reach the people who are really isolated. We receive letters frequently from these people expressing their appreciation of the interest we have taken in them, saying that they are so glad to be in touch with the Sabbath-school work. The donations are coming in and the tithe is coming from these people.

Elder L. A. Hoopes, President of Union College, spent the remaining portion of the meeting in giving a report of the work of Union College. This report is printed on another page. Adjourned to call of chair.

THIRTEENTH MEETING.

Tuesday, April 22, 4:15 p. m.

*Prayer by Elder Field.

The report of the committee on Plans was called up for discussion. The recommendations touching the question of church schools were spoken to by a number of delegates.

Recommendation number two, sections six to nine inclusive were referred back to the committee for further consideration.

A further report of the committee on Plans was presented and a motion to receive by considering each item separately was adopted. The report as finally adopted will be found in another place.

The committee on Licenses and Credentials for the Central Union Conference presented the following report:

For credentials: E. T. Russell, L. F. Starr, L. A. Hoopes, L. Johnson, F. H. Westphal.

For Ministerial License: P. E. Berthelsen, J. Wallenkampf, M. E. Kern, Floyd Bralliar.

For Missionary License: W. A. George, O. E. Cummings, C. T. Caviness, B. R. Nordyke.

The report was adopted by considering each item separately. Meeting adjourned to the regular hour, Tuesday, April 23.

FOURTEENTH MEETING.

The 14th meeting of the Central and Southwestern Union Conference was held at 9:15 a. m., April 23.

C. McReynolds, Chairman. Prayer was offered by G. F. Haffner. The committee on Licenses and Credentials for S. W. U. Conference presented the following report:

Credentials: G. G. Rupert, H. Shultz, W. D. McLay, C. C. Lewis.

Ministerial License: Sidney Scott, S. S. Ryles.

Missionary License: C. N. Woodward.

The report was adopted by considering each name separately.

The committee on Distribution of Labor presented a further report as follows:

That R. W. Parmele be invited to labor in Little Rock, Ark., for three months and that the Kansas Conference pay for his services.

That Miss Flora Herman be asked to take the Secretaryship of the Arkansas Tract Society.

That W. C. Green take the place on the Arkansas Conference Committee made vacant by the removal of C. W. Hardesty from that State.

That in view of the low finances in the Missouri Conference, occasioned by the severe drouth of last year, E. A. Merrill be invited to labor in Kansas for six months.

That D. U. Hale be invited to labor in Southwestern Texas in the interest of the Mexican work, under the employ of the Southwestern Union Conference.

The report was adopted by considering each recommendation separately.

The report of the committee on Plans was called up. A substitute for that part of the report previously referred back to the committee was read, and proved to be satisfactory, with a further report of the committee.

Recommendations numbering 1 to 17 were unanimously adopted.

The following resolution appreciative of the favors received from the people of Topeka during the Conference was also adopted:

Resolved, That we, the delegates and visitors to the Southwestern Union Conference, hereby express our hearty appreciation and thanks to the City Council of Topeka for their liberality in tendering to us the free use of the Auditorium; to the members of the Commercial Club for heating and lighting the same; to the custodian, Mr. McConnell, for his courteous and faithful services; to the citizens of Topeka for their hospitality in opening their homes for our entertainment, and to the Topeka Press for courtesy shown us in publishing reports of our meetings.

The meeting adjourned pending the discussion of the 17th resolution.

FIFTEENTH MEETING.

The 15th meeting of the Central and Southwestern Union Conference was held at 2:30 p. m., April 23. Prayer by G. G. Rupert.

The last meeting closed with the pending of the 17th recommendation of the committee on Plans. The discussion of this recommendation was resumed, and the report as a whole was adopted. For convenience it is printed together in another place.

Resolutions pertaining to the Southwestern Union Conference were also

adopted by considering each resolution separately and are published elsewhere.

Elder J. M. Rees, President of the Missouri Conference, extended an invitation to the Central Union Conference to hold its first session in Kansas City, Mo.

A motion was introduced by A. E. Field that the name of the Southwestern Union Conference be changed to that of the Gulf Union Conference. After some discussion the motion was referred to the Executive Committee of the Southwestern Union Conference. Meeting adjourned sine die.

JAMES COCHRAN,
Secretary, pro tem.

REPORT OF COMMITTEE ON PLANS As Finally Adopted.

Your committee would respectfully submit the following report:

1. IMPROVEMENT OF TEACHERS.

Whereas,—There is a demand for many more thoroughly prepared teachers, who can successfully manage church school's, therefore—

We recommend,—That thoroughly equipped Normal Departments be conducted at Union College and Keene Academy.

(b) That a Teacher's Institute be conducted in each conference, covering a period or not less than ten days, at such time and place as shall best serve the interests of each conference, presumably at the close of the camp-meeting.

(c) That each teacher be required to pass an examination as to literary qualifications and the theory and practice of teaching; and that a teacher's certificate, either first or second grade, be issued, showing that the holder of the same is duly qualified to take up church school work, and gives evidence of spiritual fitness to be entrusted with the sacred responsibilities of a teacher, the lists of questions to be made out by the Educational Secretary, and given out by him or by the State Superintendent as seems best, said certificate to be signed by the President of the conference and the State Superintendent.

2. SUPPORT OF CHURCH SCHOOLS.

In the financial support of the church schools we recommend that the following principles be kept in mind in the formation of plans:

(a) Shun debt as you would the leprosy.

(b) The church should regard its school as the nearest and one of the most promising missionary fields, and "all should share the expense."

(c) The self-respect and dignity of children, families, and churches should be preserved by bearing their own burdens as far as possible.

(d) The companion principle of bearing one another's burdens should also be judiciously exercised.

(e) It is true economy to provide good facilities and capable teachers at greater cost than would secure poor facilities and inferior teachers.

In carrying out the above principles we suggest the following plans:

(a) That the parents place upon the children the responsibility in helping to meet the expenses of tuition.

(b) That pledges or donations be paid by all church members, whether they have children or not.

(c) That canvassing, the cultivation of land, and the establishment of industries be encouraged.

(d) We suggest the establishment of conference educational funds to be judiciously used by the Executive Committee where really needed.

3. CAMPAIGN OF CHRISTIAN EDUCATION.

Whereas,—The proper understanding of Christian Education is essential, therefore—

Resolved,—That we put forth earnest efforts to place the principles of Christian Education before all our people:—

(a) By the circulation of literature setting forth these principles, especially CHRISTIAN SCHOOLS, HOME AND CHURCH SCHOOL MANUAL, and by the general circulation of the "ADVOCATE OF CHRISTIAN EDUCATION," which is the official educational organ of the denomination.

(b) By means of church school and Sabbath-school conventions.

4. SABBATH SCHOOL WORK.

We heartily endorse the plans presented by the Sabbath-school Department of the General Conference for the better training of Sabbath-school officers and teachers;—

(a) By the study of the Testimonies on Sabbath-school work, the conducting of Branch Sabbath-schools, and the use of the ADVOCATE OF CHRISTIAN EDUCATION.

By urging that all our ministers and workers present the principles of education at every opportunity; and that as they travel among the churches, they devote time to the training and instructing of Sabbath-school teachers and officers, and encourage Young People's societies.

Whereas,—The Educational Committee of the General Conference has recommended the "HOME AND CHURCH SCHOOL MANUAL" for general use, therefore—

We Recommend,—That it be used by parents and teachers in the organizing of home and church schools.

No. 6. We Recommend,—That the Educational Secretary, in consultation with the state superintendents, prepare a suitable system of report and certificate blanks for the church school work.

7. We Recommend,—That systematic efforts be put forth to encourage the Home Department of Sabbath-schools, also to bring our isolated Sabbath-keepers more closely in touch with the Sabbath-school work.

Whereas, We realize the need of awakening the missionary spirit in the members of the Sabbath-school, therefore—

8. Resolved, That we enter heartily into the plan that provides readings on missionary subjects for our Sabbath-schools.

9. Recognizing the important work which Union College and Keene Academy are doing in the training of laborers for the different branches of the Lord's work, we pledge to these institutions our hearty support, and recommend our laborers to embrace every opportunity to influence our young people to take advantage of the facilities which they offer.

Whereas,—The Industrial enterprises of Union College and Keene

Academy labor under serious disadvantage, and some enterprises are made impossible by the long annual vacation occurring at a time when student help is most necessary; therefore—

16. We Recommend, That the School Boards provide for school work to continue all the year, and that the Normal work be made a special summer feature.

11. We Recommend,—That properly qualified men and women be encouraged to fit themselves for missionary positions, nurses, and workers in other lines of health and medical missionary work, and that conference committees take definite steps in co-operation with our sanitariums for a health educational campaign, by establishing schools of health, and the establishment of treatment rooms and hygienic restaurants in our cities, and by the distribution of health literature, and that instruction in health principles be given in our various canvassers' and teachers' institutes.

12. We Recommend,—That the German laborers now in the field devote as nearly as possible their entire time to the German work, and that promising young people be encouraged to attend the Union College to obtain a preparation for the German field. We also ask the Board of Managers of Keene Academy to consider the advisability of establishing a German department in that school.

13. We further Recommend,—That a general move be made among the English and German brethren for increasing of the circulation of our German paper, "Christlicher Hausfreund," among those not of our faith.

14. We Recommend,—That the President, Secretary, General Agent, Educational Secretary, and Missionary Secretary of each Union Conference be a missionary committee for the Conference, and that these committees reorganize the State Tract Societies as far as necessary so that they may be better able to do the work for which they were organized, and that a general book and tract movement be inaugurated.

15. In pursuing this plan we recommend that the State Tract Society officers be relieved from conference business outside of the Missionary Department, and be supplied with sufficient office help that they may devote a large share of their time to progressive missionary work, both in the field and by correspondence.

16. Resolved,—That we fully indorse the plan of planting missionary acres and gardens, the proceeds to go to the purchasing of the old Battle Creek College for the use of the American Medical Missionary College, and we pledge ourselves to urge this upon the brethren.

17. We Recommend,—That the conferences comprising these Union Conferences adopt a uniform method of supporting their aged and feeble ministers and families of deceased ministers.

18. We request that Dr. Kellogg, if consistent, issue "Living Temple" simultaneously in the German, Scandinavian and English languages.

19. Recognizing the manifold blessings to be derived by all from the sale

of Christ's Object Lessons, therefore, resolved that we proceed immediately to organize one great effort and press it until every book is sold.

REPORT OF KEENE SANITARIUM.

June 15, 1901.

June 15, 1901,, with two nurses, I opened the doors of the Sanitarium building at Keene, Texas; and while we were spending considerable time in fixing up, we were praying that God would grant us that degree of success necessary to vindicate the right in this needy field. As the result of our limited advertising, patients began to come to us. A considerable number have been successfully treated, and have gone home to recommend rational methods to their neighbors.

A SUMMARY OF THE WORK DONE.

June 15, 1901—April 15, 1902.

Number of paying patients treated 160, nearly all chronic cases with decided improvement of all except two or three.

Number of applications for treatment from persons who were unable to pay, 300.

Number of cases treated free at Sanitarium, four.

Number of free visits outside, 60.
Total earnings from pay cases, \$2,316.54.

Total running expenses of the Sanitarium, \$1,842.12.

Amount of free medical work done (uncharged), \$463.00.

Discount on bills to students, about \$100.00.

Total amount paid out for fixtures since the opening, \$200.00.

Total for general improvements of property, \$100.00.

All bills which have accrued since the opening have been met.

The outstanding accounts, which amount to considerable, will just about pay off the help.

It will be seen that as far as the running expenses of the Lone Star Sanitarium is concerned it has paid its way.

We lack many conveniences, among which are water and sewerage system. Much of the time since we have been running we have been obliged to draw our water from the well with buckets and carry it in by hand to fill the tanks and boilers.

This work must go. Improvements must be made that the work may not languish or come to disrepute.

The report of this Institution is only approximate, as it would be impossible, on short notice, to give an exact report to date. In justice to myself I will say that I have taught half work in the Academy, in addition to my medical practice.

I respectfully submit this report to you to be read, as I cannot be present in person.

Very respectfully,
D. EDSON GARVIN, M. D.,
Lone Star Sanitarium, Keene, Texas.

BIBLE STUDY BY ELDER BRUNSON.

April 23, 1902.

God's great anxiety to reveal Himself to us, is that we should know Him. He is seeking in every way pos-

sible to reveal Himself to us, and the devil is also seeking in every way possible to carry out his plans through our lives and thus make himself manifest through us. The absence of the knowledge of God causes destruction. We find in Hosea 4:6 the people of God were destroyed for the lack of knowledge, lack of the knowledge of God, because Israel rejected Christ. See John 16:2, 3. If we knew Him, we would not have any doubt, giving away to any discouragement. Absence of the knowledge of God caused the downfall of Israel. They had an external knowledge, being filled with forms, ceremonies and all outward followings and professions. Every provision had been made by God for the successful carrying on of His work here on the earth. There is not one thing lacking in the plan of salvation. When Christ left this earth He sent His Holy Spirit to take His place. That Spirit is the only true enlightenment to the Word. You cannot any more understand the Word without the Spirit than you can go into a strange country and understand the language. Christ, when on earth, manifest with the flesh, could be in only one place at a time. Now he can accomplish more in us through the Spirit than he could have done here through the flesh. John 16:7. "Nevertheless I tell you the truth; it is expedient that I go away, for if I go not away, the Comforter will not come unto you; but if I depart will send Him unto you." The Holy Spirit can accomplish more for you than when Jesus was here in the flesh. That Spirit is the representative of Jesus. That Spirit is to make known the mind of Jesus as He sits there on the right hand of God. One thing is certain; we shall all likewise perish if we have not the knowledge of God. You cannot understand the Word without the Holy Spirit. You cannot know God without the Holy Spirit. The Spirit unfolds to our minds the precious promises and great truths contained in God's Word. Without it the Word is read mechanically, and does not become a part of our lives; it is to us like a tree without fruit. The Holy Spirit must interpret the words of Jesus. If you have found there is a spirit of resentment or anger existing in your heart, that is another spirit. No man can have the Spirit unless he is willing to give up self and see God as all in all. Then the power of the Spirit becomes life to us, Isa. 41:10. The word becomes a part of our life, means something to us, while unilluminated by the Spirit it is as a dead letter. God is more willing to reveal Himself to us than you are to receive Him. God sees that there is a veil before our eyes that shuts out what he has in store for us. 1 Cor. 2:12. There are beauties for us, there are riches, there are glories, incomprehensible without the aid of the Spirit. There is not a legitimate desire to be found in a human soul that cannot be met in Christ. How can the Spirit show to us the true purpose in life and guide us into all truth unless we are willing to expect it? When we reach the point that we are more anxious to receive the commendation of God than the commendation of the world, then the Spirit can take full possession of us.

We are children of the King, and God has prepared for us better things than the world can ever give, and if it takes adversity to bring us closer to Him, let us submit. Let us earnestly seek His Spirit to guide us into all truth, that we may be led by His word. Then we will become humble as the little child, and thereby claim the promise of entrance into His kingdom.

REPORT OF THE KEENE ACADEMY.

Financially the last year has been one of the hardest that the Academy has ever passed through. The severe drought last summer made it impossible for many to attend who had planned to do so, and some who are attending will not be able to pay their tuition before fall. I am not authorized to speak for the business manager, but I fear that the Academy will hardly be able to meet its running expenses for the year. The attendance is about the same as it has been for the past two or three years, though there are not so many in the Home. This is due to the drought and to the large number of church schools that have been established in the territory. The total enrolment is 221, with 94 in the model church school, covering grades one to six.

In all other respects the past year has been one of the most successful in the history of the school. Nearly all of the students have an earnest desire to do good, faithful work, and a large proportion are preparing to labor in some department of the cause. In matters of discipline, we have had a quiet year. Not a student has been dismissed and only two or three cases have arisen where anything more than a private admonition has been needed.

At our last annual meeting the board of trustees laid plans for the introduction of industrial studies, and in carrying out these plans a full hour has been set aside for industrial classes every Tuesday and Thursday. Every student has taken one industrial study. Classes have been maintained in carpentry, blacksmithing, cooking, sewing, dressmaking, typewriting, printing, broom-making, gardening, and floriculture and the interest in all of these studies has been good; hence, we are free to say that this has been the most successful effort we have ever made in this direction.

Another new feature of the school is the canvasser's course, which began January 1, and continued three months, ending in an institute of about two weeks. Some twenty-five students were enrolled in this course. The state agent, Bro. McCully, conducted classes in Great Controversy, Daniel and Revelation, Marvel of Nations, and Patriarchs and Prophets; and classes in Desire of Ages and Christ's Object Lessons were conducted by the regular teachers in the Academy.

Aside from these book studies, the pupils joined regular classes in Bible, language, accounts, etc., according to their individual needs. Nearly all of these students have entered the canvassing work, and others from the Academy will begin as soon as school closes. I think all are agreed that the

canvassing course was a success, and that it should become a permanent feature of the work.

Another new department is the study of Spanish. Bro. J. B. Fitch, of El Paso, was secured to take charge of the printing office and to teach the Spanish language. Three classes in Spanish have been maintained, and over thirty pupils have been enrolled. One class was held at night to accommodate those who had not the privilege of attending in the day time, and who are thinking of going to Mexico to live and do missionary work. Spiritually, the school is accomplishing a good work.

On Christmas day a special meeting was held at the time of chapel exercises; and although it was not so planned, it became a social meeting and took the place of the regular classes for the rest of the day. Quite a number of the students have been converted the past year and many more are growing in grace. For five years every Wednesday evening at 6 o'clock a young men's prayer meeting has been held in the Chapel and a young women's prayer meeting in the Home. These are conducted entirely by the students themselves,—the teachers holding a meeting in another place at the same time. These meetings have become a permanent feature and are regarded by the students as among the most helpful means of grace. Every Wednesday at the time of chapel exercises a full hour is given to a student's missionary meeting, with all the students present. Officers for this society are elected monthly from the students, who take entire charge of the exercises. These consist of reading, addresses, and hymns upon missionary subjects. The students are deeply interested in them. One important and interesting feature of these meetings is the frequent reading of letters from former students who are now missionaries in different parts of the world. During the past year eight of our students have gone to foreign fields. Brother and Sister A. G. Bodwell, to Mexico; Brother and Sister L. O. Corwin to the Bay Islands; Brother and Sister G. F. Jones and Brother and Sister Geo. Beckner to the Society Islands.

The work of training teachers, which has been carried forward by the Normal department for the past three or four years is beginning to show good results. Nearly all of the schools in the Academy territory are now taught

(Continued in next issue.)

CLOUDCROFT.

is a splendid summer resort, high up in the Sacramento Mountains, in New Mexico, on the El Paso Short Line (Great Rock Island Route). If you are looking for rest and recreation, you can find them at Cloudfcroft. The mountain breezes, fresh with the fragrance of the great pine forests, bring health and cool nights. Cloudfcroft gives all the pleasures and benefits of a sojourn in the mountains. Its story is best told in a handsome booklet just published by the Great Rock Island Route and which can be had free on application to E. W. Thompson, A. G. P. A., Topeka, Kan.