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### GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

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#### A Letter to the Conference.\*

*Sunnyside, Coorangbong, N. S. W.,  
Jan. 10, 1897.*

GREETING TO THE CONFERENCE: I am praying for you, that the enemy will be defeated. The Lord would have his people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, "The whole multitude of them that believed were of one heart and one mind," we understand that the agency of the Holy Spirit was doing its work on human hearts. Until the Holy Spirit is accepted and allowed to do its office work upon the heart, each individual will strive to become a center of influence for himself. But we know in our experience, that harmonious subordination to the Spirit of God is rest, and peace, and joy. Then think of the positive necessity of coming under this molding, transforming power, in order to enjoy heaven in this life, and eternal blessing in the future life.

We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing souls, is Bible religion. We cannot but speak the things which we have seen and heard. The Lord help us all to follow Jesus. He will teach us the art of overcoming obstacles, of supplanting rivals, and winning hearts. I am sure we need Jesus at every step.

I am sure Satan with his hellish agencies, is

(\* Read at the opening meeting )

striving his best to dishearten and discourage; but we must not be discouraged, neither must we fail. We must suffer loss and be spoken against; and have false witness borne against us, and take it patiently, for Christ's sake. One thing is sure—God is true. We may lean heavily upon him, and we shall not become confused amid the Babel of voices. We must put the armor on, and keep it on. Then what?—Fight manfully the battles of the Lord, and having done all, stand ready for another conflict. We must keep in harmony, taking the whole armor of God. We must have increased faith, and move forward, carrying this banner of truth—the commandments of God and the faith of Jesus. We must not think that we are the generals, but that we are under the mighty General of armies. O let us pray as never before. Let us believe with heart and soul the words of John, "Behold the Lamb of God, which taketh away the sin of the world." It is a poor time when in the fierce conflict, to show one particle of cowardice. We have a General who never lost a battle. Have faith in God, and we shall gain the victory.

Our Saviour is the Restorer. How he longs to gather his children together as a hen gathers her brood under her wings. "O that his people had hearkened unto him, and Israel had walked in his ways." It is blinding unbelief and self-sufficiency that will not permit those that are in error to know him. Then they would not crucify to themselves the Lord of glory, and put him to an open shame. We must cultivate faith. We must believe at every step, and talk courage and hope. Light, precious light, is for the people of God who will see it.

In love,

E. G. WHITE.

"For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."

## God in Man—No. 3.

J. H. KELLOGG, M. D.

*(Continued from page 96.)*

WHEN a man is training for a prize fight, he is very careful of what he has, and his trainer will not allow him to eat anything that will in any way impair his body. His skin is white, clean, and pure. His eyes are bright, his nerves strong, and ready to respond to every impulse instantly.

How many people are there in that condition? A man who has anything to do with preaching the gospel, in fact any man that wants to be of much account anywhere, has to train himself like a prize-fighter. Are we not fighting for a prize? Are we not training for something better than any prize-fighter ever trained for? Why should we not exert ourselves in the same way? A prize-fighter is so particular about what he does, and he trains every day, so that his nerves and his muscles can act well. Have we not something better than the prize-fighter has? He simply wants a splendid body. The ancient Greeks used to say, A sound mind in a sound body. You cannot have a sound mind without a splendid body, You cannot have a clear head without a clean body, and you cannot have a clean body without obeying nature's laws.

It is our duty to exercise every day, and to take enough exercise to induce vigorous perspiration; for this is one of the most important things that we have to do to keep ourselves well.

One word about diet, and that is, to eat little and chew it much. A good rule is to take about half what you want, and chew it about four times as long as you want to chew it. A good way is to take your food dry. Now, I will tell you a good formula to proceed with. If you have a coated tongue, for example, and you feel sort of bilious all the time, and you do not have very much appetite, and feel sort of wretched, I will give you a prescription that will cure you in two weeks' time. If you have a coated tongue, live on fruit for two days. It will not be a very great hardship for you to do this. Eat all the apples you want. Sit down at the table with a peck of apples, and eat all you please. Eat them two or three times a day. Four times a day is not any too often, if you eat nothing but apples.

(Question) Are apples hard to digest?

No, not if eaten alone; but if you eat apples

and beefsteak together, they are hard to digest. The Lord never intended apples to be eaten in that way. The simple foods that God has given do not have poison in them, whereas the things that God has not given us permission to eat, do have poison in them. Let us turn our faces to the best way, not the tolerable way that God will tolerate in us, but the very best way. If we appreciate that God is in us, and that he is trying to make the very best he can out of us, why should we not co-operate with him?

If you have a coated tongue, and you try a fruit diet for two days, I am sure you will find it will help you. Then begin taking along with the fruit some dry food—zwieback is very good, or granose, or some such preparation as that. And when you get your appetite once in subjection, then stick to it, and keep it there, and after awhile you will find that the things you ought not to eat will be disgusting to you. If you add a few nuts to the fruit and dry bread, you will find that you have an ideal diet. We eat too much of mushes and soups; these give a great many people dyspepsia. Eat dry food that you must chew.

Now, you do not need to go to the extreme. Find out what fits your stomach; that is a good thing to do. Sometimes you will have to select one kind of fruit, and sometimes a grain that you can eat, and that agrees with you. You may be sure that there is some good wholesome food such as God has given to be eaten, that will fit your particular stomach. It may be that you cannot eat what I can eat, or what another person can eat; but God has not forgotten to provide for you. You may be sure of that.

Now, brethren, it seems to me that we ought to accept this great truth which the Lord has given us, and make the most of it. If we would present ourselves to the world in the right condition in regard to these reforms, we would not be a laughing-stock, I assure you. We would be a people that would be rosy-cheeked, bright-eyed, and more healthy. But instead of that, we present ourselves as an army of invalids. How many people are there in this house to-night, who dare put up their hand and say that they do not have a headache, a back-ache, a stomach-ache—I mean that in the larger sense—or pains or illnesses of any kind; that do not have a bad taste in the mouth,—how many people can say that they are perfectly healthy. Now put up your hands, I would like to see. (About thirty held up their hands.)

Now, I do not know whether these would all pass the muster or not. I imagine that if we would get them into the examining room, we would find something the matter with them. About how many people are there in this house to-night? (It was estimated that there were about eight hundred.)

Now there are thirty out of eight hundred; that would be less than one twenty-fifth—less than four persons in a hundred in this room who claim to be healthy. Ninety-six persons out of every hundred in this room do not claim to be healthy. So you see we are an army of invalids. Now is it not time that we were straightening up, and relating ourselves properly to health, instead of seeing ourselves going to pieces, deteriorating day by day, and going down and down and down until by and by we get some fatal disease? Why not begin to work for health, determine that we will have all the help there is for us, that we will be just as clear-minded and rosy-cheeked, as bright-eyed, as strong-limbed and as long-lived as God will allow us to be; and I believe that God will help us to carry out that ambition.

#### Studies in the Book of Hebrews.—No. 8.

E. J. WAGGONER.

(Wednesday Afternoon, Feb. 17, 1897.)

WE are studying God, the power of God. What words in the second chapter of Hebrews have brought this subject before our minds?—"We see Jesus." That covers the whole thing. And in what capacity is he presented there for us to see?—"A little lower than the angels." He is as man. Under what circumstances are we directed to look at him? under what circumstances is he set forth?

(Answered by the congregation) "Crowned with glory and honor."

But before that, what?

In death, crucified. The suffering of death is first. He tasted death for every man, so that in these words, "We see Jesus," we are to see him in the capacity of man. But under what circumstances are we to see Jesus tasting death for every man? When we preach Christ, as Paul says, "We preach Christ crucified." But that expression, "Christ crucified," embraces the resurrec-

tion as well; and the resurrection embraces "crowned with glory and honor."

Yesterday we went to the fortieth chapter of Isaiah, and in that chapter we found the message which says, "Prepare ye the way of the Lord"—"All flesh is grass." But that is not all, because if that were all, it would leave us nowhere. There is another part of it—The Word of the Lord endures forever. And the message then is summed up thus: "Say unto the cities of Judah, Behold your God." And thus: "We see Jesus;" "Say unto the cities of Judah, Behold your God."

The lesson therefore that we are to learn now—and I do not see any use of our going further along in this book at present until we can grasp that lesson, or until we can learn to obey this injunction—is, "Behold your God." Let us look at the fortieth chapter of Isaiah a few moments further:—

The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

Here is a message that the one who proclaims it need not be afraid to declare: "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." This last message, then, is to point out God to the people so that they can see him.

It will not be necessary for anybody to point out the Lord when he comes, and tell people to see him. They will see him without his being pointed out. "Every eye shall see him." It will not be necessary then for you to call some one's attention, and say, Behold your God, because they who know the Lord will be looking for him, and they will know him. It will not be of any use then to say to sinners, "Behold your God," for it will be too late. Therefore this message, "Behold your God," is to be proclaimed before the Lord comes; so that when he does come, his people will know him, and they will

say, "Lo, this is our God, we have waited for him." It would not be right to say to those who knew not God, "Behold your God," for he is not then their God. Every man in the world has made gods to himself, has served gods of his own, but the Lord knows that we are ignorant, and he has compassion upon us even though we have said in our hearts, We do not want the Lord. We have said by our actions, We do not care to have him over us. Our works have denied him, but God does not take us at our word. He says, They are poor, ignorant children. They do not know what they are talking about. The Son says, I will go and declare thy name unto my brethren. "And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." Ps. 9:10. Every one who knows the Lord must trust him, must love him, because he is trustworthy and lovable.

Now as the message to be proclaimed for these last days is to prepare a people for the Lord when he shall be revealed, and every eye shall see him, we know it will be right to say, Behold the Lord. The work of those who profess to give the message or accept the message is to say to the world, Behold your God, and to give the message to all. Has the Lord cast off all the poor, ignorant weak people in the world—the heathen—whether in this or some other country?—No, he loves them and counts them still his children. You know the story in the fifteenth chapter of Luke. The prodigal son took his father's goods, and went off and wasted them. The father did not cast him off; but that he loved him and longed for his return is shown by the fact that when he saw him afar off he ran to meet him, and said, "This my son was dead, and is alive again. He was lost and is found." So all the time he was gone he had never forgotten him; he still regarded him as one of his children, and longed for him to come back. Now this is the way the Lord looks at all the people on the earth. He calls them his children, and he longs for them to return and to learn of him.

The devil has deceived the world. He has borne false witness against God, and he has made all, to a greater or less extent, believe that God is unjust and overbearing, and that he does not concern himself particularly with the affairs of men. Now we are to go to the world and say to them, Behold your God. But before we can do that, it will be necessary that we ourselves know him.

Suppose I go out with that message, and say, Behold your God, and some one asks, Where is he? but I do not see him, what shall I do? We must be able to show God. Where can we see and learn of God?—In the things that he has made. His eternal power and divinity are seen in the works of his hands. So when we learn to see him in his works, then we can say to the people, Behold your God.

But God is revealed in Christ. Because all these things that were made, were made by Christ the Word. Very well, but Christ as he is present before the world, is presented as Christ crucified and raised again. He is the One of whom we are to say, This is our God. We must cause the people to see him crucified for them, and risen again for their justification. Just as we have read in Rom. 10:6-9. It does not say, Who shall go up into the heavens, to bring Christ down to us that we may see him; it does not say, Who shall go into the deep to bring Christ up from the deep, that we may have the benefit of his sacrifice; but, The Word, Christ, the Word of faith which we preach, is nigh thee.

Have we not an illustration of that in the sermon of Paul before the Athenians? They were groping after God, feeling after him in their ignorance. He said, God is not worshiped with man's hands. He is not far from every one of us. Did he mean by that that he was a little way off?—No; in him we live, and move, and have our being. Then he is so near that he is identified with us. God, the Lord, the Word that was made flesh for us, has identified himself with man so closely that the bonds can never be broken, never be dissolved; he is one with human flesh, and will be through all eternity.

Now I say that when we can see that this is a living reality to us, there is courage and strength for us. Why, here I am, a sinner myself. I want to put my sins on the Lord, I want to be led of him; not only the sins that I have committed, but this sinful disposition. How am I going to do it?—"Cast all your care upon him." How are we going to cast upon him all our care? This is a practical question.

How many actually know how to cast their cares upon the Lord? Shall I try to gather them all up in a bundle, and throw it on the Lord?—No, we cannot do that. If we remember the first words that we learned in the book of Hebrews, we have it—"uphold-

ing all things by the word of his power." He bears all things. All things are included. Sin is included; yes, he bears our sins; he bears all the sorrow and infirmities of the world. But suppose I do not believe that fact,—and there are many who do not,—does that make any difference? Now, there is the statement: He bears all things by the word of his power. But if I do not believe that, will that make any difference with the fact? God is true, though every man is a liar. Who is the liar?—He is a liar who does not believe the Word of God. That is the liar always, because whosoever does not believe God, makes him a liar; that is, whosoever does not believe the Word of God, virtually says, God is a liar. When any one says, God is a liar, what is he doing?—He himself is lying. And who is it that says, God is a liar?—Every one that does not believe.

Let us see. There is a word here in the first epistle of John, second chapter, and twenty-first verse. It will come right in here very well: "Who is a liar, but he that denieth that Jesus is the Christ?" Well, now, it is easy enough to say that Jesus Christ is the Son of God; but it is one thing to say it, and another thing to know it, to believe it. What is meant by that, that he is the Christ?—The Anointed, the Saviour. What is his work as the Christ?—It is to save, to come into personal touch with the individual, to bear sins; yes, to bear *our* sins. How many sins does Christ bear?—The sins of all. You have that in the first part of the second chapter: "He is the propitiation for our sins,"—and then we forget the rest of the verse, very likely,—“and not for ours only, but also for the sins of the whole world.” John said, "Behold the Lamb of God, which taketh away the sin of the world," literally, "that beareth the sins [plural] of the world." What brought death?—Sin. He tasted death for every man. Therefore, how many sins did he have upon him?—The sins of every man.

Now we are coming to the same thing again. He bears the sins of every man. That is a fact. Now, I hope it is a fact that we have believed that so much that we have been content that he should bear them, and not we. Does it lessen the load in the least if we continue to bear them all?—No, he bears them anyhow. If we deny this, there is no faith in Christ at all, because there is the simple statement, He was manifested to take away our sins. He takes them away by bearing

them away. He hears them, and takes them away. If we do not consent that he shall bear them, if we are not willing to acknowledge that he does bear them, but allow them to be upon ourselves, then, of course, we make him a liar, and that makes us liars, and we get no practical benefit of the arrangement.

But now he bears the sins of the world. Take ourselves, even before we were converted; did he bear our sins then.—Yes. Well, did you ever commit a sin, or have a sin or a sinful habit that was somewhere off away from you? If that sin had even been one foot away from you, if there was a clear space between you and the sin, you could have gotten along pretty well. The trouble was the sin was right in you all the time. And because we were sinful, there was sin *in* us, and we ourselves were sin. We had the burden of it; but all the time what was true of Christ?—He was bearing our sins. Where was he, then?—In us; he was living in us—not in a general way. Christ is not in us in a general way, but personally and individually.

We must find out for ourselves whether we believe the simplest things which the gospel presents. Christ bears the sins of the world, and he has done so from the beginning. You have heard the story often about the man who was going along the road with a bag of corn on his shoulder, and a neighbor came along with a wagon, and asked him to come and ride. So he got up and sat in the seat behind; and pretty soon the driver looked around and saw the man with the bag of corn still on his shoulder, and he said, Why don't you lay that down?—O, it is too much for the horse. It is enough for him to carry me without my load.

Now, if we carry our sins, does that lessen the load from the Lord?—No; he still carries them. This is no speculation. We are trying to come to practical facts, and if we believe them, and do not hold them off, we will find all the good there is in them. He bears the sins of the world. But now there are many people who never become rid of their sins. There may be some here. If there is one here who has never known what it is to get rid of his sins, then I hope this lesson will help him to see clearly and understand how to let the sin go, and get rid of it; because I have no message whatever to the people to say in a general way, Come to the Lord and accept him as your Saviour, and let your sins be on him, and he will save you. It is easy to say that, but people

do not understand it. Where is he, that I should come to him? Where can I find him? They do not see that. Poor people by the thousands, who are honest, and earnest, and eager to get rid of sin and to live righteous lives, accept him; they think if they will believe something, why the Lord will bless them—and he does. The Lord in his infinite mercy takes the slightest whisper, the slightest impulse, even the thought that is afar off, and meets it, and works on account of it. But yet we know—I know, and you know from your own experience—that there are many people who confess Christ, profess to be Christians, who have no clearly defined idea what it is to come to the Lord, to find the Lord, and to know him, and to be personally acquainted with him.

Now what we want is to stop trifling. If the Lord is so near, and to be found, we want to find him; and he says: Seek ye the Lord while he is near. While he may be found, call upon him. While he is near, O, so near that you do not have to go across the room; you do not have to go anywhere at all but here; he is within you. He was so near me all those years that I did not know anything about him, and he was bearing my sin. Why?—Because the Lord Jesus is in everything that he has made. He upholds all things, because he is in them. He is cohesion even to inanimate nature. It is the personal, powerful presence of God that keeps the mountains together, and the stones from crumbling to pieces; because God is there with his personal power. And we saw yesterday about the grass, and the trees, and the rootlets,—that they take up the nourishment that is adapted to them, and leave to one side that which is not fitted for them. That fine discrimination which takes what is necessary for them, and leaves the other aside, we saw was nothing but the power of God doing for them just what we say is instinct in the animals; and when it comes to man, we call it reason. That is God's personal presence. Now if we acknowledge that he is in us, that we are as grass and plants, and acknowledge that as truly as the grass itself does, then this power of God will lead us to make just the same right choice as does the grass, the rootlet, and the tree, in choosing that which is necessary for them.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness.” But the trouble is, people will not acknowledge this. They are not willing to acknowledge that

they have no power, and so reason that they do not need the Lord, and do not let the Lord take possession of them. In the first chapter of Romans, after stating that that which may be known of God, his eternal power and divinity, is manifested since the creation of the world in the things which he has made, we have this:—

So that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

They (the heathen, the people) became vain in their reasonings, and their fleshly heart was darkened. And so we read in 2 Cor. 10: 4, 5,—

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

This means that what we deify as human reason, is simply folly. “Professing themselves to be wise, they became fools.” So that deified human reasoning, apart from the Lord, is simply folly. If men would reason rightly, they must leave themselves in the hands of God, whose power works in them, for him to be their reasoning: for he chooses for them. The word “heretic” means one who chooses for himself. Now that does not mean that the man who does not choose the thing which I say, is a heretic,—that the man who does not choose for himself aside from the church, is a heretic. No; the whole church may be heretics, yet they may be orthodox according to the creed. The man is a heretic who chooses for himself, instead of letting God choose. When we believe that all flesh is grass, we simply allow God in us to choose for us as he chooses in the rootlet and the plant, to select that thing which is necessary. The rootlet will go a long distance in search of what it needs, and will find it every time. It will go a long distance to find moisture, and leave the dry place alone. It is passive in the hands of the Lord, and the Lord chooses for it, and it is simply right.

We are to learn this truth, to behold God in the things he has made. Thus we are to behold God in us. In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh. Then if we be-

lieve the Word, we must believe that the Word is flesh. And that truth which, accepted, will lift sinners out of sin, and put them up on high, is a recognition of the simple fact that God is in them; that he is their life, he is their strength; that nothing is apart from God.

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. Isaiah 43: 24.

It fills me with shame and regret, and at the same time, with a most wonderful love for the Lord, to think that in all the sins I have been committing all those years, I was making the Lord bear them; that I was worrying him with them. Because he does not love sin. It is distasteful to him; it is disgusting to him; and yet he allowed his life to bear these sins, and was worrying with them. But it should fill everybody with love to think of his long-suffering, that in order to deliver us from these sins, he is willing to stay with us year after year, with these things that we are piling upon him, and still remain there, waiting and waiting for us to recognize that fact that he is here, so that we will let him bear them, and we be freed from them. Now take the fourth chapter of Ephesians. We will begin with the fourth verse:—

There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The best Greek translation, if I remember correctly, leaves that word "you" out, and reads, "Who is above all, and through all, and in all." Suppose we take it as it reads, "Who is above all, and through all, and in you all." There is not half of you here that believe it even that way, because we have that miserable Pharisaic idea, that God is in us as soon as we are good enough for him to come into us,—God is in us because we are not like those sinners. Is that not the Pharisaical prayer?—Yes. As Christians, we believe that Christ comes to dwell in us, and yet we think of it as in a sort of general way afar off. But here he is above all, and through all, and in you all. Is it true?—Yes; the Spirit of God standing here and speaking to this congregation says, "And in you all." He is not in us all because we are good, because we can thank God that we are not as this poor sinner. He is above all, and through and in all.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Verses 7-10.

We here have the death and resurrection of Christ brought to view. The same thing that we have before us all the time. Now while it is a fact that God, yea, the Lord Jesus Christ, is in all things, he does not *fill* all things yet, because men are fighting against, and holding down, and opposing the truth. But the purpose of God, in the crucifixion and the ascension, is that he might fill all things as in the beginning, absolutely fill them. But because of man's sin, God does not absolutely fill from creation, and the fullness of God is not seen. In the beginning, the absolute perfection of God was seen in everything he had made. Now it is not. But God's purpose is that they shall be restored, and he ascended on high so that he might fill everything. Now going back to the third chapter:—

For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that Christ may dwell in your hearts.

Thus we see that Christ may dwell in our hearts. But in the tenth of Romans the words are addressed to those who do not know the Lord, but who are groping about, and asking, Where shall we find him? "The Word is nigh thee, even in thy mouth and in thy heart." Then why did the Spirit, through the apostle Paul, pray that Christ may dwell in the heart? When speaking to sinners, he says, The Word, Christ, is in thy heart. But Paul prays that Christ may dwell in your hearts *by faith*. There is a difference, and that is a great difference. Before, Christ was in my heart, and I did not know it. Christ was in my flesh, he was my life, in him I moved and had my being. It was his power that caused my blood to circulate; his life was all that I had, but I did not know it, I did not care anything about it. But do you not see that as soon as a man recognizes that fact, believes that fact, and lives in daily conscious recognition of that fact that Christ is in him, that Christ is his life, that he has no life or power whatever but the life and power of Christ, it makes a vast difference with that man's life? He will say, O, I do not belong to myself at all; I thought I had a right to do as I

please, but I have not; this is not my power or strength.

God is the only one who has a right to control a man. And when Christ dwells in the heart by faith, then the petition will be fulfilled: "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Instead of repressing him, with unrighteousness, and simply allowing him to give us enough of his life to sustain our daily physical lives, we will take enough of his life to keep us going, and allow him to fill us with all his fullness. There is a vast difference. Crucified and risen in the flesh, in every man's flesh, I carry to the people that message, Behold your God, crucified and risen, not far from you, but in your mouth and heart; believe that he is your life, that he was crucified and has risen to deliver you from death and sin. When we recognize that, then he will fill us. If we do not, then the Scripture is fulfilled, "Man that is in honor, and understandeth not, is like the beasts that perish."

But God has made man for a higher position than that of the beasts. If we simply allow him to live in us this physical life, we get no more from him than the beasts get. But God did not make us to be beasts; he made man for his own companionship. He made men to be like him, because they are like him. We are his offspring, his children, made to be associates, friends, and to be associated with him,—I do not know how to express it so that you will not get a wrong idea,—but it is to be on terms of equality; and although he is so far above us, he does not make us feel that he is coming down or condescending to talk with us; and when we get into heaven, although we may recognize to all eternity that he is infinitely beyond every other being in the universe, we will feel no more restraint in coming into his presence than we would to go into the presence of our earthly parents. We will be as a child coming to its father, without any reserve or restraint. That is what he made us for.

Now if you are content that he should give us no more of his life than he gives to the beasts, then our reasoning faculties become like those of the beasts. Those men who, when they knew God, glorified him not as God, did not honor him, but became vain in their reasonings, and became

fools, and changed the glory of the incorruptible God into an image made like unto corruptible man—they forgot God, and they worshiped the idols of their own hands. And the one hundred and nineteenth Psalm says of these idols and these men, "They that make them are like unto them." So that when these men became vain in their own reasoning, they became like the gods they worshiped. It has been a wonderful help to me to think that there is not a thing that touches humanity—there is not a thing that touches me, there is not anything that I feel, that oppresses me, that hurts me, or causes me pain, physical pain, or any other kind of pain,—there is nothing of which I am conscious, or that affects my system that I am unconscious of, but that it touches the Lord Jesus Christ. If I am sick, every pain that racks my body touches the Lord, and he feels it, because if I were not alive, I could not feel it. It is my sensitiveness, it is my sensibility, my nerves, the life that is in me, that feels that pain. He is my life. He feels it. There is something in this that can lift a man up, and enable him who is weak to become strong. As Paul says, "When I am weak, then am I strong." The sin that I have committed, he felt it more than I did, because I enjoyed it, and he did not. I loved the sin, but he did not love it; it was disgusting to him, but he felt it all. Then I say, Lord, I have done this thing; if you will bear this thing, and you do bear it, just take it. Let it drop on him; he will carry it. He came in the flesh in the person of Jesus of Nazareth, to show us how perfectly in the flesh he could resist sin.

Now it does not mean anything in this world to me, or to anybody else, to look at him, and see *how* he does this, if he does not do it in me. Suppose we look to him for an example; but if Christ is simply an example for us to look at, and we see Jesus of Nazareth, how good he was, how kind he was, how wise he was,—if that were all, I would have no hope. It would be only discouragement; but when he says, Behold your God, where are we to behold him, afar off?—No, right here.

One Being from the beginning to the end allowed God to perfectly fill him. That is the reason why he was so prudent, and did just the right thing, and thought the right thing. He always knew when to answer questions, and when not to say anything. He was just right because God filled him, and that is an illustration of just



what he can do. Now, he says that same power is in my flesh. "The Word is in thee, even in thy heart." All right. I have seen what he can do. Now, I will simply believe, and let him do that in me; and then Christ dwells in my heart by faith—and faith is the taking and appropriating of the thing; it is not professing to believe to-day, and doubting to-morrow. The just shall live by faith. We would not live very long if we breathed to-day and stopped breathing to-morrow.

#### List of Delegates.

THE following is the list of delegates that answered to roll call on the assembling of the Conference Friday morning; a few others came in later:—

- Arkansas*—J. A. Holbrook.  
*Atlantic*—J. E. Jayne, T. A. Kilgore, Allen Moon, A. F. Ballenger.  
*Australia*—W. C. White, M. C. Israel.  
*California*—A. J. Breed, N. C. McClure, M. C. Wilcox, C. H. Jones, M. H. Brown.  
*Central Europe*—H. P. Holser.  
*Colorado*—N. W. Kauble, G. W. Anglebarger, Geo. O. States, Watson Ziegler.  
*Dakota*—N. P. Nelson, G. F. Watson, C. P. Frederickson, Valentine Leer.  
*Florida*—L. H. Crisler.  
*Great Britain*—H. E. Robinson, E. J. Waggoner, J. N. Loughborough.  
*Illinois*—S. H. Lane, W. D. Curtis, E. A. Curtis, G. A. Wheeler.  
*Indiana*—J. W. Watt, W. A. Young, H. M. Stewart, S. S. Davis, F. M. Roberts.  
*Iowa*—C. Santee, C. A. Washburn, J. S. Hart, C. F. Stevens, J. W. Adams.  
*Kansas*—W. S. Hyatt, D. H. Oberholtzer, E. L. Fortner, R. H. Brock, C. A. Beeson.  
*Manitoba*—J. C. Foster.  
*Maine*—H. C. Basney.  
*Michigan*—I. H. Evans, S. M. Butler, A. O. Burrill, Eugene Leland, J. D. Gowell, W. R. Matthews, B. F. Sturman.  
*Minnesota*—N. W. Allee, J. J. Graf, C. M. Everest, W. A. Alway, Fred Johnson.  
*Missouri*—W. A. Hennig, W. B. Tovey, H. K. Willis, W. T. Millman.  
*Montana*—J. R. Palmer.  
*Nebraska*—W. B. White, Victor Thompson, Fred Anderson, C. N. Harr, A. J. Howard.  
*New England*—H. W. Cottrell, C. H. Edwards.  
*New York*—A. E. Place, J. W. Raymond.  
*North Pacific*—W. M. Healey, G. E. Henton.  
*Ohio*—I. D. Van Horn, W. H. Saxby, C. A. Pedicord.  
*Oklahoma*—J. M. Rees, E. T. Russell.  
*Pacific Islands*—J. E. Graham.  
*Pennsylvania*—R. A. Underwood, K. C. Russell.  
*Quebec*—J. B. Goodrich.

- South America*—W. G. Kneeland.  
*South Africa*—G. B. Thompson.  
*Scandinavia*—J. C. Ottosen.  
*Southern Mission*—G. A. Irwin, R. M. Kilgore.  
*Tennessee River*—F. D. Starr.  
*Texas*—C. Mc Reynolds, C. B. Hughes.  
*Upper Columbia*—R. S. Donnell, G. F. Haffner, E. A. Sutherland.  
*Vermont*—P. F. Bicknell.  
*Virginia*—W. A. Mc Cutchen.  
*West Virginia*—D. C. Babcock.  
*Wisconsin*—Wm. Covert, O. A. Johnson, G. M. Brown, W. S. Shreve, Ida Thompson.  
*Delegates at large*—O. A. Olsen, J. H. Durland, W. W. Prescott, Harmon Lindsay, G. C. Tenney, A. F. Harrison, J. H. Morrison, W. H. Edwards, H. Schultz, F. M. Wilcox, F. L. Mead, W. C. Sisley, J. I. Gibson, A. T. Jones, L. T. Nicola, E. M. Morrison, G. W. Caviness, F. W. Howe, J. H. Haughey, W. T. Bland, E. B. Miller, J. W. Loughhead, A. B. Olsen, G. E. Fifield.

#### The Opening of the Conference.

THE Conference was called together at nine o'clock in the morning of Friday, Feb. 19, for a devotional meeting. The most of the delegates were shown the seats assigned them by the committee appointed for that purpose. The services were led by the president of the Conference, O. A. Olsen, who in a few well chosen remarks expressed his impressions of the solemnity and importance of the occasion. God is waiting to guide and direct in our councils, and he is present in our midst. He hoped that there would be freedom in all our meetings. There should be liberty in prayer and testimony.

Hymn 11 was sung, and prayer was offered by several, after which the remainder of the hour was devoted to testimonies and experiences. Every minute of the time was filled with ready and earnest remarks, only a moment being occupied by most of those who spoke; and there was a universal testimony of a deep experience already gained. A spirit of courage, and unity in Christ was expressed by all who spoke, and was sensibly felt by all. Testimonies were given by Brethren Santee, States, Ziegler, Basney, Hyatt, Mc Reynolds, Foster, Covert, Lane, Allee, Fifield, Babcock, Kauble, Robinson, Roberts, Thompson, Underwood, Everest, Anglebarger, and a few others whose names we did not obtain. The meeting closed at ten, when an intermission was taken.

#### CONFERENCE OPENS.

At 10:15 the Conference was called to order by the president, and the roll was called by the sec-

retary, W. H. Edwards. The list is given elsewhere. Hymn 501 was sung. W. W. Prescott read an impressive Scripture lesson from Psalm 106. J. N. Loughborough offered a touching and appropriate prayer.

W. C. White, of Australia, presented the request of the New South Wales Conference to be admitted to the general organization. A statement of the laborers and number was given, and upon motion of R. M. Kelgore, seconded by S. H. Lane, the conference was admitted. Delegates from distant countries bearing greetings were called upon. J. N. Loughborough, from Scandinavia, presented greetings from Sweden and Norway. He also read a telegram to the Conference, just received from Christiana, directed to the Conference, which read: "2 Peter, 1:2." "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus, our Lord." Brother Loughborough spoke feelingly and encouragingly of his tour in those countries.

W. C. White responded for Australia, speaking of the great privilege it was to him to be again in our midst, after an absence of five years. He brought greetings from Honolulu, and news of the progress of the work there. Brother White also called at Samoa, and brought individual greetings from the workers there. From Auckland he brought greetings from Elders Haskell, Farnsworth, Teasdale, and others. The coming of Elder Farnsworth to New Zealand has sent a thrill of joy and courage through that cause. He spoke also of the great benefit derived from the labors of Elder Haskell. Most of the laborers of Australia and New Zealand were mentioned by name with greetings. Many words of encouragement concerning the progress of the work in those countries were spoken, including recent experiences in connection with the "Echo" office of publication. The blessing of God which has rested upon his mother during the past year was dwelt upon, and all that was said was received with intense interest and the deepest feelings of grateful joy. The letter given elsewhere was read at this point.

G. B. Thompson, from South Africa, spoke of the work and workers in that country, in terms of hope and encouragement, extending greeting from the workers there.

The chairman read greetings from G. H. Baber, Valparaiso, Chili; and W. C. Grainger, Tokio, Japan.

The president stated that it was customary for

the presiding officer to present a formal address at this time; but as he contemplated the great work before us, he shrank from attempting to present it in any adequate measure. The purpose of the chair was simply to present a brief outline of the situation. The president's address that appears elsewhere, was then read. At the close of the reading the chair announced that the usual appointment of committees was not yet ready, but would be given later.

A. J. Breed, chairman of the program committee, being called upon, presented the schedule of exercises arranged by the committee. For better consideration it was decided to print and circulate the same for consideration and correction before final publication.

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### The President's Address.

O. A. OLSEN.

(Friday Forenoon, Feb. 19, 1897.)

TO DELEGATES COMPOSING THE THIRTY-SECOND SESSION OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS:—

DEAR BRETHREN: Holy and beloved in the Lord, and partakers of the heavenly calling in Christ Jesus, I extend to you a hearty greeting, and bid you welcome to this most important Conference, earnestly praying that the Master of assemblies may himself preside in all our councils, and clothe our work with the divine credentials.

It cheers and encourages my heart to meet so many of my fellow laborers, representing different parts of the great harvest field. In the seemingly short time since we last met in a similar capacity, two precious years of probationary time have passed away. These, though brief, measure a long step in the short journey between us and the close of our work. While our hearts perceive with joy the increasing tokens of the dawning of that better day, it should be to us a solemn and impressive thought that of the very few years that remained to us at the time of our last meeting, two of them are now in the past. Their opportunities are gone. We then felt that we had need of greater earnestness than ever before; but as the days and years go by, the demand is constantly increasing upon us for greater devotion and earnestness in the work of God, which is soon to close forever.

## THE WORK IN GENERAL.

✓ Leaving superintendents, secretaries, and the representatives of various fields to present in detail the progress and aspects of the work in their respective fields or departments, I shall content myself with a brief review of the cause at large, and a glance at our present situation. References to the universally prevalent "hard times" have become so common as to be almost tedious. It would seem that in a cause so sacred and so important as that in which we are engaged, these circumstances should have the least effect of anywhere; and I am glad to say that while the financial depression has had a little effect to retard our work, and has brought many perplexities upon those who bear responsibilities, yet by the grace of God, the cause has all this time made rapid advancement, and all its various branches have had a most encouraging growth. The stringency in money matters need not be considered an unmitigated evil. It has given an opportunity for the exercise of faith, and has taught some valuable lessons in economy.

The General Conference Committee, Foreign Mission Board, and General Conference Association have put forth untiring efforts in caring for the various needs of the work, sending out laborers, distributing funds, and starting enterprises of different kinds. As chairman of these boards, I feel it my privilege to express, in their behalf and my own, heartfelt thanks to our conference presidents and people generally, for their forbearance in our mistakes, and their ready co-operation in furnishing laborers and means to answer the different calls. The judgment alone will reveal the final result of our united labors to advance the Lord's work in the earth. We take pleasure now in laying off our responsibility, and turning everything over to the General Conference assembled.

Our ministers and workers in general have enjoyed good health, yet death has entered our ranks, and borne away some precious fellow laborers. Prominent among those whose loss we have to mourn to-day, are Elder John G. Matteson, known so well to nearly all of you, and especially dear to our Scandinavian brethren, to whom he was a father in the faith; Elder P. H. Cady, a pioneer in the work in Wisconsin; and Elders W. N. Hyatt, C. L. Kellogg, E. S. Griggs, J. J. Devereaux, and John Fulton. Our mission on the Gold Coast has recently lost a faithful laborer

in Brother G. P. Riggs. Though lost to the work, and for a time lost to our sight, these precious souls are safe in Jesus' keeping. Their work is done; for them is rest; to us remains the toil. We extend to these sorrowing families and friends our hearty sympathy.

## OUR HOME WORK AND INSTITUTIONS.

Our conferences have been able to carry forward their work, and to preserve their credit unbroken, and show a substantial growth in numbers and strength. The various institutions have also preserved their credit unimpaired, while many others have gone down to ruin. Our schools are growing in importance, and are furnishing laborers for the different branches of the cause. Our printing houses have all had an excellent run of work. Our sanitariums are continually widening and increasing their field of usefulness, attracting a larger patronage, and accomplishing a correspondingly larger amount of good.

## THE WORK IN OTHER LANDS.

In the prosecution of our missionary operations in distant fields, we have not been compelled to withdraw our workers, nor materially to restrict them in their plans and operations, as has been the case with some other missionary boards. But we have been able to send out many additional laborers from time to time, either to new fields, or as re-enforcements to missions already established. Since our last meeting more than one hundred and fifty laborers have gone out from this country under the direction of the Foreign Mission Board.

In those countries and provinces that are contiguous to the United States, the work has been successfully prosecuted since our last meeting. In Manitoba, on the north, we have two ministers, three Bible workers, and several canvassers. They have found a field ready for their labors. The work in Ontario is still being carried forward by the Michigan Conference, and there are in that province at the present time two hundred Sabbath-keepers. In Quebec a conference has been established for some years, the president of which is now with us. In the Maritime Provinces and Newfoundland the work is being carried forward by five ministers, assisted by other workers. These labor under the auspices of the General Conference.

In Mexico, on the south, our work is still being carried forward as rapidly as the circum-

stances will admit. There are many prejudices to overcome, many obstacles to meet; but steady progress has been made. The cause has been firmly established in Gaudalajara, and has been also started in another station. A convenient building is approaching completion, in which to carry forward the medical missionary work in the city of Guadalajara.

In the West Indies the work has been strengthened by the addition of a few laborers. Elder E. W. Webster has gone to Trinidad, Elder E. Van Deusen, to Barbados; and Elder C. A. Hall, to Jamaica; also Brother W. W. Eastman, to Jamaica and Grand Cayman. All these laborers find fruitful fields of operation, although they have their peculiar difficulties with which to contend.

Since our last meeting the work in South America has been more firmly established, and beginnings have been made in various localities. During this time the work in Chili, on the west coast, has been opened up. We have been surprised at the rapid development of the work in South America. For many years the Lord has been preparing the way, and hearts are ready for the reception of the truth. We now have in British Guiana, two laborers; in Brazil, five; in Argentina, ten; in Chili, three; and all have prospered in their work.

As the United States becomes filled up, and its most desirable portions are occupied by the ever-flowing tide of immigration, the attention of the countries of Europe is turned to the southern continent, and these nations are now pouring their overplus of population into these vacant and waiting plains. With the associations of the Old World broken off, these people are now ready to receive and to obey the truth for this time. The calls for additional help for this part of the world are still urgent, and the prospect would seem to warrant our doing all we can in that direction. I have spoken more fully of the work in South America, because there is with us no representative from those countries, except Brother Kneeland, from British Guiana, who will speak for that field.

#### AFRICA.

Since our last meeting, missions have been established in Matabeleland and on the Gold Coast. You have been kept familiar with the progress made by our fellow workers in those countries, so I need only to refer to the faithfulness and for-

titude of those to whom these difficult fields were assigned. In the constant presence of death and danger, in the midst of suffering and darkness, they have striven to carry forward the genuine work of the gospel in presenting a practical knowledge of Jesus Christ to the helpless natives. May God still bless and preserve them, and give them much fruit of their arduous labors.

#### INDIA.

Recently our fellow laborers have gone to this most important field. There are at present in Calcutta twelve workers of various classes. It is their aim to establish medical missionary work in the city, and perhaps in the hills, in such a manner as to benefit all classes, both poor and wealthy, high and low. Although the work is in its infancy, enough has been seen to assure us that if we closely relate our work to God, he will greatly bless it, and make the truths we hold a blessing to the people of that needy country.

#### ELSEWHERE.

Elder W. C. Grainger has lately gone to Japan, in company with a native brother who was returning home. He has succeeded in obtaining a location in Tokio, the capital of the country. The opening seems to be favorable, although, judging from the experience of others, we may expect to meet obstacles there; and not sufficient time has yet elapsed to determine what measure of success we may anticipate—that is, from the ordinary stand-point of success.

Steadily the work has gone forward in the islands of the sea, being nourished by the visits of the "Pitcairn," bearing laborers and literature to those fields that are waiting for God's law. Others will speak more in detail of this interesting field.

We would gladly speak of encouraging reports we are receiving from other outposts and far distant lands,—from Russia, Siberia, Finland, Western Australia, and Queensland, as well as from those countries where the work is being carried forward under their own organizations. But it is not expedient to consume time in stating that which pertains to others who will report more fully. Glancing over the world we behold the field white for the harvest. Everywhere we are invited with open arms to come with the message of truth. Everywhere we are cheered by striking evidences that we have the co-operation of divine agencies working with poor instruments

of dust. God help us to gird on the whole armor, to stand like faithful men at our posts of duty.

#### PUBLISHING.

Our offices of publication have, as we believe, through the special care of God, been able to pass safely through the financial crisis thus far, while many similar institutions have been obliged to close their doors and go into bankruptcy. In the face of all difficulties, the sale of our publications is increasing. The circulation of our church paper, the *Review and Herald*, is at the present time at a higher point than ever in its history. The *Signs of the Times* has reached a circulation of over thirty-three thousand, and is still gaining at an encouraging rate. There is a disposition upon the part of our tract societies to renew their efforts in local and foreign work, distributing the literature that is being produced by our presses.

#### GENERAL CONFERENCE ASSOCIATION.

The General Conference Association has discontinued the work of publishing in this country, turning over to the *Review and Herald* and the Pacific Press the stock, copyrights, and plates in its possession. The Association is thus relieved of many of its burdens and anxieties, and the Committee is left more free to work in behalf of the spiritual interests of the people. The details of this transfer will be brought before you at the proper time, in the report of the Secretary of the Association.

#### EDUCATIONAL.

Our colleges and academies have enjoyed a fair degree of prosperity during the last few years. Earnest efforts are being made to bring our educational work into closer touch with the divine plan and idea, and to make practical usefulness in the cause of Christ the principal object to be sought. By the request of the stockholders of the Educational Society, a committee has been appointed for the consideration of this subject, from whom we may expect a report before this meeting shall close. Since the last Conference, the Oakwood Industrial School for colored youth has been established near Huntsville, Northern Alabama. This is an important move, and deserves attention. The Graysville Academy has also come under the direct supervision of the Conference, and is doing good work.

#### MEDICAL MISSIONARY WORK.

Advancement has been made along the various

lines of medical missionary and Christian help work. The Medical Missionary College is carrying on its second year's work, with every prospect of a successful career. Missions for the poor and distressed have been established in several cities. In many of our churches the Christian help work is being carried forward.

#### GROWTH OF THE WORK.

Before closing this brief sketch, it might be well to mention a few items showing the outward growth of the cause during the period under review. In the past two years the number of ordained and licensed ministers has been increased by fifty-eight; the number of churches has increased two hundred and fourteen; the number of members has increased nearly ten thousand; the amount of tithes has increased by over twenty thousand dollars. While the total amount of offerings was \$27,866.20 less for the past fiscal year than for two years ago, it was \$8,618.21 more than for one year ago; and the receipt of tithe showed an increase for the past year of \$32,836.00, making a total of \$41,654.21 over the preceding year.

Our state conferences have generally followed an aggressive policy, and have pushed the work vigorously in their respective fields. The same is true of the General Conference. In the Southern States and the British and Maritime Provinces where it has had general charge of the work, the number of laborers has been more than doubled in the last two years.

I am well aware that these figures and facts present no adequate idea of the real progress of the work of God, for this cannot be shown by any statistics that human wisdom can devise. God works by means of which we have no knowledge. He works upon the hearts of individuals, and of the actual amount of genuine heart-work we can form almost no conjecture.

#### THE OUTLOOK.

We turn from these interesting particulars to contemplate, for a moment the present outlook. In order to take these things in their true light we must see them as God sees them, and not as they appear to our natural sight. When God has shown us our true condition, it only remains for us to recognize the truth, and see ourselves as he sees us. I do not need to rehearse in your ears the heart-searching truths to which we have listened since coming to this place. We acknowl-

edge these truths. As we in the light of the Holy Spirit look into our own situation, we see the need there is of a genuine reformation in heart and life. Failures and mistakes in the work of God may generally be attributed to defects of character, or to a lack of that knowledge of God's will which it is our privilege to possess. These things show us our need of seeking good with all the heart; and this necessity does not exist in one or any few to the exclusion of others; but it is a universal necessity with us, if we shall continue to be bearers of the vessels of truth.

The financial stress has been alluded to, but worldliness and covetousness, not scarcity of money, are the real hindrances to the advancement of God's work. God calls upon us to be a peculiar people, and to shine as lights in the world, in the midst of a crooked and perverse generation. If our experience and faith are genuine, they will shine brighter as the surrounding darkness increases. But it pains the heart to see how far we come short of the high standing which God has set up for his people. Let us seek the Lord in earnest, humble our souls, break off the ties that bind us to the earth, and fix our gaze heavenward. "Speak, Lord, for thy servant heareth." This should be the language of every heart. Our needs at this time are many and great; but the greatest of all is the need of the power and blessing of God.

#### WORK OF THE PRESENT CONFERENCE.

It is not in my mind to outline the work to be done at this Conference. I do not hesitate to recommend that much time be spent in prayer and heart-searching. Let us stand in the attitude of listeners, hearkening unto the voice of His Word; but let us not neglect to perform our God-given duties. I would not counsel inactivity, or shrinking back, at this critical time. Surely that were wholly out of place. But we want more of God, and less of the human. We must have divine leadership. This is God's work; we are only humble instruments in his hands.

This Conference will be called upon to lay plans that are broad and deep. The third angel's message is to encompass the world; therefore it is highly important that efforts should be made wisely to distribute the responsibility connected with such work, in order that every part may receive its proper share of attention. This is a time to go forward, and not backward; it is a time to

enlarge on every hand. The inspired words of the prophet. "Lengthen thy cords, and strengthen thy stakes,"—this should be our motto. God is ready to co-operate with us, to unite his infinite strength with our weakness. It remains for us to take hold of the everlasting arm, and press forward with new zeal and energy. Strong hope and fullest confidence in God and in his work should characterize every move.

My earnest desire in reference to the work we have in hand at this important meeting, is, that we may so relate ourselves to God that he will be our sole guide and teacher; that from this place, made holy by his presence, we may go forth in his counsels, guided by his unerring Spirit.

Very important and sacred duties will devolve upon the various committees, and upon every member of this assembly; but if we seek and obtain the divine illumination, we shall be able to accomplish, through him, all that God intends with us.

May this work go on to a glorious triumph, and may we all be faithful to our trust, and finally triumph with it, in my prayer.

#### Sabbath Services.

LAST Sabbath's services at College View were of unusual interest. The day's privileges began at 9 A. M., when the delegates met in the College Chapel for the study of the Sabbath-school lesson. A much larger number than on the previous Sabbath met together, and all engaged with zest and deep interest in the study of the Word. While this school was in session the regular English, German, and Scandinavian Sabbath-schools were being held.

Elder A. J. Breed preached at 10:30, a report of whose sermon will appear in another column.

In the afternoon the large congregation was divided up into sections for prayer and social meetings. The German brethren occupied their quarter, the Scandinavians theirs, the resident brethren and sisters of College View, with the visitors to the Conference, met in the church, while the delegates, with the various Conference workers present, met in the College Chapel.

All of these meetings were of unusual interest, the last one named especially so, bringing together as it did, representative workers throughout the entire field. Elder J. N. Loughborough, assisted by Elder C. Mc Reynolds, conducted the

services. Prefacing the opening season of prayer by reading Hos. 10:11, 12, a few well-timed remarks showed the application of the text to this time, and the necessary work to be done before the reign of righteousness could be received.

Great freedom was manifested in the social meeting, the great majority of the two hundred present participating, there being several on their feet at once. The following excellent thoughts were emphasized by some of the leading brethren who took part:—

*H. P. Holsler:* I am glad that, while the Spirit reproves, it also comforts. I have resigned all to him, and, as some versions render the text read by Elder Loughborough, I hope to plow differently in order that a different and better harvest may be rendered the Lord.

*A. T. Jones:* I am glad that God has fixed it so that we may know the way. If we know him, we shall know the way.

*O. A. Olsen:* I wish to express praise to God for his wonderful blessings and favors to me. I can say from my heart as never before, God is good for his mercies over all his people. I want my heart plowed, and I desire God to plant therein the principles of his eternal truth.

*M. C. Wilcox:* I am glad that I can see in the reproofs which the Lord sends the way of life. I never had more confidence and trust in God, and in his work, than now. If the ship of Zion seems tossed, we may rest down in confidence that Christ is in the boat; and if Christ is in the boat with us, no harm can come to us, if we but trust him. God is at the helm; the cause is his, and we are his.

*R. A. Underwood* read an encouraging paragraph from a testimony, showing the wonderful love of God, and that in wounding he stands ready to heal the hearts of his people.

*H. W. Cottrell* read 1 John 1: 9, 10, remarking that he found great consolation in the comfort of that scripture.

*Allen Moon* spoke of the application of Rev. 3 which has been made by the Spirit of Prophecy to us at this time, and of the knocking at the door of our heart as manifested in the appeals of God to us to turn more fully to him. He rejoiced that the feast to which Christ invited us was one of joy, peace, faith, temperance, etc.

*H. E. Robinson:* While others may not have heard my name mentioned in the testimonies of reproof, I have heard it many times. The ser-

mon last night was of great help to me. I know that if I know Christ, I shall know the way.

*E. J. Waggoner:* I love the Lord, because he hath heard the voice of my supplications. Oftentimes in the past, when God has sent us reproof, we, like Adam, have desired to hide from the Lord. This is because a look from the Lord consumes sin, and in our love for the sin, we do not wish it to be separated from us. I long for the gaze of God upon me, that I may be separated, pure and holy, before him.

*Luther Warren:* I have learned one precious lesson—that when God reveals my faults, it is my privilege to run toward him, instead of from him.

*Geo. E. Fifield:* All the honor, all the righteousness, I want in this world, is to know Christ, and have the privilege of preaching his unsearchable riches to others. There is comfort in the thought that the Father is at the helm. He will guide us through. I desire a heart so deep, so tender, so sympathetic, so moved by the impulses of his Spirit, that it will respond in sympathy to the cry of every troubled soul.

*O. A. Johnson:* The Lord has come near to us, and I have heard his voice. I respond to its pleadings. I have learned more than ever before to trust God.

*C. L. Boyd:* The thought that we constitute the cause of God has impressed me deeply. I am thankful that I am a part of that cause. We cannot bear the fruits of the Spirit, unless the seed of that fruit—the Spirit itself—dwells in us.

*W. C. White:* I have found in my experience that we always receive at Conference that for which we look. In the past I have attended the Conference to have a part in the business. This time I came to be fed, and I am receiving that for which I looked. Precious instruction has been given; and if I cannot see its application to-day, I trust the Holy Spirit may help me to see it in the future, and apply it, if not in my time, then in God's.

*P. F. Bicknell:* I found in the first meeting the tender spirit of Christ present, and I rejoice in God that Christ is our Rock to-day.

*G. A. Irwin:* The testimony states that before our organization can become effective, we must be organized as individuals. Organization, to my mind, means submission to God.

*A. F. Ballenger:* We will never give up our way and our plan till we are convinced that God's way and plan are better than ours. I am con-

vinced to-day that I want his way instead of mine. I desire carnality to be changed to spirituality.

*David Paulson:* I have had my heart laid open since coming to this meeting as it was never open before, and I wish to thank God for it.

*W. S. Hyatt:* In the past reproof has brought to me discouragement; but I have learned the Lord better. He points out sin in love, not in hatred. And when we say, "We have sinned," God says, "Thy sin is taken away."

*I. D. Van Horn:* I have taken hold of the Lord's hand never to let go. There is victory for every one who will keep hold of the Saviour; joy for every one who will stand by his side.

*J. M. Rees:* I never felt so little in my own eyes as I feel to-day. This is truly God's people. Their God is my God. I shall live for him as never before.

*C. H. Jones:* I have been studying the testimony of God to see what he has for me. I find in myself much sin, but I am thankful that where sin abounds, grace doth much more abound.

*W. A. McCutchen:* I am glad that I have a part in these times, and in the work of God in these times. That will triumph, and I am determined to stay with it till the end.

*W. M. Healey:* As a man soweth, so shall he reap. But I rejoice in the fact to-day that, while the plant appears soon after the sowing, the harvest is deferred. If we have sown wrongly, we may root up the fallow ground and sow again.

*A. E. Place:* I am thankful that as the Spirit of God brooded over the chaos in the beginning, so now it broods over the chaos in every human heart. There is comfort in the thought that God will not count as enemies any sinner who has not his weapons in his hands. I have surrendered my weapons, and am at peace with God.

At the close of the meeting Elder O. A. Olsen exhorted all to a continuance in earnest prayer in connection with the business of the week.

While so many testimonies were borne at this meeting, there was a marked individuality in each testimony, showing that God was giving to each one of his servants an individual experience. The same fervor and devotion was manifested in the other social meetings held in the place. On the whole, it was a blessed day for the General Conference.

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent."

### Editorial Notes.

THE morning services in the North Hall have been extended to the half hour from 6:15 to 6:45. The first bell rings at 5:45. The meetings are held in the parlor on the first floor. They are good and valuable seasons, and there is room for others who may desire to attend.

MANY interesting items of the exercises on Sabbath and Sunday are necessarily crowded out of this issue. The meetings are increasing in interest and power, and the same good spirit that characterized their opening continues to be manifested.

### Ohio Reunion.

A PLEASANT Reunion of Ohio people assembled at the home of J. T. Boettcher evening after the Sabbath. There were present, R. A. Underwood, I. D. Van Horn, W. H. Saxby, W. H. Cottrell, W. S. Stone and wife, J. W. Collie and wife, L. H. Crisler, Geo. A. Irwin, and wife, E. T. Russell, G. W. Anglebarger and wife, A. O. Burrill, D. C. Babcock, C. W. Irwin, and wife, W. T. Bland, M. W. Lewis and wife, C. A. Pedicord, Hattie Andre, Estella Houser, Mrs. Brugert, Mrs. Peebles, and Dr. G. A. Hare.

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