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Studies in the Book of Hebrews.—No. 3.

E. J. WAGGONER.

(Thursday Afternoon, Feb. 11, 1897.)

WE should keep in mind the statements of the first chapter, because the second chapter depends upon the first, and the third chapter depends upon the second, and so on. Let the chapter divisions drop out as you study.

Before beginning where we left off yesterday, let us remember from the first chapter that God speaks in his Son, who is so much higher than the angels, high as they are, powerful as they are; that he sits at the right hand of God. Their work is to minister. They have been sent to men with messages from the Lord, with commandments and directions from the Lord. We read of that in the Old Testament, and whenever those commandments were disobeyed, those directions disregarded, every transgression and disobedience received a just recompense of reward.

But what does the Son speak to us?—Great salvation. Salvation began to be spoken by the Lord, and was brought to us, and confirmed by them that heard it.

Christ was upon the earth; his lips moved; men saw his lips move, and they wondered at the gracious words that proceeded out of his mouth. God was speaking. How often you hear these words: I do not speak of myself; I have not spoken of myself. God was in Christ speaking the word of reconciliation. Now Christ is gone above, and in his stead, as his representatives, he

has put into us the word of reconciliation. Now who said that? Have I said it?—No, the Word says it. Then do not think of it as anything that you have heard me say; but here you read it, and you read it again, and read it alone at home, and when you read it, do not read Brother Kilgore, or Brother Loughborough, or Brother Olsen, or other ministers in there. It does not say the preachers. Who is he talking about here?—"If *any* man be in Christ." Then it is any man that is in Christ. God has put into him the word of reconciliation. And we want to understand that here is the lesson for us to-day—that God does not know anything about classes and masses, and in the church he does not have high and low. But he has men, and they are all men: and to every one, according to his several ability, God has given the word of reconciliation. And it does not rest upon this man who is a preacher, any more than it does upon you, except as God may have given him greater ability and a wider field. The Word is one and the same for every individual who is in Christ, and that Word is the word of reconciliation. "Therefore if *any* man speak, let him speak as the oracles of God." And he can do it too, if he allows God to speak in him, not his own word, but the Word of God.

I thank God so often when I see and hear of the controversy about the priesthood in the churches that claim to have a sacrificing priesthood, and a clergy who have the right to speak the word,—I thank the Lord that he says to every one of his people, "Ye are a kingdom of priests, to offer up spiritual sacrifices."

We read this morning, from the Testimonies, "The work of saving human souls is an interest infinitely above any other line of work in our world." And when we think of the last verse of the first chapter of Hebrews, we can get some idea of the infinite worth of that work. Angels who excel in strength, angels whose might is that of the mighty winds, God has commissioned to be

servants of those who have this work committed to them of saving souls. It is wonderful to think of. It is humiliating to me, and makes me feel ashamed to think how lightly I have esteemed it; to think that God has given to us the work of proclaiming the gospel, while these wondrous beings are ministers to us. He has committed unto us the word of reconciliation, even that same word that Christ proclaimed. And there is given unto us on this earth the identical work that Christ had. For "we pray you *in Christ's stead* be ye reconciled to God." And Christ has given to those mighty beings, simply the work of waiting upon, serving, helping us to whom this ministry is given.

There is something marvelous and altogether unnatural, unworldly, about the gift of God; for when he puts a man in high position—and he has put every one of us in a high position—it does not exalt him, but it humbles him. When the world puts a man in a high position, it exalts him. Why has not God given the angels the work of preaching the gospel and saving souls?—Because he has not put the world to come in subjection unto angels. Here is some glorious comfort for every one to whom God has committed the work of saving souls. Those who hear Christ, proclaim it with the power of God's witnesses,—miracles, signs, and the gift of the Holy Ghost. He has given the teaching of the Gospel to men. He has put the world to come in subjection unto men. And it is an infinitely high work that God gives to man?—

What is man that thou art mindful of him? Or the son of man that thou visitest him? Thou madest him a little lower than the angels; and crownedst him with glory and honor, and didst set him over the works of thy hands.

Where do we find that testified?—In the first chapter of Genesis, and the eighth Psalm. Just think of those two passages; they are doubtless familiar. The Lord said:—

Let us make man in our image; after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Note each statement. Let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing. And it was so. So God did it. The Psalm says:—

What is man that thou art mindful of him? And the son of man, that thou visitest him? For thou hast

made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.

There is complete dominion given to man. "For in that he put all things in subjection under him, he left not anything that was not put under him." We see that God gave Adam dominion over all the earth. Does that mean that God took a back seat, and abdicated in favor of man?—No. God could not give up his right, because all things existed only in him. It is the Word of God that upholds all things. And it is his power that rules all things. Therefore the dominion which God gave to Adam over all the earth, over the birds and beasts and fishes, was just as complete as God's power, just as complete as God's dominion; for he was ruling in Adam. All things stand by his Word. He spoke, and it was. So when we look abroad on the things of nature, we see evidences of his power. When we look over the meadow, we see the Word of God made grass. God spake, and, lo! that Word appeared as a tree, or as grass.

You may have seen pictures of voice forms, even human voice forms, that when a note would be uttered so that the breath which formed that note would impinge upon a membrane upon which were particles of sand, in every instance the sand that was set in motion by the vibration took different forms, shapes of things. This is simply an illustration, just a hint of the fact that God "spake and it *was*." God spake, and his voice took all the infinite forms that we see in nature; and everything that we see, and every spot that our foot treads upon, was given by God to let us know that his Word is something, and not mere emptiness.

As the last act of creation, God made man. And as in all creation we see the Word of God made trees, grass, etc., in man we see the Word of God made flesh. He was the son of God. We find that in the third chapter of Luke. Sometimes we think those genealogies are pretty dry things, but the point of it all is in the very last word.

So here we stand looking at what ought to be, for we know that whatsoever God does, it shall be forever. Nothing can be added to it, nothing taken away from it. Now we are looking still, and we see man there, with all that God gave

him. Now what next does the text say?—"Now we see not yet all things put under him." Fallen as nature is, God has absolute control over the beasts and birds and fishes; even yet they will do his will. They do it as far as man will let them. Man is the only being that will not yield perfect obedience. And it is man's interference and rebellion that stops them from obeying Him. We are looking at the earth; but what earth is it that was given to man?—The world to come. So unto the angels has he not put into subjection the world to come, but he has put it under subjection to man. That dominion which man had in the beginning over the beasts and birds and fishes, and over the earth, is the dominion which God has given to man over the world to come. So that in the world to come man again will have that complete and perfect dominion over everything that God has made; all will be subject to him as unto God, subject to him as head, because God is in him, and God will be all in all. Then the Word will be made flesh in its perfection just as it was in the beginning in Adam. "But now we see not yet all things put under him;" but on the contrary, we see just the reverse. In the first place, all things were put under man; in the next place, man is under all things. In the first place, man was on the top; now he is under. Fallen man has everything on him. He is bound hand and foot, delivered over to Satan; he is fallen. So while we are looking at man in the noble position in which he was made in the beginning, as we still look at him we see Jesus; because in the beginning the Word was made flesh, and so it is Christ, the Word, in Adam. There we see Jesus. Where?—Just in the same place where man fell; there we see Jesus, made a little lower than the angels because he took man's place. When, in the beginning he was infinitely higher, for the suffering of death, to rescue man, to save man, to raise him up, he took his place. Now, if one will lift up another who falls, he must go where the man is. Wherever there is a fallen man, Jesus is there. But I am a fallen man, too. Just let each one of us take that to himself. The Lord has not cast off man. We read, "For the Lord will not cast off forever." He does not cast off at all. No; man takes himself away; God does not cast off. And there is nobody that can pluck man out of his hands. There we are safe as long as we are willing to abide in him.

We see man perfect, with dominion; then fal-

len, with everything above him, and on him, and against him. Looking still there, we see Jesus as man, and for the suffering of death we see him crowned with glory and honor; that, by the grace of God, he should taste death for every man. Therefore, wherever you see a man fallen,—and he cannot fall lower than into the grave,—there you see Christ, who went into the grave and tasted the depths of sin and degradation for every man. So every man's degradation and sin is on Christ—the man Christ Jesus. But the same man Christ Jesus is crowned with glory and honor. Now mark: A crown signifies a king or ruler. Where in this chapter have we first read about a crown? "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; and crownedst him with glory and honor." That is to say, you have made him king, a king of glory. Adam, the king of glory and honor; so long was he over all things. But when he sinned, then he lost the glory he had. But now we see Jesus crowned with glory and honor, and in the position that man was in, in the beginning. But he is crowned with glory and honor in the same nature as man had. So just as God made man, and crowned him with glory and honor, we now see the man Jesus, that Man who is in every man crowned with honor and glory; and he added all things unto him.

Now read the last words of the first chapter of Ephesians :—

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Verses 17-21.

But what was the name which Jesus always delighted to give himself while upon this earth?—The Son of man. The Son of man is come to seek and to save that which was lost. When ye hath delivered the Son of man. The Son of man shall go to Jerusalem, and they shall crucify him, and he shall be buried. And on the third day the

Son of man shall rise again. But and if ye shall see the Son of man. Ye shall see the Son of man coming in the clouds of heaven. All this time it is the "Son of man." And this Son of man we see, because of his faithfulness, crowned with glory and honor, and having under him all principalities and powers and might and dominion, not only in this world, but also in the world to come. For unto the angels hath he not put under subjection the world to come, but he hath put the world to come in subjection to man, even Jesus, and ye are complete in him. Read in the second chapter, verses 1-6 :—

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

Where is he?—Far above all principalities and powers. Is not the work of saving souls far above everything else in this world? It has been said that "to be a Roman is greater than to be a king." In this day, and in every age, to be a Christian is greater than to be a king of this earth. And now we have that Word confirmed unto us by them that heard him, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," according to his power, because under the angels he had not put in subjection the world to come whereof we speak. That simply says that the power, the honor, the glory, the dignity to accompany the preaching of the gospel which God has put into those who are reconciled to him, is the power and glory of the world to come.

True Education.—No. 3.

W. W. PRESCOTT.

(Thursday Afternoon, Feb. 11, 1897.)

It may convey a rather indefinite idea to some that in education the one thing that should be sought is a knowledge of God, that that should be first and last in all study. To-day we will study

further from the Scriptures and from the Spirit of Prophecy some references to the field opened up, and what the study involves. The basis of study is the scripture: "For of him, and through him, and to him are all things: to whom be glory forever." Rom. 11:36. First, *of* him are all things. This is inclusive; it means all things whether they be visible or invisible. 1 John 5:19: "And we know that we are of God, and the whole world lieth in wickedness." In one sense we are of him, whether we are Christians or not, but in a special sense we are of him being born again. Acts 17:28: "For in him we live, and move, and have our being." We are *in* him as well as of him.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Ps. 90:1, 2.

For *in* him were all things created in the heavens and upon the earth, things visible and invisible, all things consist and are held together. Col. 1: 16, 17. R. V.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. Gen. 2: 4, 5.

The word "generation" means bringing forth. These are the bringing forth of every plant before it was in the earth. Of his own will they were. What did he do for us? "Of his own will begat he us." All things that we see are but an expression in that form of what God is. See how little is the difference, and yet how wide is the difference between truth and error. What is pantheism?—All things are God. What is truth?—God is *in* all things.

All things were created by the Word of God, and they continue by that same will. When Christ was speaking to the Jews, he said, "My Father worketh hitherto; and I work." Notice the tenses. It does not say, My Father *has* worked, and I am now working, but my Father *is* working until now, and I am working. In Hebrews we read that he upholds all things by the word of his power,—still working.

Many teach that matter possesses vital power,—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God himself cannot interfere. This is false science, and is not sustained by the Word of God. Nature is the servant of her Creator. God does

not annul his laws, or work contrary to them; but he is continually using them as his instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, "My Father worketh hitherto, and I work."

His energy is still exerted in upholding the objects of his creation. It is not because the mechanism that once has been set in motion continues to act by its own inherent energy, that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart is an evidence of the all-pervading care of Him in whom "we live and move and have our being." It is not because of inherent power that year by year the earth produces her bounties, and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. He "bringeth out their host by number; he calleth them all by their names by the greatness of their might, for that he is strong in power; not one faileth." It is through his power that vegetation flourishes, that the leaves appear, and the flowers bloom.—*Christian Education*, pp. 194, 195.

God gave birth to all things, put himself in all things, so as to reveal himself; so as to give an object lesson that we may know, understand, become acquainted with him. This is what Isaiah heard the seraphim cry when he saw God's glory: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Isa. 6: 3. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

For the Word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. Ps. 33:4, 5.

The earth, O Lord, is full of thy mercy: teach me thy statutes. Ps. 119:64.

The earth is full of the glory, goodness, mercy, of the Lord. "In his temple doth every one speak of his glory." Ps. 29: 9, last clause. Every one speaks of his glory. Luther expresses it in a very nice way: "Everything which God has created is a little vocable from his grammar by which he discloses his hidden hand." "The heavens declare the glory of God." Everything says Glory. Were it not for the sinfulness of man, everything would say, Glory, and say it all the time. Of man he said, "I have created him for my glory;" he was crowned with glory. His being, his very existence says, Glory. We are to glorify God in our bodies and spirits which are his. Creation is an object lesson for our study. When this revelation in the book of na-

ture was first made, it was perfectly clear, not a blot or dim word was upon the page; and man had that eyesight which enabled him to read it. But sin came in and blighted both man and nature, bedimmed our eyes and the pages of that book. Therefore God was constrained to put into language what he had before revealed through his works, concerning himself. Everything that God has said to us in human language, he has said to us in his works. "The more you think of that, the more it will open up the study.

The vine, the bread, are revelations of Christ; and this is the real object in our study. This is what I mean when I say, All created things are but expressions, symbols, of him. His Word caused them to appear there, and keeps them there. His Word may take them away; but his Word still remains, it abideth forever. These symbols, representations, expressions, are subject to change; "They shall perish, but thou remainest." "They all shall wax old as a garment, but thou art the same."

God worked; is still working. In studying nature, we are studying his Word. His Word, his power, works in us. Anything that thwarts that working, brings in some other element. There is something in man that is not in other plants; for man is but at the top of vegetable creation,—a plant that has power to walk about and think.

We are now prepared for the statement that the only study which should occupy the mind from the earliest down to the latest day of life, whether we are in the home, in the church, in the school, or anywhere else, is the Word of God. Is that limiting the field, or is it enlarging it? When we are studying God's Word in man and nature, we call that history. All history, then, is the study of God's working with man, and in man, and through man, even though many oppose him and work out his will and his Word unconsciously. He rules in the nations of the earth, but in such a manner as not to be arbitrary. The purpose of our study is to see God at work. The study of material things, which we sometimes call science study, is simply studying God in his works. We cannot study God in the abstract; there is no such thing as that. We cannot find out God. "Canst thou by searching find out God?" We must see him revealed, see him at work.

What is the difference between the true method of study, of education, and the false method of

study and of education? The true method is to study all things as the study of God; the false method is to leave God out, not to get to him at all, or have his laws control. The laws of nature are the habits of God, simply God's usual way of working. This field is as broad as the universe, and to begin to illustrate it, we begin an indefinite study. All this is Bible study. This is the study of the gospel. It is the power that attracts us to him and keeps us from sin. The result for us of this study is growth. We will desire the sincere milk of the Word that we may grow thereby, and if we are as submissive as nature, we will grow. Every product of creation was pronounced after its kind to be good. God had a certain ideal for trees, grass, plants, man, and that was submission. Perfect submission means perfect being.

Around us we see the Word of God in nature. Here in the Bible we see the Word of God in language. Would it be proper to say this, the Bible, is the written book, and these things of nature the illustration of the book? Here is the picture; where does it belong in the book? When Christ was here he was constantly referring to these things. Did he try to bring out the truth and say, Here is something here, let us see if this is an illustration of that. There is something there, let us see if it will illustrate this idea?—No; but there is that idea there, see it. He did not put something into it, but saw and stated what was there.

Many are the ways in which God is seeking to make himself known to us, and to bring us into communion with him. Nature speaks to our senses without ceasing. The open heart will be impressed with the love and glory of God as revealed through the works of his hands.—*Christian Education*, p. 54.

If we would not shut God away, he would come into our hearts. He is not far away; yea, he is right here. He is speaking unto every one of us. The open heart will be impressed with his love.

Our Saviour hound up his precious lessons with the things of nature. The trees, the birds, the flowers of the valley, the hills and the lakes, and the beautiful heavens, as well as the incidents and surroundings of daily life, were all linked with the words of truth, that his lessons might thus be often recalled to mind, even amid the busy cares of man's life of toil.—*Christian Education*, pp. 54, 55.

Teachers should copy the example of the Great Teacher, who from the familiar scenes of nature drew illustrations that simplified his teachings, and impressed them more deeply upon the minds of his hearers. The birds, caroling in the leafy branches, the flowers of the

valley, the lofty trees, the fruitful lands, the springing grain, the barren soil, the setting sun, gilding the heavens with its golden beams,—all served as means of instruction.—*Christian Education*, p. 66.

Arising this morning I looked out and saw the ground covered with snow, and I wondered how many of us here would recall that expression, "Though your sins be as scarlet, they shall be as white as snow." We open our eyes from sleep and behold the light, but how many of us think, "He is the light of the world"? The wind blows, and we hear the sound thereof, but cannot tell whence it comes, or whither it goes; but how many of us are impressed with the thought that such is every one that is born of the Spirit. We look up and see the stars, the clouds, the blue sky; we look around us and see all these beautiful things with which we are surrounded, but how many of us study to see in them a thought of God, the truth, the character, the love of God, as he is.

By scientific research we endeavor to arrive at the facts of science. I have nothing to say against this; I wish that I had all the facts brought out by scientific research; but the highest purpose of all, and the purpose of God in their creation, is that in fact we shall study his Word, and in studying him find the knowledge of God. There is no field of study except it be in what God has made,—things visible or invisible; and that field includes all the knowledge that God wants us to have. If it is not God's work, God in Christ, it is false, untrue; it is not what he wants us to put into the mind.

Let me say that this will not put simply a sort of religious fervor in the place of study, a sort of sentimentalism in the place of intellectual work. We are not making our schools simply a place where our young people are to go and be preached to; but we are supplying a motive, and furnishing a power in the life, and opening up the field of study, and giving a zeal to that study that we have not known before. You say these things are all very good, but what will that do for those who are not Christians? If they are all Christians, if all want to study the Bible, and are agreed to it, we might introduce these ideas into our schools; but if they are not Christians, they ought to come to hear the truth to be Christians. Is there any higher purpose that their parents can have in their being there? What is it that will regenerate?—The Word, the truth; and the very power of conversion is in these things. It is this

wisdom, knowledge, understanding, that is a creative power, that will restore the soul into the image of God; and that is the purpose of all education.

Sermon.—No. 3.

G. E. FIFIELD.

(Thursday Evening, Feb. 11, 1897.)

VERILY, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John 12: 24, 25.

Last night we saw that Christ's life was shed for us not only on Calvary eighteen hundred years ago, but ever since the Rock was smitten at the foundation of the world the river of life has been flowing from the throne, and that now that life is shed not only back there but down here. And except that life be shed for us and through us to others, we do not have repentance, pardon, peace, or power.

Of his resurrection, Jesus said, "The hour is come when the Son of man should be glorified;" of his crucifixion, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Then immediately applying the same principle to us, he said, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Which is more beautiful, more glorious, a bin of wheat or a field of waving grain? a flower seed or a full grown flower touched with dainty tints, and shedding fragrance all around? a kernel of corn or a full grown stalk of corn trembling in the breeze? I know that in each instance you will say the latter. One is a promise, the other its fulfillment; one the prophecy merely, the other its realization. And yet in each instance that seed was cast upon the ground in apparent forgetfulness,—cast there apparently to be covered with dust and forgotten; and yet that seed was cast in faith, resigned to the workings of the life principle within and the life forces without. And the moment of its death became the moment of glorification.

That is the great central truth of Christianity. It is like this: A man has a bin of wheat, which is all he has; and suppose he says, Now, this is

all I have, and I am not going to throw it away on the ground; this is my living, I am going to keep it. Well, if he keeps it there in the bin, by and by it will be worthless. If a man says, My life is too precious to me, I am not going to throw it away upon this unappreciative world, I will keep it to myself, he loses it. But if he casts it away to be covered with dust, and forgotten apparently, he gets it back multiplied, and glorified.

Paul says that we glory in tribulation. The Latin word for tribulation is *tribulatio*; that is, a flail which we use to thresh out grain or wheat with. He says, Not only so, but I glory in the threshing, the flailing. Just as the wheat is separated from the chaff, just so the wheat of our character is separated from the chaff.

Happiness is a pouring in of a new life, that transforms all things into joy. Suppose this room was all dark, and I wanted to get it lighted up; what should I do? carry out all the darkness and turn in the light?—No, turn in the light, and the darkness will take care of itself. The Lord does not take away the little love that a man has, but shows him the love that would stir his own life until it is so full of love that it flows out to everybody all around; and that is salvation. It is a positive thing; and when the Lord wanted to show us what his life was, how did he do it?—He did it in Jesus Christ. What kind of life was it?—God's life. O brethren and sisters, his was a life lived in absolute self-forgetfulness,—given, given freely, given to be hated, misunderstood, despised, and spit upon and crucified; and yet given for our sin. That is the life of Christ, and that is the life of God.

I believe that God would have us see that the resurrection means infinitely more than the bringing forth of Christ from the grave—not that I would count that a little thing, but that is a pledge, a promise of a larger resurrection.

There is a spiritual death, the bands of which are broken only by the coming in of the divine life, and that is the resurrection too.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty

power, which he wrought in Christ, when he raised him from the dead. Eph. 1:15-20.

The power of God which he wrought in Christ when he raised him from the dead is God's power. To whom?—To usward.

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Eph. 1:20-23.

When Christ was on this earth, he said, I can do nothing of myself. That is true. But we have not always seen that that was so. But here is a place where we can see that Christ could do nothing for himself. But the resurrection power took Christ from that position of weakness and helplessness, and lifted him above all principalities and powers, and every name that is named in earth and heaven.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. 2:5.

Wherefore God hath also highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:9-11.

Why was he resurrected?—Because he was crucified. Because Christ yielded up his life, did not save it, but was crucified, God took care of the resurrection part. When Paul was crucified with Christ, he gave up all worldly prospects; and so far as the things of this world were concerned, he gave all up. What did he get? 2 Cor. 4:10, 11:—

Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

Why was he willing always to bear about in the body the dying of the Lord Christ?—That the life also of the Lord Jesus might be made manifest in his body.

Now let us look at Paul's history again just a moment: I want you to see what a wonderful character transformation came into his life—how he left his selfish life. God poured his divine unselfish life into him. Watch that transformation. Until

that salvation came to him, he was so narrow, so bigoted that he verily thought that he ought to kill everybody that disagreed with him. After that salvation he was broadened, and sweetened, and deepened into the character of Christ, until his heart was so large and tender that he took the world in, and said, I am debtor to all men. Why, said he, I am debtor to you Romans also; I want to come down and preach the gospel to you. God has been so good to me I want to do something. O, he has let his life go. Did not God pour in his life unto me as he was crucified with Christ? Was he not resurrected with him unto a larger life? When we get this broader idea, the crucifixion and resurrection are parallel processes.

But you say, Are you sure that when Paul thus gave his life and got a new life by the giving, he called that the resurrection? Well, let us see. He says:—

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him not having mine own righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings.

He wanted to know the fellowship of his sufferings that he might have the power of his resurrection, and attain to the resurrection of the dead. He said he had not yet attained it fully, but that he was pressing onward. "Being made conformable unto his death," he counted not himself to have attained. He was but attaining unto the resurrection of the dead.

When we let our lives go, God pours in our resurrection life. That it seems to me is one great truth of the crucifixion and resurrection which includes the all in all of the Christian experience. When Christ was baptized, what did he say?—"Thus it becometh us to fulfill all righteousness." Baptism, crucifixion, and resurrection; this is what God has been seeking to reveal all through the centuries. Go back into the sanctuary, and you will see that these truths are set forth just as clearly there as here. They are present tense, present revelation, present gospel. So our Lord's supper and baptism are present truth, present expression of ever-present, everlasting gospel. 1 Cor. 11:1: "Be ye followers of me, even as I also am of Christ."

Let us see what the Israelites did at the sea ; the mountains were on either side, the hosts of Egypt behind them, the Red Sea before them, the desert on the other side, nothing to eat or drink. What was the only possible human hope of life ; not divine hope, but human hope. True, to pass through the hosts of Pharaoh many of them would be killed, but a few might be saved, if they rushed out. This was the only human hope. Now, accepting that, they would die. But the Lord did not leave them to die. He simply gave the bread of heaven, the smitten rock, to sustain their lives. That is baptism. Every one that had a real experience, was baptized when passing through that sea. I am coming to what is to me the most solemn thing of all:—

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Rom. 6 : 3.

What was the death of Christ?—It was a continual giving of his life for others. Just so when you were baptized into Christ, you took upon yourself the pledge of letting your life go, just as he let his life go. When you were baptized, you were baptized into the death of Christ.

Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6 : 4, 5.

If we are indeed baptized into his death, it will be to us an absolute end to trouble, quarrel, fault-finding, church difficulties, and all that sort of thing forevermore. Have we ever thought why Christ did not find fault, although bruised in every way until they took his life upon the cross? It was because he *had* given his life. And they took it not only at his crucifixion, but before that time, in every look of scorn, by every scowl, by lack of appreciation, by hardness of heart, by their abuse and their names ; but he did not complain, did not find any fault ; because he had given his life he could not find fault. Some one may say, How can I have any part in that, when I have to stay at home and work in comparative obscurity? Now if you say that, you have missed the lesson so far. Suppose you are so situated that the only thing you can do is to stay at home and work. You have a large family, and it takes your whole time, and you can't get away to do anything but that. Now, there are two ways you can do that: one way is to grumble about it, and

wish you didn't have so many things to bother you, wish you could be free, and didn't have to live all the time in this sort of way ; and grow meaner and smaller all the time. And the other way, my brother and sister, is if that is the best you can do, just to accept the sacrifice for Christ's sake ; and the pledge of God in this thing is that just in proportion as that is distasteful to you, you can accept the sacrifice for love's sake. When you accept it, then, for Christ's sake, he says, Inasmuch as ye did it to one of the least of these, ye did it unto me. Then just in proportion as that is humiliating and distasteful to you, and it is crucifixion to you, just in that proportion God will bring to you in that thing the resurrection power in the larger sense. That is what he will do. He wants to glorify every kitchen and every shop by this truth.

Some one says, O, there are many injustices in life that we have to accept. Yes, Christianity does not deny that. Job's false comforters denied it. They said, Job, you have been a very wicked man ; you may have deserved all this, or you would not have gotten it. Is that true? There are injustices in life, and Job knew it ; and the only way in which he stood that ordeal was that he had obtained a glimpse of the Saviour. But these injustices are not the injustices of God ; they are the injustices of sin. As long as sin exists, injustice will exist ; just as long as one man sins, another man will be sinned against. And that is one of the reasons why sin is so bad that God in love wants to get it out of the universe just as quickly as he can.

But there is another point right here. We have not seen the whole end of the story yet ; when we do, there will not be any injustice. Whittier says:—

Ours the seed-time; God alone
Beholds the end of what is sown.
Our vision, weak and dim—
The harvest time is hid within.

Now suppose the man who is sowing his corn or wheat forgets all about the harvest, just as too often the future life and all its joys pass out of our minds. Here is a man's bin of wheat, and it is all he has, and he is casting that away on the ground without a thought of any harvest to come. Now tell me, under those circumstances would not life to that man seem to be all labor and all loss, without any returns or any compensating joys? When he takes the harvest time into consideration, it is that which

is going to make up for all these apparent injustices of the seed-time. And what is this pledge of resurrection that we have been talking about? If you and I will accept the sacrifice wherever we are, and let the life go in that sacrifice, God will bring in the resurrection power; so that when the harvest comes, you and I will see that there has not been any injustice at all. Every sowing will have its reaping. Every giving of the life will have its splendid and eternal reward. And when the whole account is settled, every crooked place will be made straight, every rough place will be made smooth and every hill will be brought low; and all the world will see the glory of the goodness of God. And he does not want us to get away over yonder before we believe it, and see it; he wants us to take the splendid joys of the fact, and believe them now and all the time. And so he wants to come and live in our lives thus, and love in our lives thus, and through us reach out for others.

John says, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Sons and daughters of the Lord now, and still only promises and prophecies of some splendor that we cannot take in that is going to come to us by and by! Do you think that everybody is going to be alike in heaven? I think it would be monotonous to live in that sort of a country. There is an infinite variety of beautiful faces and beautiful forms and beautiful tints, in this world even; and there is going to be an infinite variety of beautiful characters in that world beyond. But every one of them will be just glorified, developed possibilities that God put in men and women down here. And when I think of it, O, I think it worth living for and worth dying for! I wonder how many of us have had this thought in our lives.

Ministers and Business Matters.

(Read before the Conference.)

I WAS awakened at half past eleven o'clock. Matters of importance had been presented before me. I was in an assembly consisting of a number of our people who had the burden of the work upon them. They were laying out work for the future, consulting as to how the work could be managed in the most successful manner. One in responsibility was explaining his plan, and that which he desired to have accomplished, and

several others had matters to present for consideration. Finances were the great burden of some, and they were studying how to limit the workers, and yet realize all the results essential. One brother had spoken in reference to plans for his part of the moral vineyard. Then there stood among us One with dignity and authority, who proceeded to state principles for our guidance. I have strength to write only a few points, although the things suggested affected me deeply.

To several the Speaker said, Your work is not the management of financial matters. It is not wise for you to undertake this. God has burdens for you to bear; but if your attention is called to lines for which you are not adapted, your efforts will not prove successful. This will bring upon you the discouragement that will disqualify you for the very work you should do, which requires a discriminating mind, and deep unselfish judgment.

Far too little attention is given to the preservation of physical health. Nothing is gained by robbing nature of her hours for rest and recuperation. You may load on to one man the care and burden which should be divided with several, but you will gain nothing by this. To allow one man to do the work of four, or of two or three, will result in irreparable loss. There is need of physical vigor in order for healthful thought. Fewer committee meetings should be attended by men who are employed to write and to speak the word. Many minor matters should be adjusted without keeping one or two men on the strain constantly. Under such a strain the mind loses its vigor. Its action cannot be as healthful and all-sided as if it were allowed proper periods of sleep and refreshment. An abundance of physical exercise is required in order to keep the machinery in healthful action. Men should be educated as business men. Experience is of value.

You work at great disadvantage when you suppose that because one man can fill a certain position, he is qualified to fill several positions. There is great necessity of selecting men as students, to learn rapidly all they can in business lines of education. This line of work is essential, and those who do the business in the work of God are not to assume responsibilities which they suppose themselves capable of bearing. Those who carry the responsibilities of the work have erred in allowing persons to be placed as managers of financial matters when there was the best of evidence that

these persons had not tact or ability for the position.

The case of Daniel, portrayed in a very limited manner by the prophetic pencil, has a lesson for us. It reveals the fact that a business man is not necessarily a sharp, policy man. He can be a man instructed of God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly inspiration. Worldly, ambitious statesmen are represented in the Word of God as the grass that groweth up, and as the flower of the grass that fadeth. Yet the Lord would have intelligent men in his work, men qualified for the various lines of the work.

Especially are business men needed, not irreligious business men, but those who will weave the great, grand principles of truth into all their business transactions. Men who have qualifications for the work need to have their talents exercised and perfected by most thorough study and training. Not one business man that has any appointment in the work need to be a novice. If men in any line of work need to improve their opportunities to become wise, efficient business men, it is those who are using their ability in the work of building up the kingdom of God in our world.

The lessons of the present time are for all to understand; but they are very feebly appreciated. There should be greater thoroughness in labor; more vigilant waiting, more vigilant watching and praying, and more vigilant working in prospect of the events now taking place and which are swelling to larger importance as we near the close of this earth's history. The human agent is to reach for perfection, to be an ideal Christian, complete in Jesus Christ.

Those who labor in business lines should exercise every precaution against error through wrong principles or methods. Their record may be like that of Daniel in the courts of Babylon. In all his business transactions, when subjected to the closest scrutiny, there was not found one item that was faulty. He was a sample of what every business man may be. But the heart must be converted and consecrated. The motives must be right with God. The inner lamp must be supplied with the oil that flows from the true messengers of heaven through the golden tubes into the golden bowl. Then the Lord's communication never comes to man in vain. God will not accept

the most splendid services unless self is laid upon the altar, a living, consuming sacrifice. The root must be holy, else there can be no sound, healthful fruit, which alone is acceptable to God.

Truths, precious, vital truths are bound up with man's eternal well-being both in this life and in the eternity which is opening before us. "Sanctify them through thy truth; thy word is truth." The Word of God is to be practiced. The Word of God liveth and endureth forever. While worldly ambition and worldly projects and the greatest plans and purposes of men shall fade like the grass, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Man's experience and history are occupied with himself, his own achievements and victories. God's history, as traced with unerring accuracy in the books of heaven, describes man as seen in the light of eternity. All his motives and all his actions are seen in their relation to eternal realities. Everything said and done has a reference to tremendous issues which we must meet again.

ELLEN G. WHITE.

Studies in the Book of Hebrews.—No. 4.

E. J. WAGGONER.

(Friday Afternoon, Feb. 12, 1897.)

WHAT contrast in words is there in the beginning of this second chapter of Hebrews? The word of the Lord, and the word of the angels; and the word of the angels was steadfast. But what is the difference between the word spoken by the angels and the word spoken by the Lord? What word does the Lord speak?—Salvation. Did the angels speak that word?—No. See what the text says: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward," then every neglect, every transgression, and every disobedience of the word which the angels spoke received a recompense of reward.

Now, what is the contrast? "How shall we escape if we neglect so great salvation?" And this great salvation was first spoken by the Lord, and then confirmed unto us by them that heard him.

Where do the angels come in in this work of salvation? They have a place, but not any place

in the line of carrying the word. It first began to be spoken by the Lord, and then comes to us by them that heard it. Now, where do the angels come in in this spreading abroad of the word?—They do not come in. But what is their relation to it?—They are ministering servants,—waiters upon those who carry this word; and I say again, as I said yesterday, there comes over me every time I think of it, a most wonderful feeling of awe; it frightens me. And yet I am glad to think of the wonderful work committed to man, a work so great—just think of it! We need to dwell upon that to realize the glory of this ministry.

Now, that does not say that we are great. It is not saying that we are above the angels, because we are doing a work which is not committed to them, and a work that they cannot do. That work of salvation is spoken only by the Lord and them that hear him, but not by angels, because under them he hath not put into subjection the world to come. Then this proclamation of the word of salvation has an intimate relation with the world to come. And what is this world to come whereof we speak?—A new heavens and a new earth; the world has been put into subjection to man, according to the testimony of one who testified in a certain place about man, saying, "What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor." A crown signifies a king; therefore when God made man he made him a king. He wore a crown of glory, signifying a kingdom of glory. O, the whole earth was full of the glory of God undimmed. Then man was a king of glory, and his kingdom was the earth. All things were put under him. There was nothing that was not put under him. Every living thing was put under him, and he was the ruler over all, and the earth itself was in subjection to him. But the power back of and in it all was God's power, for God alone has power.

Man was made in the image of God, of the dust of the earth. "The Lord God formed man dust," literally, not formed him of the dust, but formed him dust. He then breathed into his nostrils the breath of life, and man became a living soul. But the man was dust, and after he was crowned with glory and honor he was nothing but dust. Now this dust that God took and formed into this shape, and crowned with glory and honor, he put over the works of his hands

put under him all things, gave him dominion over all things; and so it was dust that had dominion over all things. He was still dust; and how much more power had this dust that was formed in this figure than that dust that still lay on the ground?—It had no more power. And that is demonstrated in the fact that when the breath which God puts in there is gone, it is just as helpless as it was before, or as that other dust. Then the power is not in the dust; and here is just where the world—all mankind—make the mistake. Man sees his face and form in the mirror, and admires himself, and he will not believe that he is dust; or, if he does acknowledge that he is dust, it is a different kind of dust than any other kind. The failure to recognize this is what makes one man assume lordship over another, to think himself better than another man; and the Lord wants us to keep to first principles all the time. Man at the best is nothing but dust. We cannot dwell upon that too much, because the forgetting of it is what led to all sin in the beginning. Satan said to Eve that she would become like God. Now, if she had remembered the Word, and her origin, could she have supposed that that would be true?—No. It is the forgetting of it that lifts up man and makes him proud. Man in his highest state is nothing but dust.

What is the difference between that dust thrown out there, and this here? God has chosen to use this dust in a little different way from what he uses that dust. God had a purpose in that dust; it is worth something; it will produce fruit. Here is dust that God has caused to bring forth another kind of fruit. How much more right has this dust that can walk about instead of being blown about by the wind, to boast of what it does than that dust out there in the field has. Out there you will see some beautiful, fine, rosy-cheeked apples. But it is not supposable that that dust in the field should begin to boast: Why, I am better than that dust in the road; that dust in the road does not do any good, but lies there day after day, and does not accomplish anything. See what I have done. And yet it has just as much right to do that as we have to boast of anything we have done.

Here is a lesson of encouragement of what God can do. Man, placed over the works of God's hands, crowned with glory and honor—only dust still—is an evidence of the power of God.

But now looking at that inanimate dust with all

things put under him, what is the next thing we see?—The next thing is that all things are not under him. Still looking at that; what do we see?—We see Jesus. We see him made a little lower than the angels, right down where man fell. What has he now?—A crown of glory and honor. But before he got that crown of glory and honor, what did he have?—He took death; he tasted death.

First, we see man crowned with glory and honor, having dominion over the works of God, everything under him. We keep on looking, and we see not all things under him, but instead, we see Jesus down at the very place where man fell; and we keep on looking, and next we see him crowned with glory and honor. That is the order. He was made a little lower than the angels; he was man. So that when we consider him now, we consider him as man, and from this point through we have Jesus before us all the time, but always as man. Never forget that. When man in the beginning was made a little lower than the angels, and then Jesus made a little lower than the angels, what was the difference?—There is none. When God made Adam by his Word, the Word was made flesh. As God spoke all things into existence, his words went forth, and, lo! the earth appeared. His Word went forth; he spoke; he said, Trees, and they were there; he said, Grass, and it was; so that all these things that grow over the ground are visible manifestations of the Word. It is the Word of life, and these are simply some of the various forms of the life of the Word. And so with man formed there in the beginning. There we see the Word manifested as flesh. The power by which this was done was God's power, and so God was in the Word, and the Word was in Adam, so that this power could be manifested in him, God dwelling in him and working in him; God taking this dust and using it to do these wonderful things. It is God that worketh in you to will and to do his good pleasure. Now, if God is there, and I am here, that is altogether too far away. It is God that worketh in me. The Word was made flesh, and the life of Adam was the life of God. He has no other life. Now the blessedness of this is, when man fell, the Word was made flesh. But suppose God had forsaken him, and had not been willing to make the Word flesh; what would have become of him?—He would have returned to dust. But God continues his life to man. So when man fell, God

goes right down there with him. Is that so, or is it some fancy? Did God continue life to man, notwithstanding he had sinned? We are here, are we not? We are sinners. We are living, are we not? Whose life is it manifested in us?—It is God's life. Then God continues his life to sinful men. When sin entered, death came; so when man sinned, death came upon him. God stayed with him; therefore, in that he stayed with man, although man had sinned, God took upon himself sinful flesh. And so he took upon himself death, for death had passed upon all the world.

Now, let us see further. All creation is continued until now "by the same Word." Everything in this world is kept by the same Word. Although everything is cursed, and everybody can see that, it is yet a fact that it continues; it is an evidence that God is there, Christ is there, the divine Word is there bearing the curse. But in what thing does Christ endure the curse? Where is that point where the curse falls upon Christ?—Sinful flesh. Not only sinful flesh, but that which stands as the symbol of the curse that falls upon Christ—the cross. What is the evidence that he bears the curse?—"Accursed is every one that hangeth on a tree." Death and the cross both together mean the curse; therefore wherever there is anything, there is the curse. Nevertheless, wherever there is anything, there is Christ. Wherever there is anything, then, that exists and bears the curse, there is Christ. But where Christ has the curse upon him, he bears the cross. Then do you not see the truthfulness of that statement which appeared from Sister White about a year ago, that "the cross of Christ is stamped upon every leaf in the forest?" And a little later than a year ago there appeared in a first-page article of the *Review and Herald* a statement that the very bread we eat is stamped with the cross. There is something wonderful in that. Perhaps when you read that in every blade, and every leaf, there is the cross of Christ, some of us read it over without thinking about it, and some of us simply said, with Nicodemus, how can this be? How soon do we find Christ crucified, then?—Just as soon as there was any curse. And he is risen again as well, because if you preach Christ crucified, his resurrection necessarily goes with that.

Now, see how God has proclaimed the gospel for our encouragement everywhere. People are inclined to get discouraged; Christians are likely to think, Well, the Lord has forgotten us. Did

you ever think that way, as though the Lord didn't care for you;—that he has left you alone? Is there any one who has not felt that way, discouraged, in short? I am not of much importance in this world, we sometimes say; I am of no consequence; I am only one very insignificant and despised, and justly despised; I could drop out, and it wouldn't make any difference. He said that not a sparrow can fall to the ground without his notice; and why?—Because the life of God is there, and there is nothing that can come upon anything in this world that God does not feel. It touches him personally, because his life is all the sensibility that there is in this world. You are struck, you are beaten; you feel it. What makes you feel it? If you were dead you wouldn't feel it. Why do you feel it?—Because you are alive. Where do you get life?—It comes from God. It is God's own life isn't it? Then is it possible for a human being to be touched, just touched—not beaten, bruised, or despised—and the Lord not feel it? Can it be so, whether saint or sinner? Can anything happen to any creature in this world does God not feel? Whither shall I go from his presence, and where shall I go to be away from the presence of God? We cannot get away, because God's power is in everything; and therefore a sparrow cannot fall to the ground without the Lord knowing it. We live with all these infirmities. That is Christ in the flesh, then. Do you suppose that Christ would have endured all this, and stayed here all these years, with all this infirmity and wickedness and weakness and sin upon him, and then by and by step out and let it all drop? If he was to do that, he would have let it drop in the beginning; but the fact that he came in fallen humanity is an evidence of God's presence, and his presence to give life. And so God on everything has put the stamp of the cross,—upon every leaf, upon every blade of grass, upon everything that we have to do with. He simply means that everywhere we go, and everything we have to do, and everything we eat, and the air we breathe,—through these he is simply preaching the gospel to us, giving the gospel to us. Encouragement, strength, salvation!

“LIKE the roads of the South, the path of duty is hedged with everblooms, pure, and white as snow. It is only when we turn to the right or left that we are pierced by thorns, and concealed dangers.”

The Science of Salvation.—No. 1.

A. T. JONES.

(Friday Evening, Feb. 12, 1897.)

EVERYBODY knows that this is a very scientific age, at least in name, in profession, and in aspiration. God wants his people always to be up with the age. More than that: he wants his people always to be ahead of the age. Particularly he wants his people always to be reformers, and for a person to be a reformer, he must be ahead of the age. Then as this is a particularly scientific age, in profession and otherwise, God's cause, his people, must be scientific to meet the demands of the age. That is the statement of the proposition to the study of which I invite you tonight. The Lord wants you and me to accept that proposition, to study it, and to build upon it, until it is demonstrated in us before the world that that proposition is scientifically correct. If you and I, if all who profess the name of Christ, do that, then that thing will be done by the Lord. The world will see it, and the world will see it whether you and I have part in it or not. Because if you and I do not have a part in it, those will have a part in it who will allow the Lord to make that demonstration by them; and if you and I will not allow him to do it, we miss it.

But you say, Salvation is the work of God's people. Salvation is the one cause of the Lord. This is what these other brethren have been saying. This is what we had in the lesson this afternoon, and what we have had in all the lessons in Hebrews. It is the lesson we have had in other places in the Scripture. And the Scripture says that we are not to know anything but Jesus Christ and him crucified. You say that; yes, and I say that. I say that the work of the people of God—all that the cause of God is in the world is the work of salvation. And this exactly agrees with what we have stated already. Therefore salvation is science.

More than that: Salvation is not simply science, it is not simply a science; it is the chief, the key, the center of all sciences. It is the most scientific of all things that are dealt with by the minds of men in this world. So that when God's people take the salvation of God *as it is in God*; when his cause of salvation in the world shall stand as representing indeed his ideas of salvation, then there will be revealed to the world the science that

is above all other sciences. Then God's people can stand before the very kings of science, and not be ashamed, in a scientific age.

Now, I am thoroughly committed to that truth. And I want you to see how completely it is the truth. You and I are committed to the salvation of God. And I want you to see by the Bible—the book of all truth—that salvation is science. Then you will, with me, be committed to that truth.

First, then, I want you to think soberly, and see for yourself not only that salvation is science; but that it is the highest of all sciences.

The word "science" means, literally, *knowledge*. The science of botany is the knowledge of botany. The science of astronomy is the knowledge of astronomy. So that one scientist has defined science to be "the product of thinking." All the knowledge—the science—that the world has of astronomy, is the product of the world's thinking on the subject of astronomy.

Now salvation is the knowledge of God: "This is life eternal, that they might know thee the living and true God, and Jesus Christ whom thou hast sent." It is therefore science. But this knowledge is not the product of *man's* thinking: it is the product of *God's* thinking. For "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Therefore salvation, being the product of God's thinking, is not only science, but is the highest of all sciences.

Again: That which is recognized by the world as science—the natural sciences—is the product of men's thinking. It is with the mind that men think. It is with the mind, then, that men deal with all these sciences. But salvation deals with the mind *itself*. Which, then, is the higher? Which is the higher—that which deals with all other things, or *that which deals with* that which deals with all other things?—The latter, to be sure. Then as with the mind men deal with all other sciences, and salvation deals with the mind itself, it is perfectly plain, not only that salvation is science as certainly as any other science, but that it is higher science than all other sciences. It is the highest science that can be known to the mind of man.

Yet again: Salvation deals with the mind. But who is it that in salvation and by salvation deals with the mind?—It is God himself. Then as it is God himself who works out, who makes known, this science; and as this science is the product of God's thinking; it follows that the science of salvation is the highest, the deepest, the broadest, science that is known, not only to the mind of man, but to the whole universe.

Let us read a few Scriptures. "Be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12:2. "So then with the mind I myself serve the law of God." Rom. 7:25. "We know that the Son of God is come, and hath given us a mind." "We have the mind of Christ." The only way the Lord can reach us is through the mind. He deals with us only through the mind. He governs us only through our minds. Look: "With the mind I myself serve the law of God, but with the flesh the law of sin." And the first of all the commandments is this: "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with *all thy mind*." The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The carnal mind that cannot be subject to the law of God—cannot be—must be changed, must be exchanged for another mind which always serves the law of God. That change of mind is salvation. That renewing of the mind is wrought by God in the work of his salvation, and it can be wrought by no other. Therefore it is the highest of all sciences—the highest that is known to the mind of man, the highest that is known to the universe.

Do you not begin to see why it is that the Testimonies speak of "*the science of salvation*"?

(To be continued.)

BIBLICAL AGRICULTURE.—Prof. E. A. Sutherland, of Walla Walla College, addressed the students in the chapel for a few minutes on Friday morning, taking as his subject, The Bible a Text-book on Agriculture. He holds that since God is the author of all true knowledge, what he may say on this or any other subject must be *par excellence* the truth. And that if farming were at present conducted according to Scriptural principles, better success would be attained. Passages illustrating this claim were adduced, and no little interest was evoked by the consideration of the matter.

THE DAILY BULLETIN

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AMONG our arrivals on Monday, the fifteenth, were Dr. J. H. Kellogg, of Battle Creek, Mich., and E. M. Morrison, of California.

THE committee on seating of the delegates was announced on Sunday morning as N. W. Kauble, R. M. Kilgore, and J. M. Rees. The committee on religious exercises is W. W. Prescott, A. J. Breed, W. C. White, J. H. Morrison, and G. A. Irwin.

AMONG other recent arrivals from the West we are especially pleased to greet M. C. Israel, who, with his family, went with the first of our laborers to Australia in 1885. After doing faithful work in that country for nearly a dozen years, the family has returned to California. We are particularly glad to learn that Sister Israel is much better of the malady which caused their return.

THE pioneer laborers in our cause are gradually disappearing from our general councils, and the work is falling upon those who were boys when the cause was young. We have with us at this time Elders J. N. Loughborough and Harrison Grant, who have for many years been identified with the work, even since before most of us knew anything about the precious truths we now hold.

WE have been reminded of several mistakes and omissions in the list of delegates present at the first meeting, for which we are duly sorry; but as we did not claim accuracy, and had no means of attempting it, we expect clemency. In addition to those who were omitted at that time, there are now quite a large number of new arrivals, all of whom are cordially welcomed. Others are coming continually. We are glad to have with us Dr. J. C. Ottosen, of Denmark. His thorough understanding of the English enables him fully to enjoy the meeting. S. H. Lane, of the Illinois Conference, and W. M. Healy, of the North Pacific Conference, arrived Sunday; and W. C. Sisley, manager of the Review and Herald, was among those who came Monday.

THE Y. M. C. A. Hall in Lincoln has been engaged for a course of meetings to be held evenings during the time of the Conference. These meetings will be conducted by J. H. Durland and G. E. Fifield. The first of the series was held on Sunday evening, and was addressed by Elder Fifield, whose words were listened to with deep interest, by a congregation that filled the house in every part. A large chorus of trained voices under the charge of Prof. Newton, of the College, will furnish the music. Meetings will be held on Sunday evenings and most of the other evenings during the week.

The Sabbath School.

THE Conference Sabbath school had eighty-three members last Sabbath, and was in charge of L. H. Evans, of Michigan, vice-president of the general association; with A. E. Place, of New York, as secretary. W. W. Prescott, the author of the present lessons on the Gospel of John, talked for twenty minutes on the book as a whole, bringing out some very attractive and instructive thoughts. Each of the gospels has its distinctive thought or theme: With Matthew it is Jesus, the King of the Jews; with Mark, Jesus the minister, the servant of men; with Luke it is Jesus the Son of man; and with John, Jesus the Son of God. The characteristics of divinity are life, power, light and truth. These compose the glory of God and are inseparable. These words and principles run through the book. First, we see God; then God revealed in his Son and in human flesh. Life and power combine in the miracles recorded in this book; and there is a gradual development of both from first to last—from the turning of water into wine to the resurrection of Lazarus.

In this last act we have the complete manifestation or revelation of life and power. This brought the crisis. In his near circle of followers he was anointed by love. In the professed religious class he was crucified, and Lazarus also was condemned to death. Darkness comprehended not the light. Wrath and indignation sprang into action at the revelation of the glory of God. At the same time strangers—gentiles,—desired to see him. No further miracles are recorded. God was revealed and Satan was fully aroused. Henceforth it only remained for him to comfort his disciples and to close up his gospel.