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The Daily Bulletin.

SUCH is the short of the rather long name chosen for our little daily chronicle of the doings and sayings of the biennial session of the Seventh-day Adventist General Conference, and collateral meetings, to be held at Lincoln and College View, Neb., from this forward for three weeks.

The circumstances are new, and the situation presents some difficulties to editors, proof-readers, and printers; but all will try to do their best to fulfill with faithfulness and efficiency their allotted tasks. But with all that we can do, we cannot promise that dispatch and degree of freshness that would be desirable to our readers right on the ground. However, in this matter we shall doubtless make improvement with increased experience.

Whatever short-comings may appear will, we trust, be condoned with a spirit of forbearance. And it is no unreasonable thing to ask that they may be; for the excellent things we have in store will, we hope, obliterate any literary or mechanical defects that may creep in.

It will be our earnest endeavor to convey a faithful report of the various meetings, not only of the matters transacted, but of the spirit and interest that attends them. In order to do this, we shall try to keep closely in touch with the spirit of the occasion, so that those who are here witnessing and experiencing the things we record, may have in the DAILY BULLETIN a profitable reminder of the good things here enjoyed; and that those who cannot be here may have that misfortune made up to them as fully as possible.

We start in with an edition of nearly ten thousand, and shall be able to fill orders for a limited number of back subscriptions only. Those who may still wish to obtain our good paper may do so now.

The Opening of the Meeting.

It is a little difficult to fix the exact point at which the series of meetings to be recorded in our pages opened. The date set in the formal appointment was February 9, 1897. And that is the date upon which our account must begin, for before that neither reporters nor editors were on the ground. Previous to that date, for more than a week the members of the General Conference Committee, the auditing committee, and several others especially invited, were here. Meetings for study and devotion were held about twice each day. Time was taken for auditing reports, and each evening there was preaching in the church, which was well attended by the citizens of College View.

From these meetings we have the report of their excellent and beneficial character. Their effect is observable in the commencement of the more public or formal meetings, in producing a spirit of deep earnestness which those who arrive later do not fail to perceive and imbibe. There was nothing special to mark the commencement of the Institute on the day named above. At 10:30 A. M. the delegates and workers present to the number of one hundred or more, assembled in one of the chapels of the College, where the president of the General Conference, O. A. Olsen, in a few remarks referred to the preceding meetings, speaking of their nature and of the work performed. The auditing committee had succeeded in disposing of most of its business, so that the time necessarily consumed in this work would not have to be taken from the future meetings.

The speaker announced that the order of exercises during the Institute would be, a meeting daily at 10:30 A. M., for the study of the Spirit of Prophecy, especially pertaining to the communications that have recently come to us. These meetings will be led by A. T. Jones. A Bible study will be held each day at 3:30 P. M. in the Tabernacle, conducted by E. J. Waggoner, who takes for his subject the Epistle to the Hebrews. At 5 o'clock the educational secretary, W. W. Prescott, is to lead a study and discussion of educational topics; and at 7 P. M. there will be preaching in the Tabernacle. The services appointed in the Tabernacle are intended for general attendance, while the others are appointed for the members of the Conference, teachers, and other laborers.

The president urged upon those present the importance of faithful and constant attendance on all the meetings. The delegates are here at large expense to their conferences, and it should be a conscientious duty with all to attend earnestly to the work in hand. There would not seem to be much in the quiet surroundings of College View to prevent this good advice from being carried out.

Hymn No. 11 was then announced and sung, and A. J. Breed, of California, led the meeting in prayer. After a brief prayer season, A. T. Jones proceeded with his allotted subject, an abstract report of which remarks are given elsewhere.

The Spirit of Prophecy.—No. 1.

A. T. JONES.

(Tuesday Forenoon, Feb. 9, 1897.)

I SUPPOSE there is no one in this room who does not think but that he truly believes in the Spirit of Prophecy; that is, that the Spirit of Prophecy belongs to the church,—to this message as is manifested through Sister White, and that these things are believed, professedly believed at least, so far as the idea and the Scriptures that prove that such things are a part of this work. But that is not where the trouble lies, for we are in trouble now. If we do not know it, we are much worse off than if we were in trouble and did know it. And more than that, the cause of God, as well as you and I, are in such trouble that we are in danger day by day of incurring the wrath of God because we are where we are. The Lord tells us that more than once, and he tells us how we got there, and he tells us how to get out

of it. And the only thing I know how to tell you here, is to study the Spirit of Prophecy, and get out of it what you need.

That is only one of the statements that is made. In knowing these statements, and having known them for some time, I would have been glad to stay at home and go on with the work there, because there is so much to be done and so many involved. God calls for many changes among the men who have formed committees, boards, councils, etc., and these men who compose these committees, boards, and councils are the very ones assembled here upon whom it will fall to make the changes. Now, how shall these men make the changes in which they themselves are involved, unless they themselves are changed first? The only way to have the change wrought is to have the men changed. All who will do so God will work through, and all who will not do so—what will become of them? That is why I say we are in trouble to-day. When the Lord tells us what trouble we are in, he tells us how we got there and how to get out of it. It all comes through disregarding the Testimonies. Then when we get into trouble by disregarding the Testimonies, and the Testimonies tell us just how to get out of that trouble, and we follow the testimony that leads us out, then we shall be straight on the Testimonies.

I have nothing to get off onto you, for I am in it with the rest of you. The Lord says that the cause is in trouble, and I am part of the cause; I belong with it, my life is wrapped up in it, and so is yours; it is everything to us. Then when the cause is in trouble, you and I are in trouble. It may be that you personally had no definite connection with the steps that brought the cause into trouble; yet we, being a part of the cause, and the cause itself being our life, are in trouble all the same because the cause is. But God tells us what to do to get out of it.

I do not want to give you man's counsel, but the Lord's. It may be that we shall see men's names, and if so I shall not dodge it. If a name should be left out and not read, and we know who it is, it does not follow that an attack is made upon that brother. Suppose that I commit a wrong, and the Lord tells me of it in a testimony. When that testimony comes to me, I turn my back upon the wrong, and you may use it all you want to, and it will not be against me; for I am not in it if I have turned from it by acknowledging it, and acting accordingly.

As a real matter of fact, it is a question whether anybody finds right down in his own heart a belief of the Testimonies until he gets one or two or three, and he has accepted all, and then he will be pretty well satisfied that he believes the Testimonies, and not till he has had some such experience. I will begin and end with the Word. Here is something that tells us what to do when we come to such places as this: "If the Lord is in the midst of your councils, beholding your order and love and fear, and your trembling at his word, then you are prepared to do his work unselfishly."

Here we are in council. Though we be different in character, if we are molded by the same spirit of Christ, we are one. Then the church can rise as clear as the sun at mid-day, and go forth as terrible as an army with banners.

God has been shut away from his work, from the management of his work in general, in state work, councils, in boards, in churches, etc. We have had false gods, because the people have put men, and men have allowed themselves to be put, between God and the work. God is going to work in his cause anyhow, and if you will not get out of his way and let him work his own way, the wrath of God will fall upon those who are in the way. Men keep themselves, and allow themselves to be kept, in places that they should have been out of long ago. If we will get out of his way, and let him work, he will work with a gentle hand. We do not want a whip of cords. We would better be surprised a little now, than become greatly surprised after awhile; and in love be reproved, than to go on not knowing these things, and be made to flee from the temple as they did that day, or to be altogether surprised when we cannot help it.

So if the Lord is in the midst of your councils, beholding your love and your fear, and your tremblings at his word, then you are prepared to do his work; and he will not be in partnership with any unjust transactions.

Again I read: "Man's way is to devise and scheme. God implants a principle." And where God has implanted a principle, our life and actions together are simply an expression of that principle. And if God's principle is not there, then the principle of the devil is there. "Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within will be worked out under the dictation of a converted intellect. The plan of begin-

ning at the outside and trying to work inward, has always failed and always will fail."

I cannot apply a testimony to anybody else than myself, for it must be applied at the heart, and work from within. God will then apply it wherever I go. And it is the same with all of us in the testimony that comes to any, in any meeting or council or General Conference meeting. The president cannot apply all over the field a testimony given to him. He must accept it in his soul, and surrender to it body, soul, and spirit; and then Jesus Christ will apply the testimony everywhere he, the president, goes. It is a living thing in him, and then if he goes forward, that testimony is applied by the Lord wherever he may be. But men have tried to apply the Testimonies to other people without having the testimony a living thing in themselves. Over and over again that has been tried, and that is where the trouble is. If the testimony is not accepted by him body, soul, and spirit, so that the principle which is in it is a living thing in him, it matters not how much he may read that testimony and apply it to other people, his own influence will be against the testimony which he is applying. For if it is not lived in his life, and all that he says and does, it is destroyed by his actions. And that is what has brought about the conditions that exist now. "God's way is to give man something he has not." We are to take the thing that we have not, that God gives us, and that will make us a power in the Lord. 2 Cor. 2:14: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." When that principle is there, wherever we go God is talking; he is speaking. He is making known the knowledge of himself by us in every place. It may be a business transaction; that makes no difference. Everything we do will remind them of God after we are gone, so he makes manifest the savor of his knowledge by us in every place.

"God's way is to *make* man something that *he* is not;" to make me something that I am not. Then when a testimony comes to me telling me that I am not right, that testimony is to make me what I am not,—to make me right. I cannot stand where I am and apply it; but when I apply it, I shall be what I was not, and everywhere I go God can make himself manifest.

"Man's way is to get an easy place, and indulge appetite and selfish ambition. God's way is to

work in power. He gives the grace if the sick man realizes that he needs it. Man is too often satisfied to treat himself according to the methods of quackery, and then vindicate the manner of his working as right." God's way is different. We are all sick men, and if we could realize it God would give the cure necessary. Man prefers quackery, and thinks his manner of work is right; but God purposes to purify the soul. John 7: 38: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." This is the kingdom of God within him. "Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts they are gaining strength of *principle*, power, ability to stand as faithful sentinels, true reformers; for there can be no reformation unless there is a thorough co-operation with Jesus Christ. Through the grace of Christ men are to use their God-given faculties to reform themselves. By this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their own hereditary and cultivated tendencies; then, like Daniel, they make impressions upon others that will never be effaced. The influence will be carried to all parts of the earth."

This is the witness that I referred to a minute ago. When you receive a testimony and take it into your heart and life, that makes you something you were not, and then it is the kingdom of God within you, and the witness will be carried to all parts of the earth. May be you will never go out of your State. Then how can it ever be? Where you go and where I go, God is making impressions on the heart that will never be effaced, and by them making yet other impressions, and so on. One may harden himself against it, but it will go there just the same; and when that impression is made by you, he will know that it is from the Lord. The Sadducees did not believe in a resurrection, but they also said that they took knowledge of the disciples that they had been with Jesus and learned of him after his death. In their hearts they knew that he had risen. The fact was there, but they were not converted by it. That is the principle that is in the Bible. From a testimony written in 1896 I read: "Many of the men who have acted as councillors in board and council meetings need to be weeded out." Notice, it says *many*. There are not very many altogether, so that when many of them are weeded

out, many cannot be left. "Other men should take their places, for their voice is not the voice of God. Their plans and devices are not in the order of God. The same men have been kept in office as directors of boards, until under their own management and their own ways, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel but supplanters." Supplanters instead of Israel! In what worse trouble could we be?

Again, from a testimony written in 1894: "Changes should have been made *long ago*. God would have the church roll away her reproach." Here are the words: "The same men are not to compose your board year by year; changes should have been made *long ago*. God would have the church roll away her reproach; but as long as men who have felt fully competent to work without accepting counsel of God are kept in office year by year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit."

What shall be done? Is the Lord going to have a chance to work now? Shall he be allowed to bring about the needed changes? This testimony is not to be applied by our taking hold of this work and going about abruptly to make the changes. My heart must be right before I can take part in any change. The thing to do is to surrender ourselves to God, and then let him work through us. We do not care who the men are if God is there.

We are not to begin here to look about now to see what candidates we can raise up, that we can favor and work into positions that are held now by others; for then, though they would be out of the places, we would be in the places, and the Lord would be as far off as before. The trouble is now that the Lord has been left out. Now, if we would work ourselves into their places, the Lord would be left out still, and the cause would be worse off than before. But that is not what is wanted. There is to be no politics here; but if politics is in us, it will be here, and will show itself here. If indeed a man does have politics in him, the best place for him to spend it is out in the open world, amongst those who are politicians and nothing else, for that is all he is; and if he does not spend it there he will spend it in the church, and only spread mischief and deviltry there. And of course it is better that such work as that should

be open in the world than in the church. So that is not what we are here for. We are here to find God, and open our hearts that he may occupy the place from center to circumference, in every thought and word and deed; and God is not a politician; he is God. What we are to do is to seek God with all the heart, so that God shall do all that is to be done; and he will do it if we let him. Give God a chance. Those who are in the way are to get out of the way, and the rest of us are to keep out of the way. Then God can have the place that belongs to him.

Next there is cited for us here the story of Nicodemus and Christ. Nicodemus was a ruler in Israel, and it says that "Nicodemus sought an interview with Jesus at night, saying, 'Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.' All this was true as far as it went, but what said Jesus? He 'answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' Here was a man in high position of trust, a man who was looked up to as one who was educated in Jewish customs, one whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He would not go to Jesus by day, for this would make him the subject of remark; it would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. Nicodemus thinks, I will ascertain for myself the mission and claims of this teacher, whether he is indeed the light to lighten the Gentiles, and the glory of Israel.

"Jesus virtually says to Nicodemus, It is not controversy that will help your case. It is not arguments that will bring light to the soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action: you must be born again. Until this change takes place, making all things new, the strongest evidences that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God.

"This was a very humiliating statement to Nicodemus, and with a feeling of irritation he takes up the words of Christ, saying, 'How can a man be born when he is old?' He was not spiritual-minded enough to discern the meaning of the

words of Christ. But the Saviour did not meet argument with argument. Raising his hand in solemn, quiet dignity, he presses home the truth with greater assurance: 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' Nicodemus said unto him, 'How can these things be?'

"Some gleams of truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the inquiry, 'How can these things be?' With deep earnestness Jesus answered, 'Art thou a master of Israel, and knowest not these things?' His words convey to Nicodemus the lesson that instead of feeling irritated over the plain words of truth, and indulging in irony, he should have a far more humble opinion of himself, because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such love to him, that he was not offended as he realized his humiliating position. Surely one entrusted with the religious interests of the people could not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. 'Verily, verily, I say unto thee,' continued Jesus, 'We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?'

"This lesson to Nicodemus I present as highly applicable to those who are to-day in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed." Who will listen and let the same words have the same effect upon their hearts and lives to-day? Nicodemus was converted as a result.

These words were spoken to the presidents of conferences, elders of churches, and those occupying official positions in our institutions. You know whether you are a president of a conference. It speaks to you; it says, You must be born again. You know whether you are an elder of a church. It speaks to you; it says, You must be born again. You know whether you are occupy-

ing an official position in any of our institutions' It speaks to you; it says, You must be born again. It says, You must be converted. It does not say that you never were converted; even though we have been converted, the time is such that God calls for a more thorough conversion, a deeper consecration than ever you or I have known before. It is nothing to you or to me that we were converted five, ten, or fifteen years ago, if we are not converted now, to-day. And to-day he says if you will hear his voice, harden not your hearts. To-day, while it is called to-day, he says to you and to me, You must be born again; you must be converted; and except a man be born again he cannot see the kingdom of God. And there is the blessed promise, A new heart will I give unto you. Thank the Lord! Let us seek the Lord with such heart, with such earnestness as never before, that he may use us as never before; and then he will roll away the reproach from his church, and she will rise to go forth untrameled, fair as the moon, clear as the sun, and terrible as an army with banners. That is what the Lord wants of you and me to-day. Shall he have it?

Studies in the Book of Hebrews.—No. 1.

E. J. WAGGONER.

(Tuesday Afternoon, Feb. 9, 1897.)

"ACCORDING to the announcement, and my wish as well, this is to be a Bible study. But in order that we really may have a Bible class, we must have some who will do Bible study. Now, I know that the circumstances here are most unfavorable for Bible study. We cannot have a Bible school here as we would if we had come together for that purpose alone, because the day is quite largely filled with other meetings; and, aside from meetings, there are many here who have other duties to perform, so that the time for actual study is very limited. Yet I think we may, any of us, find one hour each day for Bible study. We should find that much time at least each morning to devote to this purpose. Open your Bibles, if you please, to the book of Hebrews. Let some one begin to read, and, without any break, let somebody else follow, taking verse by verse in this first chapter of Hebrews, each one looking upon his Bible during the reading."

(The chapter is now read.)

"First, let us take this up verse by verse, and notice what it says, each statement,—and notice what it says, each word; and recognize what it says.

"What is the subject of this chapter?"

"Christ."

"Who is the One first spoken of here?"

"God."

"God is the one, then, first spoken of. That is the first thing we know, because when we stand at the beginning of the chapter, supposedly we do not know what follows. The first thing we meet in this book is what?"

"God."

"That is the beginning. What about God? What has he done?"

"He spoke."

"God spoke. When?"

"In times past."

"To whom did he speak?"

"To the fathers."

"How did he speak?"

"By the prophets."

"He has spoken—how often?"

"Many times. Sundry times."

"Yes, God spoke. What does he still do?"

"He speaks. He still speaks."

"He speaks; he hath spoken. To what time does that expression, 'He hath spoken,' refer?"

"To the past."

"It is completed action. 'He hath spoken.' Of course, but to what time does it bring that completed action?"

"To the present."

"To whom has he spoken?"

"To us."

"To whom does he speak?"

"To us; to me."

"Very well; there isn't anything in this world that all men, including you and me, need to know and understand and appreciate more than this simple thing. We have God in this. I know in my own experience, when I just stop still from everything, and think of that, it works wonders. Now what have we learned so far in this lesson?"

"God speaks to me."

"God speaks. God *speaks*. If we didn't know anything more about the Bible than that, there would be a great deal in that. Whatever other portions of the Bible have by previous study become familiar, we can, of course, let fall into place as we study here the nature of the Word, the living Word. That fact that God speaks—is

it always kept in mind? Do we always act as though he were speaking? God *has* spoken and he *does* speak. To whom does he speak?"

"To us."

"How does he speak to us?"

"By his Son."

"Has any one present a different rendering of that, a different reading?"

(One with the Greek original) "In his Son."

"Yes, I think the Revised Version gives the same; and that is exactly literal in that case. What is the reason that the precepts, the promises—the precepts are the promises—of the Bible do not have more effect upon us,—do not take hold of us more than they do?—We don't recognize God as speaking. It is unbelief. We can't see the force of the point. People think they believe the Bible if they believe that God at one time, a long while ago, said something. But they may believe all that, so far as that goes, and not believe the Bible at all for any good to them. The idea unconsciously obtains in the minds of some of those people, that the Word has grown old,—that it was spoken so long ago that the life has dried up in it, and so the Word comes to us as a shell. It does n't come to us as a shell, but we take it as such. Then what is the living thing that is present to us here for our present faith to lay hold upon?"

"God speaks."

"What is the nature of the Word of God?"

"Power. Spirit. Life. John 6:63."

"The Word is Spirit, and it is life, for God himself is life. The Word of the living God liveth and abideth forever. Eternal Word!"

"Now, what is the characteristic of that which is eternal,—the characteristic of God, of Christ, of heaven, and of the earth when it is made new to abide forever?"

"Immortal, unchanging, living."

"Does God grow old?"

"No."

"How much older is God to-day than he was in the beginning?"

"Not any."

"What is his name?"

"I AM."

"I AM. *I AM*. Then he is n't any older than he was a million years ago. How much older, then, is his Word, that was spoken to the fathers by the prophets? No older, is it? How old is it?"

"Everlasting."

"Why, it is just now as though he were speaking to-day to us. We have this additional statement: He hath spoken to us by his Son. But calling on your knowledge of the Bible, how did he speak to the fathers?"

"Through the prophets."

"But how did he speak to them by the prophets?"

"In his Son."

"What spirit was in the prophets when they spoke?"

"The spirit of Christ."

"Then we might read it in this way: God, who in times past spoke unto the fathers through the prophets, hath in these last days spoken to us in his Son, in whom yet he continues to speak all the time; and that Word which he spoke so long ago (as it seems to us), and which is so old as we reckon time, is just as fresh and living as ever. Last year, when I was crossing the North Sea, I fell in with a man who was a very pleasant companion, but an infidel. We talked a great deal, and he asked me, 'How do you know the Bible is true?' He did n't believe that it was true at all. He didn't believe anything in it. I said, 'My friend, how do you know I am talking to you? How do you know?' He said, 'Why, I hear you.' 'You hear; you know. Could you absolutely know in any other way that I am talking to you, if you did not hear me speaking?' Well, this is the only way we can know that this is God's Word—by hearing him speak to us. Now I know that this is God's Word, because he speaks to me, and I hear him; and when we come to that truth, there is no chance for any quibble or equivocation. You do not think of raising the question while I am at present speaking, Now perhaps it is not you that is speaking; perhaps it is somebody else. There is no room for that question, is there? You know I am speaking, because you hear me; and we know God because he speaks. If we do not know that, how can we believe? Did not Christ say that the Jews knew him not, because they could not hear him? Yet was not that Word spoken for the purpose of causing them to believe in Christ? He said, 'This voice came not because of me, but for your sakes.' Did those get out of it what they might? Yet did they not hear the voice? Now, is this not the way that a good many read the Bible? It is a voice, an expression. You read the words and get the sound, but you have not come to the place

where you hear the voice of God. There is something else besides the voice of God which you want to hear—you want to hear the Word itself. I do not know of anything in the world that has helped me more than to stop and hear God speak. I may say, God, speak; and then listen, and he speaks; and then take up the Bible and read, and thus hear God speaking. The Word of God; he speaks to the fathers by the prophets in the Son in these last days,—“in the last of these days,” literally,—speaks to us in the Son; he is speaking. When God spoke on Sinai, Moses spoke in answer to the voice; and then when God spoke the ten words, what does the Bible say the people did?”

“They trembled. They besought that the Word should not be spoken to them any more.”

“Yes, that was a bad thing. They would rather have a man talk to them than God. What is God? Is he not life? What is the nature of his Word? If they had received God’s words as living words, they would not have entreated Moses that the voice discontinue. No; they heard the Word just the same as we often hear it, and did not recognize it as the living Word of God speaking to them; hence they were afraid. They feared it would kill them. God would not speak to his children in such a manner that his words would destroy them. Let us read Ex. 20:18–21: ‘And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.’ What was the characteristic of Moses?”

“Meekness; timidity.”

“Yet there is another qualification which goes with that, and this is mentioned in the book of Hebrews. He was faithful. He was not afraid to draw near, or that he would die as a result of his approaching God. He drew near to the mount that quaked and smoked, burned and thundered. And what was the thundering?”

“The voice of God.”

Now, there is coming a time when that voice will be heard again, and the trump, too. Some will be afraid, frightened, and will seek hiding-places.

Others will say, Lo, this is our God; we will be joyful, we will be glad. Why?—Because they have learned to know the sound of the trump. They know that when God speaks, it is life. It is life, and it doesn’t make any difference in what form he speaks; it is life, and they know it, and are not at all afraid. If he whispers, all right; if he thunders, well. At that time the trump waxes louder and louder, and we will not run to get from the voice; we will know it.

(One reading the Greek original) “God thundereth marvelously with his voice.”

“Yes; God doeth marvelous things. Now I have known people, and I myself am one of them, who have at times come into places where the Word of God was spoken, and where one was present whom I knew or felt sure had the Word of the Lord to speak, a message from the Spirit of God, and yet I have been afraid. It is supposed that all present believe in the Spirit of Prophecy,—God speaking through a person still to his people; but I have known people to be afraid that they have received a testimony from the Lord. Doubtless some of you have had experience in this. I have known people who, when a testimony was read, lost all heart and hope and courage, and became despondent and down-hearted. What was the trouble? Was it not that they did not know the voice of God,—that they had not yet learned the joyful sound? Yet, if a person will not be in a proper condition of mind to hear the voice of God, what will he do when he hears the voice? Will he not stand afar off? In this time which is coming, will it be a good thing to stand afar off? No, we want to draw near at that time. Will not only those who know the voice of the Lord want to draw near at that time? How many ways has God of speaking? Many? Then we want to get acquainted with the different phases of God’s voice. It is not enough to know just one sound, for if he speaks in many ways, we must be able to recognize all in order to be able to recognize God at all times when he speaks to us. This thought of knowing the voice of God in all its forms will perhaps come to us as we continue the study of the book of Hebrews. No one hath seen the Father. Christ is the shining out and glory; and when the glory shines forth from Christ, it is the shining out of the glory of God. Still further: He is the express image of the Father. Express image; now what word do we use quite commonly which might be a synonym of this, and which, although we hardly

ever remember the fact, comes direct from the Greek?—The word character. What is the idea of character—what is the character of man? Is it not just what he is? Well, this is the word used here.

“Whom hath he appointed heir of all things?—Christ. Notice the next phrase, ‘being the brightness of his glory, and the express image of his person.’ Also, ‘upholding all things by the word of his power.’ He himself is the Word. He upholds all things by his powerful Word. Again, ‘when he had by himself purged our sins.’ Purg-ing our sins—what synonym does it suggest to your minds?”

“Rinse. Cleanse. Wash.”

Now let us read the third verse in the light of what we have learned this afternoon: Who, because he is the shining of his glory, and the very imprinted character of his substance, and upholds all things by the word of his power, by himself purged our sins, and sat down on the right hand of the Majesty on high.

“Now, does that convey a more striking thought to you than before? He himself purged our sins because he is the Son of the Father; because he is the brightness, because he is the character of his Father; because he upholds all things. Now take that word ‘uphold.’ Can you give an equivalent?”

“Holds up. Carries. Bears.”

“Yes, bears or maintains, carries. ‘Bears’ is exactly the first definition of the word which is given there in the text in the Greek. Bears all things; that makes it more forcible to my mind. What is Christ?”

“The express image of God’s person.”

“What does he do?”

“He bears all things by the Word.”

“He bears all things by the Word, or by himself. Because he does all that, what can he do?”

“Cleanse us from sin.”

“This thing that is about to be sin in us; suppose we let him bear it, and let him bear us; then what will it be?”

“Righteousness to us.”

“See? Because he himself bears all things, therefore by himself he purges us all of sin.”

“Our time has expired. Now let our theme for study to-morrow afternoon be this first chapter, verse by verse, as we have begun. Question it; it is all right. If I should speak to you, and you do not understand, you say, ‘Please repeat that sentence.’ There is no other way in which you can find out. It is all right to question the Lord in

like manner; and remember, we can come face to face with the Lord, and question him, and that is the only way we can hear him speak. Speak to him in his Word; talk to him; ask what he says, and get him to repeat that over and over again, until it becomes an unmistakable message to yourself. Study every expression that he uses, and then you will be able to look into it, and see the force of it.”

True Education.—No. 1.

W. W. PRESCOTT.

(Tuesday Afternoon, Feb. 9, 1897.)

THIS hour has been set apart for a conference on the subject of education, and perhaps I need hardly say that it will be Christian education; that is, education from the standpoint of such instruction as God has given either in the Scriptures or in the Spirit of Prophecy. Of course the world has its way and plan for education, but God has his way, and he has given us instruction concerning his way. This is what we shall study; and it will not be the plan to lecture, or discuss, or argue about educational plans or educational methods, but to study what instruction God has given concerning this matter for his own people. And we must believe that, and we must receive that, regardless of whether it is in harmony with the worldly plans and methods or not. We are to receive the truth as the truth; and what God says upon this subject either in the Scriptures or in the Spirit of Prophecy, we are to receive and act upon in this line just as in any line, because it is the Word of the Lord. So it will be a Bible study; and I hope we have Bibles here, and will use them.

We will read and consider several scriptures:—

So God created man in his own image, in the image of God created he him; male and female created he them. Gen. 1:27.

For all have sinned, and come short of the glory of God. Rom. 3:23.

And as we have borne the image of the earthly, we shall also bear the image of the heavenly. 1 Cor. 15:49.

These three scriptures bring out these points clearly: Man was created in the image of God; all have sinned, have lost the image of God, and have the earthly image; it is the purpose of God to restore that lost image. Now we are in the process, as it were, of having the image of God restored. Let us read further to get some foundation ideas

and definitions. In what did man and beast differ at creation? Man was created in the image of God; the beasts were not. But I have in mind a scripture which reads as follows:—

Man that is in honor, and understandeth not, is like the beasts that perish. Ps. 49:20.

Now what is the difference between man and the beasts?—The honor of God; he that understandeth will not perish. In the eighth Psalm it speaks of man's being a little lower than the angels, and being crowned with glory and honor. "Hast crowned him with glory and honor." "Man that is in honor, and understandeth not, is like the beasts that perish." Wherein is the difference between man and beast? Is it the question of understanding, or is it something else?

The understanding must be according to God's meaning, not according to man's mind. God must put his own interpretation to that term which distinguishes man from the beasts. While we are considering this thought, I would like you to read with me two or three scriptures:—

A brutish man knoweth not; neither doth a fool understand this. Ps. 92:6.

So foolish was I, and ignorant: I was as a beast before thee. Ps. 73:22.

He was foolish and ignorant. The margin says, "So foolish was I, and knew not." One that is foolish as God looks at it, and doesn't know, is like a beast. "I was as a beast before thee." He is a brutish man. See the meaning, the force, of that word "brutish." Yes, he is a beastly man. He is in the form of a man, but in God's sight he is simply an animal. Our usual logical definition of a man is, A reasoning animal. This is his distinguishing characteristic from the other animals—his rational powers, his thinking powers, his understanding. Now, a man may have a mind, and yet in God's sight be a beast, as we shall see when we study the question of what the Lord means by understanding, knowledge, and wisdom. To get the idea of a brutish man more clearly, let us read the following scriptures:—

But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption. 2 Peter 2:12.

But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. *Id.*, verses 10, 11.

But these speak evil of those things which they know

not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Jude 10.

Man was made higher than the other animals, made but a little lower than the angels, and in the image of God; and when he corrupts himself, he brings himself to a place lower than these irrational animals. What man simply knows as an irrational animal, he uses to corrupt himself even, and thus places himself below the irrational animals; because with the possibility of attaining heights not open to unknowing animals, is also the possibility of reaching depths lower than those of the dumb beasts.

God's plan is to restore this image of God. How does he do this? Let us read Scripture now simply for definitions:—

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. Prov. 1:7.

Notice the margin: "The fear of the Lord is the *principal part* of knowledge." For a definition of the fear of the Lord, let us read Prov. 8:13:—

The fear of the Lord is to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate.

Now apply this definition to Prov. 1:7: To hate evil is the principal part of knowledge.

The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding. Prov. 9:10.

Put this meaning of understanding, as the Lord views it, into Ps. 49:20, and we have: Man that is in honor, and understandeth not the Holy One, or has not knowledge of the Holy One, is like the beasts that perish.

One more definition:—

But where shall wisdom be found? and where is the place of understanding? . . . And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28:12,28.

Now, I simply read these scriptures, and refer to these definitions, for this idea: When we study about Christian education, and study about knowledge and wisdom and understanding as Christians, we must use the words as God uses them, and as he defines them. We must not put into the words which he uses, our ideas of what they mean. Let us use them as he defines them in his word.

Happy is the man that findeth wisdom, and the man that getteth understanding. Prov. 3:13.

We know now what we are speaking of when we use the words "wisdom," "understanding." What is the wisdom of the world?—Foolishness.

Happy is the man that findeth wisdom, and the man

that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. *Id.*, verses 13-17.

The Lord by wisdom hath founded the earth: by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. *Id.*, verses 19-20.

Here wisdom, understanding, knowledge, are spoken of in connection with creative work. There is creative, restorative power. To make this clearer let us read in the eighth chapter of Proverbs:—

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness. Verses 11-20.

Now see how it brings out Christ in the work of creation:—

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him. *Id.*, verses 22-30.

In connection with this, read Jer. 51:15:—

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

Now the reason for referring to this is to bring out the thought that the wisdom, the understanding, the knowledge of the Scriptures, has in it creative, restorative power. By wisdom the Lord founded the earth, and stretched out the heavens by his understanding. There is a power in it to

re-create. You remember the first part of the nineteenth Psalm speaks of the creative work as declaring the glory of God. Read, beginning with the seventh verse:—

“The law [margin, doctrine, teaching] of the Lord is perfect, converting the soul,”—restoring the soul—

(A voice) The German reads, “making alive the soul.”

Converting, restoring, the soul. “The testimony of the Lord is sure, making wise the simple.”

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whose findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death. Prov. 8: 34-36.

You know we have had the idea that whoever sins, misses the mark. This last verse can be read, But he that misseth the mark, wrongeth his own soul. The Lord's wisdom is here spoken of. Let us read 1 Cor. 1:24:—

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

In whom [referring to Christ] are hid all the treasures of wisdom and knowledge. Col 2:3.

Read it this way: In whom are all the treasures of wisdom and knowledge hidden away. We are told in Proverbs 2 to search for wisdom, to dig for it as for hid treasures. This is the kind of wisdom, knowledge, which God wants his people to have hidden away.

Now you see plainly, without my making any further effort to explain, that all this wisdom, this knowledge, this understanding, cannot be separated from Christ. You see that it is all imparted by God to restore his own image in man. Perhaps, if this is clear, we can read this simple statement, and see the force of it from a Scriptural standpoint:—

He who created man, has provided for his development in body and mind and soul. Hence, real success in education depends upon the fidelity with which men carry out the Creator's plan. The true object of education is to restore the image of God in the soul.—*Christian Education*, p. 63.

When we as Christians talk about education, we may be receiving from God that divine light and life, that divine wisdom, knowledge, understanding, which is in itself life, which cannot be apart from Christ, in whom are all the treasures of wisdom and knowledge, and which has in it the creative power, hence the recreative, the restoring power; and that

is what is to build up the image of God in man. That and Christian experience are the same. It does not make any difference whether it be in a place called a school, or in a place called a church, or in the place called the home, or whether you are talking to those who are called students, or whether you are talking so those who are spoken of as church-members, or whether you are speaking to the members of your family.

Death is involved in the knowledge of good and evil; life is involved in the knowledge of good only. "I am the way, the truth, and the life"—is that where we find it? It is this restoring, creating principle and power that we have been talking of; it is a living thing.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Gen. 3:6.

Now when the devil talked to the woman, and she accepted his statement and his word, he imparted to her his mind. When she opened her mind to his mind, she received it, and looked at things just as he did.

(A voice) Hypnotized her.

Yes; and by the way, that is the very foundation principle of hypnotism,—the devil's control of the human mind. Here is the first case of it. They exchanged minds; she accepted his mind, and thought through his mind,—took his thoughts as against the Word of God. There the human family received the wrong mind. Let us see what is involved in that:—

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Rom. 1: 21-23.

Now read it, Who exchanged the truth of God for a lie. What was involved in that, as shown here?—Idolatry. You notice that is all in the mind. It may take its outward form in one way or another; it may be in the worship of the sun, of beasts, of birds, of a stone or a wooden image. The foundation principle is that God's truth is light, and when that which is not truth comes into the mind, it is idolatry.

Receiving into the mind the conceptions and theories of men is not according to the Word; it cannot bear the test of the Word. Whenever we exchange the truth, wisdom of God, for a lie,

it is essentially idolatry. This is its bearing on the question of restoring the image of God in the soul, and bringing man back to the point where God wants him to be.

The devil's idea of a higher education was a knowledge of evil. This was what the Lord did not wish our first parents to obtain. He wanted them to be wise in that understanding only which it was for their best happiness to know. God's idea of happiness is inseparable from life. His idea of happiness, of blessedness, is living in harmony with his original plan; and it is his desire that we have a knowledge only of the good, and not of evil.

Sermon.—No. 1.

G. E. FIFIELD.

(Tuesday Evening, Feb. 9, 1897.)

You will find the basis of our study this evening in the fifty-third chapter of Isaiah and the third verse: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." In connection with this I will read several other verses of the same chapter, and also a translation, which will enable us to obtain the thought more clearly: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The other translation reads: "Surely he bore our griefs, yet we did esteem him stricken, smitten of God, and afflicted. But he was pierced through by our sins; he was crushed by our misdeeds. The chastisement of our peace lay upon him, and in his wounds there became healing for us. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Another translation: "The Lord let all our misdeeds come upon him." Verse eight: "He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living. For the transgression of my people was he stricken." The other translation: "From distress and judgment, was he taken; and in his generation who thought that he should be plucked out of the land of the living for the misdeeds of

my people, punishment to them." Tenth verse: "Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Translation: "It pleased the Lord to let him be crushed; he hath made him sick; when his soul hath given a trespass offering, he shall see seed and live long." The thought is clearly enough expressed in the Authorized Version, but since we are liable sometimes to receive the wrong thought, the translation helps us to see it more clearly.

The third verse states and vividly contrasts the true and the false idea of Christ's mission, and of his work, and of the atonement. One is what *was*, and the other is what we *thought* was; one is truth, the other is falsehood; one is Christianity, the other is paganism. We would do well to study every thought in that text. "Surely he hath borne our griefs and carried our sorrows; he was pierced through by our misdeeds, and God permitted it because in his stripes there was healing for us. But we esteemed him stricken, smitten of God, and afflicted. Whose griefs? Whose sorrows?—Ours. The grief and the sorrow that crushed the heart of Christ, and took him from among the living, so that he died of a broken heart, was no strange, new grief or sorrow. It was not something unlike what we have to bear; it was not God arbitrarily putting upon him our sins, and thus punishing our sins in him to deliver us. He took no position arbitrarily that we do not have to suffer. It was our griefs and our sorrows that pierced him through. He took our sinful natures, and our sinful flesh, at the point of weakness to which we had brought it, submitting himself to all the conditions of the race, and placing himself where we are to fight the conflict that we have to fight, the fight of faith. And he did this by the same power to which we have access. By the Spirit of God he cast out devils; through the eternal Spirit he offered himself without spot; and the Spirit of God rested upon him, and made him of quick understanding in the things of God. It was *our* sins that he took; *our* temptations.

It is my experience that in nine cases out of ten, when men consider those temptations in the fourth chapter of Matthew, which are typical of all his temptations, they fail to recognize their likeness to our own. They make him tempted in all points like as we are not, rather than like as we are. Picture to yourselves the wonderful experience that

Christ had at his baptism, when he entered upon his mission, when the Spirit of God descended upon him with power, and the voice was heard, saying, "This is my beloved Son, in whom I am well pleased." It would seem that after such an experience as that, it would surely be all smooth sailing. But out there in the wilderness, when the Saviour was in apparent weakness and hunger, the devil pressed him, saying, "If thou be the Son of God, command that these stones be made bread." Have we not had this experience? How many of us can look back to the time when we were baptized, when we heard God saying to us, This is my beloved son, this is my beloved daughter, in whom I am well pleased; and we thought we would have smooth sailing, but soon found ourselves out in some wilderness of temptation, conscious of our weakness, and the devil came along and said, You are a pretty servant of God.

Again the devil took him up into a high mountain, and showed him all the kingdoms of the earth, and said: "All these things will I give thee, if thou wilt fall down and worship me." The circumstances were such as to make it plain that the design of the devil was to lead him to bow down and support a god of force, instead of making him the king of the world. He would have him be untrue to his mission. And so he would have us, by some false method, to think that we may make a great many more dollars, and to see how much of the world we can get. When he failed with Christ on these two points, he pressed him farther to get him to presume upon the mercy of God. Just so he would tempt us to presume upon the mercy of God.

He took our sorrows, our griefs, all the conflicts of our lives upon him, and was tempted in all points as we are. He took the injustices of our lives upon him too. It is a fact that you and I have to suffer for many things for which we are not at fault. All my suffering is not the result of my sin. Some of it is; but just as long as sin exists, injustice exists. As long as men sin, men will be sinned against. Just so you and I will have to suffer for the sins of others; and so God, to show that he knew and realized all that, let him that was perfectly innocent, take the injustice and sin of us all. O brethren and sisters, he did not bear some other grief or some other sorrow, but he bore *our* griefs and *our* sorrows. He was pierced through by them, and the Lord permitted it, because there was healing in it for us; not that he might appease God, or reconcile him unto us.

Every passage of Scripture that refers to the reconciliation or atonement, or to the propitiation, always represents God as the one who makes this atonement, reconciliation, or propitiation, in Christ; we are always the ones atoned for, the ones to be reconciled. For us it was done, in order that, as Peter says, he might bring us to God.

The only way to do this is by destroying sin in us. He took our sins upon him in order that he might bring us to God. It was that he might break down the high middle wall of partition between human hearts and God, between Jew and Gentile, between God and man; that he might make us one with him, and one with one another, thus making the at-one-ment, or the atonement. In Christ Jesus we who were sometimes afar off were made nigh by the blood of Christ, so that we are no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." This is as near to the Lord as we can get. This is the at-one-ment; this is why he bore our griefs and carried our sorrows, that he might do that for us by breaking down all those things which separate hearts from hearts, both human and divine. Notwithstanding this, we did esteem him stricken, smitten of God, and afflicted. That was what we thought about it. We said, God is doing all this; God is killing him, punishing him, to satisfy his wrath, in order to let us off. That is the pagan conception of sacrifice. The Christian idea of sacrifice is this. Let us note the contrast. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That is the Christian idea. Yes, sir. Indifference keeps, hatred keeps, selfishness keeps, or gives, if at all, but grudgingly, counting the cost, and figuring on some larger return at some future time. But love, and love only, sacrifices, gives freely, gives itself, gives without counting the cost; gives because it is love. That is sacrifice, whether it is the sacrifice of bulls and goats, or of him who is the Lamb of God. It is the sacrifice that is revealed throughout the entire Bible. But the pagan idea of sacrifice is just the opposite. It is that some god is always offended,

always angry, and his wrath must be propitiated in some way.

If it is an ordinary case, the blood of bulls and goats will suffice; but if it is an extraordinary case, the blood of some innocent virgin or child must flow; and when the god smells the blood, his wrath is appeased. We talk of pagan immortality, pagan Sunday, pagan idolatry, etc.; but it seems to me that the lowest thought is that men have brought this pagan idea of sacrifice right into the Bible, and applied it to the sacrifice of the cross. So the Methodist Discipline uses these words: "Christ died to reconcile the Father unto us;" that is, to propitiate God so that we could be forgiven—paganism straight out. Why, brethren and sisters, it is the application of the pagan conception of sacrifice to the sacrifice upon the cross, so that that wonderful manifestation of divine love, which God intended should cause all men, all beings in the universe, to wonder and adore, has been turned around and made a manifestation of wrath to be propitiated in order to save man. I am glad that we are losing sight of this manner of viewing the subject, where we do not say that Christ died to reconcile the Father unto us. Brethren, there is sometimes such a thing as to give up the expression of a thing, and think we have thus gotten rid of it, when a good deal of it still lingers and clouds our consciousness of the love of God, and the beauty of his truth, so that we cannot present a clear gospel to hungry souls that are waiting to know about God. I pray that God will let the sunlight of his truth shine into my heart, and into all of our hearts. Surely he hath borne our griefs and carried our sorrows that he might bring us to him; but we esteemed him stricken, smitten of God, and afflicted. That is what we thought; that is what we esteemed; not what was, but what we thought was. Now, every text in the Bible that speaks of reconciliation, makes God the one who makes the reconciliation,—God in Christ. Every text in the Bible that speaks of the atonement, when we get it right, makes God the one who makes the atonement in Christ; not Christ simply, but God in Christ; just as God in Christ creates, redeems, reconciles, he makes the atonement. And every time the atonement, reconciliation, or propitiation are mentioned, it leads us right back to the character of God. So I want to begin right here, and study God a little, and study him as the All Truth. He is the All Truth. He is love. "God is love." Let us analyze that just a little, and see what it means.

Does it mean that God is love, and part something else?—No. The Bible says that God is light, and in him is no darkness at all. God is truth. Christ says, "I am the truth"; and again, "I and my Father are one," so God is truth. He is the All Truth of the universe made living and personal, and touched with tender, throbbing love. That is God, and that is Christ too. Yes, he is the light, and in him is no darkness at all. He is all love and no hatred. Very well.

College View.

LESS than a decade ago the place where the Seventh-day Adventist General Conference is now assembled from all parts of the world, was the open prairie, obstructed only by an occasional farm-house. In 1890 the corner-stone of Union College was laid, and three capacious and imposing buildings were erected. Through the liberality and enterprise of the citizens of Lincoln, an ample tract of land was donated as the site of the institution and its village. This land was parceled off in village lots, and sold to friends of the College who were desirous to obtain its advantages.

The town thus established rapidly sprung up to a population of over one thousand people, who built neat cottages and some quite pretentious dwellings. The place was laid out in squares bounded by ample streets surrounding the College campus, which occupies twenty acres on the summit of the elevated ground on which the village stands. College View was the accepted name of the new city, the appropriateness of which appears as one approaches from any direction. The town was duly incorporated, several places of business were opened up, and an electric car line connected the town with the main city five miles distant.

But about that time the inflation was let out of the bag of our prosperity, and the young city was no exception to the rest of creation, but felt the effects of the sudden collapse. Its flight to greatness received an untimely (the "un" may be left off to suit fancy) check. The change in times has also affected Union College to some extent, but we are glad to know that the struggle against adversity has been successfully kept up, and the work of the school is becoming continually more settled and satisfactory.

The attendance has necessarily diminished, as is the case with all schools of its class. But this fact has worked for the good of the present meeting, since the ample halls and dormitories afford very suitable accommodations to such a gathering. The citizens, too, have opened their houses, and all who come are made as welcome and comfortable as could possibly be desired.

About three years ago a beautiful and commodious church, capable of seating fifteen hundred, was erected. In this the principal services of the

Conference and Institute will be held. The basement of the College furnishes committee, editorial, stenographic, and office rooms, post-office, and a capacious gymnasium, which for the present is converted into a reading-room, well supplied with seats, tables, and writing materials.

A well-equipped sanitarium, a branch of the celebrated Battle Creek Sanitarium, under the charge of A. N. Loper, M. D., is, next to the College, the principal feature of the place. This institution is doing a good work, and contributes its share to the comforts of the present occasion in entertaining weary laborers, and administering needed treatment.

On the whole the situation of the meeting seems to be very favorable for its success. The undisturbed quiet of the village; the pure, free air; the comfortable quarters, good food, and kindly care, make very favorable outward conditions for inward peace and devotion.

Seen by Our Neighbors.

THE following allusion to our meeting was made in the editorial notes of the *Nebraska State Journal* of Feb. 10, 1897. We do not repeat these kind sayings because we feel that we deserve to have complimentary things said about us, or because we feel our pride tickled by them, but to show the friendly spirit in which we are regarded by the citizens as expressed by one of the best papers in the State:—

After having had the Seventh-day Adventists as neighbors out at College View for about six years, the citizens of Lincoln are ready to say without any mental reservation, that they are a good kind of people. They received a grant of land for locating here, as all the other colleges did, and they went straight ahead putting up their buildings and developing their suburb without hothering other people about anything. They built three big college buildings, and paid cash for their material and labor as they went along. They built an enormous church on the same plan. They started a sanitarium and a health food factory and some other things, and had them paid for, so they could snap their fingers at the hard times when other colleges and suddenly built towns all over the west began falling by the wayside. The General Conference of the church of the entire world is just beginning its session out at College View. The delegates who come half way around the world to attend the meeting will find Union College in a condition to gladden their hearts and increase their pride in their denomination. Union College is here to stay.

THE DAILY BULLETIN

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Present at Opening.

A NOTABLE GATHERING.—Such a meeting is the one that is now being held in College View. This is true not because those who compose the meeting are men of special note in the world; but because the meeting embraces representatives from nearly all parts of the world. Nearly every State in the Union is here represented. Here are our neighbors from Quebec, Ontario, Manitoba, and South America. Here we meet delegates from Australia, South Africa, Switzerland, Sweden, and England. But from whatever part of the world they have come, there seems to be but one actuating motive, and that is to learn and do the will of God, and thus be better prepared to carry forward the work in their respective fields.

NORTH HALL.—The large dormitory known as North Hall was vacated by the students and teachers, and the whole building is given up to delegates and their wives. It is a very pleasant arrangement, and already there is quite a strong family feeling springing up. The family meet for prayer in the morning before breakfast, and I. D. Van Horn, of Ohio, has been chosen to preside over these exercises.

PRAYER AND SOCIAL MEETINGS.—These meetings which in the past have formed quite an important part of our Conferences, have not as yet made their appearance in the program. On the other hand, the absence of all meetings until half past ten gives a good opportunity for private study and devotions. This is a good provision, and is doubtless profitably improved by nearly all. But there are those who miss the prayers and testimonies of others, and we presume that this will be duly provided for.

THE DINING HALL.—The large dining hall in connection with South Hall presents an animated spectacle at least twice each day, when students, teachers, delegates, and visitors mingle together at the well but plainly spread tables. Miss Effie Rankin presides over this interesting scene, and well-trained, conscientious cooks and assistants carry on the work of providing the good things that the liberal-minded (in its good sense) business agent, Joseph Sutherland, has provided.

AMONG those who were present at the first day's meetings, we noticed the following: G. W. Anglebarger and wife, G. O. States, N. W. Kauble and wife, Colo.; L. H. Chrisler, Fla.; W. H. Edwards, I. H. Evans, G. C. Tenney and wife, A. T. Jones, F. L. Mead, L. T. Nicola, W. W. Prescott, Mrs. W. C. Sisley, O. A. Olsen, H. E. Rogers, and Clarence Chrisler, Mich.; R. A. Underwood, Penn.; E. J. Waggoner, England; W. C. White, Australia; H. P. Holser, Switzerland; C. McReynolds, W. H. McReynolds, C. B. Hughes, Texas; W. S. Hyatt, Kan.; W. H. Saxby, I. D. Van Horn, Ohio; W. J. Stone and wife, Mont.; A. J. Breed, Cal.; W. T. Bland, F. D. Starr, R. M. Kilgore, Tenn.; P. F. Bicknell, N. P. Nelson, C. Reiswig, Valentine Leer, S. D.; N. G. Kneeland, British Guiana; C. Kunkel, N. D.; A. E. Place, N. Y.; J. B. Goodrich, Canada; J. A. Holbrook, E. A. Sutherland, R. S. Donnell, Wash.; Joseph Haughey and wife, G. E. Fifield, Mass.; W. A. Hennig, Mo.; H. C. Basney, Me.; J. R. Palmer, Idaho; W. Matthews, A. Voth, M. Mackintosh.

There are doubtless others whose names should be on the above list, but as there is no register kept for arrivals it is quite probable that some have escaped our notice; and large numbers are arriving on every train. Among the more recent arrivals are H. E. Robinson and J. N. Loughborough, England; G. W. Caviness, A. R. Henry, and J. I. Gibson, Mich.

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