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THE STUDY OF THE BIBLE.—No. 6.

ELDER S. N. HASKELL.

WE should keep in mind the object of our Bible study, and be impressed with the thought that the Lord alone can teach us. This is important. We have tried to show the importance of the Bible study from the fact that God saw us from eternity, and inspired men to write what is written for our individual benefit; so, if we would be benefited by it, it is necessary that we should come as Mary did to the feet of the Saviour and take his words, and let him unfold them to our understanding. We hear the word spoken by others, and that is all in God's order; but we cannot take it simply because others say so, and then go out and do the will of God. We may be moved intellectually by what we hear, but unless we take the word itself, and sit at the feet of Jesus himself, and receive that instruction as coming to us individually direct from God, it will do us no good. The Lord desires that we shall be benefited and that we shall receive from him his Holy Spirit, that we may be prepared for what is coming upon the earth.

Some may say, Why dwell so much on studying the Bible now? God wants to come into our hearts as he never has before. He wants our minds expanded so that we can understand. Our ideas have been too narrow. Because we have some little flashes of light we become satisfied too easily. The Lord wants to fit us for the kingdom. Satan is going to bring every device upon us to destroy souls, and every principle of our hearts will be tested. Thousands will be shaken out. Why? Because they have not received Christ in all his fullness. The

Lord wants to come into our hearts in his fullness, and he wants us to open our hearts to receive him.

Now the wisdom that God gives (and that is in Christ) is all truth and all knowledge, and is all in the Bible. God has given us two great text books, one is the written word and the other is nature; and they are so interwoven that we cannot study his word properly without seeing God in nature. If we do not see him in that light, brethren, it is because we have taken incorrect views of the word. We have seen that there is salvation in every line that God has spoken. The more that he gives us of his word the greater is the revelation of Christ to us.

I wish to read a few passages in reference to the wisdom and the light that God gives his people. "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old." Ps. 78: 1 and 2. Christ quotes these words in Matt. 13: 34, 35: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." What is this? It is simply the revelation of Jesus Christ. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1: 9, 10. They were dark sayings of old. Dark to whom? Not to Christ, but to men. Christ came to reveal them and make them clear; consequently the Saviour quotes this very prophecy to show that

his instruction, which is only a revelation of himself, is what was dark before, but is now made light by Christ.

Let us read further in Ps. 78:4, 5: "We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children." Then the wonderful works of God were in his law, and he commanded his people to make known his works to their children that the generation to come might know them. From Genesis to Revelation the works of the great Creator in nature, and Christ, and the commandments are inseparable — everything is included in them, and one cannot be taken without the other. One reason why Christians have been so weak is, because, while the devil could not keep God's people from serving the Lord, yet he has made them live along on a portion only of that which could make them strong; but God wants to unfold to our minds, just before he appears in the clouds of heaven, all the wisdom contained in himself, and by this revelation we will have what we talk about in the loud cry of the third angel's message. What is going to reveal it? It is his Holy Spirit.

Do you see that in the scripture I have read the works of God, and the words of God, and Jesus Christ are all interwoven together? You cannot separate them. Why is it that so many children of Seventh-day Adventists are going to destruction? Because they have not been taught right, they have not been taught the truths which God would have them taught. Jesus Christ has in him everything that is good, brethren, and I would I could say something that would enlighten our minds to grasp him in all his fullness. When you get the heart open Christ will come into the soul.

I will read Ps. 111:1, 2: "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein." There is a difference between the way God educates people and the way in which they are educated by the text books of the world. You will find thousands of people at the present time who have acquired what is called a good education, but who do not amount to a snap of the finger. Why? They have not received the Spirit of God with their education. When the Spirit of Christ goes with the education, and directs the mind in the channel of Jesus Christ, there is that in it which makes the learner a power in the world. When we read the Bible the mind

comes in contact with the divine mind, and that makes us practical. When we come to it to get practical instruction for our own benefit, then it is that we learn that which will save, but he who only tries to get out a theory to help somebody else, gets something that will only please the fancy and appeal to the intellect and will not save his own soul or the souls of those that hear.

Verses 3 and 4: "His work is honorable and glorious: and his righteousness endureth forever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion." The Lord sympathizes with every right feeling of our hearts. He begets every good desire and then sympathizes with us. You will remember (Matt. 9:36) that as Christ taught the people they were so tired that they lay down on the ground, as the margin says, and the Saviour felt their tired feeling and shared their weariness. That was physical weariness which might be relieved by a little time of resting; but if simply a tired feeling drew upon the sympathy of the Saviour, I ask what may we not expect when we really desire to be taught by him? My brethren, we have not yet learned Christ in all his fullness. He is such a precious Saviour. And in the following verses you will notice that as the people were thus weary he said to his disciples, "The harvest truly is plenteous, but the laborers are few." Why was it that he said this in this connection? It was because he desired laborers who would have the same sympathy with the weary and heavy laden that he himself had. It was the lack of such laborers that prompted him to speak the words.

Go back and read Ps. 111:5-10. The 10th verse says, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever." What is the first condition of mind that will place ourselves where Christ can instruct us? The fear of God. Here also we again have his commandments, his praise, and his works interwoven together. If there ever was a people who should take in all his fullness it is those who have a knowledge of his commandments as we have had. He designed those having this to become such powers as never were upon the earth before. We never can be thankful enough that God gave us light and knowledge of his law.

Again in the 119th Ps. verses 34, 73, 97 and 99: "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments." "O how love I thy law: it is my meditation all the day." "I have more understanding than all my teachers: for thy testimonies are my

meditation." There is something he got out of these testimonies that gave him more understanding and made him wiser than his teachers, and when we say this do not think that it simply means that he was wiser because he had a knowledge of salvation. It gave him a breadth of mind greater than that of his teachers, it enlarged his capacity.

The Bible is the best book in the world to train the intellect and quicken the memory. My memory about gave out a few years ago and I could scarcely remember anything, but I got hold of that text in John which says that the Spirit will bring things to our remembrance. I believe God will do something for the memory. There is not a good thing God will not give a man. It is all in the Bible and it will come to those that love his law, and can see his works in his law. Let us let our minds expand. It will make us love the world as the work of God, it will make us love the heathen and want to go to them. But when we get this mangled Christianity and forget what God can do for us, we get narrowed down.

Verse 100: "I understand more than the ancients, because I keep thy precepts." This sounds much like Solomon's wisdom. Bear in mind that these ancient nations were the educated people of the earth, but God gave such wisdom to Solomon that others came to him to see it. The Queen of Sheba came to hear his wisdom, and it was such that she said it left no spirit in her. Men may make laws against the people of God, and what do they amount to? They are just as brittle as straw when they come against God's saints. But you say, Some may have to go to prison. What of it? Peter got into prison, but the Lord did not want him there, and the light of his glory came into the room and the angel awakened Peter and struck the chains from off his hands. Peter was so intent on what was being done that he forgot to care for his health, and the angel told him to put on his sandals and his garment, for I suppose they were going out into the cold night air.

The Lord's wisdom is for our body, soul and spirit; the Lord does not leave us to forget to care for our health. He made the Psalmist wiser than the ancients. I am glad, brethren, that God wants to take us up from the world, wants to bring us into a position where he can lead and manage us just as he pleases. But, says one, what if somebody kills you? I will die, as far as this world is concerned, but I will have a resurrection. I would like to know what life is good for, if all we have is in this world; but if our life is hid with Christ in God, and he says go to the grave, he will bring us out again. If the Lord does not want it, there are not devils enough to send a man there; a man cannot

get sick enough to go there; but if it is for us to go down, we will catch hold of that promise, "Blessed are the dead that die in the Lord from henceforth," and the time in the grave will not be as a second to us. There is something so precious in the gospel of Christ that it makes my soul glad when I think of it.

Verses 101, 102: "I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me." Who taught him? God. How? through His word by His Holy Spirit. Verse 103: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." David, have you not found some dry chapters in God's word? He does not intimate anything of this kind. Verse 104: "Through thy precepts I get understanding: Therefore I hate every false way." The reason why so many men love false ways is because they do not get their understanding from God's commandments; they do not embrace Christ and see in his character the attraction that connects them with him. They have a theory without seeing the beauty and glory there is in the living Christ, and they do not see that his life and character were simply the manifestation of the law of God. If a man says he loves Christ and does not love his commandments, well, John says he is a liar. Verse 169: "Let my cry come near before thee, O Lord: give me understanding according to thy word." Then our understanding will be according to the revealed word; the Spirit of God and the word always agree.

There was one thought yesterday that I was advancing just as my time was up to which I wish to allude again. But before doing this, let me read 2 Tim. 1:4, 5: "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Now that which dwelt in Timothy he calls "unfeigned faith," and this was taught to him by his mother and grandmother. Then it was according to the law of God. You remember we read in the 6th of Deut., that they were to teach the principles of the law to their children and grand-children. In 1 Tim. 1:5, the apostle says, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." The Lord told his people to pass down the knowledge of his precepts to their children. Let mothers teach their children what is in the law, "unfeigned faith." It is Christ in every line of that law.

The other day we read from the REVIEW that it was our work to lift up Jesus, and proclaim the message of warning to the world as revealed in types, as

shadowed in symbols, as manifested in the revelation of the prophets, as unfolded in the lessons Christ gave to his disciples, and in the wonderful miracles for the sons of men. Then the time has come when we must take all the Bible, and it is all condensed in the third angel's message. Turn also and read 2 Tim. 3:14, 15: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

And now I want to read again from "Patriarchs and Prophets," something that we read the other day (reads page 594). Moses, Samuel, David, were thus taught, and Christ. Did Christ get any education, speaking of his youth? He had the same training by his mother at home that God told every parent to give to their children; and speaking from a human standpoint, this was the mould the mother gave to the Saviour. Suppose she had taught him something else, she would have sinned before God. Every mother that neglects this and fails to teach her children the love of God as shown in his works, in nature, and his character as shown in his word, fails of the commission which God has given her. This failure is one reason why so many children are going to destruction. I tell you, brethren, there is a living reality in the word of God when we follow it.

It makes all the difference in the world how we read the Bible, it is just what we take it for; if you take it believing there is salvation and light in every line, you will get it; but if you do not think it is there, you will not get it. It is just like salvation. The Lord holds it out and invites a man to take it; but if he says he does not believe he will get it, he does not get it. The Lord offers to forgive men's sins, but if a man says he does not believe the Lord will do it, why, he will not do it. I believe there is salvation in every part of the Bible. It is in those chapters in Chronicles that are full of names, and it is everywhere.

I find something on this line in "Christian Temperance" as I picked it up a little while ago to look in it, and you will find if you study the Bible and the Testimonies that wherever you read, if you read it right, the Lord will bring out to your mind the things which will do you good. The other day in my room two sisters came in and wanted me to read the Bible with them; I really wanted to study for these lessons, but as they asked me to read I felt as though I would have to, and we read the second chapter of Genesis, and in the reading of the first few verses of that chapter the Lord gave me all the line of thought which I brought out in the lesson the

other day, and I heard some of you say it was a good one.

I will read from page 57 of "Christian Temperance":—

"Do not send your little ones away to school too early. The mother should be careful how she trusts the moulding of the infant mind to other hands. Parents ought to be the best teachers of their children till they have reached eight or ten years of age. Their school-room should be the open air, amid the flowers and birds, and their text-book the treasures of nature. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. These lessons, given amid such surroundings, will not soon be forgotten. Great pains should be taken to prepare the soil of the heart for the 'sower' to scatter the good seed. If half the time and labor that is now worse than wasted in following the fashions of the world, were devoted to the cultivation of the mind of the children, to the formation of correct habits, a marked change would be apparent in families."

Well, says one, do you not think it is too late to begin now? It is never too late to get back to first principles. When we get to the eternal shore the Lord will begin with us right where we left off here. We take, as it were, the primer lesson here, and through all eternity the Lord will lead us on in the advance lessons, and it is never too late until probation closes to begin to learn the Lord's ways. In the Bible we will get the principles that will prepare us for the lessons on the eternal shore. The *Signs* (No. 18) came last night and I will read something from that from the pen of Sister White:—

"In searching for heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as is rarely seen in these times.

But the study of the word of God is made a secondary consideration, and a great loss is sustained thereby. The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we would see a people who were better developed, who were capable of thinking more deeply, who would manifest greater intelligence than those who have earnestly studied apart from the Bible the sciences and histories of the world. [Brethren, if a young man wants to fit himself for the ministry, or for usefulness in the cause, and has the chance of spending five years in a worldly institution of learning, where there is not the moulding influence of the Spirit of God, he had better take one year of reading of the Bible, and he will get a greater mental training than to go to such a school.] The Bible gives the true seeker for truth an advanced mental discipline, and he comes from the contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted.

"The searching of all books of philosophy and science cannot do for the mind and morals what the reading of the Bible can do if its teaching is made practical. He who studies the Bible

holds communion with patriarchs and prophets. He comes in contact with truth clothed in elevated language, which exerts a fascinating power over the mind and lifts the thought from the things of earth to the glory of the future immortal life. What wisdom of man can compare with the revelation of the grandeur of God? Finite man who knows not God, seeks to lessen the value of the Scriptures, claiming that their supposed knowledge of science will not harmonize with the word of God; but the word of God is a lamp unto our feet and a light unto our path."

CHRIST'S OWNERSHIP.—NO. 1.

ELDER R. A. UNDERWOOD.

We can do little more than present some underlying principles in the time we have allotted to this subject. *Christ's Ownership* is the topic. I wish first to show that this right of Christ was disputed when sin entered, and it has been the question of dispute between Christ, and Satan and the opposing powers, from the epoch of sin till now, and will be till sin and sinners shall be no more.

We will first read from Rom. 11:29, "The gifts and calling of God are without repentance." From this text we learn first, that God does not change or repent in the bestowal of his gifts; secondly, God did not enter upon the creation of the universe without a purpose, or plan. Every intelligence created is endowed with "gifts" designed by God to fit him to fill some place in God's *great plan* which would reflect glory upon the Creator, and bring the greatest possible happiness to the creature. Thirdly, that with the power to bestow the gifts there is the *power and right* to withhold.

It was a failure to acknowledge these primary truths and a perversion of "gifts" bestowed upon Lucifer that caused the blot of sin to enter the universe; Lucifer, the third being in power and glory, coveted Christ's position, and disputed the right of God to bestow upon Christ that which he withheld from him.

From "Great Controversy," page 494, we read of Lucifer:—

"Coveting the honor, which the infinite Father had bestowed upon his Son, this prince of angels aspired to power, which was the prerogative of Christ *alone* to wield. . . The high honors conferred upon Lucifer were not appreciated as the *gift of God*. . . 'Why,' questioned this mighty angel, 'should Christ have the supremacy? Why is he thus honored before Lucifer? . . . But as his dissatisfaction was proved to be without cause Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. . . Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom and satisfied to fill the place appointed him in God's *great plan* he would have been re-installed in his office"

We shall see more fully the bearing of these statements to the subject as we continue. But to do this he must acknowledge the Sovereign-right of God to bestow his "gifts" upon whom he would, and that Christ had "gifts" and powers to which Lucifer could have no right.

'In "Patriarchs and Prophets," page 36, we read again bearing on this point:—

"Lucifer allowed his jealousy of Christ to prevail, and became the more determined. To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master-mind which, next to Christ's, was first among the hosts of God."

In defiance of God's right and purpose to dispose of his gifts and power, Lucifer proclaimed: "I will ascend above the heights of the clouds; *I will be like the most high.*" Isa. 14:14.

God's laws are not arbitrary, but they are the outgrowth of underlying principles of righteousness, and the happiness and well-being of all intelligences depend upon conformity to these principles. Life and happiness are in righteousness. Unhappiness and death are in unrighteousness. *Death is in sin.* Rom. 6:23; James 1:15.

It is for the well-being and happiness of God's creatures that some of his intelligences should receive "gifts" and "powers" which others do not. Upon Christ, the only begotten of the Father (all other beings were created by Christ), was bestowed creative, life-giving, and law-making power. In these he was made equal with the eternal Father. Upon no other being were bestowed such gifts. With this power Christ not only created all things, but he *upholds* all life in this and every shining world. We read of him, "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and *by him all things consist.*" Col. 1:14-17.

"God that made the world and all things therein," (and that is Christ), "seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing *he giveth to all life, and breath, and all things.*" Acts 17:24, 25. We read one more text upon this point—"Who being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3.

Lucifer wanted Christ's position. Could he fill it? Not until he could create, and uphold life. It requires the *same manifestation of power* to keep the universe held together as it did to create it, in the eternity of the past.

Christ's "power is *visible* to all men; therefore all are without excuse. Rom. 1:20. You see that the position Lucifer was seeking for, would, had he obtained it, have proved his own destruction, for he had not the power to continue his own existence for one hour, much less to uphold the universe. The position requires "gifts" equal to the greatness of the calling. God never calls a being to fill a position without bestowing gifts, or grace equal to the responsibility.

When individuals, churches, or nations seek for power, or positions to which they are not appointed by God to fill, they would do well to remember that they are seeking for that which, if obtained, *can only work their ruin*. This fundamental principle was ignored by Lucifer, and he has ever filled his followers with the same spirit.

Just before the coronation of the Son of God, after the wicked dead are raised, true to his text, Satan's last effort to deceive is upon this same question of the rightful ownership of this world. I read in "Great Controversy," page 663:—

"Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince *who is the rightful owner of the world*, and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves, and that he is about to rescue them from the most cruel tyranny."

But the end will prove the righteousness of this unalterable principle so persistently defied; for Satan and his angels, with every lost soul of Adam, when assembled at the bar of God *bow the knee* and acknowledge that "Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10, 11.

"As if entranced, the wicked have looked upon the coronation of the Son of God. They see in his hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, *all with one voice exclaim*, 'Great and marvelous are thy works, Lord, God Almighty; *just and true are thy ways*, thou King of saints;' and *falling prostrate, they worship the Prince of life*. . . . In his past great effort to dethrone Christ, destroy his people, and take possession of the city of God, the arch-deceiver has been fully unmasked. Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. He is the object of universal abhorrence.

"Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God: the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon

Jehovah rests wholly upon himself. And now *Satan bows down and confesses the justice of his sentence*."—*Great Controversy*, pages 668-670.

"Who shall not fear thee, O Lord, and glorify thy name? for thou art holy: for all nations shall come and worship before thee; *for thy judgments are made manifest*." Rev. 15:4.

Here the point of controversy for six thousand years or more, is finally surrendered, to the everlasting shame and dishonor of Satan and his followers, but to the glory and honor of the allwise eternal God. Thus, the dying testimony of the lost, before going out of existence, vindicates the righteous acts of God before the universe of unfallen worlds, *in the pre-eminent right of God to bestow his gifts upon whomsoever he will, and the justice of the destruction of all who have disputed that divine right*.

Now we can acknowledge that divine right, and it will be accepted of God. The lost will only do it when it is too late. I wonder if there are any among Seventh-day Adventists, who through ignorance or otherwise, are denying the divine right of the ownership of Christ? This is the question I want to bring home to every soul in the study of this subject. From the brief quotations of scriptures and the Testimonies already used we see the *end* of all who deny that right. We may acknowledge Christ's ownership in our words and deny it in our works: May the God of all grace open our minds to the breadth and importance of this subject as we continue our study.

From the pen of Sister White, as published in the REVIEW of August 23, 1892, we have this important message:—

"Instead of diminishing the work, let all the councils be conducted in such a manner that increased purpose may be manifested to carry forward the great work of warning the world, though it may cost self-denial and sacrifice. If every member of the church was constantly impressed with the thought, 'I am not my own, but have been bought with a price,' each would feel that he is under the most sacred obligations to improve every ability given of God, to double his usefulness year by year, and have no excuse for spiritual negligence. *Then there would be no lack of sympathy with the Master in the great work of saving souls*."

From a testimony given more than forty-three years ago, I have this important statement:—

"I saw that the truth should be made plain upon tables, *that the earth and the fullness thereof is the Lord's* and that necessary means should not be spared to make it plain."

Have we done what we should to make this truth "plain" and to "impress" upon the mind of all the truth, "I am not my own, I have been bought with a price" and that "the earth and the fullness thereof is the Lord's?" From a recent Testimony, dated Nov. 7, 1892, I copy the following important statement:—

"Much has been lost in many ways in the past history of Seventh-day Adventists, in not heeding the Testimonies given them of God for the last thirty years, that parents should, in the education and training of their children, *keep before them that they are God's property* and are to be educated to devote all their ability of talent to God who has entrusted them with capabilities and talents for wise improvement. *This should be the subject of thought and of conversation.*"

What should be the subject of thought and of conversation? Why, that we are *God's property!* How could we keep this thought before our children if we have not had a living faith that we are God's property ourselves? We may have said in word that we are God's, but in *act* denied his ownership at the same time. It is to impress these important truths that I have felt a burden to present this subject. If all could see the importance of this subject and the bearing it has upon our complete consecration to the closing work of God, there would be no lack of men or means to accomplish a short and glorious work in the earth. If we all realized that we are not our own, but belong to Christ, there would be no lack of sympathy with the Master in the great work of saving souls, therefore we cannot overestimate the importance of this subject.

There is much more involved in this question than may at first appear. We shall see that the same test of character is now before the race as was placed before our first parents. The same principles are involved now that were disregarded in Eden,—on this point says the apostle: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3. If we see Christ in all his glory and the simplicity of his character, we shall behold him as Creator, Law-giver, and Redeemer, and shall acknowledge him as such in all our ways. In doing this is our only safety from the deceptions of Satan.

One principle upon which the prohibition of God to man, found in Gen. 2:16, 17 is based, is the right of ownership of God. None will deny that it is essential to man's happiness and well-being that he regard this principle of right of property, or ownership, among men. If man would not recognize God's priority of right and ownership, he certainly would not regard this right among his fellowmen. Hence God placed a test involving this principle before man in the Garden of Eden.

Christ is Creator and Owner of the earth and all that is therein; hence he had a right to withhold any part of his creation from man.

There is no requirement of God but that, upon careful study it will be found to be based upon some principle which, if disregarded, would work injury to all mankind. God's laws, whether negative or

positive, are not based upon arbitrary commands, but rest upon some underlying principle that is in touch with the Source of all wisdom, love, and goodness. Man does not always recognize this truth, and has ever been slow to appreciate the fact that God, in his requirements, reveals his love to man.

Christ created the worlds; hence they belonged to him to make such disposition of as he wished; for his "pleasure they are and were created." Rev. 4:11. We are told that the earth was created "not in vain"; he formed it "to be inhabited." Isa. 45:18. Hence, when man was created

CHRIST GAVE TO ADAM THIS EARTH

And made him ruler over it all, with the one exception mentioned in Gen. 2:17. The statement of this is as follows: "And God 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. . . . Male and female created he them. . . . Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." Ps. 115:16.

COUNCIL MEETING.—No. 5.

THE canvassing work was the order of exercise for the council meeting held at 2:30 P. M. February 2.

Brother F. L. Mead spoke upon the subject of co-operation of Conference officers and ministers with this branch of the work. The cause of present truth is one cause, with different departments; but all who have the cause at heart should move forward unitedly in their efforts for its advancement. We should go hand in hand, in full sympathy with the work, and with each other. Is this correct? How many think so?

Some Conference officers and ministers say, What do you want of us? What do you want us to do? Tell us, and we will fall into line. Well, that is just what I am going to do. I believe there is a very general sentiment of union among our people, and a desire to know what is wanted, and a willingness to take hold all together. Brethren, let this spirit grow. What do you say?

1. If Conference officers will let the canvassing work constitute one of the subjects of their councils, its interests will be greatly promoted thereby. As other branches are made subjects of special order in their councils, let the canvassing work be placed on the list, and be given the same careful thought.

Plan for its successful prosecution. Decide upon plans and methods covering all of its several features, so there will be unanimity of sentiment and action. The very fact of the subject being given such consideration will inspire the brethren and sisters generally with interest, confidence, and enthusiasm in the work.

2. When general or special meetings are held, let the canvassing work be given favorable occasions, and ample time for consideration. Let all be given to understand that they are expected to attend such meetings just the same as all or any others. Set before them in clear terms the plans for the canvassing work; dwell upon its underlying principles; help them to see its relations to the cause as a whole; impress upon them its importance; exhort them to arrange their affairs so as to take hold of the work. In short, let this department of the cause be given equal consideration with all others.

3. Co-operation of ministers in holding canvassers' institutes. Here is a remarkable opportunity for labors of special value. Stand by those who have the burden of conducting the institute work, and make it the greatest success possible. And then the spiritual interests of those in attendance: Look after those carefully. Help them to that deep, heartfelt, daily Christian experience that they so much need. Come into close, personal touch with each one, and help them get their hearts right towards God, towards the work, and towards each other.

4. Young people's meetings. As our ministers hold meetings with the young people, place before them the opportunities for them to engage in work for the Lord. Educate them to realize that there is something for them to do, and in doing this, don't forget the canvassing work. Place that before them as one of the lines of work that they can prepare themselves for.

5. Conference and Tract Society secretaries should be in touch with the canvassers and their work. Write them good encouraging letters. If you have occasion to speak of financial matters, bear in mind their situation. Deal as gently as you can with them, and be consistent with your obligations. Canvassers have some trials to pass through; they have some dark and trying experiences. Help them with your words of good cheer and encouragement.

6. Another thing to the ministers: Help your State agents. Some of them, perhaps, like myself, are slow of speech. Can't you be mouth-piece for them, sometimes? When important meetings are being held, and the State agent is doing his best to awaken an interest in behalf of the work, help him along in every way you can. Help them to ideas regarding the work. When they are talking to the people, help them with an occasional "Amen!" Don't look

disapproval, much less talk it, concerning the canvassing work, but do the other thing—show the people that your shoulder is to the wheel on that line as well as others.

The canvassing work will not run itself; it must be planned for, and those plans must be pushed, and the pushing must be continual and energetic.

At the conclusion of Brother Mead's remarks, Elder Olsen occupied a short time, speaking in harmony with what had been said, and adding further thoughts. The canvassing work, with every other line of our work, is taking on a broader phase; it means more than it ever did before. The manner of presenting the books means more than ever before. Formerly, the method was by some hook or crook to get the book off onto somebody. Now, that is all changed. The same spirit that actuates the minister to engage in his work, should also inspire the canvasser. His life, his example, his conversation, his religious devotion, should all be of the same character, the same stamp as that of the minister of the gospel.

Ministers are to be light-bearers, carrying salvation to the people, and so are the canvassers. Their work is very similar, and should be carried forward from the same standpoint as regards principles. As canvassers labor with the people, they should realize that perhaps their eternal destiny is in the book they are placing before them.

A person will act out what is in his heart, and if canvassers have their books in their hearts, they will be sure to present them to the people effectively. When a book is presented from the standpoint of, and in harmony with, the truth that is in it, the effect will be powerful upon the individual. Let laborers be put forth in this line with the same wisdom, consecration, and power of God's Word as in any other line.

The present system of institutes and canvassing schools is to study the Bible and the books themselves much. This is right. Let the system be encouraged. The Spirit of God will work when this course is taken, as it could not work under other circumstances. The work should be so conducted in all respects that those who take the books may take them under the operation of the Spirit of God, and great good will result. Canvassers should stand in the light, and then they will be light-bearers.

Let Conference officers realize the importance of the canvassing work, as Brother Mead has suggested. They have the example of the General Conference for giving the canvassing work suitable prominence. We have now made it the special order for two of these council meetings, and expect to in others. Let many be encouraged to enter the work.

STATE AGENTS' CONVENTION.—No. 5.

As PER announcement, the subject of "How to present our books to the people," was given further consideration at the meeting of Thursday.

In discussing the matter of preparation on the part of the canvasser, the use and abuse of the printed canvass was considered. Brother Harrison expressed the idea that at the present stage of our work, it would be better to have no printed canvass. This would necessarily compel the canvassers to acquire their own canvass, and this they can only do by studying their books. This they should do; they should know by actual experience just what the book contains. A canvass acquired in this way would not be a set form of words; it would always be new and live; it would come from the heart.

The objection was raised that if canvassers are left to formulate their own canvass, many errors in forms of speech will occur; they will be defective in other ways, and these defects will operate against success. Even with what help the printed canvass affords, many inaccuracies in this respect occur, and these would be increased if the printed canvass be entirely dropped. It was granted that a properly gotten up printed canvass may be helpful as supplying a model. The canvasser needs to be prepared to give a canvass suitable to the occasion, let the circumstances be what they may.

Regarding grammatical construction of the language used by the canvasser, more depends upon whether his words came from the heart or not, than the matter. But this should not be taken as signifying that the proper forms of speech should not be carefully and continually studied. In any event, canvassers should have a full comprehension of the language they use, otherwise their work will be of the parrot order.

Brother Chadwick spoke effectively, showing clearly the necessity of avoiding extremes, and always choosing the golden mean. In the use of special terms in presenting themselves and their books to the people, canvassers should exercise wisdom. Let the leadings of God's Spirit as manifest upon the canvasser and his patron, guide in what shall be said. No rule can be given that will be of universal application. Governing conditions and circumstances are as varied as people and localities.

He related his own manner during his recent travels in foreign countries. He did not make it a point to always and under all circumstances advertise himself as a Seventh-day Adventist, but endeavored to follow the dictates of the Holy Spirit. He never avoided giving information regarding the denomination that he belonged to, but gave the same freely and frankly when existing conditions indicated that as

the proper thing to do. He recalls instances when voluntary information to the effect that he was a Seventh-day Adventist would have shut him away from rare opportunities to get light and truth before the people. His work has been that of pioneering for the present truth in new fields and that is largely the work of canvassers.

Brother Mead spoke much in the same strain, emphasizing the fact that we must meet the people where they are, and adapt ourselves to their varying conditions and circumstances. Avoid extremes. Always be frank, truthful in every sense of the word, and above all, live where you can have constant communion with God.

THE PROMISE OF THE HOLY SPIRIT.—No. 3.

PROF. W. W. PRESCOTT.

LUKE 18: 9-14: "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted."

I wonder in how many minds the feeling would rise, But that was the prayer of the publican, and we are not publicans! That is just exactly what the other Pharisee thanked God for,—that he was not. That is just what the Pharisee said,—he thanked God that he was not that way. "I thank thee that I am not as this publican." The prayer of the publican was: "God be merciful to me a sinner." That is all. And the Saviour says: "I tell you, this man went down to his house justified rather than the other." Why? Because he was a sinner, and he knew it; God knew it, and they agreed together that it was so. When he asked God to be merciful to him, the only way that God could be merciful to him was to forgive the sin, and the only way God can forgive sin, is to make one righteous instead of sinful. God wanted this man to be made righteous, and he himself wanted it, and they could agree on that, and thus it was so.

Take the case of Paul as he states it in his first letter to his son Timothy: "This is a faithful saying,

and worthy of all acceptance, that Christ Jesus came into the world to save sinners: *of whom I am chief.*" 1 Tim. 1:15. Now, I say this should be the experience of every one of us: "God be merciful to me a sinner." Now, Paul does not say that he was the chief of sinners before he was converted. He simply says, in the most emphatic way, in the present tense: "I am chief of sinners." What will give to anyone, whether it be Paul the apostle or whether it be you, any one of us, that view of ourselves, that we will be ready to say that, not simply as a form of words, but from the heart? What only can do it? The very same thing that wrought that experience in the apostle Paul, and it works that experience in everyone who knows it, when one sees Jesus Christ.

Now, I cannot abhor myself by looking at myself, and you cannot hate sin and be troubled at your sinful condition by looking at yourselves. Not at all. To attempt to do this, would be just like this: Suppose all the lights here were at once put out. Who could say then whether his neighbor was good-looking or bad-looking? Who then, by holding up his hand before him, could tell whether it was white or black?—There is no light, everything is the same, there is no chance to tell anything about it. The reason why we do n't see these things, is because Satan has put his own hellish shadow over us, and has brought darkness over us. And it is only as light from God shines into our hearts, that we can have any idea of our own sinfulness before God, and our need of him.

When Paul was on his way to Damascus, what were his feelings? He describes them to us in Phil. 3, "A Pharisee of the Pharisees, an Hebrew of the Hebrews, of the tribe of Benjamin, circumcised the eighth day, of the stock of Israel," etc. He had everything to congratulate himself for. But, when Paul, Saul of Tarsus, even that satisfied man, who would have put to death at that very moment, every Christian, met the Lord in the way, he said: "Lord what wilt thou have me to do?" He was converted, and acknowledged the very thing he had been fighting, and yielded up the whole thing right there. The moment he said "Lord," he acknowledged Jesus Christ, the very one whose disciples he was on his way to Damascus to persecute. Now concerning his conversion, we read: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood." Gal. 1:15, 16. It was after this experience, and after this Son had been revealed to him, that he wrote to his son Timothy: "I am the chief."

It was the same experience in Job's case. In Job 42:1-6, we read, "Then Job answered the Lord and

said, I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understand not; things too wonderful for me which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Now, I say, that will be the experience of everyone, and it is not an experience simply once in a life-time. It is not simply the experience that comes at conversion: but every time that one catches a glimpse of the glory and purity of Jesus Christ, he can but abhor himself.

I am really troubled to know how to find words to express these things. It is necessary to present before our minds the need of self-aborrence for those who stand in the presence of God. There is nothing that I can say that can help the matter, but it must be with us just as it was with those on the day of Pentecost. They really did not have any appreciation of what Jesus Christ was; but while Peter was talking to them in a plain and simple manner about the Spirit, the Holy Spirit told them about Jesus Christ: the Holy Spirit revealed Jesus Christ to them—a man they had never seen before—and instead of seeing him merely as he had been reported to them, as a wine-bibber, as one who ate and drank with sinners, as an imposter, they saw Jesus Christ as the sin-pardoning Saviour. They saw something of the purity of his character, and they saw him, of course, in a true light.

It is only as the Spirit teaches you and me something about Jesus Christ, that we can have any idea of how we stand before God. A good lesson on this matter is found in the ninth chapter of Ezra. In his prayer, Ezra says: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up into the heavens." I do not know what to say. When a servant of God like Ezra comes before God with such a statement as that, what shall we say, what shall we do? That was the prayer of a man who saw something of the sinfulness of sin,— who saw something of what it meant to be out of harmony with God.

Now, we are taught that the servants of God are to "weep between the porch and the altar and cry, Spare thy people, Lord, and give not thine heritage to reproach." But it seems to me, in considering this question, that before we can do that, we ought to weep for ourselves.

Look over the record of the past three or four years and see what God has been doing for us, and then see where we stand now. God has been dealing with

his people in a very remarkable manner, and God is dealing with his people still in a very remarkable manner. God has been waiting for the co-operation of human agents in his work. That word he has sent to us again and again: but the last word is that God is waiting impatiently. It is a wonder to me, that instead of impatiently waiting, he does not sweep us out of his sight, and take a people that will be ready to co-operate with him. What shall we do when God sends us word right here and now that he is waiting impatiently for us? How long did he wait for the fruit on the tree? He waited three years did he not? Then was he going to cut it down? No. He said just wait one more year, then if it does not bear fruit, let it go. How long has it been since God in a special manner began to send this light and this instruction and this reproof for you and me? Reckon it up. Four years. It is the fourth year since Minneapolis, and going on the fifth.

Now, I say, these things are terribly solemn for us to face, and I know not what to say. But from my soul I can only say that we have come to a terrible, solemn time for us. God has waited and sent reproof, and waited and sent reproof—four years.

Notice the special force of the expression found in the first appeal that was sent out to ministers and Conference committees, p. 34:—

“Will you exchange your hope of heaven for worldly gain? Many are doing this very thing. Satan has held out his tempting bribe, and they have accepted his terms. Should the tree be cut down, it would lie prone to the earth,—lost, lost, eternally lost!”

What is the meaning of this? When you put that with your own experience you can see what it means. It means that it is time to bear fruit, or to cut down the tree.

I have no disposition to try to crowd anyone, but I feel that it is my duty to present these things in the plainest manner possible, and to let the Spirit of God do its own work upon our hearts. That is all I can do. Just take a few words, to show how we are to take a view of Christ, and that we are not to look to ourselves to see whether we are wrong, but to the light from God, in Christ. “One ray of the glory of God, one beam of the purity of Christ, pervading the soul, makes every spot of defilement painfully distinct.” Why, I tell you the simple fact when I say that if God would to-night let some additional rays of his Spirit shine in our hearts, we could not go home and rest easy, and sleep quietly, and take matters the same as usual.

I tell you, it is a terrible thing to be wilfully sinning against God, and it is a terrible thing to be cherishing sin against him. Words simply fail to express my horror of such a situation. Here we are, and this message is to be given with a “loud cry,” and who can say in the spirit of it: “Here am I,

send me to give that loud cry”? God must visit his people. God must enlighten our minds and give us some new views of Jesus Christ. I pray he may do it right early. It is only his Spirit that can do this. We have had these words before our minds for years and years, but God’s Spirit must teach us what they mean. God’s Spirit must really teach us what the purity of Jesus Christ is. We are utterly unable to comprehend it, to understand it.

There is another phase of this matter that I want to speak about, and that is, What are we going to confess? Now, I apprehend that many would say: “If there is anything sinful about me, I want to confess it:” and many confess to God just that way, and say: “Lord, if I have sinned, I am sorry for it.” Now, when God sends us word that we have sinned, it is an insult to high heaven to come to him and say: “If I have sinned.” Well, if I have not sinned, He is a liar, because He has sent word to me that I have. How is it? Shall I come to God and say: “If I have sinned, I hope you will forgive me”? You see it is impossible to say it. There is no if about it. He tells us that it is so, and it is time for us to confess it without any “ifs” in the matter.

You do not find any such confession of sin as that in the Scripture. You do not find Daniel, the one greatly beloved, to whom the Lord sent that special word, “Thou art greatly beloved,” confessing sin with an “if” in it. Not at all. Notice his confession, the way it reads: “We have sinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets.” I will just stop there a moment and consider that. “Neither have we hearkened unto thy servants the prophets.” How is that?

“Some criticise the message and the messengers. They dare even to reject the words of reproof sent to them from God through his Holy Spirit.”—*Danger in Adopting Worldly Policy*, p. 8.

Now Daniel says: “Neither have we hearkened unto thy servants the prophets.” The fact is, as it seems to me, that we have become so accustomed to the idea of regarding or disregarding these things, as our interests are at stake, that we have utterly lost the sense of the sanctity of God’s Word and of his message. It is a fearful thing to disregard God’s word and message; yet we have become so accustomed to do this. Why? Because sin is there, and because God does not immediately send evils upon us, we disregard these warnings. We do not appreciate what a terrible thing it is in the sight of God to disregard the plain statement of his Word, and the plain reproofs of his Spirit. We have been doing this for years and years, and this should be our prayer: “God be merciful to us, and save us.”

That must come from hearts that appreciate the situation. Notice these words:—

"Those who are carnally minded now, notwithstanding the warnings given of God in his word and through the testimonies of his Spirit, will never unite with the holy family of the redeemed."—*Special Testimony*, p. 39.

Someone asks, Well what shall we confess? Let me read this statement found in "*Gospel Workers*," p. 83. I do not want you to lose this thought:—

"We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves."

That statement almost took me out of my chair when I read it. If God does not have mercy upon us what will become of us? I want to read that statement again, to see whether we have any need of making a confession, or whether there is anything in our past experience that is not just right.

"We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves."

What shall we say other than "We have sinned and done wickedly in thy sight"? What shall we say before God? Will it not be true that we shall be obliged with Ezra to say: "I am ashamed and blush to lift up my face to thee, my God"? Do you think I am overdrawing the picture just for the sake of a little temporary effect, or to work up a sensation? There are the simple statements in the matter. Now, if God's word has any effect upon our hearts, if the testimony of his Spirit meets with any response from us, we shall not have to ask any more: "What is there for me to confess?"

Take another phase of it as presented in the following familiar scripture, which I will not take time to read, but will simply bring the thought before your minds. Mark 7:21, "For from within, out of the heart of men, proceed evil thoughts." Verse 20: "That which cometh out of the man, defileth the man." We are to purify that which comes out of the heart. It is that which is evil, it is the foundation that is defiled. Now, one may address himself with all earnestness, and with all the will-power at his command, to make his outward acts perfect, and he may even be able to do it as far as his outward actions are concerned; and yet every one of them be tainted with evil, because that which cometh out of the heart of man defileth and is evil. The heart must be changed by the power of God, and until that is the case, every action is evil. Now, what is the power,—how do we link ourselves to the power that purifies? It is by faith. "Purifying their hearts by faith." Acts 15:9.

Let us see how this connects with this thought:—

"A living faith in Christ will bring every action of the life and every emotion of the soul into harmony with God's truth and righteousness."—*Gospel Workers*, p. 23.

That is simply another way of saying: bringing into perfect harmony with the law of God,—with the character of God. That is the living faith that brings us into perfect harmony with God. Well, can we see the reason of that statement, "Whatsoever is not of faith is sin"? Now, faith is not simply a thing that comes at conversion, and then we are through with it. Faith must be a living, active principle in us. That is the living faith that brings us into harmony with God. Faith is that power which brings the divine light into the soul. It is the only thing that brings us into harmony with God, the only thing that prevents every action from being sin. But "whatsoever is not of faith is sin," because it is faith and faith only that purifies the heart and that sanctifies its motives, so that the spring of action may be right; and unless that is so, the outward action cannot be right in God's sight. That is the teaching of the Saviour about obeying the commandments. He says "he that hates his brother is a murderer."

Last summer when I was attending the Indiana camp-meeting, I was invited to speak in the woman's prison. I think there were eighty three women in this prison. They told me that ten of them were under life sentence for murder. Well, some of the brethren afterward asked me if they were not a pretty hard-looking company to speak to, whether they were not a pretty hard set. I tell you in my soul, I felt they were not any worse than many of the people I had spoken to at the camp-meeting: and if all the murderers in the world were shut up in jail, there would not be people enough left to guard them. Now, you see God does not look at these things as we do. A man that walks up and down the street and hates his brother, is a murderer in the sight of God. We can't deal with that, but God does deal with that.

Now, it seems to me that that alienation, that hard feeling and suspicion among brethren, is a most terrible thing in God's sight. That is simply murder in one degree: this is murder in another degree, that is all. God has been sending us special instruction upon that point, putting away differences. (We have been talking, you know, about what it is that hinders the Holy Spirit's coming in.) Notice this statement in "*Gospel Workers*," p. 370:—

"It is our privilege to take God at his word. As Jesus was about to leave his disciples, to ascend into heaven, he commissioned them to bear the gospel message to all nations, tongues and peoples. He told them to tarry in Jerusalem till they were endued with power from on high. This was essential to their success. The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the

apostles as evangelists, assembled together at Jerusalem. *They put away all differences.*"

And the instruction that was for them is for us now, for we want the same experience, the same experience that they had: and what we are trying to find out, is what hinders it, that it may be removed, and that that experience may be ours. "They removed all differences." And has not the instruction come to us that companies should be gathered together, and pray for the descent of the Holy Spirit, pray for the baptism of the Holy Spirit, more than the ordinary workings and the ordinary outpouring of the Spirit,—the abundance of it? "They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit." And have we not got to do that very thing, if we do anything at all? If we do it at all, we have.

"They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit: for they were to preach the gospel in the demonstration of the Spirit and in the power of God. It was a time of great danger to the followers of Christ. They were as sheep in the midst of wolves, yet they were of good courage, because Christ had risen from the dead, and had revealed himself to them, and had promised them a special blessing which would qualify them to go forth to preach his gospel to the world. They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency.

"This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven: for a people are to be prepared to stand in the great day of God. Although Christ had given the promise that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly: they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the promised blessing was to come. They were one in faith and spirit. They were agreed.

"Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two shall put ten thousand to flight."—*Gospel Workers*, p. 370.

If you have noticed in the record of the Acts, this idea of agreement is repeated. The book of Acts is specially for our study now. Acts 1:14: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 2:1: "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:46: "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

There are other references also, containing this same idea of their being of one accord. One is found in the fifteenth chapter, verse 28: "For it seemed good to the Holy Ghost and to us." Now why did it seem good to the Holy Ghost and to them? Why was it? what was the reason for this? They were of one accord, and the Holy Ghost was right there with them, to instruct them, to teach them, to lead them; and that same experience is for us. But has not God been sending his Holy Spirit as a witness, as a seal to alienations, to any hardness, to any evil course persisted in, to those despising this instruction and refusing to give up sins wilfully cherished, to any known sin? Has God not been doing this? He has been sending his Spirit to convince of sin. Whether we see it or not, there needs to be confession, restitution. Notice this word again:—

"I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory."—*Danger of Adopting Worldly Policy*, p. 11.

Well, perhaps you will say: "Why, when that comes, there will be no resistance, every one will see that, and those who have stood out will have to give in when they see this light and glory and power." Let me ask you: Did they give up when Christ was here with this light and power? Was there light? Why, look and see what the record says about the light. Did it convince those who would not believe? No. They rejected Jesus Christ and then put him to death, because he did not come and meet their ideas, their own plan and interpretation of the prophecies, and because he did not meet their ideas and did not conform to their plan, they rejected him and put him to death. In the same way, Jesus Christ is being rejected to-day, and crucified afresh.

There is another point that I want to touch (I am not coming back to this again; and harp upon this string. I shall leave it with you and God. I had a few things that I wanted to say, and I want to finish this.) Now, some will begin to ask: How are we going to tell whether sins of the past are brought up to our minds by the Holy Spirit, or by the devil? Unless my experience leads me astray, there are many who have made this inquiry in their own minds, How are we going to tell whether sins that are brought up to our minds are brought up by the Holy Spirit, or by the devil? Now, let me ask you a question. Suppose you were to come into the vestibule, and you were standing out there now when somebody inside was talking, and suppose a stranger should come in with you, and he should ask: "Who is speaking?" Could you tell him? Why? (voice: "you would hear the voice.") But he would hear the voice too, would he not? (voice: "you would know the

voice.") Now, how are you going to know whether the Lord is talking to you, or whether the devil is? Let us take this word: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: *for they know his voice.*" John 10: 4.

Now, I say to those who have been in the ministry, and who have been teaching Christ to the people and to-night can't tell the difference between the voice of Christ and the voice of the devil, it is time for us to stop and learn the voice of God. Now, if any one who has been a teacher of the people, raises that question in his mind, let him know that the very fact that that question is raised in his mind, is the evidence that he wants to learn Jesus Christ. But, you still ask: "How will they know his voice?" I can't tell you, and if I could, it would not do any good. He says: "They shall know his voice," and you will have to take his word for it, not mine. And if you take his word for it, he will see that his word is true; but I can't tell you how. I know it is true, and I know he makes it true to those who believe. But, to those who stand off as did the Jews, those will never know anything about it. On that basis, they never can and never will; and if we wait to have it all explained, we will not know anything about it, and I cannot tell you, and shall not try to tell you. I can tell you this: he says: "My sheep hear my voice, and I know them, and they follow me." John 10: 27.

Here is a word that will help us on that perhaps, and notice how we have instruction upon every point in this way: "Amid the confusion of innumerable doctrines, the Spirit of God will be our guide and shield to those who have not resisted the evidences of truth." Now, how are you to know his voice? Because he silences every other voice. If we yield to him, we will know the voice; "my sheep know my voice, and they follow me." Why, I tell you, brethren, we are coming to times when we can't sit down week in and week out, and hear God's side of the question, and wait, and consider, and see how Brother A. goes on, and Brother B. goes on, or what this one or that one says. We must know the truth because the Spirit of truth is in us. That is the reason. We will just as surely, you and I, in spite of all the light we have had under this work, be led astray. The fact is, we will change leaders and not know it, unless we have the Spirit of God with us. That is the simple fact. We will change leaders and not know it. We have been told so, and I can show it to you in so many words. I want to read a word about it:—

"Every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe."—"*Danger in Adopting Worldly Policy,*" p. 7.

You and I will do it, unless we are fully surrendered to God and kept by his divine power, and we will array ourselves against this work, against the truth of God, and will join with Satan and fight God's work, unless we are kept by the power of God. It is time for us to begin to mistrust self and to flee to God for his keeping power. It must be so.

Now, as I said, I will not come back to this point unless the Lord leads me back, (and I presume some have already thought I have dwelt too long upon it), but I have felt that I wanted to say some of these things in the plainest manner possible. But, if this instruction is from God, I say it is time for us to receive it, and act upon it, and I leave it with you, and for the Spirit of God to lead you.

THE THIRD ANGEL'S MESSAGE.— No. 5.

ELDER A. T. JONES.

I FIND that some are beginning to get a little perplexed by not doing what we agreed to the first night; or else they did not get here in time to agree to that. The first night, you know, we agreed to stand by that text of Scripture, and say it is so, that "If any man thinketh he knoweth anything, he knoweth nothing, yet as he ought to know." Some who have perhaps come in since these lessons began, and others who have not remembered fully to stick to that text, have begun to say like this: "Well now, all these things are plain that you have set forth; but I do not see how they are going to fit" such and such things that we have held before.

Do n't be a bit afraid. If these things are plain— and they say they are— then look at them. If they are new,— don't try to put new wine into old bottles. To all such who may think these things are new, I say, Do not try to put new wine into old bottles. You can not do that. Do not get concerned about what you thought before. I am not talking at random on these things at all. I know what I am saying, and I know some other things that are coming besides. If you have been thinking right before, this will fit; and if you have not been thinking right, it ought not to fit. Let us study these things together. Have I brought any matters before you that are not actual facts? [Audience: "No."]

All we are studying this week is that one text we started with. Many other things are going to come that we have not yet taken a text for; but we are studying this week this text: "The people who will now see what is soon to come upon us *by what is being transacted before us,* will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people."

Now so far we have got along pretty well in seeing what is being transacted before us, and some of the things that are soon to come upon us. Let us take what we have and make the most of it, and the rest will take care of itself when it comes.

Now to-night I am going to take up another study right in the same line—of what is being transacted before us. I will simply call attention to facts,—things that you can see, and things that everybody in the world can see, who reads the common daily events as they appear in the daily papers of the world. You can see them, and everybody else can see them. Have we brought up anything in these lessons yet as to what is being transacted before us, that everybody cannot see?—[Audience, “No.”] As to what is coming upon us, we can tell them. They may not believe what is soon to come, of course, but they cannot help seeing what is before them.

Four years ago last fall I was appointed to write a reading for the week of prayer, on “Our present Standing and Work.” In that I mentioned some of the thoughts that I referred to the other night; but I call attention to this one particular thought now for our study to-night. Here it is:—

“Under our Constitution as it is, the total separation of Church and State and the perfect religious liberty thereby assured, have been a heacon-light of progress to all other nations for a hundred years. The American principle of the liberties and rights of men had an irresistible influence upon other nations in all parts of the earth. This is the genuine principle of Protestantism, which is, in short, the principle announced by Christ, that men should render to Cæsar only that which is Cæsar’s, and unto God that which is God’s.

“Against this principle the papacy has constantly maintained that no State could exist without alliance with the church; in fact, that States exist only for the support, and for the sake, of the church. It is true that the American principle has not been adopted in its clearness by any other nation; but yet its influence has been untold in turning the minds of men from the influence of the papal theory. But just now, when the other nations in their perplexity are courting the support of Rome, the papacy takes advantage of this to re-assert the papal theory, and to claim that these things are an acknowledgement on the part of rulers and governors that her theory is correct.

“Now in view of all this, and just at this time, in fact this very year, 1888—[Here I mentioned the proposed Constitutional Amendment and the National Sunday Bill, which were then before the country, as proposed by Senator Blair, in which Christianity as the religion of the nation, and Sunday as the sabbath, were to be recognized, and then continued as follows:] When this is done, its influence in favor of the papacy will be inestimable. Then it will be said that this nation, which has made such great pretensions to religious liberty, and which has been set forth as the model for earthly governments, has been compelled to reverse that which was supposed to be the enlightened order, and to adopt the principles which the church has all the time maintained.

“Then, as this nation has been the model of liberty, enlightenment, and progress to all others, so when its principles shall have been reversed, when the liberties and rights of men are denied, when the nation is carried back to the principles of the papacy in the

Dark Ages, and persecution for conscience’s sake is carried on, the reaction upon other nations will be such as will infinitely confirm and magnify the claims and power of the papacy.

“And so will be fulfilled the scripture: ‘All that dwell upon the earth shall worship him, whose names are not written in the book of life.’ In this way power will again be given to the papacy to make war with the saints of God, even as the scripture shows: ‘The same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.’ Dan. 7:21, 22.”

I had not then found this passage, which I shall now read from Schaff’s “Church and State.” Dr. Philip Schaff, having been in Europe, being a born European himself, and not coming to this country until he was a man full grown; being a graduate of European universities, and understanding European affairs better than any other person in the United States, and then coming over here and understanding the affairs of the United States to a considerable extent, writes thus in his “Church and State in the United States,” page 83:—

“In conclusion we must briefly survey the influence of the American system upon foreign countries and churches.

“Within the present generation the principle of religious liberty and equality, with a corresponding relaxation of the bond of union of Church and State, has made steady and irresistible progress among the leading nations of Europe, and has been embodied more or less clearly in written constitutions. . . .

“The successful working of the principle of religious freedom in the United States has stimulated this progress without any official interference. All advocates of the voluntary principle [in the support of churches and religion] and of a separation of church and state in Europe point to the example of this country as their strongest practical argument.”

Elder Lewis Johnson.—We know that is so in Scandinavia.

Yes, it is known in all Europe. But what we want to know is, that it is so in this country; that that is the influence our country has borne hitherto; and this, in order to see what its influence will be now that it has turned about and is going the other way.

Here is Dr. Schaff’s statement as to the principles of the papacy in connection with the German Empire, in 1871:—

“The Westphalia Treaty of 1648 confirmed the equal rights of the two contending churches. But the pope never consented to even this limited toleration and will always protest against it. The papal syllabus of 1864 condemns religious toleration among the eighty heresies of the age. The Roman Church acknowledges no other church, and cannot do it consistently. She knows no geographical and national boundaries, and rallies around the common center of the Vatican ‘vice-gerent of God on earth.’ She must submit, of course, to hard necessity, but does it under protest.”—Pp. 91, 92.

So you see, according to that, the principles of the papacy are directly opposed to the principles of the United States Constitution.

I will read a few passages further concerning the papal principles. I read from a book by Gladstone and Schaff, entitled, "Rome and the Newest Fashions in Religion," page 113. It is declared to be an error and condemned as such by the Pope to say that—

"Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."

That is an error condemned by the church of Rome; but that is the doctrine of the government of the United States; that is the doctrine of the Constitution of the United States.

Another error condemned by Rome is to say that—

"The church has not the power of availing herself of force, or any direct or indirect temporal power."—*P. 115.*

That is an error condemned by the Catholic church. But that is the doctrine of the constitution of the United States. It is a fundamental principle of the Government of the United States, that the churches shall have nothing to do with the affairs of the government.

Another error condemned by the papacy is to say that "The Church ought to be separated from the State, and the State from the Church."—*P. 123.*

All these are condemned as errors by the Catholic church. But all these express the very doctrine of the Constitution of the United States, as its makers established it and intended it to be. And nothing could show more plainly how directly antagonistic are the principles of the papacy and the principles of the Constitution of the United States government.

There is another word I will read. It is the statement of Leo XIII. in 1891, as to what the authority of the church is, what her right is. Page 868 of "The Two Republics." He is writing to all the world about the condition of labor, and the difficulties between labor and capital, governments and workingmen, etc., and says:—

"It is the church that proclaims from the gospel those teachings by which the conflict can be put an end to, or at least made far less bitter; *the church* uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; . . . and acts on the decided view that for these purposes recourse should be had, in due measure, and degree, to the help of the law and of State authority."

That is the very latest doctrine of the papal Church, officially set forth, and as in every other, in direct antagonism to the doctrine of the Constitution of the United States as it reads, and as it was intended to be, not as it has been made to mean by the Supreme Court of the United States, Feb. 29, 1892.

That is how it is that the influence which this government has had upon the other nations, has been to carry them away from the papacy, to carry them away from the doctrine of the papacy. And, as Dr. Schaff says, this influence has been "steady

and irresistible." Well now in the Supreme Court decision, Feb. 29, 1892, and in the legislation of Congress recognizing and establishing Sunday as the Christian sabbath, the government of the United States has reversed that order. The Constitution has been disregarded and overridden entirely. The government of the United States stands to-night in the hands of a hierarchy here, which, in order to accomplish its purpose, joined hands with the papacy specifically.

Well now, as to the influence that this will have upon the other nations let me read from that testimony that is now in No. 1 of the BULLETIN, top of page 16. It touches this question that is before us to-night, and the Lord tells what is the consequence of this reversal of the original order of things in this government:

"As America, the land of religious liberty, shall unite with the papacy in forcing the consciences of men to honor the false sabbath, *the people of every country on the globe will be led to follow her example.*"

How far then, brethren, is the influence of this nation to go, now that it has turned about?—To every nation on the globe. What did the turning about of this nation do?—That made the image of the beast. Well then as in view of that fact, other lessons that we have had bring us face to face with the giving of that message in its express words and terms, how far is that message to go?—To every nation and kindred and tongue and people. Then as this nation, having turned about, will lead every nation on the globe in the wrong way, back to the principles of the papacy in fact, so it is time for the third angel's message to reach every nation on the globe.

That is the message now. Well then are you ready to go? That being the message that is to go, does it not become every professor of that message to hold himself in readiness to go to the ends of the earth, when God calls him to go? The influence of this is to lead every nation on the globe back to the papacy. The work of the third angel's message is to warn all nations of the earth against the worship of the papacy, and this image of it which brings us back to the papacy. Just as certainly as that influence reaches every nation on the globe, so certainly this warning must go to every nation on the globe. Then every man is unfaithful to the trust which God has given us in the third angel's message, if he holds himself back from the call of God to go anywhere on the globe, is n't he? Then that brings us again face to face with such a consecration as there has never been among Seventh-day Adventists. It brings us face to face with such a consecration that home, family, property, everything is surrendered into the hands of God to let him call us and send us or such means as we have, where he pleases and do what he

chooses with us. Are you ready? Isn't it time to get ready?

Elder C. L. Boyd.—Yes, all are ready, Brother Jones.

Elder Jones.—Good! But that is a thing we are to think of.

I was constrained to say to-day to one brother, while talking with him, that these things as they stand now, make a greater strain upon real, actual faith than we have ever had yet. For it is just to stand face to face with ourselves and tell ourselves and set it down as a convincing, actual fact that the seven last plagues are going to come pretty soon; that we are working in view of that fact; and that the coming of the Lord follows the seven last plagues, in view of which we are working; and the coming of the Lord is the end of the world. And for me to face myself and talk to myself like that—I tell you it draws on a man. I find that it draws on me. Well, all I can say, brethren, is, Let it draw. I can't dodge it; I wouldn't if I could. I would not go back on it if I could. But it draws on the very vitals of a man's faith; that is a fact. Well, brethren, let it draw, until it draws us completely out of self and into Jesus Christ wholly.

"As America, the land of religious liberty, shall unite with the papacy in forcing the consciences of men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all peoples."

I hope Brother Robinson will get all that he called for to build up the work in London; and I hope Sister White will get all she calls for to build that church in Australia; and Brother Chadwick get all that he calls for, and everybody else get all they call for. How long will our property be good for anything anyhow; when the seven last plagues are soon to fall? What will it be worth? What good is it going to do when the seven last plagues fall? What is the good of it?

But there is the point. When we come to say from real conviction, and stand face to face with the fact as a fact, that the seven last plagues are indeed soon coming and that the Lord is coming right at the end of that,—it is going to draw on the very vitals of our faith. It is going to bring out what is in us. If a person has real confidence in the message this is going to reveal it.

And there will be plenty of means. I am not a bit uneasy about the means. If Seventh-day Adventists who have means do not consecrate themselves to the Lord and let him have their means, the Lord will get means somewhere else. He will call up

other people. Brethren, it is the worst thing that can happen to a Seventh-day Adventist who has means, when God has to pass him by and find somebody else that will give what is wanted. A Seventh-day Adventist left to himself, is the worst-off man in this world. We have come to a place where God wants us to use all we have. And when we believe this our means and ourselves will be for his use. And his work will soon be done, and then we shall not need any more means. That is the situation now.

This government as it *was* drew the nations in its train *away from* the papacy. This Government as it *is*, draws all in its train *back to* the papacy. *And the papacy knows it.* And knowing it she is working for that very thing now and has her—I was going to say her fingers—but no, she has got her whole arms in it and is beginning to wield the government in her own interests. All that Protestantism is to-day in the United States, and all that these churches are that have worked for the Sunday law, is merely a tool in the hands of the papacy.

How many of you have seen a Punch and Judy show? [Many of the audience held up their hands.] Those little figures that work back and forth there, bobbing up and down and to and fro above the curtain are manipulated by some one behind the curtain. You don't see him. Those little puppets that bob up there are exactly what these Protestant churches are to-day in the hands of the papacy. She is beneath; she sits behind the curtain; she works the wires; she touches the triggers. These Protestants, in their blindness, think they are doing great things for themselves; but they are simply the puppets in the hands of the papacy, working as she desires, upon this government, and through this government, for all the world.

And it is time to tell them so. But when the message goes that tells them so, it tells them that "Babylon is fallen," and that they must come out of her, if they would escape the plagues. And when they are called out of her, where can they go? All the world is under the control of the papacy—except the third angel's message, thank the Lord! That is never going to be under the control of the papacy! Praise the Lord! All the world is under the control of the papacy and its principles. But when they are called out of it, where alone can they go?—To the third angel's message as God gave it.

Brethren, we are in the grandest time this world ever saw. Oh, that we may consecrate ourselves to God as becomes us who are living in this grandest of times!

I shall read you at another time a statement from Vol. IV, how that great numbers of ministers will turn to the truth of the third angel's message under

the "loud cry." Many of the ministers who now think that this Sunday law work and all this is all right—they do not see what is under it—when the papacy begins to move a little more openly they will back out of the whole thing; they will cut loose from that thing. But where can they go?—To the third angel's message. Thank the Lord! I tell you, brethren, the power of God is going to do something right away. Oh, that we may surrender all things to him that he may!

Let me read here the aims of the papacy, as set forth in her own words. This is from the *New York Sun* of July 11th, 1892; and if there is an official Catholic paper in the United States, it is the *New York Sun*; don't forget that; not that *The Sun* is run professedly as a Catholic paper, but it is that. And *The Sun* has a correspondent in Rome, in the Vatican,—a priest,—I don't know what his name is. He does not sign his name, but writes under a *nom de plume*. And you can bear in mind that dispatches to *The Sun* from Rome are always straight. So I say that *The Sun* is virtually more representative of the papacy, of the Catholic church in this country, than the most of Catholic organs even, unless perhaps Cardinal Gibbons's organ. This was the letter written directly by *The Sun* correspondent from Rome last summer. So I read it here. It is entitled "The Papacy and Nationality, Pope Leo and the United States." After speaking of certain classes in the Catholic church, bishops, archbishops etc. and as to their aims in the United States it says:—

"But Leo XIII. has a still higher aim. His appeal for national unification is founded upon a traditional conception of the Holy See.

"In his view the United States have reached the period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble nation. Statesmen are preoccupied, and very properly, with the multiplicity of centrifugal forces, which threaten the republic with disintegration. Enemies make use of this latent danger to accuse the foreign Catholics of having a tendency to form a State within the State. It is for this reason that the pope wants the Catholics to prove themselves the most enlightened and most devoted workers for national unity and political assimilation. Certain incidents have given a bad color to the loyalty of some foreign groups. All doubt upon this subject ought to disappear. The church has always been the able collaborator of all people in the work of national unity. It was she that constituted, through the efforts of popes and bishops, the great political bodies and the great national organizations. The most united races and the most solid populations, politically and nationally, are those who have most profoundly felt the salutary action of the papacy and the church. France is the typical example of this law of history. If Italy in the middle ages did not take advantage of this incomparable benefit, was it not because the jealous States interfered with the work of unification of the church and of the Roman pontiffs?

"America feels the urgent need of this work of internal fusion. Formed of a mosaic of races and nationalities, she wants to be a nation, a collective being, one strong and united. What the

Church has done in the past for others, she will do for the United States. . . .

"That is the reason why the Holy See encourages the American clergy to guard jealously the solidarity and to labor for the fusion of all the foreign and heterogeneous elements in one vast national family. The American Church furnishes and must furnish at the present time the proof that Christianity is the school of patriotism and of national sentiment. By continuing to favor this work of unification it will form the grandeur of the United States, and will demonstrate the degree to which religion and the Church are the generators of political and patriotic independence.

"As the approaching danger to the United States lies in fractionizing the republic into centrifugal and hostile parties, the Catholics will appear, through their co-operation in national concentration, the best sons of the land and the upholders of political unity. The pope will impose upon all the American motto, *E pluribus unum*, applied to the subject we are treating.

"Finally, Leo XIII. desires to see strength in that unity. Like all intuitive souls, he hails in the united American States and in their young and flourishing church the source of a new life for Europeans. He wants America to be powerful, in order that Europe may regain strength from borrowing a rejuvenated type."

And I tell you another thing right here brethren, when things have come to that pass in the government of the United States that the papacy can afford to set forth her purposes and intentions as plainly as that,—I tell you they are pretty far gone. The papacy doesn't speak openly until she knows she has the advantage. She always works underneath and secretly until the time comes to spring, and she doesn't spring until she is ready. And when the affairs of the United States are so under the control of the papacy that she can talk like that, openly to the people of the United States, then things are in a shape satisfactory to the papacy.

"Europe is closely watching the United States. Certain things there may frighten some people, but the general attraction is invincible. Bryce, Claudio, Faet, Carles, and all the historians and publicists have the inclusiveness of the record. Henceforth we will need authors who will place themselves upon this ground: 'What can we borrow and what ought we to borrow from the United States for our social, political, and ecclesiastical reorganization?'"

Until 1892 what could any European nation or any other nation borrow from this government for ecclesiastical reorganization?—Nothing. What had this government to do with ecclesiastical affairs? The Constitution was absolutely pledged against the whole thing. But now since the Constitution has been overridden, the papacy can begin to ask: "What can we borrow from the United States for our ecclesiastical reorganization?" But the example has been set, and the thing has been done, which has put the United States into a place where the papacy can borrow from the United States example and influence for ecclesiastical reorganization in Europe and all other nations. And she is doing it. She is borrowing and using it for her purposes now.

"And from the pope's particular point of view, 'What are the examples that these American Catholics are giving us?' The problem is difficult; but in its wanderings and its immense variety it captivates all strong and far-reaching minds.

"The answer depends in a great measure upon the development of American destinies. If the United States succeed in solving the many problems that puzzle us, Europe will follow their example, and this *outpouring of light will mark a date in the history not only of the United States, but of all humanity. Res vestra agitur* is what we might then say to Americans. 'That is why the holy father, anxious for peace and strength, collaborates with passion in the work of consolidation and development in American affairs. According to him, the Church ought to be the chosen crucible for the moulding and the absorption of races into one united family. And that especially is the reason why he labors at the codification of ecclesiastical affairs, in order that this distant member of Christianity may infuse new blood into the old organism.' . . .

Brethren, can anybody in the world shut his eyes to this that is taking place before us? this that is even taking place before the whole world? Can anybody see what is taking place before him? Do we know what is soon to come upon us by that thing that is taking place before us?

But the papacy not only proclaims her purpose — she follows it swiftly with a bold stroke to carry it into effect. That special representative of the pope that "permanent Apostolic Delegation which was established in this country only the other day, what does that mean? Monsignor Satolli came to this country as the pope's personal representative to attend the opening exercises of the World's Fair — a good excuse. Professedly he came as any other would come on a special mission. But when he got over here, then he was to stay awhile; temporarily as delegate of the pope. But there was an off-sided party in the Catholic church who began to say "We don't want him." Then the pope simply established him forever. This is the account of it in the *New York Sun*, of January 15, 1892:—

ROME, Jan. 14. —The pope has decided to establish a permanent apostolic delegation in the United States, and has nominated Mgr. Satolli to be the first delegate. This decision the Vatican considers to be a sufficient reply to the opposition to Mgr. Satolli and his mission.

The Propaganda will send by the Rev. F. Z. Rooker the documents authenticating the new power conferred upon Mgr. Satolli as permanent delegate.

Pope Leo is said to be greatly interested in the situation in America, and desirous of putting an end to the ecclesiastical differences existing there. With this purpose the pope is preparing an encyclical to the American episcopate, advising harmony and union.

WASHINGTON, Jan. 14. —Mgr. Satolli, the papal ablegate, received at the Catholic University to-day the following cable message from Dr. O'Connell, the American Secretary of the Propaganda, who accompanied Mgr. Satolli to this country, and recently returned to Rome:

ROME, Jan. 14, 1893.

Mgr. Satolli:

The apostolic delegation is permanently established in the United States and you are confirmed as the first delegate.

O'CONNELL.

Information was also received here confirming the announcement that the Rev. F. Z. Rooker of Albany had been formally appointed Secretary of the apostolic delegation, and stating further that he had left Rome for New York and was no doubt the bearer of the Papal bull creating the delegation and confirming all the powers of Mgr. Satolli.

ST. PAUL, Jan. 14. —When asked about the institution of an apostolic delegation in the United States, this afternoon, Archbishop Ireland said: "Yes, a permanent apostolic delegation has been established in the United States, and Mgr. Satolli has been named the first apostolic delegate. The decree was issued in Rome last evening. I have had myself a direct cablegram from the Eternal City to this effect. I am heartily glad. The controversies agitating American Catholics for some time past are over and peace will reign.

"Mgr. Satolli came to this country as Papal Ablegate — a term which indicates a temporary mission and somewhat limited powers. Objections were at once raised in certain quarters against him, his authority was questioned or denied, his recall demanded, his mission declared a failure. To all clamorings of this nature the pope gives answer swift and effective. He declares that we shall have a permanent apostolic delegation in the United States. So well satisfied is he with the work accomplished by the ablegate that, as a perfect recognition of Mgr. Satolli's rights, he names him the first apostolic delegate.

"Len XIII. is a man of firm character: opposition strengthens his resolve. All that has occurred since Mgr. Satolli's arrival demonstrates the more plainly the need of a representative of the pope clothed with well-defined and extensive powers. For Catholics Rome is the supreme tribunal; but Rome is rather far away. A hand near by is needed that will at any moment reach out and bid the sea be placid. If some men had been seeking the most effectual way to make evident to all eyes the necessity of a delegate in America, they could not have adopted in proof of their thesis more effective arguments than the method they have in fact been pursuing. God be thanked for all that has been done.

"The Catholic Church in America is now thoroughly organized and has put on the mantle of perfect stature. She has on her own territory a supreme court — a branch of the Appellate Court of Rome, deriving from this latter its life, but capable in itself of immediate action. This is home rule for American Catholics, so far as Catholics away from Rome can have home rule. In addition to our own energy and inspiration, we shall have in all our undertakings the direction and impetus, as directly as never before, of the sovereign head of the Church. Catholics will have a more practical realization of what Church unity and papal supremacy means. Remote authority dwindles at times into a speculative theory, or a beau ideal; present authority is a living test. It tests one's obedience, while at the same time adding new power for well doing.

"So far as the country at large is concerned, the American people will welcome the recognition that a religious element of the and so important as the Catholic has this new glory added to its record, this new strength infused into its life.

"Moreover, a closer acquaintance with the workings of the papacy will be interesting and salutary; it will dissipate many an old-time prejudice. The papacy will appear to all of us in its true light, harmonizing magnificently with the aspirations of modern democracy and accelerating the march of all that is useful, good, and elevating in modern progress. The clouds of old foggyism, said to hang around the throne of Peter, exist only in the befogged river of religious prejudice or the darkened recesses of narrow and blind-folded minds.

"They exist not in the Vatican. The most far-seeing, liberal mind in the world to-day is that of Leo; the most gentle and generous heart is his. Neither Catholics nor Protestants of America

know him sufficiently. It is the duty of all to study him; it is the particular duty of Catholics to draw nearer to him and follow more loyally his spiritual guidance."

There are other things that have taken place in connection with the matter of public money to the churches. The Catholic church is getting nearly all of it now, because the Methodists, Baptists, and Episcopalians have refused to receive any more money from the government. And leading ministers of the Presbyterian church are trying to get that church to refuse to take any more money from the government. Soon therefore the Catholic church will be getting money, almost wholly alone, from the public treasury, — nearly \$400,000 a year. Then will Protestants stand by and allow the Catholics to have that money without raising a wonderful opposition against it? But it will do no good for them to protest against it. If they protest against it as unconstitutional, the Catholic church can simply reply: —

"This is a Christian nation: The Supreme Court has decided that this is a Christian nation. And to prove it, the Court has cited the decree of Ferdinand and Isabella, who were Catholics only, and who sent out Columbus, who was a Catholic, to discover new worlds, that they might bring them to God and to the Christian religion. And the only religion that Ferdinand and Isabella, or Columbus meant, or had anything to do with was *the Catholic religion*. When the Supreme Court cites that decree to prove that this is a Christian nation, that proves that it is a *Catholic* Christian nation." That is the argument the Catholic church may make, and Protestants cannot successfully dispute it. Protestants cannot deny the *constitutionality* of the argument, because they have used the Supreme Court decision for their own interests, for their own purposes in Sunday legislation. They have indorsed the decision as all right; and when they have used the decision for their own purposes, they can not go back on it, when the papacy uses it for *her* purposes. They are caught as firmly as ever anything was ever caught in a trap, and the only way they can ever get out of the trap is by having the Lord Jesus Christ deliver them from the iniquity of it, by the third angel's message. Is it not time they were having that message?

The Catholics conducted the last campaign upon that very issue. President Harrison tried during all his administration to stop that appropriation of money to the churches. The Catholic church opposed his efforts all through his administration. She tried to prevent his nomination at Minneapolis, but failed; then when Cleveland was nominated, she threw all her influence for Cleveland, and he was elected.*

* For particulars, see *Sentinel Library* No. 53, pp. 48 - 54.

President Harrison tried to stop that appropriation, but could not do it, and was obliged to confess through Senator Dawes on the floor of Congress, that he found it impossible to do it. Well, then, when it was impossible to break this off by an administration that was absolutely opposed to it, how can it possibly be broken off in an administration that began it, that is in favor of it, and that was supported by the Catholic church upon this sole issue?

Then in whose hands is the government of the United States to-night? In the hands of the Catholic church, and she holds it there, and she will hold it there in spite of all that the Protestants can do. But she never would have got it, if the Protestants had been Protestants indeed, and had not played into her hands. False Protestantism has betrayed the government of the United States, as established upon God's principles, into the hands of the papacy, and there it will stay in spite of them.

Here is a word that Bro. Conradi gave to-day which is taken from a paper from Germany. It is the boast that the Catholic church is making respecting Germany now. Germany, you know, is the grand model Protestant nation of Europe. This is taken from a Catholic paper; so it is the voice of the Catholics on this question.

"The Catholic papers in Germany declare openly, that soon the power will be in their hands, and Germany return to the Catholic faith. As two and one half millions of dollars have been appropriated for a Protestant cathedral at Berlin, they said this was all right, as soon it would become Catholic anyway."

And these things are going on before the world, and the world sees them, and the world reads them. Brethren, has not God given us a word to say on this subject. Here is a word on that. Speaking of the papacy, in the chapter in "Great Controversy," Vol. IV, on "The Character and Aims of the Papacy," page, 579 it is said: "She can read what is to be." When she with the light only of the wisdom that Satan can give,—the wisdom gathered from her wicked experience only, the wisdom gathered only from her own history,—when she by this can see what is to be, does it not become a people to whom God speaks, to see also what is to be?

Here are the events, and there is the word of God, that as this nation now has turned from the principles which God gave, the influence with which it irresistibly drew nations away from the papacy, will carry them all back to the papacy. Then that elevates the papacy to the highest place it has ever held on this earth. And in that place she fulfills, and in that place there is fulfilled that word which is spoken in Rev. 18:7—"She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

The nations to whom she was wedded have in the

past, one by one, from the time of Napoleon, one by one drifted off, drifted off, until not one remains, and she sits desolate, a widow, not a single husband left to whom she had bound herself all these years. What then? Here stood the grandest nation, the youngest of all, standing before the world, standing in the vigor of the principles which God has established for nations, and was drawing all these nations in its train, leaving her more and more desolate. Then and therefore she turned her blandishments upon this nation to seduce it into her train, into fornication and adultery with her. And through a false and apostate Protestantism she has succeeded. And now when she has gathered this nation to herself, in this she gathers all the others back to her, and then she is so glad of it all that she glorifies herself and lives deliciously, and joyfully congratulates herself, saying, "I sit a queen, and am no widow, and shall see no sorrow."

What then? "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Then these events, these things which the papacy is doing to-night, bring us face to face with the judgments of God upon the nations of the earth. And we see what is coming upon us, by what is being transacted before us. Is it not time that we began to tell the people who know not these things, that these things are so? Is it not time? Some were saying, Well it seems to me I never could preach a sermon or give a Bible reading again in the way I have, about the United States in prophecy. Thank the Lord! Thank the Lord that you can not. Thank the Lord that you know where the United States is in prophecy indeed, and that you can not use any old dried-up stuff. We want the United States as it now stands in prophecy; and that is what is wanted. Can you not give it? [Audience, "Yes."] And can not people see that that is so? Whether they will believe what is coming, that is not the question. But they will have to go back on their own reason and their experience in daily life, to deny that it is a fact.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." But what is the fire that burns her? "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "For our God is a consuming fire" to wickedness. Thank the Lord that he is. But brethren, he is a glorious salvation to those who are free from iniquity. Let him cleanse us from iniquity now, that when his glory appears we will not be con-

sumed, but changed into his glorious likeness itself. That is what he wants. "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come."

Whether that "hour" is prophetic time, fifteen days, or a short indefinite season, I do not know. But whether it be really prophetic time, or a short indefinite season is not material to this discussion to-night; for either way it shows that *the time is exceedingly short* from the time when she congratulates herself that all the nations have returned to her,—the time is exceedingly short—till the judgments of God come upon her and upon all the nations. And when that comes then God's people are delivered.

Well, then, brethren, where are we?—We are in the very presence of the impending judgments of God. Well, then, let us act as though it were so. Let us act as though we were there.

FRIDAY, FEBRUARY 3.

AN IMPORTANT TESTIMONY.

THE first hour of the morning session of the institute was occupied by Elder Olsen, who read a testimony received from Sister White for this Conference. It was a solemn, searching appeal to the ministry to set about the work of cleansing and purification with terrible earnestness. As this will be read again before the Conference, it will not be printed here until that time. The reading was followed by testimonies from quite a number, who confessed failures with brokenness of heart, and accepted the testimony as personal to them, and laid hold of the promises in it, as well as the corrections. The Spirit of the Lord brought a spirit of deep earnestness and solemnity into the meeting.

THE STUDY OF THE BIBLE.—No. 7.

ELDER S. N. HASKELL.

THERE are two thoughts that very forcibly impress my mind this morning, especially since this testimony has been read. One is that we experience salvation just in proportion as we believe and weave into our character the testimony of God; we get no more than that; it is on that scale we shall be judged in the day of judgment.

The other thought is that not only must we believe the word as being the word of God addressed

to us, and believe that it is a restorer to bring us back to what we would have been had we not sinned, and a preserver to keep us from sin, but we must believe the word as a creator, we must believe that the word creates in our hearts principles taught in that word, that it does it as we study that word, and when we see in our hearts as we study that our lives are not in strict conformity to its principles, we take that word as creating in our hearts those principles there created. If we do not take it as having this creating power, we shall not be saved. I do not believe we can ever appreciate the testimonies that we have from the spirit of prophecy, showing how God looks upon us, and how we should study the Scriptures, until we take them as containing the creating power of God.

Now I will read an expression which David uses on this first proposition. The circumstances were when David had come upon Saul sleeping, and removed the cruse of water and the spear, sparing his life, and calling out to him from a distance to show him that he had had him in his power and had not slain him. 1 Sam. 26: 23, 24: "And behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation. Then Saul said to David, Blessed be thou, my son: David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place."

Years before God had told David that he was king of Israel, and he had been anointed king, and David believed he was the rightful king; now the Lord brought him into a place where he could fight his own battles or implicitly trust in the Lord to fight them for him. If God that had anointed David to be king was going to place him upon the throne, what was it David's business to do? Trust God. But now comes up the counter influence that was going to defeat the purposes of God and keep David from the throne. What was David to do? was he to fight it out? No, he just simply trusted God, he allowed that principle to be worked into his character, and he believed what God said so firmly that it regulated all his life. And now he asks the Lord to deal with him according to the way that he had dealt with Saul, and the prayer based upon such a foundation as that will always be heard.

No matter what the circumstances may be, God will let the principles manifest themselves in the heart that is yielded to him, and the man that lifts his hand against the soul thus trusting in God, is lifting his hand against our Lord Jesus Christ. The Lord throws over that soul his righteousness and his covering, and God will carry that soul safely through: I thought of these words when that tes-

timony was read this morning. Who does that apply to? It applies to me, and I thank God it applies to me. --As Brother Jones says, if the reproof applies to me, that precious promise does also; but if I am so shrouded in self-righteousness that the reproof did not hit me, where is the promise? I pity the man that has so much self-righteousness that he cannot take reproof from the Almighty. It is for us to go down to the very bottom and find whether we are believing in God or not. It is high time to find out whether God is talking to us, or whether it is simply a form of words.

Well, says one, there seems to be so much of the human in the message. This is where the Jews went to perdition, and on this same ground many will go down to hell. They can see the human, but not the divine nature. Can you comprehend Christ? Did he not come in humanity? Now just separate the humanity from the divinity if you can. The Jews saw the human all the time, but they did not see the divine. Judas took in the divine as a general fact just as many Seventh-day Adventists take in the truth of God. Judas was anxious to be Christ's disciple and the Saviour took him, but he knew not the divine nature of the Son of God. He never believed the word of Christ in the sense that it is the power to create and change the soul. This is where our salvation lies; it is taking the testimony of God as containing creative power to change our hearts and make us just like Christ. Judas was ordained and commissioned to go out and labor. He was given the same opportunity to develop and to take hold of the power of God that Peter and the other disciples had; but he did not weave these principles into his soul, and when he came to the point he was willing to sell his Lord for thirty pieces of silver just as a man would sell a horse or a cow. His own impulses and passion gained the mastery.

Every one of us has the divine in us, more or less, because every ray of light comes from Jesus Christ. Every man that ever walked the earth has had more or less of that divine life in his heart, and if any man will take it and treasure it, he will come to Christ. He is "the light that lighteth every man that cometh into the world." I do not care if a heathen never heard of Jesus Christ, if he has had the conviction of right and wrong, it came to him from Christ; if he took it and treasured it, it would be, indeed, the saving knowledge of Christ, and he would be led into greater light. There is something in Christ that can save us, every one of us in this house; and do it now, and give us a full and free salvation, if we will only take his testimony and believe it as the power to change the character. My only hope lies in this. I know I have temptation, and passion, and humanity about me just as well as other people know it. Can

I overcome them? Never. I want a strength or power that will put love where hate is and make me different; that will take all the mainspring of my affections and change them all over. O brethren, let us have the creating power of God!

I want to read some texts to prove that is just what God means, that there is a creative power in this work to affect hearts. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. The Spirit and the word are both the same thing. If it is in the word, and the word quickeneth, why does it not quicken me? If it does not, it is because I do not believe it. If I would take it in the proper light, would it not do it? The word comes to me just as I take it. Read a little farther and you will see that Judas never saw the creating power of God. Verses 64, 65: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who would betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of the Father." They did not believe just in the sense that he speaks of in the 63rd verse. In one sense there was a belief, and in another sense there was not. Unless we cultivate the rays of light that shine into the soul during this Conference, there is great danger of it becoming so common that it will lead us to sell our Lord just as practically as Judas did, and we will be left to perish.

We will read a number of other scriptures where the word quicken appears. John 5:21: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." He raises the dead. The body is dead, dead just like the earth. What does he do? He quickeneth it. Then is it not a creative power that comes into that body? What does it? It is his word. God speaks and there is creation, there is a coming into existence, a life, that was not in that clay before. Then if I die, believing in Christ, do you think I will come up again? O yes. I would like to know on what authority I will come up. On that of the word of God. Suppose I am troubled with some evil passions, that I am a covetous man, I have a big farm and will not sell it, for it, or some other possessions, seems too big a sacrifice. I read the Bible and find promises that go to show that by repentance I can become strong, and that that desire will go from me; how can I get it out of myself? I will just believe God. Will it go out of me then? Yes. The great trouble with many is that they never believe it. They will go along always wrestling with their evil passions, and at the day of judgment they will be trying, and will go to destruction trying

at last. Then what shall we do? Believe there is creative power in God's word, and take it out. How can you believe it? Educate your mind to believe it. Take God at his word.

Where the river Amazon flows into the sea it carries the fresh water out into the ocean for many miles. I remember reading of a ship-wrecked crew who were floating off the mouth of the river and were perishing of thirst. They sighted a vessel at last and signaled that they were perishing for water. The signal flashed back "dip." But they said, We cannot drink salt water. Again they signaled that they wanted water, and again the signal came to "dip." Finally the captain said, they say "dip," let us dip, and they dipped into the water which was all around them and found it fresh. I tell you, brethren, we have an Amazon all about us, and the signal from heaven is "dip," and I say, in the name of the Lord, Let us dip! And if you have got the old passion, and Satan has a mortgage on your body, let us discharge that mortgage by our Lord Jesus Christ. I am glad there is creative power in the word of God; there is not only power to sustain, but there is something there to create and make me a different man. That is all I hope in.

Rom. 4:17: "(As it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Do you believe Abraham got salvation when he believed the things that were not as though they were? Is not that the very time that God said, "Abraham believed God and it was counted to him for righteousness"? What did he believe? The word of God. In the natural course of events there was no probability or possibility of his being the father of many nations, and the earth being blessed through him, but Abraham believed God; and the first line that you believe of God's word on the authority of God, God will make it so to you.

You may say that Abraham proved untrue afterwards; but that was where Abraham tried to mix in some of his own works. Abraham thought he would do something himself, but the Lord never recognized that; he brought him back again over the same old road and made him believe that God meant just what he said. And when we come to believe that God means just what he says, there is salvation in it every time. You can never train your mind to believe until you take the Bible and read it as though God was talking to your soul, but if I read the Bible in the third person, it will do me no good. If I say here that Paul is writing to the Romans, and wrote about Abraham, then it does not mean me; if it does not mean me, there is no salvation in it for me, but I think it means me, and

I am glad there is a power that can be transferred from God's word to my soul, and that word becomes a power to me.

Rom. 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." There is something in the Spirit of God that can make immortal, and when it is taken into the heart by faith it is the pledge of immortality.

1 Cor. 15:36: "Thou fool, that which thou sowest is not quickened, except it die." The natural man must die. We must die any way; there is no life, no good in man. I remember a statement was made here two years ago by Dr. Waggoner, that there was no good in any man, and I remember some were talking about it. They brought up the case of an infidel who was kind and benevolent, and all that, and wanted to know if there was not some good there; but who gave it to him? Jesus Christ. No man has anything that is good in himself. Then what is the first step? It is to die. It is when we let our own ideas die, our own ways die, that he makes us live; but we will have a resurrection. But the trouble is that we do not die, we have some of our own life to live, some of our own righteousness to patch up: but in the name of the Lord, brethren, let us die! When reproof comes let us take the reproof and die, and then we will live.

[A voice raised the query, What if we have not the power to die? The answer was that if we take the word and hang to it, pleading with the Lord to send it home to our hearts, we shall find that the letter kills. Rom. 7:9 was referred to in answering the question.] When Peter and John ran to the sepulcher, John went off somewhere, but Peter hung around; a message had been sent to Peter from the Lord, and if you had had a message like that, would you not feel that you must see him? He had sinned against the Lord, had denied him, and he felt that he must have him, and that is the way you would feel, and just in proportion as your feelings became intense you would want him. He never did disappoint a soul. It is because our interest does not become so intense that we fail so often.

1 Cor. 15:45: "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." Christ was made a quickening spirit. I would like to know if there is anything in this world that could ever make Christ come from the grave: It was Christ's connection with the Father. He had said, "I lay down my life and I take it up again;" in his own words there was power to bring him up again the third day. Did he come up? Yes. Could he have laid there another day? No, because his word had limited the time. I am

glad we have an Almighty God to trust in. I am so glad that he wants to save me, and has given me this Bible and I can take it as mine, and if I do take it as mine he will give me salvation. Brethren, it is true the Bible is good.

Another text, 1 Peter 3:18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." It is an easy matter for God to do as he pleases. When we throw ourselves right in the channel of the Lord, then we have precisely what God has said.

These texts are extreme texts, because they tell about dead men. I tell you, brethren, when a man dies, he is dead. Seventh-day Adventists happen to believe that; but when God says live, we will live because God said so.

Eph. 2:1: "And you hath he quickened who were dead in trespasses and sins." It is the same power that raised Christ from the dead that quickens us and forgives our sins.

Eph. 1:17: "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." I want to say right here that every person that comes to God in the way marked out in his word, will have the spirit of revelation. Brethren, do you have it? God wants you and me to have it. He wants that we should have it individually, and if we do not have it we cannot be saved. We must have the spirit of revelation. What will this spirit do? Verses 18, 19, 20: "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 to us-ward 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." Then what is the power that forgives our sins, and enlightens our minds, and sustains us? The same power that raised Christ from the dead.

In Ezek. 16 the Lord describes Israel's condition when they were in sin and helpless. Verses 5, 6: "None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, . . . Live: yea, I said unto thee when thou wast in thy blood, Live." This is the way the Lord comes to us when we are cast out to perish, and there is no human help; then it is that he says to me, Live. Then supposing I appropriate it to my heart and believe, I will live. God says that when he came by and saw us with no arm to save,

no one to render assistance, "I said, Live; yea I said unto thee, Live." I praise God, brethren, that we can live.

COUNCIL MEETING.—No. 6.

WANTS OF THE CENTRAL EUROPEAN, AND THE GERMAN AND RUSSIAN FIELDS.

THE hour was occupied by Elder L. R. Conradi of Hamburg, Germany, in setting forth the condition and wants of the Central European Conference, and German and Russian mission fields. He started out by saying that he wished that while he spoke all might be able to see the needs of millions in that destitute field. He stated that four years ago the great fields which he represents was one field, but is now divided into three fields.

In making a comparison of its importance, he said that in summing up the population of North and South America, Africa, Australia, and the Pacific islands, Great Britain, Scandinavia with Finland, we still come some twenty millions short of the fields he represents. But as large as this field may be, yet the Lord has led out still farther, so that there is now a French-Spanish church in northern Africa, and some 300 Sabbath-keepers in Asiatic Russia. Within seven years the German Sabbath-keepers in Europe have increased from 60 to 800, and there are now some 1200 Sabbath-keepers in all these fields.

Comparing the relative size of territory in the United States and the great Eastern field, he said that from sea to sea in America 3000 miles would about cover the distance, while from Hamburg to the Pacific is 9000 miles. In the State of Texas might be placed the German empire, the Netherlands, Belgium, Switzerland, and Denmark, and yet the population of these countries alone would exceed that of the United States; or in other words, if all the population of the United States was crowded into Texas, then we would have some idea of the density of the population. Again, European Russia, though one third smaller than the United States, has over one third more inhabitants. The truth is at present extending over all this empire. The work was started there in 1886. A small church of thirty members was then organized, but now we have there 500 members.

Taking the whole field of the German and Russian mission, with its 200,000,000 of people, and how many ordained ministers do you think America has sent over? I am the only one. I say this without any discredit to other fields.

We have two men in Russia, who had but little experience in the work before, but consider the diffi-

culties under which we labor. When Brother Holser and I were there year before last, we had some narrow escapes, but thank the Lord, we believe that our visit did the people some good. Some of the brethren there are in exile on account of their faith, many are poor, then there has been the cholera, and yet they have paid during the last six months, \$400 tithes. They had the cholera, too, in Germany. Yet though thousands died, our people were preserved by divine protection. In three years our numbers increased here from 35 to 220 and the means raised from \$100 to \$1800.

Also in the empire of Austria with its forty million of people, of whom three million are Protestants, there is now a beginning, while we have a German church in Roumania. But as the work extends among these hundreds of millions it becomes manifest that one center is not sufficient but that there must be a number of centers as the Lord leads out. While the work is onward in Switzerland and France also a good work has been commenced in Constantinople. At my visit two years ago, I found Brother Anthony working at his trade as shoemaker and spending his spare time in teaching others. From this humble beginning the work has advanced. Brother Baharian has since taken hold of the work and some twelve are keeping the Sabbath.

Constantinople is the door of the Orient, the stronghold of Mohammedanism and its eight hundred thousand inhabitants, among which many English speaking people and the thousands of vessels entering its ports, present a great field. Here is an American college, where some two hundred students from all parts of the Orient become acquainted with the English tongue. Here we could make use of a good American worker to assist those already there, and a city- and ship-mission should be speedily established.

Then we have Hamburg, the door to the Continent, a free city with some eight hundred thousand souls. Its commercial navy, which exceeds that of all the rest of Germany, goes out to all parts of the world, and offers direct communication to the German colonies, which already in size, are four times larger than the mother country.

Year before last some 144,000 emigrants of all parts of the Continent passed through Hamburg. What a field of labor there is here constantly! and how many can be most effectually supplied with reading matter before starting for the New World! The church numbers already over 100 members and all the meeting-hall we have is the dining-hall of a hotel, which we must vacate before the dinner hour, and if any extra doings are going on we have to clear out altogether. Our rent for the mission house is \$600 annually and we are crowded to the uttermost. Our people have felt the want so keenly that

already some \$500 have been paid in toward a building-fund and considerable more pledged. A poor widow not then fully in the truth was so touched when she heard of the wants that she started the fund with ten roubles, or about \$6, and a widow's mite is a good beginning. We should have a building where we could have our own meeting-hall, a depository, a place for our secretaries, and a Bible school to train workers for these large fields.

Our canvassers, though we lack of men of experience, yet sold some \$5000 worth of books in spite of many difficulties; some even in Russia, and they should have a chance of more training. We would not ask for any large sum, for \$25,000 would be about the expense. This would not all be needed, as we could secure loans, and others in Europe and here, would be glad to help us. He closed in saying that he hoped that our brethren here will take in the wants of these great fields and see them in the light that the Lord desires.

THE MIND OF CHRIST.—No. 4.

ELDER R. C. PORTER.

AT 7:30 P. M., Elder Porter again resumed his discourses upon the "Mind of Christ." Following is a synopsis of the discourse:—

The only way to be benefitted by the study of the Scriptures is to heed every text as soon as we understand its meaning, then the mind of Christ will be in us; for his mind is expressed in the Scriptures, which were given to the prophets by him. 1 Peter 1:11.

Three questions have been handed in which I now will answer. (1) The evidence is wanted that Christ is a created being. (2) How can the statement in "Spiritual Gifts," p. 21, that after man had sinned, Christ was seen to go three times into his Father's presence to offer himself for the sins of the world, be reconciled with the position taken that the plan was devised back in the eternal ages, even from eternity? (3) Who will take the place made vacant by Satan and his angels?

Elder Porter then said that in speaking of Christ he should not have said created, but "begotten." Begotten is the exact language of the Scripture. The new birth which we must experience to become the children of God is a new creation. We are born of the Spirit of God. This is beyond our comprehension. Neither can we tell how Christ was begotten of the Father. This is one of the "deep things of God."

In answer to the second question would say, Is it a fact that the Bible teaches that the plan of redemption was laid before man fell? Yes it is.

This grace "was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Lord Jesus Christ." 2 Tim. 1:9 (R. V.). Now this text plainly states that the plan was devised before the world began. Take also Eph. 1:4-11. Here we learn that we were justified in Christ before the foundation of the world.

Elder Porter here read from advanced proofs of "The Life of Christ" by Sister White, substantiating the position he had taken. So there is plenty of evidence that the plan of salvation was conceived away back in the eternal ages. Then the statement in "Spiritual Gifts" is also true whether we see how it can be so or not, whether we see the harmony or not. When the Lord reveals anything to us, it is true whether our minds are able to grasp it or not. Elder Porter then read an extract from "Early Writings" showing what a sacrifice it was to God to yield up his Son for the lost world.

It can readily be seen that although the plan had been laid from eternity, yet when the necessity actually came and the Son of God must be given up, the act of voluntarily giving himself on the part of the Son, and the yielding on the part of God would have to be gone through again. The Father could have refused to give his Son, and so the Son could have shrunk from giving his life as a ransom for the world. So we read in "Early Writings" that when Jesus gave himself for man, and made known to the angelic host what he would do for them, they prostrated themselves before him and offered themselves, offered their lives as a ransom for men. This then took place at the time of the actual yielding up of Christ after man had sinned.

The struggle in God's mind was repeated. So again, when Jesus was in the garden, he asked God that if it were possible, the cup might pass from him. So there is harmony between the Scriptures and the Testimony. The Bible must be in harmony in all its parts. While God's purpose covers all time and all things, he did not purpose that man should sin. The Lord speaking by Jeremiah, chap. 7:31, says of the evils of burning sons and daughters in the fire, that such things never came into his heart. His purpose was a universe without a mark of sin or hate. This embraced the plan of salvation from the beginning. "Known unto God are all his works from the beginning." Acts 15:18. Might it not be that he would not view all the works of sin? The works of sin are whose works? They are the devil's works. God knows his own works from eternity. God's word is true, though we may not understand it all. As Sister White once said, It is easier to tell what God knows than it is to tell what he does not know. God is higher than we, as much higher as the heavens are higher than the earth.

If we could understand it all, he would not be God to us any longer. We can never fathom God.

I will now consider the last question. Who will take the place made vacant by the rebellion of Satan and his angels? Satan was an angel of light. Read Ezekiel 28. "He was the covering cherub (verse 4), one of the exalted angels which stood by the Lord." This was an important relation to God. This being influenced man to sin. He caused the fall of man. His position was in the temple of God, but he fell. How did he fall? He decided that God's government was not right. That his law was not good and that it ought to be changed. He claimed God's law bound his creatures and held every good thing away from them. He said "I will be like the most high." He wanted to run the government for himself. Did he try to do so by love? No: he tried to do it by force and not by love. Where then do we find the first "National Reformer"? We find him in the government of force established by Satan, with himself at the head. This government proposes to work for the benefit of those who run the government. It is not built upon love. But as we study the history of the government of God, we find the difference between the government of love and the government of force. And when Satan took this position against the government of God, he broke every commandment of the decalogue.

The test of keeping the commandments is really the test of love. Do you love God with all your heart? Do you thank him for every blessing you have received? Love is found in the Sabbath commandment. It tells about the creation of the earth. But why was the earth created? For God's pleasure; and he takes pleasure in love. He created intelligent beings that he might bestow his love upon them; created them for the purpose of loving them. That was the object of his creating them. But Satan rebelled against God, tried to establish a government by deceit and force and was removed from the position he had occupied. He and his sympathizers were cast out of heaven. Who will take his place in heaven? In Rev. 14 we are told that the 144,000 have the Father's name in their foreheads. That name is love. It will be God's name of love. The 144,000 sing a song that no one else can sing. No other of the redeemed hosts can sing the song that they sing. They are in the temple of God and serve him day and night. They follow the Lamb whithersoever he goeth. In Rev. 7 we learn that they have the seal of God in their foreheads. What is that seal? Love. What is love? Commandment-keeping is love. This sealed company hold a special relation to Christ. Do they not then take the place made vacant by Satan and the fallen angels? Elder Porter then read extracts from "Experience and Views," beginning at p. 10.

THE THIRD ANGEL'S MESSAGE.—NO. 6.

ELDER A. T. JONES.

To-night I propose to take up a kind of summary of what we have had through the week, and then a further lesson from that. The first night after the report of the hearing was given, which laid the foundation for all our following study—Tuesday night, that was—we took up and noticed three particular points; on Wednesday night three more, and last night one more. The three points of the first night you remember shut us up to the giving of the third angel's message now as it reads in words. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." And that of itself shows that the time has come when the image is there, and that the mark is to be received, because the warning is against the worship of the beast and his image, and receiving his mark in his forehead, or in his hand.

The first of the three points was that we are shut off now from work as we have been conducting it hitherto, and in the work of the message, are shut up to the preaching of that message itself, as it is in words. The second, that this shows that the image is made, and that that brings all earthly power into the hands of the enemy of the third angel's message and the cause of God, to be wielded against the people of God and the work of God. And therefore whoever would stand for God, must have a power greater than all the power of the world. Then the third point was, that in citing the fourth commandment in the legislation, and interpreting that commandment to mean the first day of the week commonly called Sunday, thus putting Sunday in the place of the Sabbath of the fourth commandment, it is just as literally true that the Protestant churches of this country, by the power of this government, have made void the law of God, as far as earthly power can, as was the action of the papacy the original apostacy, in joining herself to the government to do the same thing. And when that is done, God has put into our mouths these words: "It is time for thee, Lord, to work, for they have made void thy law." And that brings to view the further thought, that as all the power of earth is set against God and his Sabbath and his people who keep it, that this people, in order to stand at all, must have a power that is greater than all the power of the earth, and that brought us to that verse, "It is time for thee, Lord, to work, for they have made void thy law." Therefore we need the power of God. Our daily prayer is, Lord, it is time for thee to work now; we cannot do anything at all.

Then the first point in the succeeding lesson was that this message is given in view of the fact that the plagues are to come upon those who reject the message, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." The first plague is poured out upon those who receive the mark of the beast; and under the sixth plague the kings of the earth are gathered together to the battle of the great day of God Almighty. In the time of that battle the Lord comes, and the end of the world. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

Then the next was that in the history of the nations that have gone before, when a nation would no longer seek the Lord, but would turn their backs upon God, and set themselves against God, then there was no more place for them in the world. Ruin was the only thing that followed. As this government has done that, ruin is the only thing to follow here.

By the way I was looking through "Special Testimonies" this evening, and there is a passage so expressive on this point that I turn and read it here. It is on page 16 of "Special Testimony to Ministers and Conference Committees." It is this:—

"The Christian world has accepted the child of papacy, and cradled and nourished it, thus defying God by removing his memorial and setting up a rival sabbath."

When was that done? That was done when they removed his memorial; defying God by removing his memorial, and setting up a false sabbath. Now here is the word we read the other day:—

"God's memorial has been torn down, and in its place a false sabbath stands before the world."

But that was done by the churches securing the power of this government to make their work effective. Then what has this nation been dragged into doing, by the apostate Protestant churches of this country?—Into defiance of God. When Belshazzar defied God by taking the sacred vessels of the house of God, and prostituted them to his lascivious worship, then there was no more use for that government in this world. Then this government has been brought into the same place, and ruin is the next thing that comes here. But the ruin of this nation is the ruin of the world, because the influence of the nation affects the world, and that ruin is accomplished at the coming of the Lord, and the coming of the Lord is when that great battle is fought. And we are right in the presence of that.

And then the next was that the apostate Jewish church joined herself to Caesar in order to get rid of the Lord. The apostate Romish church joined herself to Caesar in order to get rid of the Sabbath of the Lord; and the apostate churches now have joined themselves to Caesar in order to get rid of the Sabbath of the Lord. And the only thing that God could do for the apostate Jewish church when she joined herself to Caesar was to destroy it. But before he destroyed it he called out all who would be his. The Jewish church was church and nation in one, so that when that was destroyed, the lesson was set before the world, for both churches and nations. It was the Jewish nation and the Jewish church both, turning the back upon God. When the Jewish church put God out of the way, that was the Jewish nation doing the same thing. Now when that was done, the nation was to be destroyed; but the church was to be destroyed too; and so the effect of this thing upon the church and the nation was the same thing; it was ruin.

When the Roman Church followed in the same way, that ruined the Roman Empire; and when this nation has gone in the same way the only thing that remains is ruin, and ruin for the nation is ruin for the church too. But before this impending ruin, the message goes, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."

Then last night we noticed the papacy, that her work is to get all nations back under her influence; and when she has got all nations there, and congratulates herself, saying, "I sit a queen, and am no widow, and shall see no sorrow," then what is it that comes right away? The plagues.

Then the same thing will happen to this nation that happened to other nations when they turned away from God; and we are right in the whirlpool of the events that bring all this. The same thing is soon to come, here, that came upon the other nations when they forgot God.

There are seven distinct points, each one of which brings us to the events of the third angel's message, which is to save the people who will be saved before the world ends. They are not manufactured points either; not a single one of them is manufactured; each one of them is simply the consequence of things that stand before the eyes of everybody in this world. That was the text to start with, you know: "The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented to the people." So all I have attempted to do in these lessons that we have had, is to take what stands before us in the world, and see what is soon

to come upon us; not simply what is to come upon us, but what is *soon* to come upon us, and it is bound to do it. There is no escape from the things that everybody in the world can see, and must see, whether their eyes are open, or not; whether they believe what is coming,—that is not the question; they can not help seeing what they see, there is no escape for them but by the third angel's message.

Now let us follow that a little further, as to what it means to us. We have found that all the power of this earth is now under the influence of the papacy. You see that it is. But who is running the papacy? Who is working against the church of God?—Satan. By whom did he work when Christ was on the earth?—The dragon. By whom did he work when the church was in the wilderness?—The beast. By whom does he work against the remnant church?—By the image. By the dragon, by the beast, and by the false prophet, the image. These are the three instruments through which he makes war against the church of God, from the birth of Christ until the end of the world.

Then all the powers of this earth are in the hands of Satan to wield against the church. Then how long do you suppose it is going to be before that verse is fulfilled, in which it is said that Satan works with all power? He has got it, has n't he? All the power that earth knows, all the power that is in the realm where Satan is, all the power that is in this earth, this is now in his hands. He is going to work with all power. "Even him, whose coming is after *the working of Satan with all power* and signs and lying wonders, and with all deceivableness of unrighteousness." What has he that power for? Is it not to use it? Then do you suppose he is going to stand idle very long, especially when God's people are calling upon God and consecrating themselves to him? That is what makes Satan so mad; the commandments of God are kept, and the testimony of Jesus Christ is manifested.

Then there is that power in his hand to wield against the church of God, against God, his Sabbath, and those who respect the Lord and his Sabbath, because that is the sign of allegiance to the Lord.

Well then anybody who is going to be faithful to God, I say again, has got to do that in the face of all the power that there is in the world, all the power that the world knows of every possible kind. Then, brethren, the thing for you and me to decide right now is, whether we are going any further, or not. We are to decide, whether we are going any further, or stop right here. Just as certainly as we decide to stand by the profession we have made, just as certainly as we decide to stand by the law of God and faithfulness to our profession, we have to decide it in the face of all the power that this world knows,

with Satan in possession of this power and using it. Then we are to maintain our allegiance to God and his law, against all consideration of any earthly support or protection. Does it not become the people who are to stand by the law of God, that they depend alone upon God, for there is nothing else under the sun to depend upon.

We are to warn the people of the world against this power, and against the working of it, and to draw them away from it unto God. Now can I do that with any force at all, if I have any connection with the world or worldliness? [Congregation, "No."] If I may partake of a worldly spirit, and a worldly disposition and inclination, I want to know how I am going to warn the people to separate from the world utterly? How is there going to be enough force in my words to get anybody to do it? Can you tell? Can you tell how you can do it? I do not care whether you are a minister or not, if you are only a Seventh-day Adventist, or even only a *professed* Seventh-day Adventist; you need not be a minister; but only a *professed* Seventh-day Adventist to answer this question; I want to know how you are going to make that profession worth anything, or have any power at all upon people of this world, if you are in any way connected with this world in spirit, in mind, in thought, in wishes, in inclinations? No sir; a hair's breadth, a connection with the world as thin as a hair, will rob you of the power that there must be in this call that will warn the world against this evil power of the world, so that they shall be utterly separated from it.

Then, brethren, if there is going to be any power to our message from this time forth, what are we to do? We are to just cut loose from everything that this world knows. Are you ready? Nor is it enough to ask if you are *ready*? but I want to ask, Is it done? Is it done? [Congregation, "Yes."]

That is a splendid picture that Brother Porter read awhile ago; that the prophet looked for those who give this message, but looked *too low*. Said the angel, "Look higher." Thank the Lord, they are above the world. That is where they belong. Above the world, upon a foundation which God has established for them to walk upon. And every one who is down so low that any one has to look to the world to see them,—such as these cannot give the third angel's message. We are to be above the world. Then cut loose, brethren.

Then, brethren, the time has come as never before in this world when there must be a separation from the world. "I have chosen you out of the world," says Jesus. Now that he has chosen us, Oh let us seek him day by day that he may ordain us. Christ said to his disciples, "I have chosen you, and ordained you." Now he has chosen us; let us see

that he has ordained us to the work that he has for us; and the work is, to carry the word of God against all the power that this world knows, and to separate a people from the world, so entirely separated unto God, that they will disregard utterly the power of this world and all its connections.

That brings us to consecration again, does n't it? Thank the Lord that it does. And we can hold to the third angel's message, we can not stand by that, we can not have the spirit of it, or do the work of it, without just that consecration.

Now there is another thing. The people who stand by the law of God are not going to be thought very well of, all the way through. No, sir. They are not going to be praised and petted and made much of, and courted and palavered over. No, sir. Perhaps I had better read a passage here on that, I will read from "Great Controversy," Vol. IV, p. 590:—

"The great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublemakers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, upon grounds equally well established. 'And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalim.' As the wrath of the people shall be excited by false charges, they will pursue a course to God's ambassadors very similar to that which apostate Israel pursued toward Elijah."

Again we read on page 592, as follows:—

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words, and the worst construction will be put upon their motives."

In "Testimony" No. 32, p. 208, I read a testimony that was given in 1885—seven years ago:—

"While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice."

How could it be expected that we should have mercy or justice when all the power of the govern-

ments on the earth is in the hands of the papacy, and being run by Satan? How could you expect justice? And how could you expect justice when all the power of this earth is set against the people of God by Satan himself?—that is not justice. We could not expect it. That brings us to the point that we are to be so utterly cut loose from this world that we will not expect any protection; we will not expect any justice, any mercy even, from it. If it comes it will be only the mercy of God that draws it in spite of themselves. When we are in a position that the only mercy that we can expect of the earth, is what God draws from them, then where is our dependence?—In God only.

We are not going to be petted and made much of at all. Then, this being so, every kind of reproach will be manufactured and spread against us. I want to know how anybody is going to stand faithful to the third angel's message, and do the work of that message, who cares particularly what people say about him, and has much respect for reputation, or puts his dependence upon reputation? He cannot do it. But thank the Lord, God has something *a great deal better* for us to depend upon, and that is *character*. Let us not forget that Jesus, our example in this world, "made himself of no reputation."

Now then that settles it that the people who are to give the third angel's message, and to stand faithful to God, in the world, are to do it with respect to *character* only, and no question of reputation can ever come into the calculation. No question of reputation, as to how or what men may think or say, can ever come into our calculations any more. Never. Because reputation will not save a man. If he is going to have any respect to reputation, if that is going to come into his mind at all, then he would better give up the whole thing, because he can not have it if he stands by the third angel's message.

Then right now, to-night, brethren, is the time to give up all such professions, because in doing that you will be a relief to your brethren. If you are going to compromise with this thing at all, you had better do so right now, because the farther you go, and then compromise, the harder you will make it for your brethren. Therefore, unless you are going clear through, just stop to-night, and go the other way and be done with it; and let the others that are going straight ahead, be free. We have come to the parting of the ways and let every one decide in view of no dependence on anything that is in this world; that no consideration that this world can present, can come into the calculation. No question of reputation or of what men will think, ever comes into the calculation. When all the power of the world stands against those who will maintain their allegiance to God, then the *character of Jesus Christ*

is worth ten thousand times ten thousand *reputations* that anybody can manufacture anyway.

But reputation is a big thing in the eyes of the world: with God a reputation does not amount to anything. A reputation is all that Satan has to offer. It is all he has to build on. And that statement that is often quoted, is correct enough from the man into whose mouth it is put by the writer who preached it: "The dearest treasure that mortal times afford is spotless reputation." That was well enough for him, for reputation was all he had. Then he went on to say he had lost his, and he was very much grieved, saying: "O my reputation, my reputation! I have lost my reputation." And when he had lost that, of course he had nothing to support him. He was out entirely. He did not have *character* you see, but only reputation to depend on. That sentiment comes from him very properly, from the character into whose mouth it was put by him who wrote it; but it is a lie; it is a lie. The dearest treasure that mortal times afford is not spotless *reputation*: the dearest treasure that either mortal or immortal times afford is spotless *character*; and the only spotless character that ever appeared in this world is the character of Jesus Christ. And that character he comes and gives to you and me, a free blessed gift from Him who made it.

Then, brethren, let all questions of reputation go to the winds; that is where they belong. For reputation is as unstable as the winds, while character is as fixed as eternity. Then let all questions of reputation go. Let us have character; let us have that character that will fit us for the judgment. Then, though Satan with all his power might succeed in saddling upon us the worst reputation he can invent, thank the Lord we have got a character that will stand in the judgment. Then we can afford to let the world and reputation both go. In Jesus Christ we have something better.

That is not all. There is another phase of it. The time is coming when anybody who stands by the third angel's message, the Sabbath of the Lord, and maintains his allegiance to that, cannot buy anything or sell anything in this world. Then every one who professes to be a Seventh-day Adventist, who has a profession of the third angel's message, needs to decide now as to whether he is going to stand by that message against all questions and considerations of property or possessions in this world.

No question, no calculations as to property, or business interests in this world, can come into our calculations or into our work, now. No question of that kind can enter into the calculations of any Seventh-day Adventist from this time on. If it does, he might as well stop right here; for if I am going to let questions as to whether I can have so

much, or how this business affair is going to come out, and whether I am going to lose by that means or gain by this, if I stand by the Sabbath—if I am going to let such questions come into my calculations, then I had better let property interests have full place and go with it, and be done with it. But where is that business, this property going, that I am questioning and hesitating about? It is all going to destruction. Then if there is any string that binds me in sympathy with that thing, when it goes, where will I go?—I will go with it, of course. Suppose that string is only the size of a silken hair, will it take me with it?—Yes. Then, brethren, it is time to cut loose. So we have come to the parting of the ways again.

Henceforth he who stands in allegiance to the third angel's message must do it, and he *will* do it with no calculation at all that any question of profit, money, or property, or anything of the kind will ever bear the weight of a feather or the weight of a hair as to how he is going to act with respect to the third angel's message. That is so. That is in it. For there is the statement that "No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." "If *any man* worship the beast and his image, and receive his mark in his *forehead* or in his *hand*." He need not believe in it at all. But the law says, "Keep Sunday;" and if he does, then what?—He has compromised with Satan and he has accepted the sign of Satan, instead of Christ. He has put Satan above Christ and is obeying the power of the world and not the words of Christ. And how much power over the world is that man going to have to save him?

The man who compromises with Sunday laws to the extent that he will stop work and observe Sunday because the law says so, while still thinking that he is keeping the Sabbath, has put Satan above Christ. He is putting dependence upon earthly power; but in whose hands is that power?—In the hands of Satan. Then is he not, according to his own profession and actions, depending on Satan just as much as upon Christ? Are they partners?—No sir. Well then let us not let him come into the partnership, brethren. No man who holds his allegiance to the third angel's message will allow Satan to come into such a partnership as that.

Isn't the Sabbath a sign of what God is to a man? Isn't it a sign of the true God; and is not God *what he is*? Then, is it not a sign of *what* God is as well as *that* he is? Then the Sabbath being a sign of *what* God is as well as *that* he is, what is he? Oh he is the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth keeping mercy for thousands, forgiving iniquity and transgression and sin. He is our life.

Good. Then the Sabbath is the sign of what God is to the man who believes him. But where do we find God? Where alone can anybody find God?—In Jesus Christ. “No man knoweth the Father save the Son and *he to whomsoever the Son will reveal him.*” Then to us Christ is God. To this world and to all intelligent creatures, Christ is God. Then is not the Sabbath the sign of what Christ is to a man? Then when we observe it, it is the sign of what Christ is to us. Then for me to keep Sunday because the law says so, is to say that Sunday is just as much to me as the Sabbath is: Oh well that is only to say that Satan is as much to me as Christ is. And when that is so, Christ does not amount to much to me. When Christ is so little to me that I will put the sign of the power of the papacy, which is only the sign of the power of Satan, on a level with the sign of what Christ is to me, *then Christ isn't anything to me.* If Christ is not all, what is he?—“He is all and in all.” If he is not all to me, then what is he to me?—He is nothing. That brings us again to the fact that now, brethren, we have got to stand to this sign against every consideration that earth can mention.

That is not all yet. There is another thought in that verse:—

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast *should be killed.*”

Then, the time will come when he who stands to his allegiance to the third angel's message will have the penalty of death pronounced upon him; his life will be forfeited, and declared forfeited by the powers of this earth in whose reach he is. Then can any question of life come into our calculations now? Can it, brethren? Shall a man weigh up what his life is worth now, and have that to weigh anything in his calculations in the third angel's message, as to whether he is going to stand by it, or not? These things are worth thinking of. That is what they mean. If I am going to allow my life to weigh anything at all in my calculations of allegiance to the third angel's message, then what is the use of my going any farther with this message? Why not stop right here to-night? The fact is as stated there, that this life will be forfeited if I stand by the message. So, if we are to let that question weigh anything with us, we had better stop right here and be done with it.

And don't you know that the penalty of death is, in itself, in every step, even the first step, that is taken in persecution? It is certainly there. It is not there in words—it is not there in a pronounced penalty—but it is there: because when the government undertakes to enforce religious laws, it is always to save the government, always for the sal-

vation of the government,—this Sunday act of Congress has already been declared to be for that purpose. Now, people who do not obey the Sunday laws, of course are fined, and they do n't pay their fine—Sabbath-keepers do n't, of course. They have to go to prison to satisfy the fine, and they serve out the time and they are turned out. Then they go to work on Sunday again. And then they are fined again; and are imprisoned to serve out the fine, and then turned out again. They go to work on Sunday again, of course, when it comes; then the fine is made heavier, and that makes the imprisonment longer. But none of it stops the Sunday work, which is the one thing aimed at. Therefore don't you see, that as heavier penalties are laid on without reaching what the government is after, it will simply have to reach the heaviest penalty at last, and that is death. Then the penalty of death is *in every Sunday law that was ever made on this earth, in itself, just as certainly as the law is to be enforced and carried into effect.* For this reason the historian Gibbon told the world more than a hundred years ago that:—

“It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine, which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment.”

Therefore, the historian called the attention of nations and rulers everywhere, that before they entered into the line of persecution they should consider whether they were ready to support it with capital punishment. If they were not, they had better not start with it. That is so in the nature of things, and there stands the record that that is going to be so in the practice of things.

Then is it not plain from these words that the people who will stand faithful to the third angel's message, faithful in allegiance to the law of God and his Sabbath, will have to do it without any calculations of life itself coming into their account? Isn't that so? [Audience—“Yes.”]

Another thing: When all earthly support and protection are taken away; when all questions of reputation, which the world think so much of, are taken away; when all questions of property or business of any kind are taken away; and when all questions of life are taken away; how much is left? How much of worldly things or worldly interests is there connected with that man? When he has reckoned up the account and has set aside all considerations of earthly support or of earthly protection, even of mercy or justice; when he has reckoned up the account and set aside all questions as to what

men think or say upon the subject; reckoned up the account and set aside all questions as to whether property can be had or whether he can buy or sell, or do this, that, or the other; reckoned up the account and set aside all questions of calculation as to whether his life shall be dear unto him, or whether it shall come into the account in any way; — when all these things are cast out of the account, then how much of the world is in that man's calculations? [Audience: "None."]

Then has not the Bible, the word of God, brought every Seventh-day Adventist face to face with that reckoning, and called upon him to make that calculation and that decision? [Audience: "Yes."] Then it is time for every one of us to begin to think very seriously. It is time to think seriously indeed. But thank the Lord, we need not be a bit afraid of our enemy. The Lord will never allow you or me to be shut up in a place where he does not expect to take us out a great deal more gloriously than if we had never got in there. The Lord does not call upon you or me to enter upon a course that calls for the forfeiture of anything, but that in the place of that which is forfeited he will give us that which is worth infinitely more. When he calls upon us to stand in allegiance to his truth, which shuts off from us all considerations of earthly support or protection, then he simply says, "Here is all the power of heaven and earth for you." "All power is given to me in heaven and earth:" and "I am with you;" here is the covering of the Almighty drawn over you; come with me; "The eternal God is thy refuge, and underneath are the everlasting arms;" "Be not afraid." That is his word, is it not? Let us read it a little more fully so as to get the direct reference upon it. In Isaiah 51 we find a prayer that the Lord tells us to speak to him: —

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab [Egypt], and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

How are they going to go to Zion? — With singing. Then let us begin it now. Why the Lord does n't want us to go with our heads bowed down, and skulking around as though we were afraid to be seen, and had no place in the world. "Look up, and lift up your heads, for your redemption draweth nigh!" said Jesus. We *belong* in this world, every one of us, until God is done with us, and Satan him-

self cannot do us any damage until the Lord is done with us, and even then he cannot do us any damage. Let us go on our way with singing then. Let us be glad of it.

"I, even I, am he that comforteth you; who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?"

And we profess to believe in God! We are standing by the law of God, and we have the Sabbath of the Lord, and that reveals to us who God is, that he is the true God, he is the living God and everlasting King, at his wrath the earth shall tremble, and by his word he can bring worlds into existence, and by his word shake them to pieces: and here are some *men* that are just like grass, and will vanish in a little while, and *they* say that if you do that you shall go to prison, and if you persist in it to the last you shall be put to death. And we get scared at that! Why, isn't the Lord right in asking just such a question as that? "Who art thou that thou shouldest be afraid of a man that shall die?" That is what he wants to know. Is not that a fair question? "I, even I, am he that comforteth you; who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?" Don't you see the very insult of the idea that any one who professes to believe in the Lord should act in that way? The Lord says that is n't depending on him.

Let us read some more. "And forgettest the Lord, thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" Thank the Lord. Just now it is so that the fury of the oppressor is about to break forth. Well, why should we fear before him as though he were able to destroy? Was not Elijah attacked and driven out, and had to flee for his life? But when he had gone a long journey and was weary and lay down to rest, and fell asleep from weariness, behold an angel of the Lord stood by him and touched him and said, Arise, Elijah, and eat. And he found a cake baken on the coals and a cruse of water at his head. Thank the Lord.

Was not Elijah perfectly safe? Brethren, is n't it worth being driven out, in order to have an angel do that? Which would you rather, not be driven out, or not have the angel come and stand by you like that? Let us not be afraid, then. Elijah laid down and went to sleep again, just like Peter when he was condemned to be killed. Well, why not? What was the use of worrying? Elijah laid down and went to sleep, and the angel came and awakened him the second time, and ministered to him. Again

he said, Arise, Elijah, and eat, for the journey is too great for thee! Brethren, God will give us bread for the journey. If the journey is too great, he will give us bread twice before we start. I tell you, brethren, it is time to begin to trust the Lord. Let us do it now. He says so. In another place he says, "Bread shall be given him; his waters shall be sure." It is so.

"The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Isa. 51:14-16.

Then brethren, let us receive it. And then we need not be afraid of oppression or difficulties, or whether we can buy or sell anything at all, because the Lord has something so much better.

Then about the reputation. Let that go. He gives a character—a character which he himself wove from infancy to the grave—that is complete in every respect; and he says, "Take it and put it on, and you shall come to my wedding supper." That is the character, and that is the covering that he draws over his people so that the plagues cannot touch them, and no power of the enemy can overcome or defile it. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61:10. Thank the Lord.

And about the life. When he calls upon you and me to take a position in allegiance to his law, which will forfeit our lives, that will put our lives in jeopardy so that some earthly power would deprive us of it. What then? Well, he simply says, Let that life go. It will vanish away in a little while anyway; here is one that will last through all eternity. When he asks you and me to take a course of allegiance to his law that will put into jeopardy and forfeit this vapory, vanishing, mortal life, he says, "Here is eternal life to begin with." "He that believeth on the Son, hath everlasting life." "This is the record, that God hath given to us eternal life, and this life is in his Son." Has he given it to us? "He that hath the Son" is going to have life some time? [Congregation.—"No."] "He that hath the Son *hath* life." How in the world can we have the Son without it? Is Christ dead? No. He is alive. So, when we have him, we have the life that is in him.

Just see what it brings us to, when a man who professes to have Christ, does not believe that he has the life which is in Christ, which is eternal life.

What kind of Christ is he? A Christ with no life in him? No. Christ is n't dead. Is not that what has been rung in our ears over and over for years by the voice that has been speaking so long for the Lord? "Brethren, Christ is not in Joseph's new tomb with a great stone rolled at the door of the sepulcher. No; he is risen! He lives! He lives! Tell it with tongue and pen."

Then as he lives and does nothing but live forever more, when I have him, I have a living Saviour. "He that hath the Son hath life." What kind of life is in him?—Eternal life only. Then when I have him, I have the life which is his, and that is eternal life, just as he says. But, as Brother Haskell has brought before us in his lessons, we cannot have that life without yielding up this one. In doing that we meet Jesus Christ. That was the lesson today; don't you see? Yield up this life and you will get one that is a great deal better. Now is the time. But if I cling to this life, when it is gone, what have I left? (Congregation—"Nothing.")

Therefore the man or the woman who has only this life to start with, need not start with the third angel's message, because when the test comes that this life is at stake, he will stick to it. That's the danger. A man can't go through what the third angel's message is to go through, with only this life that he has. He can't do it. Because it is all he has, and he will stick to it, when it is brought into jeopardy. But he who will let this life go, count it worth nothing, and take that life that measures with the life of God, that life which is the life of God, will have a life that can never get into jeopardy. That man is safe. He can go wherever the message calls him. For He who is the life of the message, is the life of him who will maintain his allegiance to this message.

Then, "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." Is not that so from this time forth? Is it not a living truth from this time forth, that those who stand by the third angel's message are always "delivered unto death," just as certainly as the apostles were themselves? Always "delivered unto death," and that is in all our calculations. We live face to face with it all the time.

Then, brethren, instead of the power of earth that we cannot depend upon, and which is decidedly set against us, God gives us *the power of God*.

Instead of reputation God gives us *character*.

Instead of earthly things—earthly riches, houses, lands, property, business considerations or anything of the kind—God gives us Jesus Christ, in whom are hidden all the treasures of wisdom and knowledge, and "Ye are complete in him." God hath ap-

pointed him to be heir of all things, and we are heirs of God and joint heirs with Jesus Christ if so be that we suffer with him that we may be glorified together. He is heir of all things, and we are joint heirs. Then how much belongs to us? [Congregation—"All things."] Then what have we?—All things that God has. Then are we not rich?

Instead of this life which the powers of earth would take away God gives us his life. When he asks us to take a position in allegiance to him and his cause, the Lord simply says, "Here is eternal life to start with."

Then, brethren, has not the Lord fully armed us? O, then let us have on the armour of God now. That is what is wanted—to be strong in the Lord and the power of his might. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

That is where the Lord wants us to stand, and that is what he wants us to do. And he says, "I will never leave thee nor forsake thee." That's where we are. Now what are you going to do? "Choose ye this day whom ye will serve," and which course you will take.

SABBATH, FEBRUARY 4.

GENERAL CONFERENCE SABBATH-SCHOOL.

OWING to the lack of space in the Tabernacle for all to convene there in Sabbath-school work, it was decided to organize another school composed entirely of visitors and delegates to the General Conference. This school numbered 262 members, and met in the Review Office chapel. J. O. Corliss of Michigan, was appointed Superintendent, H. E. Robinson of New York, Assistant Superintendent, and Mrs. H. E. Robinson, Secretary.

To look over this school during its class work, was an inspiring sight. Here were gathered the leading workers of the denomination—those who have for years led in teaching the truth to the world. To see the earnestness of these to gather every gleam of light possible from the precious volume of God's word, was truly an omen of good for the future of the work.

The general review of the school was conducted by Elder A. T. Jones, and many were the precious additional thoughts drawn from the lesson of the day. The contribution amounted to \$16.80, which is to help swell the fund for the establishment of the

truth in India. The contributions at the Tabernacle Sabbath-school the previous Sabbath amounted to \$36.50, the largest amount ever reported for the school.

THE SERMON.

ELDER S. N. HASKELL.

You will find my text in 2 Cor. 8:9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

This is the revelation of the gospel of Jesus. All that we know about the divine attributes, is through Christ and by Christ. He is the author and finisher of the faith that is revealed for the salvation of the human family. He is the beginning and the end, the Alpha and the Omega; and his plan of saving man is revealed only as he sees fit and necessary for the salvation of the human race. All the universe of God is interested in the unfolding of this divine plan to save the human family. It is not merely myself and my influence, yourself and your influence, but there are principles involved which all heaven is interested in, and when the plan is worked out, and souls are saved—those that will accept the gospel of Jesus Christ—they will be saved throughout all eternity, and the justice of God will be demonstrated to all eternity. Satan will be destroyed, and there will be a triumph of the truth and righteousness, that will never again be marred by sin and Satan.

But, we are saved by grace; it is not of ourselves, but it is the gift of God. We are saved by grace through faith, and that is the gift of God. But what is that grace? This is answered in these words which I have read: "Ye know the grace of our Lord Jesus Christ." You know it. Do you know it? What is it? "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Now, it is grace that saves us. How does it save us? Why, the grace of Christ as it was manifested by Christ, in his becoming poor that we might be rich, is his leaving the throne of the Father, the royal courts above, and coming to this earth all scarred with sin, and taking upon himself our nature; divinity, God, and by Christ, placed in humanity, and became like us to be tempted in all points as we are, yet without sin, that he might connect fallen humanity with God himself; and by this he becomes the ladder that Jacob saw, that through his merits and through his strength and what he brings to us of the divine help, we can ascend to reach the heavenly courts. It is all through Jesus Christ. It is grace. And what is this grace? It is Christ's becoming poor that we might be rich, and that is what saves us.

And it is this same element, this same quality, that we are to manifest in our lives, becoming poor that we may benefit others, following the example of our Lord and Master. The idea that we can be partakers of this grace and not bear any of its fruits, is the greatest mistake a man ever made. We cannot be saved unless we have the grace of Christ, and if we have his grace, then it will bring to each soul a sacrifice of one's self, a self-abnegation, that others may partake of the joy and blessings that are granted to us through Christ. Merely professing to be Christians or professing the name of Christ, does not save us, but it is when the elements of Christianity enter the heart; it is when the character becomes changed; it is when the nature is made over, and we partake of the divine nature, and that nature is in the grace of our Lord Jesus Christ; this is what saves us.

As a people, we have reached a most important time in the world's history. A little way from this, we shall experience a time such as has never been experienced by the human family. It will be the great test that will decide the destiny of the entire race, because soon the Lord will come, and when he appears in the clouds of heaven and takes his people to himself, then the great problem of salvation will have been worked out, and those who are found in harmony with this plan are saved in the plan of God, and are saved eternally; while those who are outside of the plan of God are lost and lost eternally; and we have reached the period in the world's history when that very line of separation is now being drawn, and the great question with every one of us is, On which side will we be? God proposes to accomplish a great work in this world in giving the light of the truth to the human race, and in this generation. He would have the world to understand the truth of the gospel of Jesus Christ. He has committed that truth and that word to his people; hence it becomes each one of us to inquire, What does God require at my hands?

There are a few expressions I wish to read, bearing directly upon this point. In Matt. 5:16, the Saviour, speaking of his people and their relationship to the world, says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." How extensively will the light shine? As extensively as mankind are found upon the earth. God never designed that his people should always be in one spot, and not mingle with the people of this world. He designed that his people should be scattered throughout the length and breadth of the earth, that their influence might be felt by those who sit in darkness.

When the Jews lost this idea and centered all their interests in themselves, then God let persecution come upon them, and they were scattered and sent unto different nations of the earth, so they should

carry the light to those who sat in darkness. So the apostles partook somewhat of the same spirit. They and many of the early Christians hovered about Jerusalem. At first God wrought for them wonderfully there. Thousands were converted,—3,000 in one day; afterward to the number of 5,000 were converted there. But did God design that they should remain there in Jerusalem? O, no. He gave them the light of the Gospel that they should carry it to others, that they might go to earth's remotest bounds, and there let the light shine; and by the light shining in the face of Jesus Christ,—the light that accompanied the Gospel,—others would be affected, and their hearts would be led to acknowledge those precious gleams, and thus be led to glorify God.

And that is God's plan to-day in regard to his people. There will be a time of persecution such as there was in the days of the early apostles. The people will be glad to scatter out somewhere and let their light shine before others; that is in the very nature of the gospel of Jesus Christ. We understand that there will not be one tribe on the face of the earth when the Son of man comes, but that in that tribe there will be some individuals that will be letting their light shine. Notice one expression the Saviour uses, as recorded in Mark 13:26, 27: "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Where will the saints be when the Lord comes?—"From the uttermost part of the earth to the uttermost part of heaven." Do you think there will be a tribe on the earth wherein the light of the gospel will not be shining through his servants, that souls may embrace the same? There will be thousands in every portion of the earth that will have the precious rays of light, and will be led to glorify God; and when Christ comes in the clouds of heaven, and his voice is heard on the earth, they will be led to say, "Lo, this is our God, we have waited for him."

There is one expression in regard to this, that is forcibly expressed by our Saviour in the book of Acts, and I wish to call your attention to it. When the Saviour promised that he would pour upon the disciples his Holy Spirit, they wanted to know if he would at this time set up his kingdom. He told them it was not for them to know the times and seasons which the Father had put in his own power, but, referring to the day of Pentecost, said: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Samaria, and unto the uttermost part of the earth."

The expression which the Saviour uses here is the same as that recorded in the thirteenth chapter of the gospel of Mark. They were to tarry in Jerusalem till they were endued with power from on high. It was not for them to know the times or the seasons, which the Father hath put in his own power. But what were they to know? Why, that they were to receive power. Power to do what? Power to know the exact time of the revelation of Jesus Christ? O, no; but power to take up the gospel, and go to the uttermost part of the earth with it. Well, says one, I thought we would know just when the Lord would be revealed. But until the time comes for the Lord to reveal it, this is not for us to know. We have a work to do; the Lord has committed to his people a work and we have power to do that work. The time in which we now live is the time for the outpouring of God's Spirit.

What then is our duty? Are we to stop and fold our hands, and huddle together and take it easy and to live easily, and wait in that way? O, no; that is not our work at all. Our work is to take up the gospel and go to the uttermost parts of the earth, and be found there giving the light to individuals that before have had no knowledge of the truth. We are to be co-workers with our Lord Jesus Christ; we are to partake of his Spirit; he who left the heavenly glory, he who left the royal courts above, and came to this earth to save us. This is the grace of Christ, and it must be in our hearts, or else we will never partake of the glory of the world to come.

Then what will we do if we are possessors of this grace? Why, I expect we will leave our homes. I expect we will be glad to leave our homes, and devote them to the cause of our Lord Jesus Christ, and be the means of carrying the truth to the uttermost parts of the earth. It is our duty and our privilege, I say our privilege, brethren, to be connected with our Lord, so that we can live and carry the light of the truth to the uttermost parts of the earth, and thus be co-workers with the Saviour. What are we to be a light of? A light to the world, and a light to the people living in the uttermost parts of the earth. If our interest is circumscribed, we may offer a few prayers—and that is all good; we may send out a few periodicals,—and that is all good; but how many of us will give ourselves, will give up our interests, and let our interests and our lives be so interwoven in the work of the Lord, that our practice will be in direct harmony with the work of our Lord and Saviour Jesus Christ? Brethren, we call for volunteers,—not men to be drafted,—but volunteers; men and women that will say: "Speak Lord, for thy servant heareth."

Here is something that Sister White has written upon this point, since going to Australia:—

"I feel deeply over the little burden many carry for the missionary work in the foreign fields and in the home missions. There are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of the truth has never been heard in America. And there are thousands who might enter the harvest field who are now religiously idle, and as a result, go crippling their way to heaven, expressing their doubt whether they are Christians. Their need is a vital union with Jesus Christ. Then it can be said of them, 'Ye are laborers together with God.' I want to say to many, You are waiting for some one to carry you to the vineyard, and set you to work or to bring the vineyard to you, that you will experience no inconvenience in labor. You will wait in vain. If you will lift up your eyes you will see the harvest ripe, ready for the sickle, whichever way you may look; you will find work close by and far off. But of how many will Christ say in the judgment, 'Good and faithful servants'? I think how the angels must feel seeing the end approaching, and those who claim to have a knowledge of God and Jesus Christ whom he hath sent, huddle together, colonize, and attend the meetings, and feel dissatisfied if there is not much preaching to benefit their souls and strengthen the church, while they are doing literally nothing. If they are branches, really and truly, of the True Vine, nourished by the sap which flows from the vine to the branches, they are indeed partakers of the divine nature. They have moral power from Christ to overcome Satan, to hate sin; and these cannot be silent. Souls are perishing for the light and knowledge of the truth which these have. It is their duty to put that knowledge to use to save souls. If their temporal, financial prospects are not as prosperous by moving to localities where the truth has not been proclaimed, or where there has been but a glimmering of light, will they not be doing just the work that Jesus has done to save them?"

"I do not urge any one to change their location to please their own ideas, for Christ lived in our world, all seared and marred with the curse, that humanity might touch humanity, to save souls from eternal ruin. Jesus did not leave the royal throne, the royal crown, and his high command, and come to our world to please himself. "For our sakes he became poor, that we through his poverty might be made rich." What is the character of these riches? Is it houses and lands and bank stock in this world? Or is it that the unsearchable riches of Christ may be presented before their minds, that they shall attract them, their hearts, that they shall accept them, and shall count all things but loss and dross that they may win Christ? We join the Lord's army, fight the battles with the power of darkness, set up the standard of the cross of Calvary in every place where we can possibly find access. My heart is pained when I think how little our churches sense their solemn accountabilities to God. It is not ministers alone, but every man and woman who have enlisted in Christ's army, are soldiers; and are they willing to receive a soldier's fare, just as Christ has given them an example in his life of self-denial and sacrifice? What self-denial have our churches as a whole manifested? They may have given donations in money, but have withheld themselves.

"The heavenly agencies are waiting to co-operate with human agencies in the grand work of reflecting light to the world. Wherever there is even one soul converted on the earth there is a response of joy circulated through heaven. Wherever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God, Jesus Christ and the holy angels, because the lost is found. I send my appeal to the churches to 'rise and shine; the glory of the Lord has risen upon thee.' 'Ye have not,' said Christ, 'chosen me, but I have chosen you and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my

name he may give you.' What depth of meaning in these words. We can say from the heart, Truth, Lord. We are not the ones to make the first movement toward Christ; it was our Redeemer who made the first movement toward us. 'And I, if I be lifted up, will draw all men unto me.' He touched your hearts by his grace, you responded and drew toward Jesus. Man could not make the first movement. Christ was lifted up on the cross. It was his love that brought him to our world. His love that is expressed for fallen man, that led him to make an offering of his soul for sin. And as the heart responds in gratitude for this unspeakable love, the language of the soul is, 'Thy gentleness hath made me great.'

"What, then, is the duty of every enlightened soul? How should he feel as he looks upon the infinite sacrifice of the only begotten Son of God, 'that whosoever believeth in him should not perish but have everlasting life'? What are you doing by personal effort to lead souls to believe? There are not many ordained ministers; this makes it necessary for you to deny self, lift the cross, and carry the burdens of Christ. Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in the world, Christ has laid his hands upon you and said, 'Ye are my witnesses; go trade on the talents I have given you. Ye are the light of the world. A city set upon a hill cannot be hid; let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.' There will be an antagonism between the church and the world, but the church is to shine. Let yourselves become the consecrated living channels of light to the world, whatever may be the consequences to you financially.

"Let those who truly love God step out from where there are large churches of Sabbath-keepers, and the cause they knew not be searched out. There is work to be done by every branch that has a vital union with the living vine. 'Herein is my Father glorified, that ye bear much fruit.' Where is the fruit borne by the branches in these large churches? 'Every branch in me that beareth not fruit he taketh away. . . . If a man abide not in me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned.' Does not this statement from the lips of the Great Teacher alarm you who have taken such an easy position, having no burdens, gratifying self, lifting no cross, and not following Jesus?

"Let us ask why there are so few martyrs now? What is the reason that Christians and the world confederate together in confidence? Has the world become converted, or has the church lost her peculiar and holy character, and assimilated with the world? They do not come out and separate from the world, and do not maintain her high and holy character. Many of the professed followers of Christ feel no more burden for souls than do the world. The lusts of the eye, and the pride of life, the love of display, the love of ease, separates the professed Christians from God, and the missionary spirit in reality exists in but few. What can be done to open the eyes of these sinners in Zion, and make hypocrites tremble? The spirit of truth must become a living principle in the soul. 'What shall we do that we might work the works of God?' is asked by many souls to-day. The answer comes, 'This is the work of God, that ye believe on him whom he hath sent.' When you have true faith this will be evidenced, for your works will testify of the fact; you will be one with Christ as he was one with the Father. You will constantly be drawing near to Christ; exercising your minds to hear, devising means to save perishing souls. You will cultivate love, you will deny self, because you love Jesus who died for you; you will love your neighbor as your own self, and you will shine as lights in the world; if you have eternal light you will diffuse light.

"I have been alarmed for some years as I have seen the line of

demarcation between the church and the world almost obliterated. The design of God in the formation of the church was that the very action of the separation from the world would itself be sufficient to attract attention. Their formation in church capacity has a meaning in it which the world can read. They are formed into a distinct power. They are to consider themselves a peculiar people of God, an object to be rendered conspicuous, detached from other objects, standing apart. Believers are to be one, as Christ is one with the Father. The sons and daughters of God are to stand a distinct, pure, holy people from the world. And if these signs are not seen in the members of the church, it is the duty of the church faithfully to investigate the matter, for if there is not a decided transformation of character from a life of sin to a life of holiness, then why? For if sin is practiced in daily life, there is no real value in all their profession, and they will not act in harmony with God as his agents in the regeneration of the world.

"The children of God will not answer the purpose of God, unless they are united as the branches to the parent stalk; so will the divine branches be centered in Jesus Christ, combining their influence with the conversion of sinners. All believers in truth will shine as lights in the world, in union with Christ, and oneness with him. All the works are wrought in God, and they really believe in him whom the Father hath sent. All ye are brethren, and individually we carry with us in all communication with the world an influence and atmosphere that is surrounding the soul which is distinct from the world, and in every way superior to it. Whatever influence for good as followers of Christ, as believers in the truth, they may have to improve, refine, and elevate the world in their association with it, and personal effort put forth, will depend upon their vital connection with the breadth and distinctness of the line of demarcation which characterizes them as separate from the world, and the perfection of contrast to the world which they reveal in spirit, in words, in works, from the world. The world loves not God, the world is disobedient to God, the world is selfish and acts without feelings of dependence on God's will, without reverence and respect to God's commandments. If the professed followers of Christ, even in part, act the same as the world, they may have their names on the church books, but when joined to the church they are not joined to Christ. Therefore the same spirit has to a limited or large degree a controlling power upon the minds, heart, will, and temper. Their stand in the church is what Christ named hypocrites,—a stone of stumbling to those who but for them would have an altogether higher idea, and a sanctified effect on the character.

"Christians in deed and in truth will have the spirit of Christ, they will naturally develop the mind and spirit which dwelt in Christ. They will consecrate the solemn import of the words of Christ, 'He that will come after me, let him deny himself and take up his cross and follow me, and so shall he be my disciple.' It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon. This half-and-half work is a constant denying of Christ, rather than a confessing of Christ. So many have brought into the church their own unsubdued spirit, unrefined; their spiritual taste is perverted by their own immoral, debasing, corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life. Living as sinners, claiming to be Christians. Those who claim to be Christians and will confess Christ should come out from among them and touch not the unclean thing, and be separate.

"The work of every Christian parent has ever been to sprinkle the door-posts with blood, gather his children into his house with him, that the destroying angel might see the mark of God pointing to the only begotten Son of the Father; for whoso believeth on him shall not perish but have everlasting life. But the end is near. Every soul will have in the judgment exactly the character of morals he cultivated in this life. Every soul will have in the judgment just such a spirit and character as he cherished in his home life, in association with his neighbors and with members of his family. And according as he has appreciated the words of Christ and has obeyed them, will be the judgment pronounced upon him by that man Jesus who came into the world and gave his life a sacrifice for him.

"I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon his backslidden people, which are as dry bones, that they may live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night to surprise the sleepers off guard and unready. May the Lord grant to bring his Holy Spirit upon hearts that are now at ease, that they may no longer sleep as do others, but watch and be sober. Who will consent even now after wasting much of his lifetime, to give his will as clay into the hands of the potter, and co-operate with God in becoming in his hands molded a vessel unto honor? O, how must the clay be in the hands of the potter, how susceptible to receive divine impressions, standing in the bright beams of righteousness. No earthly, no selfish motives should be suffered to live, for if you give them place, you cannot be hewn into the divine image. The spirit of truth sanctifies the soul.

"When the greatness of this work is comprehended, it will bring even the thoughts into captivity to Christ. This is beyond our private comprehension, but thus it will be. Then is it wisdom on our part to put dependence on our own works? We must let God work for us. Is there any excellency that appears in our characters or our conduct? Does it originate with finite human beings?—No; it is all from God, the great center or expression of the power of the potter over the clay.

"Oh, that those whom the Lord has blessed with the treasures of truth would awake and say from the heart, "Lord what wilt thou have me to do?" Light is increasing to enlighten every soul who will diffuse the light to others. God will have his witnesses. We want men and women to settle in Australia who have a solid, Christlike influence. The burden of this work should not rest upon the Conference wholly. Many can come to this missionary field and improve in health, not by following the customs of the people here, but by being careful and prudent, and sensible, respecting, and acting in reference to, the laws of life and health; and at the same time they can be educating others, and can have a molding influence. Oh, that many may be uprooted from where they are to become workers with Jesus Christ.

"What can be done to make every believer feel that the heavenly intelligences are working for the consecration of the human living agents to carry the truth of God where it is not known?

"Unbelief, like the pall of death, is surrounding our churches, because they do not exercise the talents God has given them, by imparting the light to those who know not the precious truth. The Lord calls for the pardoned soul, those who rejoice in the light, to make known the truth to others. The living agents are needed to communicate the light of truth, and the result will be those who are now ignorant of the truth, will, through the grace of Christ, become precious in the sight of the Lord, and will exert an influence to the glory of God. I trust you will keep this matter agitated. Those who wish to sacrifice for the truth's sake, let them answer to the call, 'Whom shall I send?' 'Here am I, send me.' The truth is soon to triumph gloriously, and all who will

triumph with it must be laborers together with God. The time is short, the night cometh when no man can work. We must do what is possible for us to do now in earnest determined effort. A city set upon a hill cannot be hid. We not only have lessons to learn for our own benefit, but in our improvement of the talent entrusted to us, and the privileges and opportunities granted us, we are helping others to follow our example."

Brethren, we are living in the most solemn time that has ever been seen since Adam fell. We are living in the closing scenes of this world's history, and the question comes home to us, What part will we act? What relation will we sustain to God? Will we rest satisfied because our surroundings are pleasant? May God forbid, but rather may our hearts be stirred, and we begin to inquire of God, "What wilt thou have me to do?" What way, what course, where is the light, and where is the path he would have us follow? The time will come when we will find ourselves scattered throughout earth's remotest bounds. I am thankful we live in the time of the world that we do, and yet there is scarcely any day that passes but that I realize something of the importance, to that extent that I feel I would about as soon sleep as live. But I know that God will carry his people through, every one that trusts him. There is not power enough in all the devils that were cast out of heaven to stop that soul. God, the author and finisher of the faith that has been delivered to his people, and Christ himself, will be revealed to his people.

We have not yet received that Spirit that he wants to give us. There must be a change in our hearts or we shall never enter the heavenly kingdom; there must be a realizing sense of the nature of the gospel of Jesus Christ and what he wants to impart to the human race. The light of truth that shines so freely about every one of us he wants to shine in every dark portion of the earth. The time has come when God himself, by his providence, is holding in check the powers of the earth, that the light may extend and reach those that sit in darkness. And what will we do about it? Where is our interest in this matter? Is it deepening day by day, or is it to us a tale that sounds pleasant for the time being, and that is all? If so, my friends, many will be left to perish in this world; and may God forbid that that should be the case with any of us that are here this morning.

If the real missionary spirit should get hold of our hearts, we would feel called upon in our souls to reflect the precious light that God has given us as far as we could in the world. How much light do you think could be imparted by the number that is present here this morning? Why it seems to me that there are enough here to almost lighten up the world. It is not we who do the work, but it is God

that does the work. He just simply takes man and works through him, and we become co-workers with our Lord Jesus Christ. It is not what we can do, but it is God that does the work, and he invites man that is so sinful, to partake of his nature; he invites us to sustain that relation to him that he can do the work—not that God cannot do the work without human agency, but he has ordained that the work should be carried forward through human agency, so that when every soul is saved in the kingdom of God, there will be mutual joy throughout all the redeemed host.

O what a grand anthem of praise will ascend to the Author and Finisher of our faith when we meet in the air. When the saints meet in the air, we will see them come from all parts of the earth, and from every kingdom and tribe will be one shout of praise and glory that will ascend to God and the Lamb forever and ever: "Thou hast redeemed us with thy blood out of every nation, out of every kindred." How can we say, "Thou hast redeemed us by thy blood," unless we have had an interest in every nation and kindred and tongue and people? May God enlighten our hearts and open our understanding to realize and comprehend the time in which we live. O that God would move upon us! The work is almost over; we are down in the very last time;

we are near the end. It is coming so noiselessly, so stealthily, and shall we sleep over it? God forbid; but rather may our hearts be so stirred, that we shall lay hold upon the great, mighty Helper, and not rest satisfied until we know that we individually are living in harmony with God's providence and God's work. We all want the out-pouring of God's Spirit to come upon us. Every one of us needs it.

The time has come for a new departure, for an advance step to come into our hearts. We shall receive of the truth of God, and that is to be by the Spirit of God. We cannot do it of ourselves; our own way will not answer the time that we have just entered upon, but the soul must be stirred with new life. Those that have known the truth for years, have looked forward to the time when the final struggle would be nearer; that time has come. God has come near to us, and may God help us to let our light shine, and may we have that consecration to God that he can accept every one of us, and we know that he has forgiven our sins. Then he will pour his Spirit upon us, and the work will go; and when the last soul is gathered, Christ will appear in the clouds of heaven, and we will say, "Praise God." From the uttermost parts of the earth unto the uttermost parts of heaven they will come. Shall we be among the number? May this be our happy lot.