

REVIEW AND HERALD EXTRA.

**DAILY BULLETIN**

—OF THE—

**GENERAL CONFERENCE.**

VOL. 5.

BATTLE CREEK, MICH., JAN. 31, FEB. 1, 1893.

No. 3.

**TUESDAY, JANUARY 31.**

**THE STUDY OF THE BIBLE.—No. 4.**

ELDER S. N. HASKELL.

FROM the revelation which we have brought forward there are several important considerations that must impress themselves upon our minds, and one is that all the revelation that we have, that is divine revelation—is simply a revelation of the Gospel of Jesus Christ from the first line of Genesis to the last testimony we may have of the voice of the Spirit of God. It is simply a revelation of the Gospel of Jesus Christ. Second, the revelation of that gospel is the only revelation of Christ, and when we take Christ into our hearts, we have taken the gospel into our hearts, which is the power of God unto salvation unto every one that believeth, and we receive that gospel by faith in the testimony itself. Third, If we have Christ in the soul, there will be no rising against any new revelation that comes from the same source. Now what do we mean by that?—Everything that that expression implies. We may not understand all at a glance; but the same Spirit that changes the heart will recognize everything that comes from the same source. That is the divinity of the Christian religion.

Another thought: The Spirit is a unit, and in the unity of the Gospel is a system of truth; and this system all centers in one—the Lord Jesus Christ. So that an individual who really embraces Christ or the gospel of Christ, embraces that system of truth, and the light received, however small may be the ray at first, will lead the individual on step by step into the light of the Lord Jesus Christ.

Now I wish to read two or three paragraphs from "Gospel Workers," page 122:—

"A careful study of the Bible will not necessarily exclude all other reading of a religious nature; but if the word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it will be excluded. If we study the word of God with interest and pray to understand it, new beauties will be seen in *every line*. God will reveal precious truth so clearly that the mind will derive sincere pleasure, and have a continual feast as its comforting and sublime truths are unfolded."

That is what the Lord would have every one of us experience. It is the revelation of Jesus Christ that he gives to every converted soul.

Now another sentence, from page 166:—

"It was not his design that man should be content to remain in the lowlands of ignorance, but that he should secure all the advantages of an enlightened, cultivated intellect. Every man and every woman should feel that obligations are resting upon them to reach the very height of intellectual greatness. While none should be puffed up because of the knowledge they have acquired, it is the privilege of all to enjoy the satisfaction of knowing that with every advanced step they are rendered more capable of honoring and glorifying God. They may draw from an inexhaustible fountain, the source of all wisdom and knowledge.

"Having entered the school of Christ, the student is prepared to engage in the pursuit of knowledge without becoming dizzy from the height to which he is climbing. As he goes on from truth to truth, obtaining clearer and brighter views of the wonderful laws of science and nature, he becomes enraptured with the amazing exhibitions of God's love to man. He sees with intelligent eyes the perfection, knowledge and wisdom of God stretching beyond into infinity. As his mind enlarges and expands, pure streams of life flow into his soul. The more he drinks from the fountain of knowledge, the purer and happier his contemplation of God's infinity, and the greater his longing for wisdom sufficient to comprehend the deep things of God."

Now you notice that the more we get of Christ and the gospel, the more we will want of it. The more beauty we see in the word of God, the greater will be

the desire of the soul to grasp the infinite treasures of knowledge that are hid in Christ Jesus our Lord.

Another thought:

"Search, study, pray; . . . Do not, then, continually dwell upon this one point, concentrating all the energies of the mind upon it, constantly urging it upon the attention of others, but take another subject, and carefully examine that. Thus mystery after mystery will be unfolded to your comprehension. Two valuable victories will be gained by this course. You have not only secured useful knowledge, but the exercise of the mind has increased mental power. The key found to unlock one mystery, may reveal also other precious gems of knowledge heretofore undiscovered."

There is another expression that I will read on this point, in "Testimony 32," page 44. Redemption itself is a science; all sciences are embraced in it. "But the theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? Should we not praise God with heart and soul and voice for his 'wonderful works to the children of men'?" Then the beginning of the study of the Scriptures is simply a preparatory step to entering upon the future state, where the mind will continue to go on and expand, and take in more and more of God.

Yesterday morning, we made a proposition that all true science was found in the Gospel; and what is not found in the Gospel, is "science falsely so called"; and we called attention to the testimony that the apostle Paul gives in Col. 2:3 in speaking of Christ, "in whom were all the treasures of wisdom and knowledge." Then we went back to creation, to take up the creation of man — of Adam — to show that he was a perfect being — came such from the hand of his Creator. He was created to rule, to have dominion over all the beasts of the field, the air, and every creeping thing; and consequently he must have understood the nature of all these animals. Then they were brought before him, and he named them all. He could see as they passed before him, the nature of every animal and every bird, so that he could give it a proper name; and they received from him names appropriate to the animals themselves, showing that he saw the very nature of the animals. He was also to subdue the world. He was placed in a house which God prepared for him. Heaven was its covering, and the earth was its floor. But there was in the garden of Eden, every tree that was pleasant to the sight. That was the home of Adam, and his descendants would make their homes after the pattern that God had given Adam. And I think from this that Adam was a first class landscape gardener. He understood the nature of plants; knew how to cultivate them, and to bring them to a state of perfection; and God placed him on the earth for that purpose. In every sense, it was directly from

the hand of the Creator. There is where we were yesterday when we closed.

I wish to read David's description of Adam as he was when God placed him in the garden. We have it in the eighth Psalm, beginning with the third verse. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: [Then he understood how to rule,—how to govern] All sheep and oxen, yea, and all the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. O Lord, our Lord, how excellent is thy name in all the earth!"

But man did not retain his possession. Paul speaks of this in the second chapter of Hebrews, calling out the same thought to which we called attention in the eighth Psalm. Beginning with the eighth verse, I read: "Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

When man lost his dominion, his intelligence began to wane, and it decreased as sin came into the world, increased and prevailed in man. Christ came as the great Restorer, to restore back to man all the intelligence that he had lost, as well as the dominion, and to bring man himself back to the original state, and place him not only as Adam was, but as he would have been if he had continued faithful to God. This is the work of Christ; and his mission to the world is but faintly understood by many who believe in Christ, or profess to believe in him. He is a "restorer"; he is the "healer"; he came to lift up the fallen, and to forgive sins. To every one who will accept him as a Saviour he is a Saviour. His name is called Jesus, because "he shall save his people from their sins."

Paul goes on to speak further of Christ: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of

death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Then this is the gospel which reaches out to take the veriest sinner in the world, if he will accept it, and bring him back to where he was in the beginning, in Christ. All the intelligence, and all the knowledge, was in Christ; and the revelation of the gospel is to reveal that knowledge in Christ, and take man and restore him, and place him where he can go on to all eternity.

Now, do you comprehend that, brethren? If that is true; and it is true, for I read it out of the Bible, then there is in Jesus Christ, and in the gospel of Christ, every saving knowledge that ever came to any intelligent being ever created. It is in the Gospel—and that is Christ. And the revelation of the Gospel is a revelation of Jesus Christ; and the thirty-three years he walked upon this earth was a concentration of every ray of light that God has ever given to man, revealed and placed in humanity that we might see and behold it in our midst. It was the perfection of all this knowledge in our Lord Jesus Christ. I hardly know what expression to use unless I should say it was "boiled down" in the manifestation in humanity in the thirty-three years of Christ's life. O, I praise God that we have such a Saviour as this, and such a Gospel as this. This is the Gospel of Christ.

"Well," says one, "I like the teachings of the Bible; but I do not believe all that the prophets say. I do not think that that is very important." In this, you reject Jesus Christ just as much as if you should say, "I do not believe in Him." "Well," says one, "I do not believe in the law of Moses." Well, then, you do not believe in Jesus Christ. You have not a word in that Bible but what is Jesus Christ; and the sooner we can settle down in our hearts that this book is God's book, and his voice to man; and take it and read it in that light, the sooner we will get salvation to our souls. It is not enough to take one particular part of it, and get salvation in that way; but we must take *any* part of it; and the moment you take the first line of that book on the authority of God alone, you have taken the whole book. You may not see the whole book, but you have taken it and said, "Yes, Lord, I will have it." And then God begins to unfold it. Why, the whole Gospel is in these words that the Saviour said to Satan; that the seed of the woman should bruise the serpent's head,

and it should bruise his heel. I understand that he said that to Satan in order that the devil might know his destiny; and he said it in the hearing of man that man might have hope. The very voice of God (I do not care how it comes) brings hope and salvation to the one who will hear it. And God said that to Satan, meaning to place before Adam a ray of hope and light and life, which he would take hold of; and it doubtless, proved, his salvation.

Now, I want to go farther with the subject, carrying it from just where we left it the other day; and I want to identify this wisdom which God gave to Adam, with the wisdom that he has always been giving to man. Turn with me to 1 Kings 4. When Solomon was about to become king, he felt the responsibility laid upon him, and thought the matter over, and he said, "How can I go in and out before this people? I am but a child." And don't you know, that is where we found we all had to come in order to receive wisdom from Christ? We must become as a child, and not have our own ways and plans. And so the Lord saw how dependent Solomon was, and that he realized his dependence, and he gave him wisdom. Now, what do you suppose would be the character of the wisdom Solomon would get? It would be of the same character as the wisdom Adam had. Adam had wisdom from God; had intellectual power from on high. Now, you will find that this wisdom given to Solomon was of the same character; it embraced the knowledge of all true science.

In the fourth chapter of first Kings, beginning with the twenty-ninth verse, I read: "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore." To my mind there is something very forcible in this figure, sand upon the sea shore. He does not say that he gave him wisdom and largeness of heart like a great mountain, as though he was great, and had a wonderful understanding upon one particular subject and that is all; but he gave "largeness of heart and wisdom exceeding much, like the sand upon the sea shore," like the thousands of grains upon the sea shore; so his wisdom takes in thousands of things,—everything. Now notice the nature of the wisdom (30th verse): "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt." You know Egypt was the wisest nation of the earth in those days. The alphabet came from the Egyptians, and the knowledge of certain sciences. The knowledge of astronomy, music, and some other sciences, was carried into India from Egypt; and from India they came over to Europe, and we think we are the wisest people in the world because we have a knowledge of some of the sciences that came in this round-about

way. But Solomon's wisdom was greater than all the wisdom of the Egyptians. "Well," says one, "he knew just how to serve God; and I would like to know in how extensive matters he did serve God." It was in everything that related to this life.

Notice what comes further: "For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And all nations came to him because of the wisdom he possessed." "And he spake three thousand proverbs; and his songs were a thousand and five." He must have been a literary man. "And he spake of the trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." This is some of the same kind of wisdom that Adam had. He must have known about the trees. We read you from "Patriarchs and Prophets" that he received instruction from every leaf. "He spake about the trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." It must be that he understood botany. How many trees did he write about? It is said that there are about ten thousand varieties of trees at the present day; but the Bible speaks of nearly one hundred and fifty kinds; and Solomon wrote on all these trees, from the cedar even unto the hyssop.

"He spake also of the beasts, and of fowl, and of the creeping things, and of the fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." Now this was what God gave Solomon. It was wisdom of the same character, embracing this general knowledge, that God gave to Adam.

In the eighth of Proverbs Christ is spoken of under the name of wisdom, and through Solomon this wisdom was revealed. Beginning with the fourteenth verse: "Counsel is mine, and sound wisdom; I am understanding; I have strength. By me kings rule, and princes decree justice." Then he understood civil government. "By me kings rule." By whom? — Christ. It was what Solomon received especially from God.

"By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause them that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or even the earth was. When there was no depths, I was brought forth; when there was no fountains abounding with water. Before the moun-

tains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the earth. When he prepared the heavens, I was there; when he set a compass [or circle; margin] upon the face of the depth."

Then the world is round. You know, it took man thousands of years to find out that scientific truth; but God revealed that to Solomon, and that was wisdom; and that is in the Bible. In fact, there is no light; there is no knowledge that will elevate the human race; no truth, but what its elements are found in the gospel of Jesus Christ. The gospel embraces every good thing, and not a single bad thing; and outside of the gospel of Jesus Christ, there is not a single good thing. "Well," says one, "is it not a good thing to have wisdom to acquire property in this world? Yes, but who gave it to you? It was Christ. Who led you to come to repent of your sins? It was Christ that put the spirit of repentance in the heart. In the heart of man dwelleth no good thing at all; but in Christ dwelleth every good thing; and every ray of light that comes to us is from our Lord Jesus Christ.

"When he established the clouds above: when he strengthened the foundations of the deep; when gave the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth, then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him. Rejoicing in the habitable part of his earth: and my delights were with the sons of men." Then this wisdom was with the sons of men: and more than this, God placed it in his law; and it is all contained in the law of God. Turn with me to the fourth chapter of Deuteronomy and the fifth verse. Here we have the same thought. God says, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep them, therefore, and do them; for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people."

Now this is in the sight of the nations; the nations that have so much wisdom, knowledge, understanding, and science. And now God says that in his statutes is wisdom, and these nations will come and acknowledge you to be a wise people. "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Then I would like to know how much wisdom there is in that law. I tell you, brethren, there is everything in it; and you cannot leave out any portion of it. "Why," says one, "I don't

believe I care much about the law." Christ was in the law. It is Christ; and there was not a single ceremony in that law that did not reveal some lesson concerning our Lord Jesus Christ. And if they had adhered to that law, and studied it as they should when God gave it to them, it would have made them such a wise people, and such an understanding people, that the nations of the earth that have such great knowledge and wisdom in their own estimation, would have come and said, "What a great and wise people this is!" It was because the wisdom of God was there. Health reform, and everything else was there. It was the perfection of our Lord Jesus Christ, revealed in types and shadows.

I believe, my brethren, that we have lost greatly because we have not taken the whole Bible. We may say that we are interested in a certain portion of the Bible; but, brethren, why not be interested in the whole of it? Why not begin and read the Bible through carefully and critically, and see what God will do for you. You may say, "I want to read by subjects." You cannot read the Bible through carefully and critically without studying it by subjects. You will always come out that way, though you may not think so. Because it looks so beautiful, you bring certain texts of Scripture together; and it looks very nice, and perhaps you can set up a nice argument—intellectually,—and it can be presented, perhaps, in a way that will silence an opponent; but that does not convert the heart. We will have to take something that comes from the Spirit of God into our own hearts in order to communicate that to others, and touch their hearts. And when we take the Bible and read it through by course, and do it so often that we will not lose the connection but remember what we read, we will find that the Spirit of God will soon open our understanding, so that we want to study here and there. We will think that yesterday we read a text that will throw light on this; and this will throw light on something else, and so in that way we will go back and forth through the Bible. Therefore, I say, men cannot read the Bible carefully and critically through by course and not study it by subjects. And when you have done this, you will have something in your heart that you can give to others with whom you come in contact; and unless you do this, brethren, you will fail to see and partake of the righteousness of our Lord Jesus Christ.

I want to read you the text that gave me an understanding of the doctrine of the righteousness of our Lord Jesus Christ, some four years ago. It is in the Old Testament. The text struck me with such force that I had to get down on my knees and cry; but God let that light into my soul. The text is the twentieth verse of the fiftieth chapter of Jeremiah.

What made it strike my mind with such force was the fact that God had told Jeremiah not to pray for that people at all; for they were so wicked, and had sinned and broken his commandments so much that he would not forgive them; and would send them down to Babylon. But this is what He said because they prayed: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." You will notice the force of this expression. It says, "The iniquity of Israel shall be sought for." Somebody will go around and try to find it, to hunt up their iniquity; but "there shall be none; and the sins of Judah, and they shall not be found." I praise God. When God forgives sins, he forgives sins; he does not hold them over your head everlastingly; but just forgives you, and sets you free. And what is that? That is the "loud cry of the third angel's message." How did I find it? I found it by reading my Bible through, of course; by reading it carefully, verse by verse; and taking the connection as I read it, it struck me with such force as I never felt before in all my life. I have great faith in reading the Bible through.

Some of you will say that the Bible is such a big book that it will take a long time to read it through. If you should study ten hours a day, how long do you suppose it would take you to read it through? Ten days. This is a problem that you can easily demonstrate. You have a thousand pages in your Bible, and by reading ten pages an hour, ten hours a day, for ten days, you will have read it through. Now, why is not the Bible interesting to you, brethren? You do not read it enough to get the connection. You ought to read enough of the Bible every day so that you could remember to-day what you read yesterday, and you will then get hold of the principles that underlie all this science and knowledge. It is all there in the book, and you can bring it all out. But one ray of light will strike one mind, and another ray will strike another mind; and just as is the condition of your mind when you read the Bible, just so will the Spirit of God impress the truth upon your mind. If you are weighed down because of your sins, or by some dark shadows which Satan has thrown across your pathway, the moment you begin to read your Bible, there will be a ray of light thrown into your heart which will give peace and joy,—just the very thing you need. It is God from Genesis to Revelation; it is a voice that comes to the soul, and the very God who gave the Bible, is talking to you through the sacred volume.

"Well, says one, "did not Moses have wisdom which he learned from the Egyptians? Yes, he did; and it took the Lord forty years to get it out of him.

Twelve years of instruction by his mother before he entered the school of the Egyptians, planted seeds in his heart that lived and grew, but when he got through the school of the Egyptians, he was all ready to fight; so he slew an Egyptian, and thought that his brethren would understand that he was all ready to head an army and bring them out of their bondage. Then the Lord took him off by himself into the wilderness for forty years, and taught him in his school. Then the Lord came to him one day and said, Moses, go down and deliver my people, for I have heard their prayers; but Moses said, "I cannot go, for I am slow of speech, and of a slow tongue." He had lost some of his self-sufficiency, and some of the knowledge that had so puffed him up.

I do not say that there is no information that men can get from other sources; but I say that you have it all in the Bible; and there are principles in the Bible that will make a people right all the way through. Brethren, we do not read the Bible half enough. I want to read something here from the REVIEW of November 22, which brings out this thought, showing the importance of searching the Bible, and how much it should be studied. "Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living." Satan has set his snares before the feet of every soul in this house, and in this world, and especially before the feet of every Seventh-day Adventist. He has woven a net to entangle our feet in some way if possible. What is our safeguard? The Scriptures. "Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent."

That is what we want; that is the information we need. We want to know more of God and of Jesus Christ whom he hath sent. "Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer." Then search the Scriptures as never before. "This is the beginning of the light of the third angel, whose glory shall fill the whole earth." Now, notice what follows: "For it is the work of every one to whom the warning message has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures, for they

are they that testify of him." I would like to know how much Bible is left outside of that. Just think of the amount of Bible reading necessary in order that we may lift up Christ properly.

If ever there was a time since man fell that the Bible should be a safeguard, it is in the year 1893, and we should not feel that we have a theory, and understand the truth, and all this, and therefore do not need to study the Bible. We need to study it. There is no man that lives who can live a Christian life and not study it. We feed on the Bible that is, upon Christ. When we begin to consider what the word teaches, and let it be engrafted in the soul, our characters become symmetrical, and then we begin to grow up into Christ, and into his perfect character. We take Christ into our souls to begin with; and he becomes in us a well of water, springing up unto everlasting life. Then we are prepared to search the Scriptures, which is the Spirit of revelation that is given to us; and it will fit us to stand in the coming storm, and will shield us from every snare that Satan has set for our feet, so that when the storm does come, we will be shielded and enabled to endure it, and then we will be saved in God's everlasting kingdom. May he give us of his Spirit, that finally we may each one be gathered to stand on Mount Zion.

#### THE STUDY OF THE TESTIMONIES. — No. 4.

ELDER J. N. LOUGHBOROUGH.

In the first eight verses of the first chapter of 1st Corinthians, we find what we may call a dedication of the epistle to several classes of people. It was, first, "unto the Church of God which is at Corinth, to them that are sanctified in Jesus Christ, called to be saints;" then also to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." So we might say this epistle is dedicated to everybody that has a love for the truth. But I read further: "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." So then the epistle is also dedicated to us.

He says, "In everything ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you." Then what is it that prepares the way and acts a prominent part in fitting up a people in all things to be ready to meet Christ? — It is the testimony of Christ.

You find it mentioned again in Rev. 12:17, "And

the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Also Rev. 19: 10, where the apostle John saw an angel and was about to worship him, and was told, "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Here is given an inspired definition showing just what the expression means; and the remnant church is to have this "spirit of prophecy," and it will be confirmed in them,—that is, manifested, and understood, and its workings demonstrated as the genuine work of God.

God began to manifest this gift in the first message, before the time passed, as early as 1842. William Foye, of Boston, was given three visions, showing the pathway of the Advent people; and he went from place to place relating them. He saw the people being brought on to three different platforms, one following another. Some dropped through the first and went out of sight, and the others went on to the second one. Some dropped through this and disappeared, and the remainder went to the third. Still others disappeared through this, and then the remainder went on to the city of God. In another vision he saw a mighty angel come down from heaven, and a voice cried and said, "This angel has yet three steps to take." He didn't understand anything about it; but is there any one here to-day who doesn't know what that meant? He lived to hear Sister Harmon relate her first vision, and to testify that the two were identical.

In 1844, just before the time passed, a young man living at Poland, Me., (Mr. Edward Foss) was given a vision showing the journey of the Advent people to the city of God, with their dangers. He was also given some messages of warning to deliver, and was shown the trials and persecutions that would follow if he was faithful in relating what was shown him. He refused to give the reproofs and was given another vision, in which he was told that if he did not tell them, the work would be placed on another person, the weakest of the weak. He still refused, and then another vision was given him and he was told that he had been released. This aroused him, and he said that he would relate what had been shown him. So he gave out an appointment and the people gathered to hear, and he began to tell his experience, and how he had refused to relate what had been shown him, and he came to the point of relating the vision, when lo, he was as silent as a statue, and there he stood, not able to remember a single word! Then he exclaimed in great anguish, "God has fulfilled his word; he has taken the vision from me!" He lost hope and went into despair. After-

ward he heard Sister Harmon relate the vision that had been given her, and he said it was as near like what had been shown him as two persons could tell the same thing.

I referred yesterday to some testimonials of physicians concerning Sister White's condition while in vision. Some who oppose her work have told about a testimonial from a Dr. Russell. I have yet to learn about any such doctor ever treating Sister White. "Doctor" Russell may have been some one about as near to being a doctor as a bath hand, or something of that sort, but he never saw Sister White in vision. And it is a point to be noticed, that none of our opponents ever saw her in vision. D. M. Canright testified before a large audience that he never saw her in vision.

When going into vision, she gives three distinct shouts of "Glory!" at intervals of a few seconds, each more thrilling, though fainter, than the one preceding. The first one seems to come from about the height of the ceiling of the room; the next seems much farther off, and the third seems to be far up and away in the distance. I will read some testimonials from physicians who have seen her in vision and who gave her at the time a careful examination.

The first is from M. G. Kellogg, M. D., who refers to the first vision given in Michigan, May 29, 1853, at a meeting held in the barn of Wm. Dawson, in Tyrone, Livingston Co. He says:—

"Sister White was in vision about twenty minutes or half an hour. As she went into vision, every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in a prayer and social meeting, Sabbath morning at about nine o'clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that he would bless the meeting with his presence, and that he would bless the work in Michigan. As Sister White gave that triumphant shout of 'Glory! g-l-o-r-y! g-l-o-r-y!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who [before he saw her in vision] had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, '*She does n't breathe!*'"

"I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she had when I was present. The coming out of vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third



inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M. D., Battle Creek, Mich., Dec. 28, 1890."

The second testimonial relates to a vision given to Mrs. White, in Hillsdale, Mich., February, 1857:—

"We were present when (in February, 1857) Sister E. G. White had a vision in Waldron's Hall, Hillsdale. Dr. Lord made an examination, and said, 'Her heart beats, but there is no breath. There is life, but no action of the lungs; I cannot account for this condition.'" Signed, "A. F. Fowler, Mrs. A. F. Fowler, Hillsdale, Mich., Jan. 1, 1891."

Here is given another statement concerning the same vision:—

"I was present when Sister White had the above named vision in Waldron's Hall, Hillsdale. In addition to the above statement, I heard the doctor say that Sister White's condition in vision was 'beyond his knowledge.' He also said, 'There is something supernatural about that.'" Signed, "C. S. Glover, Battle Creek, Mich., Jan. 19, 1891."

Here is a third statement on the same case:—

"This is to certify that we were present in Waldron's Hall, Hillsdale, Mich., in February, 1857, when Mrs. E. G. White had a vision and while in that condition was examined by Dr. Lord, and we heard his public statement respecting the case, as given above by Brother and Sister Fowler." Signed, "W. R. Carpenter, Eliza Carpenter, Noblesville, Ind., Aug. 30, 1891."

The following statement is from an individual who witnessed a medical examination of Mrs. White while in vision at Stowe, Vermont, in the summer of 1853. He says:—

"A physician was present, and made such examination of her as his wisdom and learning dictated, to find the cause of the manifestation. A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse and also in regard to her breathing, and there was no respiration. The result was that he was satisfied that it could not be accounted for on natural or scientific principles." Signed, "F. C. Castle."

Here is a description of a test applied while Mrs. White was in vision at Buck's Bridge, St. Lawrence Co., N. Y.:—

"June 28, 1857, I saw Sister Ellen G. White in vision for the first time. I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God. To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances; she was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions." Signed, "D. T. Bourdeau, Battle Creek, Feb. 4, 1891."

I will mention another medical examination that I witnessed at Parkville, St. Joseph Co., Mich., Jan. 12, 1861.

At the close of an exhortation given by Sister White to a large congregation that had assembled at the Adventist meeting-house, the blessing of God rested upon her in a remarkable degree, and she was taken off in vision while seated in her chair. There was present a Doctor Brown, a hale, strong man physically, a spirit medium. He had said that her visions were the same as spirit mediumship, and that if she had one where he was, he could bring her out of it in one minute. An invitation was given for any who desired to do so to come forward, and by examination satisfy themselves as to her condition while in vision. The Doctor came forward, but before he had half completed his examination, he turned deathly pale, and shook like an aspen leaf. Elder White said, "Will the Doctor report her condition?" He replied, "She does not breathe," and rapidly made his way to the door. Those at the door who knew of his boasting said, "Go back, and do as you said you would; bring that woman out of the vision." In great agitation he grasped the knob of the door, but was not permitted to open it until inquiry was made by those near the door, "Doctor, what is it?" He replied, "God only knows; let me out of this house!"

It was evident that the spirit that influenced him as a medium was no more at rest in the presence of the power that controlled Sister White in vision, than were the demoniacs in the days of the Saviour, who inquired, "Art thou come hither to torment us before the time?"

I want now to call before you a living witness here in this house. Brother Lampson, will you please step forward and relate to the audience what you saw during one of Sister White's visions where you were present?

[Brother Lampson.] "It was in 1854, at the home of Brother White in Rochester. I was then seventeen years old. It seems to me I can almost hear yet those three thrilling shouts of 'G-l-o-r-y!' which she uttered. Then she sank back to the floor, not falling, but sinking back gently, and was supported in the arms of an attendant. Two physicians came in, an old man and a young man. Brother White was anxious that they should examine Sister White closely, which they did. A small looking-glass was brought, and one of them held it over her mouth when she talked; but very soon they gave this up and said, She does not breathe. Then they closely examined her sides to try to find some evidence of deep breathing, but they did not find it. When the examination was over, she rose to her feet, and then had a view of some things connected with the seven last plagues. She put her hands up to her hair, and Brother White and Brother Andrews tried with all their might to keep her hands down, but they could not move them, nor keep her fingers from opening and closing, and she tore out locks of her hair. Then she saw the triumph of the saints, and her shouts of triumph I can seem to hear even now."

In Miles Grant's book, and H. E. Carver's and D. M. Canright's books the claim is made that mir-



acles are always given in the Bible as a test by which to know a true prophet. But I never found any such rule laid down in the Bible, and the fact is, there is no such rule given. Let us look at two or three scriptures bearing on this point. Matt. 11:9-12, where Christ speaks of John the Baptist: "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. . . . Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Luke 7:26, "But what went you out for to see? A prophet? Yea, I say unto you, and much more than a prophet." John 10:41, "And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true."

And what did Mr. Canright say to this argument when he was compelled to meet it? He said, Oh, it is well known that John was n't a prophet(!) So, at the debate out in California where this happened Brother Healey said, Mr. Canright has said himself that when a person lets go of the testimonies he goes right into infidelity, and here you see it, for he refuses to believe the Bible.

Jan. 12, 1861, just three months to a day before the first gun was fired on Fort Sumpter, the Seventh-day Adventist meeting-house in Parkville, Mich., was dedicated. At the close of a discourse by Elder White, Sister White gave a stirring exhortation, after which she took her seat in a chair. In this position she was taken off in vision. The house was crowded with people, and it was a most solemn place to be in. After coming out of the vision, she arose, and looking about the house she said:—

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another]. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prison, and saw the suffering of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish."

Then looking slowly around the house she said:—

"There are those in this house who will lose sons in that war."

Many of the leading journals of the North at that time, particularly Horace Greely's paper, the *New York Tribune*, made sport of the idea of there being any war, and said that "if a few old women with broomsticks should go down to South Carolina, they

could quickly quell all the rebellion there is there." But how was it? Just one year from that time I was preaching in that same house, and there sat before me in the audience two men who were present at the dedication, and who had expressed to me their disbelief in what Sister White had said. I alluded to the subject of spiritual gifts and spoke of what had been said in that house just one year before, and as I did so, both of those men buried their faces in their hands, and one of them began to sob aloud. And no wonder. Six weeks before he had buried his only son, brought home from the war a corpse, and the man beside him had lost one son in the war and had another one in a rebel prison. Brother Kinne said there were at least five persons in the house that day of the dedication who afterward lost sons in the war.

Now turn to the forty-eighth chapter of Isaiah, and we will see how God works in the case of a true prophet. Verses 3-7: "I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. . . . I have even from the beginning declared it to thee; before it came to pass I showed it thee: least thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them."

The Lord tells something that is going to come to pass suddenly, which the people don't know and don't expect. That was just the way it was with what Sister White was shown about the war. It is one of God's signs, that you may know when he has spoken. I thank God that the God of heaven deigns to speak to his people. Some persons may be glad they are not associated with people that have this manifestation amongst them, but from the depths of my heart I am glad that I am associated with people that have such a gift.

#### STATE AGENTS' CONVENTION.—No. 3.

At the third meeting of the State Agents' Convention, held at 4:30 p. m., January 31, W. L. Killen and W. R. Burrow were enrolled as delegates at large, as they are expected to take State agency work in some of the Southern States. Capt. C. Eldridge, Manager of the Central Publishing House, and C. F. Curtis, of the Atlanta branch, were also present.

C. M. Everest read the following paper:—

## HOW TO KEEP CANVASSERS IN THE FIELD.

It is of the greatest importance that only those who are consecrated to God, and desire to do all they can to bring souls to a saving knowledge of the truth, should be selected as canvassers; and they should be thoroughly instructed. Where possible, hold a canvassers' school in which they can be given a thorough course of study in the Bible and the Testimonies of the Spirit, in relation to the work before them, and an institute in which they can be instructed in practical canvassing, and become familiar with the contents of the book. See that they are started well. Go with them into the field yourself, if possible, or send out with them a successful and experienced canvasser to give them a good start. Send two into the same field and advise them to meet Friday afternoon, and spend Sabbath and Sunday together, as it strengthens and encourages them. Have a personal interest in each one, and take time every day to ask God's blessing on each one; for "the effectual fervent prayer of a righteous man availeth much." Write to them often, advising and encouraging them, and keeping them well posted about their fellow laborers, and the progress of the work. Visit them often; canvassers like letters and visits, and are much encouraged by them.

But in order to do this, it is necessary that the canvassers should report directly to the State Agent, each week, so that knowing the location and circumstances of each one he can keep in touch with all and give intelligent attention to all their affairs.

Where canvassers are not able to pay cash for books, have some way provided to furnish them with the books they need and yet maintain the business on a good financial basis.

Furnish them with our periodicals free, as they come out from week to week.

These are some of the principles which seem to me from what experience I have had, should be regarded, to keep canvassers in the field.

## RECAPITULATION.

1. Care in selection.
2. Thorough instruction.
3. Start them well.
4. Work in companies.
5. Keep in touch with them.
6. Deal with them on a cash basis.
7. Keep them out of debt.

Some time was spent in considering questions that were asked by members upon different points mentioned in the paper. (1) Institutes and canvassers' schools: A canvassers' school may be held for such a length of time as can be arranged, to close with an institute proper, of longer or shorter duration. (2)

Length of term of canvassers' school: In some States the term is three months, in others, less. The longer the term of such schools, the better prepared are the canvassers for the work.

(3) The "C.O.D.," two or three box system of shipping books: Does it not drive some canvassers out of the work? One member said his experience was that it did not drive out those whom it was really desirable to keep in.

The advantages and disadvantages, of this system were quite freely discussed. Those who have given it a good trial, generally spoke in its favor, although there are some quite objectionable features. Several members offered decided objections to the system, and thought there was a better way. The idea was advanced that it would be preferable to have some method whereby the churches to which canvassers belong, could bear some responsibilities in the matter of going security for such as are not prepared to pay cash for their books when ordering.

The discussion closed with remarks by Captain Eldridge, in which he emphasized the necessity of protecting and promoting the interests of the individual canvasser, in order to secure the success he must have to enable him to continue the work. The usual C. O. D. system often works hardships and expense to the canvasser. The "Letter of Credit" system is far preferable. If persons entering the canvassing work are not situated so as to pay cash for their books when ordering, or supply the necessary security otherwise, let them procure from brethren who are acquainted with them, a "Letter of Credit," which, if satisfactory to the Tract Society or publishing house, will enable them to go forward with the work, and readily procure such books as they need. The adoption of such a system would necessarily enforce particular care in the selection of canvassers, and would result in bringing the brethren and sisters generally more thoroughly into sympathy with the canvassers and awakens an interest in their work.

The remarks were received with much interest, and several expressed themselves as desirous of having further consideration given to this subject.

## THE PROMISE OF THE HOLY SPIRIT. — No. 2.

W. W. PRESCOTT.

HEB. 1:9: "Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." This scripture, of course refers to Christ, and we wish to note one or two things about it before we take the general meaning. "Thou hast loved righteousness, and hated iniquity." This word iniquity

is the same word that is in 1 John 3:4,—transgression of the law — “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law,” or iniquity, or lawlessness. Thou hast loved righteousness, and hated the *transgression of the law*, or hated lawlessness; “therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Fellows. This word “fellows” is found in the seventh verse of the fifth chapter of Luke where it is translated partners. “And they beckoned unto their partners, which were in the other ship.” *Their partners*. Now I will read the verse a little different. Thou hast loved righteousness and hated sin, iniquity, transgression of the law, “therefore God, even thy God, hath anointed thee with the oil of gladness above thy partners.” Who are the partners? Why, we are the partners; we are workers together with God, we are laborers together with him, we are God’s fellow-workers.

Now turn if you please, to Acts 10:37, 38: “That word, I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” You will remember the testimony that was borne about Jesus by Nicodemus, as recorded in the third chapter of John and the second verse. “For no man can do these miracles that thou doest, except God be with him.” Read in Mark 16:17, 18: “And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

Now it is said of Christ, “How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” This is the anointing spoken of in the first text. “God hath anointed thee with the oil of gladness above thy fellows.” It is very easy to see without taking any length of time to explain it, why this is spoken of in this way. That anointing oil with which the priests were consecrated we find here, and why it is called the oil of gladness, we learn from Rom. 14:17, “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” So it is called anointing with the oil of gladness.

But the objective point that I want to note is the reason why he was anointed with the “oil of gladness,” above others, his partners, his fellow workers, his fellow laborers. The reason is because he loved

righteousness and hated sin, hated iniquity, and hated every thing different from God. That was the reason. He loved righteousness and hated sin, hated iniquity. And hating iniquity, as it is spoken of in this text, means more than a mere passing dislike for it, feeling a little uncomfortable under it. A perfect hatred for sin! And in this very fact is seen a wondrous trait in the character of Christ. So in the work that he did for us here, although he hated sin with a perfect hatred, *hated*, yet he gathered to himself all the results of sin; put himself right in the place of the sinner, to bear the results of every sin; and not simply that way, but he took those things right to his very soul; and he endured, in taking upon himself the consequences of sin, what we cannot possibly comprehend, because we cannot understand the perfect hatred with which he regarded sin. The fact is, our minds have become blunted and dull, and we have become accustomed to sin, and sin has left its impression upon our minds.

Sin is a perfect horror of blackness; sin is the horror of great darkness, and yet we have become so accustomed to it that it makes little impression upon our minds. We cannot understand, we cannot appreciate the feeling with which Christ regarded sin. Sin is being contrary to God. Now when Christ, who had been one with the Father, one in every thought and purpose, in every work, thus voluntarily put himself in that attitude where he must suffer the consequences of sin, put himself in the place of those who were out of harmony with God, he voluntarily put himself out of harmony with God, by taking this sin; although he hated iniquity and loved righteousness, he came to this world, put himself right in the sinner’s place for our sakes; (and we cannot begin to appreciate what this meant to him) — all this was done that we may appreciate how God looks upon sin.

Sin is not simply doing a thing; it is being in that condition. Sin in the character, is being out of harmony with God, is being different from God. Now, Christ voluntarily put himself there, although there was that perfect union between him and the Father, and since that perfect union was the same in thoughts, purposes, and plans, yet he put himself where of necessity God must treat him as though he was out of harmony with him; and it was that experience that brought out that cry of anguish: “My God, my God, why hast thou forsaken me?” But for this experience here upon earth, because he loved righteousness and hated iniquity, God anointed him with the oil of gladness above his fellows, or above his partners.

The same idea is expressed in different words in John 3:34: “For he whom God hath sent speaketh the words of God: for God giveth not the spirit by

measure unto him." A bountiful pouring out of it, no measure at all, a perfect, bountiful pouring out of it and anointing above his fellows. Why? Because he loved righteousness and hated iniquity; because he spoke the words of God. That is why God dealt with him in that way. So in John 6:27, we have the expression "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." God anointed him with the oil of gladness,"—a simple figure of expression for the giving of the Spirit to him, and the figure of anointing the priests with the oil. He gave the spirit to him by no measure, because he spoke the words of God, because God dwelt in him, and he yielded himself to God that He himself might appear in him, and that his character might also appear, and so had God the Father sealed him.

Now I do not intend to undertake to take up at any length the idea of what it is to be sealed, but just refer to two or three scriptures, and leave that subject till later. Eph. 1:13, and also 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." 2 Cor. 1:22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." It is evidently in connection with this sealing work, and we read some scriptures last night in regard to this sealing, receiving the seal of God in the forehead, and the number that was sealed, and how that the four winds were held while this sealing work was going on, that the Holy Spirit must appear in this way, and that it is that by which we are sealed to the day of redemption. So God sealed his Son by giving to him the Holy Spirit. Now, the Holy Spirit is given in a greater or less degree to every one because it is the agency through which God works and draws us to himself, to work with us in this way.

But you understand that our study just now is upon the special outpouring of the Spirit; more than the ordinary outpouring of the Spirit—the *special* outpouring of the Spirit, and the task to which we have applied ourselves, is to find out what hinders it, and so remove it. Not that the Spirit of God has not been given in any degree to his people, here and elsewhere, for which we are all thankful, but it is time for more than the ordinary display of his power, it is time for the special outpouring. Now, we want to know what hinders its taking place immediately. Now we want to know what hinders that it does not take place right here. In the first text that I read, we find, because "Thou hast loved righteousness and hated iniquity." That is why God gave Christ the Spirit without measure, and I say that the presence of sin and the practice of iniquity is what hinders it.

Now I want to show you that it is the mercy of God that this special outpouring of his Spirit does not come upon those who are cherishing sin. I want you to note that point when praying for the outpouring of the Spirit, and I want you to see that it is the special mercy of God that he does not directly answer these prayers to any one of us who are cherishing sins. In the twelfth chapter of Heb., and the twenty-ninth verse, the statement is made, "For our God is a consuming fire," and you remember in the record of Ex. 19 when God came down upon Mt. Sinai, the strict commands concerning the people's approaching near the mount, and we read in verse 18, "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

In Ex. 24:17, we read "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel," and you remember how the people were frightened, and the explicit commands given them by God that they should not step beyond a certain line, and that they should not come into his immediate presence, and that if they did, they would be destroyed at once. When Moses came down from the mount, the people could not look at his countenance in their sinful condition.

Turning to Acts 2:2-4, we read concerning the special display of the outpouring of the Spirit of God, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak in other tongues, as the Spirit gave them utterance."

Now, what was the experience they had preparatory to that day of Pentecost, before receiving the Holy Spirit? We read in John 20:22, "Receive ye the Holy Ghost." That was several days before this experience. But the day of Pentecost was the time for the special presence of God, and the outpouring of his Spirit. His special power was manifested in the forked flames of fire. Those darting tongues of fire appeared there, and sat upon them. Now those disciples would have been consumed by that very display, and so would you and I, if this same experience came to us with sin about us. I say, it is a very solemn thing in more ways than one to ask God for the special outpouring of his Spirit as on the day of Pentecost. Everyone who asks for this and is cherishing known sins, is asking for his own destruction, as Ananias and Sapphira were destroyed. It is the great long-suffering of God that such prayers are not im-

mediately answered, and He waits that they may be answered without destroying us.

God's purpose is that sin should be destroyed, and his presence, unveiled, destroys sin always and everywhere. Sin cannot come into the presence of God. It is entirely impossible that it should do so; and with whomsoever sin is found in the presence of God, in destroying that sin, the person himself is destroyed, because sin is through and through him; it is his very being, from the crown of his head to the soles of his feet, and throughout. Now it is utterly impossible for us to separate sin from ourselves. God can do that thing; God can take sin from us, but he will not take that from us contrary to our will. When he tells us that that is sin, and that He wants to remove it, we must consent to it, or it will not be removed. When fire and brimstone is called down from heaven, it will be simply the glory of God's presence that will destroy sinners. They cannot stand before him.

Read Isa. 33:13-16, and see what experience is necessary in order that we may stand in such circumstances: "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Now that experience is necessary.

What was the experience of the disciples as a preparation for this outpouring? Let us read a brief statement concerning it:—

"For ten days the disciples prayed before the Pentecostal blessing came. Then it required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image."—*Special Test., No. 2, p. 19.*

Now I want you to think of this. Those disciples had been with Christ for three and a half years, had seen him after his resurrection, sat and spoke with him, but had not yet received the Holy Ghost, and even after his ascension, before this special blessing could come upon them, it required ten days of confession and repentance in order not to be consumed by that blessing.

Now, if that was the case with them, what shall we say of ourselves? To my mind, the worst feature of the whole situation is just what the Laodicean

message says, and the worst is we don't see it. Now, if we don't see it, let us take the word of God as it is, and say it is so, let us so continue. We have sinned and done iniquity, and there is no good thing in us. Day by day let us draw near to God by repentance and confession, and God will draw near to us with mercy and forgiveness. Now that is the point that I want to dwell specially upon, that the reason why the special outpouring of the Spirit of God does not come upon his people, is that they must repent, else they would be consumed by it. Let me read just a word here to show the relation of repentance and confession and the removal of sin to this outpouring of the Spirit:—

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Test. 31, p. 210.*

Now, there is the whole matter in a few words; and I say we must face this now. It is no use to let these things slide easily. Now, these things are for me, and these things are for every one here, as the solemn message of God to his soul. Not one of us will ever receive the seal of God while our characters have one spot or stain upon them.

Thou hast anointed him with the oil of gladness above his fellows. Why?—Because he loved righteousness and hated iniquity. "It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement." And there is no question about it. "Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." Now, that is just as simple and plain a statement as can be. What is the thing for us to do? It seems to me, for me personally, and for every one who desires this experience, that it is to begin to confess our sinfulness to God with humility of soul, with deep contrition before God to be zealous and repent. Now, that is the only message that I can bring to-night. It is just that.

Now the question as to whether there is any need of it. Suppose we say we do not see anything to confess at all. That does not touch the matter in any way. When God sends us word that we are sinful, it is for us to say we are so, whether we can see it or not. That should be our experience. We feel rich and increased in goods, and know not that we are wretched and miserable and blind and naked. This is just our condition exactly, whether we can see it or not. When God sends us a message and tells us to believe it, it is time for us to be about it. When he sends out these instructions, it is time that we should confess our sins, and set about to remove them, and to see how long a time it will take, just notice this example in 2 Sam. 12, where the Lord

sent the prophet Nathan to David, who said "Thou art the man." In verse 13 we read, "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord hath also put away thy sin; thou shalt not die." Now, that is the length of time that it requires. But, until we come to that point where we can say personally, "I have sinned against the Lord," he will not put away the sin, because, in the order of his plan, he will not remove sin from us contrary to our acknowledgment; all that he asks of us is to acknowledge sin.

Notice this in Jer. 3:13: "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Read also verse 12: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever." Simply acknowledge the iniquity, the sin; that is what he asks, and, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now we have come to this time when the light has begun to shine, that is, the light which is to light the earth with its glory; and the angel has descended to unite with the third angel to swell this "loud cry." We found last night that only those would be permitted to take a part in this work during the "loud cry" who have resisted temptation in the strength of the Mighty One; and that is simply another expression for those who have cleansed their souls from defilement; that is, they have repented of their sins, and God has removed them.

I don't know what it will take, I am sure, but it seems to me sometimes that there will be something to awaken us to the way that God looks at sin, and the way he looks at us. But we have refused the warning of the Spirit, and the instruction that he has sent, and the testimonies that he has sent us again and again right on this point: "Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." For years this has been the warning, repent! repent! repent! But we have not heeded this testimony, but have come to that point where we say: "I am rich and increased with goods, and have need of nothing." And yet I say that if ever there was a needy company, it is this company.

Now God has made it just as plain as can be, just as plain as that two and two are four, and this instruction is not one that has come to us a long while ago, either. Let me read:—

"I have been shown that impure practices, pride, selfishness, self-glorying have closed the door of the heart, even of those who teach the truth to others, so that the frown of God is upon them.

Cannot some renovating power take hold of them? Have they fallen a prey to a moral disease which is incurable because they themselves refused to be cured?"

That is the point; God can cure it, unless we refuse to allow him to take hold of the case. Read further on:—

"O that every one who labors in word and doctrine would heed the words of Paul, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'"

Again, under an article of the same date:—

"We have been asked why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation."

Notice that it is not sins of ignorance. It is because, in spite of all the light that has come to us, all the reproof and instruction, we cherish *known sins*. I say, we do that and yet are praying for the special outpouring of his Spirit upon us when it would mean death to us. Now, I say it is a solemn thing, and we stand in a solemn place. There is sin cherished among us; there is no question about it. We are cherishing known sins. Now, we may go on cherishing these known sins, and if God heard our prayers and made this special outpouring of his Spirit as upon the day of Pentecost upon us, it would bring death upon every one who is in that condition. If we go on without that special outpouring and without that Spirit, and still cherish those known sins, the glory of God when he comes would cause our death then, just the same, to say nothing about the second death. Now, if we are ready to die to-night, we may live in Christ Jesus. But those who persist to hold to sin, they shall surely die a little later, and that involves the second death also.

Now I am perfectly aware that I am speaking with great plainness, and I do not speak this without thought and prayer. I speak what I believe to be the message of God to our souls, mine and yours. I say that it is time for us to be zealous and repent that God's special outpouring of his Spirit may come upon us without destroying us. If we don't make this matter a matter of earnest prayer, I say it simply means death to you and to me. And it seems to me, that the laborer who would go out from this Conference without a special experience in the blessing and power of God through repentance and acceptance of Christ, and the special presence of God with him, would as it were, go to his very death then, because the power of Satan is to be manifested in a wonderful manner. We are beginning to see that that is so. Now the only thing that preserves any one who goes out in the glorious cause of truth, is the special power of God manifested in his behalf, to

keep him physically I mean, from calamity and destruction, because Satan aims to destroy every one who would attempt to enlighten the people at this time.

As we are now just at the close of time, and the light has come to enlighten the world, Satan's purpose is to destroy physically, and cause the death of every messenger of the cause who goes out to give light. And it is just because the angels of God are commissioned to take care of these messengers of truth, that they are not destroyed; and when we go out to give the light with the special protection and power of God with us, we may stand against the power of Satan. Another feature: That is, the ones who have gone out in this work have obtained power. There is no question about that. Now no one can go out with the message, to meet that power which springs up from beneath, unless they have received the new light and life and power which has descended from on high, and taken possession of God's people who are not dead, as many now are, in trespasses and sins. I say, we might just as well look the matter right in the face, and do as the disciples of old did, tarry till we are imbued with power from on high. It is no use to go this way any longer, and my advice is most solemnly to every one who cannot go out now imbued with power from on high and bear this light from heaven, and to do the work that God has to be done now, *stay at home*.

Now I know that this is very severe. But I tell you, brethren, something must come to us, something must take hold of us; we cannot linger any longer or go on in a careless, easy-going manner. We cannot come to this assembly, this institute and Conference and go day after day in an easy-going manner. It is time for every one to be trembling in earnest for his own soul's salvation. Now just see what the instruction is; it was given and printed ten years ago. "We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost." Note what constituted prayer on that day of Pentecost. "It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image." Now I do not think that his great blessing will come to you and me individually, except we listen to this instruction. There is an individual work for every one of us to do in connection with this gathering, and that means solemn heart-searching before God, taking his word and repenting, that we may receive this power.

Now, to my mind, it does not mean that we can come here and go on as usual: get up in the morning, after breakfast have a social chat, come to this

service and listen to it, talk and visit, come down at 2:30 and hear some more, and at 7:00 come and hear more; and come back and do the same thing again the next day. I tell you that will not bring it. *It will not do it.*

God is sending a special call to his people at this time. It is: Be zealous and repent, "or else I will come unto thee quickly, and will remove thy candlestick out of his place." Now, that is the simple situation that faces you and me to-night. The question is, What are we to do about it? What are you and I going to do about it, right here, now, at this Conference? That is the practical question, and the whole purpose of this instruction is to bring us face to face with that question. Again I say, What are we going to do about it?

We do not need new instruction so much as we do to act on the instruction that has already been given. I enjoy the seasons of coming together, and of listening to these instructions, and the explanation of God's word. This I enjoy very much. But I tell you, we might come and go here, week in and week out, year in and year out, and yet not meet the mind of God concerning this time. Take this word:—

"O, how we need the divine presence! For the baptism of the Holy Spirit, every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God, for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptize his missionaries with the Holy Spirit."—*Special Testimony, No. 2, page 19.*

Now here is the simple statement of it.

At this time we expect to select men for various fields of labor, to send them out to the ends of the earth, to carry *what*? To carry the "loud cry" of the "third angel's message." It is no use for them to go, unless they have a message with the power of God's Spirit to go with them. The word is, that God's people should be meeting together in companies, calling upon him for special help, power, for the outpouring of his Spirit, as the disciples did on the day of Pentecost. Are we doing it? How long has this instruction been given us? It has been over six months (July 15, 1892), and I would like to know how many have taken this and acted upon it who are now at this Conference. I say it is no use, trying to get ourselves into the notion that we may call upon God for his Holy Spirit while we neglect the plain instruction given as to how to prepare for it.

Let us look this right in the face. This is not a mere sentiment nor feeling; God wants to do this work right here and now, and he has sent us his instruction in every particular to tell us just how we may prepare for the outpouring of his Spirit. We



do not need so much new instruction given us as we do to act upon the instruction that we already have. I say it is time for us to begin now on these things. There is not a day to lose. Companies should be meeting together. We have not an hour to spend in visiting. God has not given us these privileges to use in that way. He has called us here together for a special thing, and he wants to bestow his Holy Spirit upon this people, as he did upon the disciples; and as it began at Jerusalem first, so he wants Battle Creek to receive the outpouring of his Spirit during the Institute and the Conference. And it is for you and me to say whether it shall be so or not. That is the plain statement of the case, and the lesson that I want to enforce. And it is a fact that because known sins are cherished by you and me that the power of God's Spirit cannot come upon this people. God is calling upon us to confess those sins and to yield up these sinful desires, that he may remove them from us, even though it is like tearing the right hand from us. This is the experience that God is waiting for us to have.

Heb. 10: 26, 27, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Dr. Young translated it, "For if we sin wilfully, after that we have received the full knowledge of the truth." If we sin wilfully, then comes this experience.

Let us see how this compares with the testimony dated Aug. 20, 1892:—

"My brethren, we are living in a most solemn period of this earth's history. There is never a time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. We are now upon the very borders of the eternal world, and stand in a more solemn relation to time and to eternity than ever before."—*Special Testimony*, p. 6.

While we stand here in the blaze of the light of the Spirit that God is sending us, it is a heinous thing in his sight to indulge in known sin, and even more so than before, because of the opportunity and the light that he is giving us. Again:—

"Now let every person search his own heart, and plead for the bright beams of the Sun of righteousness to expel all spiritual darkness and cleanse from defilement. 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

Well, it is simply a question of time, and, although I had a great deal more to present, I might as well stop here. But brethren, think about these things, pray about these things, let us do some serious, solemn work before God.

## THE THIRD ANGEL'S MESSAGE.—No. 3.

ELDER A. T. JONES.

I WILL take up the subject where we stopped last night, and read just two sample statements of those we had in mind when the hour closed last night. Here is one:—

"Mr. Chairman and gentlemen of the Committee, and the friends and opponents of this measure: Allow me to call attention to one thing, and that is a fact to which we all assent. None of this company will be here in 1993. At that time all of us shall be of one mind in regard to the value and sacredness of the Lord's day; for the sentence has gone forth, against every man, 'Set thine house in order.'

'How fast they fall!

Those we have known,

As leaves from autumn branches grown,

Are quickly seared.'

"But while men die, the Nation lives. May the God of nations so guide us and our posterity that 'America' may be sung until the end of time."—*From the speech of C. B. Botsford, before the House Committee on the World's Exposition.*

Another one:—

"There is just one general reason, Mr. Chairman and gentlemen of the Committee, I would like to give why this Fair ought to be kept closed on the Sabbath. If these gates are open on the Sabbath it will be perilous to us as a nation, and it will be perilous to Chicago, and to the interests of the Fair. There is one thing we are to remember; and that is, that God still reigns, God is still on the throne. God has not abdicated; and he has declared that the nation or the country that will not serve him shall perish. And more than this, we are to remember that the ten commandments are the very basis of all our laws, National and State, which subserve our liberties and our rights. Take the fifth commandment; take the sixth commandment against murder and protection to life, protection to person; it is based on that sixth commandment; take the seventh commandment. All of our laws, National and State, with reference to social purity, the marriage relation, polygamy, are based on that commandment. Now here is the fourth commandment in the very heart of these ten commandments, and that has never been repealed any more than has the fifth commandment, or the sixth commandment, or the seventh commandment, or the eighth commandment. And therefore we are to remember that if we touch this commandment of God, standing thus in the very heart of these ten commandments, we touch the honor of God, we touch the law of God; for Christ has emphasized that fourth commandment. He said 'The Sabbath was made for man.' What did he mean by that? He meant thereby that it was not made for the Jew only, but for man everywhere, in every age and in every condition. He said the Sabbath was made for man. It was made for man in all ages, in all time. He said the Sabbath was made for man; it was made for man's highest good in every age of the world, for his good morally and physically.

"And therefore it is, dear friends, if we touch that fourth commandment, which lies at the very root of all the other commandments, we touch the honor of God and the commandments of God. It has never been repealed and *if we touch that God will bring a curse upon us as a nation*, because he distinctly told his people anciently that he would punish them for the profanation of his Sabbath day. And therefore it is, dear friends, that we as a nation cannot afford

to touch this commandment. What it becomes us to do is, therefore, to set to the nations of the world a good example of the American Sabbath; set them an example of the Christian Sabbath; set them an example of the Sabbath as God has ordained it.

"A heathen prince once visited Queen Victoria, and desired the Queen to give him the secret of the government's greatness. Queen Victoria sent for a Bible, and handing that to him said, There is the secret of the nation's greatness.' And the secret of our greatness as a nation is the Bible that is enthroned in all the laws on the line of the Sabbath. That is the foundation of our laws."—*From the speech of Rev. F. A. McCarrel, before the House Committee on World's Fair, Jan. 11, 1893.*

I read these simply as samples of the arguments that were presented to the Committee to persuade Congress to stand fast in the position where the government has been placed.

Now brethren, you remember I took a text last night that was to last a week. To-night I want to read another passage in the same line. It is this:—

"Brethren and sisters, would that I might say something to awaken you to the importance of this time, and the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty."

That is what we want to study to-night. And as I, with the help of the Lord, shall bring before your minds things that *are*, I want you to be as anxious to receive and see these things as God is that we shall, in order that we may see and meet his mind in this respect.

There are doubtless people in this house who were here about three years ago when a subject was given me, which was, I think, "The Present Crisis." Those who were here will remember that in referring to our work at that time, which was petitioning Congress and remonstrating against all this legislation, I called attention to the fact that that was our work at that time. It was to circulate these petitions everywhere through all the land, that by this means we might waken the minds of the people of the United States against that matter, and to have their petitions go to Congress in such abundance that Congress might see what the principle is, and that we might perhaps delay that legislation. The idea was that of getting the truth before the people by that means. And you will remember that I called attention to this thought: that that work would continue only until Sunday had been adopted, until some Sunday law should be passed, and then all our petitioning would be past, and our work in that direction would be stopped, because it would be of no use for us to protest against Congress doing a thing which was already done.

Well, we are there now. We are now in the place that I referred to that night about three years ago. From the evidence that was given last night, it is clearly seen that the government of the United States

is now in the hands of a hierarchy, and no longer in the hands of the representatives of the people. Government as our forefathers established it, is gone, irretrievably gone, now. Government of the people, by the people and for the people is gone. The authority of the government from the people, expressed in the Constitution, and the government to be conducted according to the Constitution, is gone. The constitution has been overridden, and now it is ignored. It was ignored by the Committee the other day; in fact shut out entirely, and a hierarchy heard, upon hierarchical positions, giving hierarchical arguments only. When that is so,—when the Constitution itself is shut out from before, and from the consideration of, a committee of Congress, whose only authority is the Constitution, and this other matter is received instead,—then where has the government gone? Do you know? Where has it gone?

[Answers from the audience: "Into the hands of the churches."]

Well, from the extracts I read last night, it is confessed that Congress dare not act according to their own view, according to the principles which they themselves hold, for fear of what the churches will do; and that they dare not act in a way that fair-minded men desire them to act, because of a fear of what the churches will do in creating more mischief and more trouble to the nation than if they acted the other way. That is precisely the reason that Judge Hammond gave in justifying his decision, in an article which was printed afterward in the same paper in which his decision was printed; that when churches demand legislation of that kind it was correct statesmanship to grant it, because Protestants were a fighting people and if they did not give them what they wanted, they would cause such trouble in the nation that the State would perish. That is the thought. What is that but just simply saying that the principles that actuate the professed Protestant churches of the United States are identical with the papal principles from beginning to end? And the reason which they gave for the legislation at the first is simply papal principles outright. That resolution which the churches sent up to Congress demanding this legislation, is as follows:—

"Resolved that we do hereby pledge ourselves and each other that we shall from this day henceforth refuse to vote for or support for any office or position of trust, any member of Congress either Senator or Representative, who shall vote for any further aid of any kind for the World's Fair, except on conditions named in these resolutions."

Richard W. Thompson of Indiana, who was Secretary of the Navy under President Hayes's administration has well said: "To allow any church to

dictate beforehand what laws should or should not be passed, is to deprive the people of authority of government which they ordained in their own hands, and to transfer it to such church." And that is so. That has been done; and from the words that they have spoken, and the representations which we read last night, it stands as a literal fact before the world to-night that the government of the United States is no longer a "government of the people, by the people and for the people," as our fathers made it, but the *subjection* of the people by the churches and for the churches. The Church rules the government; she has it in her hands, and she is holding it there, and she proposes to hold it there.

Now when that had been done, it was perfectly proper for us, or anybody else, and all the people, to demand that it should be undone. Having done it even for the reasons for which it was done, Congress could have undone it, could have opened its eyes and stepped back again precisely where it was before. Congress could have undone this thing, and left it where they should have left it at the first, and then the churches would have had to make another effort to gain possession of the government. But instead of listening to that demand upon the only basis they have a right to consider any question—the basis of the Constitution—they shut out the Constitution and all argument upon the Constitution, openly refused to hear it, and played into the hands of the churches which had already secured this, and thus fixing indelibly in the legislation of the country that thing which has been done.

Then that is virtually the second step. When the first step was taken the next step could have been taken backward, that would have undone it. But instead of taking that step, what is being done is only to confirm what has been done, and then the thing never can go back.

Now what errand have we to Washington any more? What place have we in Washington any more with petitions or hearings protesting against religious legislation? None at all. We have no more such errands to Washington. There is no place for any of our petitions there any more. That is the situation as it is now.

Some have asked, "Well, suppose new legislation comes up can't we send up a protest against that and go and ask a hearing upon that?" What would be the basis of our argument? What would be the basis of our protest? That it is unconstitutional? But the Constitution has been overridden in this; and we would be met with the reply that it has been done already, and that this is constitutional. That has been declared. And when this is taken as constitutional everything else follows. When I presented the idea that they might have been mistaken in the represen-

tations which were made to them, I was met with, "Your argument is not respectful to Congress."

*Elder Fyfield.*—Suppose another National Sunday bill comes before another committee, might not that committee listen to a constitutional argument?

*Elder Jones.*—Well suppose they did, what would be the force of it? The Constitution has been overridden already. This thing is unconstitutional. Sunday legislation is all unconstitutional. But all that has been done. And what would be the force of any argument against any other Sunday bill, that is, on the ground of its unconstitutionality? Where is the force of it? There would be simply none at all.

So you can see that everything is gone, brethren. That is what I want you to think of; that the thing is gone. And the basis, the only basis which we ever had a right to go there upon—the Constitution—is taken from us. We had the right to go there upon that basis because the Constitution is God's idea in government. The principle of the government of the United States is God's idea for governments. And when we were holding up the Constitution and the principles of it as the idea of God, as we did every time, and as the right idea, that was the thing that we had to do. God had given that as an example to all the world, and as a light to all the world, as the right ideas in government, and we had the right to appeal to it.

They wanted us to argue the other day against shutting the Fair on Sunday. You see we could not do that. And more than that, we can't argue against it being shut on Sunday for the reason that Sunday is not the Sabbath of the fourth commandment; because to argue that way would be simply allowing and admitting that Congress had properly incorporated the fourth commandment into legislation; and that if they would only recognize the *day* of the fourth commandment instead of Sunday, we would not have anything to say. But we have everything to say against that. That would be only to give away everything. Consequently we could not leave our position on the Constitution. But when they shut us out, they shut out the Constitution. I say always we are in splendid company, for in being shut out by that committee from any constitutional argument, we are in splendid company, for we are in the company of the Constitution of the United States, and in order to get rid of us they had to shut out the Constitution. That is the company in which we belong.

So the sum of the whole matter is, we have no more errands to Washington such as we have had. Of course whenever there come up other such questions, that will be a good place to put our principles before Congressmen, as we spread the truth before all

the people. But we have no more errands there with petitions or protests against religious legislation. That thing is gone. Well, in this work which is now past, what were we working against? Against something that was *done*, or against the *doing* of something? — Against the doing of something. Why did we protest against the doing of that thing? What did we say that the doing of that thing would be? — Forming a union of Church and State — Making an image to the beast.

Now that thing *is* done, and there is no more protesting against the *doing* of it. But is all our work done now? Have we nothing more to do in the world? Does all our work stop now, and we have nothing more to do in the world? — No. Our work is *not* stopped. We have a work to do, but our work can not be done in that way any more. Then what is our work? — To warn against what is already done. But that which is done, is the making of the image of the beast. Then does not that bring us face to face with the third angel's message as it reads in words? Does not this bring you and me, and shut us up, to the third angel's message as it reads? There is no outlet but that, to speak the third angel's message as it reads in words, against the thing that has been done. The third angel's message reads in words, "If any man worship the beast and his image and receive his mark in his forehead or in his hand." Then does not that show, in itself, that the image is there, and the mark is set up to be received?

I say, again we cannot protest against the *doing* of the thing, because it has already been done. We cannot go to Congress and use constitutional arguments against religious legislation, we cannot protest against the making of the image to the beast. We cannot protest against the government recognizing the false Sabbath. That is set up, and it is put in place of the Sabbath of the fourth commandment, by the definite act of Congress itself. Then that action has put the government of the United States into the hands of the churches. It has established the mark of the beast as the Sabbath of the nation and for all the world, and it has done it in place of the Sabbath of the fourth commandment in express words in the legislation.

What was the papacy? It was not simply the union of religion and the State; that was there in paganism. The papacy is the church ruling the State, the Church in possession of the State and the powers of the State and using them to enforce church decrees. It is a literal fact that the government of the United States is now confirmed in the hands of the professed Protestant churches; and that they are using it to enforce a church decree above all other decrees. That is what they did it for. That is what

they are now doing. Is that like the papacy? Does that look like the papacy? Yes sir. So I say again, we are therefore shut up to the third angel's message. The facts are before our faces and we are shut up to that as our only work.

If we are to have any connection at all with public affairs we have got to have it in some other way than that in which we have had hitherto; and the only way in which we can have any connection with them at all is just simply to warn people against the thing that is done, against receiving or admitting the rightfulness of the thing that is done.

We are shut up to that one thing and there is no other way out. Every man from this day forth, who professes to work in the third angel's message, can carry that message or give that message in no other way than in the words which that message speaks, "If any man worship the beast and his image."

But never before 1892 had one of us the right to say that, and warn the people against the worship of the image, because the image was not yet made. We have told the people that it was coming, and that when certain things came, the image would be made, and the warning then would be, Do not you worship it. That has been our message, but that is not our message any more. We cannot tell them that now. We cannot protest against the making of it; we cannot do that now; that thing is done. We are shut up therefore to this one thing. I say again, There is no way out but to preach the third angel's message as it reads: "If any man worship the beast and his image." But there is a word there that comes just before that: "The third angel followed them, saying with a *loud voice*." What is that, then, but the loud cry of the third angel's message coming right in now. Does not that show us that when the time comes for the message to be given directly as it reads in words, that the loud cry is right at that time? We have had enough before us in all these other things to show that: but is it not there in the words of the message itself, that when the message goes to the world in the words in which it is given, that is the loud cry? for it goes that way, with a loud voice.

Now another thought: How many of the nations of the earth besides this were there until this time that had no union of religion and the State? — None. How many nations at all are there now that have it not? — None. But a union of religion and the State, a union of Church and State,—that is Satan's way of doing things. Paganism was Satan's way of doing things, and so was the papacy. And what is this now in our own nation?—The image of the papacy.

Through what instrument did Satan make war against the church of God when Christ was born?

—Through paganism. Through what instrument did he make war against the church in the wilderness?—Through the papacy. Through what instrument does he make war against the remnant?—Through the image of the papacy? See Rev. 12. But until now the image was not made. Now it is made. Until now he did not have the government of the United States in his hands to wield against the truth of God. He has it now. How much then of the power of the world has Satan now in his hands to wield against the church and the Sabbath of God? He has it all. Hasn't he?

Now you and I are pledged by years of profession to stand by the Sabbath of the Lord. We are pledged to that. But now opposed to this is every particle of power that this earth knows, with Satan the chief to wield the power. Then are we not brought face to face with this fact: that as certainly as we maintain our allegiance to the Sabbath of the Lord we shall have to do it in the face of all the power that this earth knows? Then does it not follow that in order to do that we must have with us a power that is greater than all the power that this earth knows? Can a man, *of himself*, stand successfully against all the power of earth? No, sir. Well, then, are we not shut up to this, that we must have a power working for us that is greater than all the power of the earth put together? Is it not time then, that that angel *should* come down from heaven having great power?

That angel coming down and adding his voice to the other makes the loud cry. We are therefore just now, at the point where that angel *has* come down with great power, and we need not be afraid. Though all the power of the earth be against the Sabbath of the Lord and against us for standing by it, the power of God is given to every one who will be faithful to him.

Is not the message that the Saviour gave to his disciples precisely the message that is given to us? They were to go into all the world and preach the gospel to every creature. Here is our message. The everlasting gospel to preach "unto every nation, kindred, tongue and people." Rev. 14:6. It is the same thing. He said to them, "All power is given to me in heaven and in earth." Here Jesus Christ has a power *in the earth*, that is greater than all the powers of earth. So if Jesus was only in the earth, and was living on the earth, as he was once before, he would have more power than all the earth has besides anyway. "All power is given to me in heaven and earth: go ye therefore." Why go? Because he has the power.

Go ye therefore and teach all nations these things, and lo *I am with you*. Is he? *is* he with us, brethren? Let us stop saying he *will be* with us.

He does not say it. Let us stop saying it; it is not faith at all. We say: "He says, 'I will be with you.'" And we ask him to be with us, and then we wonder whether he is or not. He says, "Go ye; *I am with you*." Is he? Then thank him that it is so. If you get into difficulties let him help you out. It is Satan's office to present difficulties, to hedge up the way; but thank the Lord, when the Lord is with us, Satan cannot hedge up the way. He may put a Red Sea in front of us, and through we will go; for God can open the sea. The Lord *is* with us, and we want it a more personal thing than that he "will be," anyway. We want a power with us every moment, working with us, in us, and for us, and we want to be sure that it is so. How can we know it? He says so. Then let us say so, too.

There are two points that we have noticed thus far: One is that we are shut up to give the third angel's message as it reads; the other is that we are shut up to this one thing, that as certainly as we stand in our allegiance to the commandments of God, we have to do it in the face of all the power that this earth knows, with Satan using that power. And that shuts us up to this one thing, that we need therefore, in order to stand at all, in order to stand a minute, we need a power that is greater than all the power of this world put together. And the blessedness of it is, There He stands and says, "*I am with you*." Thank the Lord.

Now another thought, I think perhaps that will about fill the time for this evening, and these three points will be enough for to-night: Congress did take up the fourth commandment; did make it the basis, and the reasons for that Sunday legislation. But it went further. It did not let that commandment stay there as it reads. It did not leave the commandment there as God gave it. It did not leave the commandment there as it is given in the Bible, and as it was put into the *Record*. It did not leave it there for the World's Fair Directory to interpret, each man for himself as to what it means. Congress went beyond all that, and interpreted the fourth commandment to mean "the first day of the week commonly called Sunday," as "the Christian Sabbath," "the Sabbath of the nation," and as that which should be observed and honored, for this nation and for the world, by shutting the Fair on Sunday. Then I ask, what is that but the government of the United States by a definite and decided act putting Sunday in the place of the Sabbath of the fourth commandment?

Let us look back a little now. The mystery of iniquity was working in Paul's day. The apostacy began; the apostacy went on; the church adopted Sunday; but could she compel anybody to keep it?—No. Could she bring any restrictions, any force,

to bear upon people who would keep the Sabbath of the Lord, to compel them to put Sunday in the place of the Sabbath of the Lord, so long as the church stood alone?—No. But she wanted to compel people to keep it instead of the Sabbath of the Lord. That apostate church wanted the Sunday sabbath kept instead of the Sabbath of the Lord, and that people should recognize and observe it instead of the Sabbath. She could not do it alone.

What then did she do to accomplish her purpose? She took hold of earthly power. She seized the power of the State. How much power did that government represent in the world at that time? The Roman Empire was the world power then; so the Church then secured all the power of the world, and by that she compelled people to receive Sunday instead of the Sabbath of the Lord. Then was it not by that act that she succeeded in definitely putting the Sunday in the place of the Sabbath of the Lord? But what was that but making void the law of God? She took the seal of his law, the heart of his law, that which reveals him, the seal showing that he is what he is,—she by force took that away, and put her own sign in its stead. What was that but supplanting God in the minds of the people of the world? And it was by that act that she succeeded in her purpose, of making void the law of God. That was the beast. That made the beast. We have preached all these years that the papacy has made void the law of God. And that is correct.

Let us return now to our own time and the question that is before us. Have not the Protestant churches kept Sunday a long time? Have they not opposed the keeping of the Sabbath of the Lord a long time? But they could not compel anybody to keep Sunday instead of the Sabbath of the fourth commandment. In a measure, it is true, they could enforce the observance of Sunday in the States. But we know, and they have all confessed, that all efforts through State laws in this direction, were almost wholly nullified by the fact that the National Government was against it all, and we all know that one of the great reasons for their strenuous efforts to get the National Government committed to Sunday, was to make the State laws effective. Then in order to make their purpose effective in exalting Sunday against the Sabbath of the Lord, these churches, professed Protestantism, had to seize the government of the United States, the power of this government, as the former apostasy seized the power of the Roman government. And now she has got it. And in the definite act by which she got it, she aimed at the Sabbath of the fourth commandment, to put it out of the way, and to put the Sunday in its stead. Then have not these by this definite act also made void the law of God? When the other was done

that made the beast! What is this?—It is the image. Is it not time, then, for the third angel's message to be given in its own words? "If any man worship the beast and his image, and receive his mark in his forehead or in his hand."

Ah, and the Lord hath sent us a word just now, too. "It is time for thee, Lord, to work." Why? "Because they have made void thy law." Ps. 119: 126. Then is not that word the prayer that God has put into our mouths at this time? Are you offering it? Are you living day by day, and hour by hour, in the presence of that terrible fact that it is time for God himself to work, if his integrity is going to be maintained to all the world? It is a terrible fact; it is a fearful position. It brings us to the point of such consecration as not a soul of us ever dreamed of before; unto the place of such consecration, of such devotion, as will hold ourselves in the presence of God, with that fearful thought that "It is time for thee, Lord, to work, for they have made void thy law."

What is that but a confession, and a proper confession, too, "Lord what can we do? Here is all the power of the earth against us. What can we do against this great company?" Is not the prayer of Jehoshaphat our prayer now, "O our God, we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." And they "stood before the Lord with their little ones, their wives, and their children."

"What does Joel tell us to do now? "Sanctify a fast, call a solemn assembly, gather the congregation, assemble the elders, gather the children, and those that suck the breast: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

We stand pledged to the Lord and before the world: that we depend upon God; that he loves his people; that he manifests himself in behalf of those whose hearts are toward him. Brethren, there is that fearful word also that touches that very thought, that came to us from Australia. It is in the testimony entitled, "The Crisis Imminent." What does that say?—"Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised." Brethren, by our careless, indifferent attitude, we are putting God's throne into jeopardy. Why cannot he work? God is ready. Are not God's workmen ready? But if there is any delay, "the character of God and his throne is jeopardized." Is it

possible that we are about to risk the honor of God's throne? Brethren, for the Lord's sake, and for his throne's sake, let us get out of the way. Let us get out of the way. The only way to get out of the way of God is to flee to him. That is the only way to get out of his way, and that is where he calls us now.

Here we stand. He has given us the prayer. O, of all things when God has given us the prayer—how heartily and confidently can we present the prayer, and ourselves upon it. He has given us the prayer, he has told us the word; "It is time for thee, Lord, to work, for they have made void thy law."

Then another thing; If we needed anything to cause us to be sure that that is all so; here is that word that was read last Sabbath, from that last word that came from Australia:—

"Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial *has been torn down*, and in its place *a false sabbath stands before the world.*"

Not, is going to be torn down. But "has been" torn down. The testimony that came last winter—last year this time, said that a great move would be made "*to exalt the false sabbath.*" What now? "God's memorial has been torn down, and in its place *a false sabbath stands before the world.*"

How fast God's word is fulfilled these days! One mail brings a testimony that such and such things "will be"; the next mail comes: "it is." One mail brings a word from the Lord that efforts are being made "to do" such and such things; the next mail brings word from the Lord, That thing "is done."

Brethren, should not we stand as minute men, ready to respond to God's word on the instant? There is no time, then, to lag for an instant. Brethren, let us seek God with all the heart. These testimonies that Brother Prescott read the past hour, bringing us face to face with this thought of calling upon God for his Holy Spirit,—is not that the very evidence of all the work, of all the message, and everything else before us! Then is not the text applicable which I took last night:—

"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."

I read that sentence complete now:—

"God's memorial has been torn down, and in its place a false sabbath stands before the world; while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries, as America, the land of relig-

ious liberty, *shall unite with the papacy in forcing the consciences of men to honor the false sabbath.*"

Not now "to set up" the false sabbath, but to honor the false sabbath which has been set up, and which stands before the world.

Then this word came to us under date of August 30, 1882: After quoting the scripture from Rev. 3, it says this:—

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion, and we should heed the counsel of the True Witness. When God's people humble the soul before him, *individually seeking his Holy Spirit* with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture,— 'After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' There will be faces aglow with the love of God, there will be lips touched with holy fire saying, 'The blood of Jesus Christ his Son cleanseth us from all sin.' "

Brethren, let that be a word that will come from every lip in this house, at this institute, in this church, before this institute and conference shall close. Has not God made the way plain enough? Has not he made it plain enough in the events that are standing before our faces, and from which we can not hide our eyes? Then let us open our eyes and our hearts, and bid the Lord come in and take full possession, and use us just as he pleases.

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## WEDNESDAY, FEBRUARY 1.

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### THE STUDY OF THE BIBLE.—No. 5.

ELDER S. N. HASKELL.

I CALLED your attention yesterday to two men whom God specially endowed with wisdom, as we learn in the Scripture. This was the wisdom of Christ; and this knowledge which God imparted to them was imparted to them by his Holy Spirit; and it came to Solomon, especially, as the result of his earnestly desiring it. Adam and Solomon were the two individuals. Not but what God has enlightened and instructed other men; but they were two that the Bible and the Spirit of God speak of as being specially endowed with wisdom; and we might look upon them as representative individuals, to whom the wisdom of God was given. They were enlightened by God's Holy Spirit. Adam was a sample man; he was fresh from the hand of God. He was created to rule. We have shown that he understood the nature of plants, and of every animal that God created. Solomon, also, was a man whom



God fitted to rule. Adam was to rule over the world, under God; Solomon was to reign over God's kingdom; he sat upon the throne of the Lord. And about trees, he wrote of every tree, from the cedar which is in Lebanon to the hyssop that springeth out of the wall. He understood the sciences the same as Adam, though perhaps not to the same extent.

Now I wish to read you a few texts concerning Christ, and what he came to this earth for. We have mentioned this, that he came to the world as a "restorer." Now, in the "restoring" by Christ, he does not simply mean that he will forgive sins; but, brethren and sisters, God wants us to be intelligent men and women. And when Christ came to this earth, he did not come to condemn man; he did not come to cause a single sorrow or pain; but to restore people, and lift them up, and bring them back to the condition that Adam was in when he first came from the hand of his Creator; and more than this, to place man on a higher plane, even, than that on which Adam would have lived had he never sinned; and this is the purpose of God from all eternity. It is to make men wise; to make men noble, broad-minded, pure, and holy, so that they may reign eternally in the kingdom of glory. Oh, I wish I knew how to convey this idea to you in words, so that you would sense its importance. You would despise every groveling thing of earth, if you could but see what God's purpose was in creating man. And because man fell and came under the dominion of Satan, Christ came to redeem him and lift him up. That is the whole object of Christ. It was not to condemn men and sink them lower; it was to lift them up; to elevate them; to take man in his lost and fallen condition and lift him up.

In presenting what I do this morning, I do not want one of you to think that you can get a theory of these things, and be enlightened by it, unless God gives it to you by his Spirit. You cannot do it, brethren. As we present these ideas, if you can see the beauty that is in them, and then come to the feet of the Saviour as Mary did, and take his words and try to get out of them the information for your own soul's good, then Christ will teach you, and you will get these precious things that are in his word.

Let me read to you a few texts concerning Christ's mission. One is in the fourth chapter of Luke, and the sixteenth verse. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon

me, because he hath anointed me,"—To do something. This is what the Spirit of the Lord anointed Christ to do; and the Spirit of the Lord will anoint every one of us to do the same thing that is done by Christ—"because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Now, there is nothing in that but to elevate, is there? There is nothing in that but to restore and bring back. Sin had broken the hearts of thousands—and there are tens of thousands to-day with broken hearts,—and the Saviour came to bind up every one of them. He did not come to open those wounds; but to bind them up. I do not know how it is with all our ministers; but I used to think a little differently of the character of the Saviour than I do to-day. I thought he came to *bless* me,—He came to *save* me; he came to *heal* me.

Another text I will read, that familiar one in the third chapter of John and sixteenth verse. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." I do not know that I need to say anything on these texts, for they are so familiar to you; but, brethren, it is *God* that loved the world. Where was the world? Lost in sin; and he loved the sinners. He loved those that were bound; and he loved them so well that he gave his only begotten Son that they might be set free.

I will read the seventeenth verse: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Saved from what? From sin. Does that touch your intellect? What was it that marred the intelligence which God gave Adam? Sin. And when God takes the cause of our ignorance and suffering out of the way, and we sustain the right relationship to God, I would like to inquire, what will we be doing? Will we not be training ourselves back to that condition that man was in when God placed him in the Garden of Eden? I think we will. The first step is to lead the soul from the bondage of sin; then our experience just begins. Christ is to lead us on, so that his going forth will appear to us as the morning; and the darkness which has enshrouded us will begin to clear away.

Now you will see the point that I want to make. It is that we should not limit the Holy One, and think that because he has forgiven our sins, that is all we want. It is just as necessary that we grow in grace as it is that we receive the grace; and unless we take in all that God wants to do for us, and set our faces in that direction, and begin to come to him to receive instruction—and that you will find in

this blessed book and in the voice of the Spirit,—we will sink in hell in the end. Did we not read from “Patriarchs and Prophets,” from the “Testimonies,” and from the “Review,” that we should study the Scriptures as never before? and that Satan had set snares for the feet of every one of us? and that our safeguard is alone in coming to Christ? And what is it that we receive from Christ? His own precious word, that is revealed to us. That is our great educator. That is the great text book of every Seventh-day Adventist, and everybody else, that goes through to the kingdom of God.

I will read one other text. It is found in the twelfth chapter of John and the forty-sixth verse. “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” Now, brethren and sisters, are any of you in darkness this morning? Has Satan cast his hellish shadow right in your pathway so that your mind is darkened? What did Christ come for? To give you light. Then why not let him shine in your heart? I know what you will say: “If I only knew what to do”—Why, believe; and the darkness will flee from you in an instant. I wish I knew how to tell it. “His name shall be called Jesus, for he shall save his people from their sins.” When a soul is trusting in the name of Jesus, there are not devils enough ever cast out of heaven to prevent that soul from going to glory. When with all the power of our being we throw our wills on the side of the will of Christ, and take that precious name on our lips, the devils will flee from us, every time. Try it if you do not believe it. I have tried it and find it works well.

When the devils come to me, and I feel that I must sink down beneath the temptation, I say to them, “In the name of Jesus, depart!” and they do so. And Christ has given this power to every Christian, as a precious treasure. Try it. The reason we do not realize it, and prize it more, is that we have not sufficiently realized that we are lost, and have not experienced religion enough. If you have darkness and sorrow of heart, you can overcome it in the name of Jesus. You remember the incident recorded in the book of Acts, of the seven men who undertook to cast out devils in the name of Jesus, without realizing the power there was in his name. The devil answered, saying, Jesus I know, and Paul I know: but who are ye? Then he turned on them and drove them from the house. The very sound of the name of Jesus frightens Satan. We have not half read the Bible, brethren, and do not know what is in it. Salvation is to be read in every line of that book; and when we take the word right home to our souls, then we experience it.

“I am come a light into the world, that whosoever believeth on me should not abide in darkness. And

if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.” Now, you may say, “Why, then, are we not all saved, if that is what Christ came into the world for?” It is because you do not accept him; and you do not accept him because you do not feel the need of him. We do not realize that we are “sick.” “They that are whole need not a physician; but they that are sick.” It is to those who are sick and needy that Christ is revealed. I can tell you to whom God is the nearest in this house; it is the one that feels the most need of him. I used to read about the Saviour going past that pool where lay many sick folks, and I wondered how it was that he picked out that one man and healed him, and healed none of the others; but sometime ago I was reading that account, and I saw very clearly why he healed that man and did not heal the others. It was all revealed to me in the words that the Saviour spoke to him, asking him if he would be made whole. The man looked up and said, “I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.” The Saviour said, “Rise, take up thy bed and walk.” If there had been others there who were just in the same condition that this man was in, they would have got up and walked.

Now, we are talking about receiving God’s holy Spirit here, and it is coming in some degree. Whether you will all get it or not I do not know; but I will tell you who will get it, it will be the man who needs it so much that he cannot get along without it. He will receive it because he is needy, and cannot live unless he does get it. And when you get into that condition, God will come into your hearts before you know it; and then it is just the same with wisdom, with intelligence, and with the understanding of all God has revealed. When the heart goes out after God in the truest sense, we will want to know all that God wants us to know. We will want to be in the place in which God wants us to be. We will want to relate ourselves to God in just such a way as he would have us; and there will be that hungering and thirsting, and desiring to be filled, that no one can fill us but Christ; and we will come to him and feed upon his sacred word; and we will get something we never got before. Why, he wants to come into your heart this minute; he is just anxious to do so. Then shall we not prize his teaching, his words, and his voice? Most assuredly.

I remarked here, I think, about Mary seeing Jesus. That has interested me wonderfully of late. I wondered why it was that Mary could see Jesus. She went to the sepulcher with a number of others, and evidently went back with them; but somehow

she must have gone right back to the sepulcher alone, and was looking around there. Why did she not go away? She had seen Jesus placed in the tomb; and wanted to see him again; and she was earnestly desirous of seeing him; and the Lord stood right beside her unobserved. Then he spoke to her; and I suppose her eyes so filled with tears that she did not recognize him; but thought he was the gardener, and said, "If you have taken him away—if your sepulcher is too good for my Lord,—tell me, and I will come and take him." Then said he, "Mary." That was enough; she fell right down to worship him. Now, how was she enabled to see the Saviour? It was because of the intense desire she had to see him. Now, do you want the blessing of God? Do you want knowledge, light, and wisdom? and do you believe it is there in the Bible for you? If you do, you can have it. But the Saviour cannot give it to people that do not want it; but as soon as we come with earnestness of desire for it, we will find it in every line; and the Saviour will stand right by our side to impart to us that information.

I want to read something here from "Patriarchs and Prophets," on the true object of education, and what the Lord wants to do for us. It is found on page 597:—

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

There is something I would like to read about this image of God on the forty-fifth page:—

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. (Then he had a large and clear intellect.) His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will."

I read you something out of this book, I think, about the intelligence he possessed. While in the image of God, Adam held converse with every flower and leaf and tree, and he gathered from each the secrets of its life. There is no end to the knowledge which God wants to impart to his people. It embraces every true science, and information upon everything in this world. He did not want man to know sin; but he wanted him to know good, and to be well informed.

Adam understood every science, and that is what I want to impress upon your mind. The religion of Jesus embraces every science that is true, and you have it all in the Bible; and it is for us simply to come to the feet of Christ and sit there, and he will teach it to us. I will read a little further:—

"With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar."

I tell you, he had a large mind, did he not? He was truly a sample man. God placed in Adam the principles of every branch of education. "He had given to each its name, and he was acquainted with the nature and habits of all." How long had Adam been created? The Lord made the animals in the morning and Adam next, and then He brought before him all these animals, and he beheld them and named them; and after that God created him a helpmeet, and the marriage ceremony took place; and all this took place in a day. Then Adam had not much time to study and become familiar with the animals. "God's glory in the heavens, the innumerable worlds in their orderly revolutions, the balancings of the clouds, the mysteries of light and sound, of day and night,—all were open to the study of our first parents."

I will turn back to page 597, simply reading that as explanatory:—

"The true object of education is to restore the image of God in the soul. In the beginning, God created man in his own likeness. He endowed him with noble qualities. His mind was well-balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was created, is the great object of life,—the object that underlies every other. It is the work of parents and teachers, in the education of youth to co-operate with the divine purpose; and in so doing they are 'laborers together with God.'"

Well, perhaps that is enough on this point.

I showed you that this was in the law of Moses; that God had this information, and has given it to us, and wants us to take it right from his hands, out of the book that he has given us. There is a text in the 2 Chron. 17, that I want to read you. It is about some institutes being held. They used to hold institutes in those days, just as we do now; and they taught the people, and taught them general knowledge, too. I call your attention to this more as suggestive than to dwell upon it. I will begin reading at the 7th verse: "Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, . . . and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."

What did they take for text books? The law. I think that the law is a pretty good text book, brethren. I want to say another word right on this,

and then I wish to go back to the law for a moment. We have shown how that the entire Bible is embraced in the gospel; that it is an unfolding of the gospel. It appears to me to be something like this: As Satan began his attacks on man, against Christ, and to invent schemes to ensnare souls, God, in order to meet Satan and enlighten the people of God against him and his schemes, raised up prophets to unfold more of the mysteries of the kingdom of God, or, to bring it out clearer than before. And, consequently, every additional prophet that came and bore testimony, was simply unfolding more of that same old principle that God taught to begin with; and we may say that every prophet that may come in the subsequent history of this world will be precisely of the same character, and will be doing the same work, as those that went before him, only in different words. They will unfold the same principles; and make them more clear by adapting them to the human mind of the age in which they live.

Now, is that principle true? I expect, brethren, and believe with all my heart, that the nearer we get to God, the more God will unfold to us in that way; the more of the voice of God will we hear. It will come from quarters from which you least expect it. But God loves his people, and he unfolds to them knowledge and truth; and it is the same old gospel which is embraced in these simple words, "And the seed of the woman shall bruise the serpent's head, and it shall bruise his heel." In the eternal world, when all nature will be unfolded before us in all its perfection, Christ will take his people and lead them by the side of living waters, and he will teach them, and will unfold to them the hidden providences that they could not comprehend in this life. *He is the great Teacher, from the very beginning*; and when he takes his people out of this sin-cursed earth, he takes them by the hand, and begins to unfold to them his glory. And there is not a line in that Bible (the principles of which will exist through all eternity), in which there will not be an unfolding and a preciousness which we do not see to-day. There is an inexhaustible treasure and a fullness beyond; it is an infinity that we never can attain unto. And yet the simplest mind that is in this room can comprehend the precious truth that is in the doctrine of salvation; and the mightiest intellect that ever existed on this earth can feast upon the riches and the glory that lie beneath the surface of the reading.

Now, I will refer to one thought that we did touch on yesterday morning. The reason I am going over this again is that I understand that I am to have two or three more opportunities of speaking, and I want to bring out some things that I skipped over before, because of lack of time. I tell you, brethren,

there is an entire volume in every line in this Bible. And with all our sins and mistakes of the past, God just asks us to-day to come, saying, "I am the Teacher." You may live alone, and not have the privilege of meeting with others; but I do not care where you live, you can have the blessed privilege of meeting with our Saviour. You may get inside prison walls, and they may lock the door on you; but you may take Jesus there, and your Bible, and you will have a precious place. "But", you say, "they may take the Bible from us." Well, I will get as much out of the Bible as I can before I get there, and then Christ will unfold the principles which I have in my heart, even though my Bible is taken away.

Now there is a text in the fourth chapter of Deuteronomy, which I will read. God is talking to Moses and telling him what the people would say if the children of Israel kept God's commandments, statutes, and laws. The seventh verse says: "For what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." I have heard people extol some other school, outside of the one where God's word is taught. Men have told me (and I am ashamed to say they were Seventh-day Adventists) that they could go to other schools and get certain instructions just as well, and even better, than they could get in our school. I do not believe a word of it. If they can, it is because we have not God in our schools. I am patriotic for God's institutions. I believe God has established them in his providence, for a purpose; and to ignore them is to ignore God's purpose. God spoke to Moses, saying, if you keep these commandments, statutes and judgments, you will be a great and a wise people. People say now-a-days, "We have a great and wise school out here, let us go to it." In the name of Jesus Christ, let us go to the place where Christ is taught, the true source of all wisdom and knowledge, and He will teach us everything.

The sixth chapter of Deuteronomy, beginning with the first verse: "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his commandments, which I command thee, and thy sons, and thy son's sons, all the days of thy life; and that thy days may be prolonged." Then the religion of the Bible is a good thing to prolong life. You will live longer if you have good religion than if you do

not have it. Sixth verse: "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." I have heard people say that they did not think it was best to teach children too much religion; if you do, they learn to hate it when they grow up. Do you know where the trouble lies? The trouble is that they do not teach them religion. They are everlastingly drilling them upon one line of thought, and cramming that into their minds until they get sick of it.

Teach your children religion when you go out. When you meet a little butterfly, teach them the Lord in that butterfly; and at night when you behold the stars, teach them God in the stars. As their little minds expand to grasp the teachings of nature, show them that God is revealed in nature. Then there will be a diversity, and the mind will go out and grasp the mind of God. Here is something in "Testimony 32," page 78:—

"Parents, if you would educate your children to serve God and do good in the world, make the Bible your text book."

"Oh," says one, "always drilling them on the Bible?" Drilling them on the principles of truth as contained in that Bible. Teach it in different ways, just as I have shown.

"It exposes the wiles of Satan. It is the great elevator of the race, the reprover and corrector of moral evils, the detector which enables us to distinguish between the true and false. Whatever is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children."

I have something more that I would like to read from "Patriarchs and Prophets." Notice carefully what I read. It is on page 594:—

"The Lord himself directed the education of Israel. His care was not restricted to their religious interests; whatever affected their mental or physical well-being was also the subject of divine providence, and came within the sphere of divine law."

How much came within the sphere of divine law? Whatever affected their mental or physical well-being.

"God had commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealing with their fathers."

Why, brethren, we do not talk to our children half enough about God's dealings with us; but perhaps we talk to them about all that we know. We may not have had much experience; but surely we ought to have had an experience. We should tell them how God delivers and works for his people.

You that are Adventists, and have been for years connected with the third angel's message; why not tell your children how God was with his people in 1844, and how he has been with them and worked for them ever since? Let their minds become very familiar with it. You might make a story of it that would interest them by the hour. One little girl wanted me to tell her a story, and I began and told her five about the mingling of other nations with the work of the gospel, and then she wanted me to tell her some more, and another, and another, until finally I told her ten. Now, you can interest children any time with the wonderful dealings of God with his people; and you need not be always saying religion, religion, religion.

I will read again:—

"In the place of stranger lips, the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life. The mighty works of God in the deliverance of his people, and the promises of the Redeemer to come, were to be often recounted in the homes of Israel; and the use of figures and symbols caused the lessons given to be more firmly fixed in the memory. The great truths of God's providence and of the future life were impressed upon the young mind. It was taught to see God alike in the scenes of nature and in the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks,—all spoke of the Creator."

This is how parents should teach their children. Now comes something I want you to notice:—

"Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned from the lips of his 'grandmother Lois, and his mother Eunice,' the truths of Holy Writ."

Was Christ taught these things by his mother? He did not go to school, and had no literary education; but I want to tell you, his mother taught him. She followed out the plan of God in instructing her child. Jesus was taught these things, and he was the Creator of them all. "Such, also, was the training by which the child Timothy learned from the lips of his 'grandmother Lois, and his mother Eunice,' the truths of Holy Writ!"

I will begin right here to-morrow, and will call your attention to the training which the child Timothy received; and show what that Scripture was.

## THE STUDY OF THE TESTIMONIES.—No. 5.

ELDER J. N. LOUGHBOROUGH.

EPH. 4:11: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

From this text we see some of the features of true

gifts. While they are not a revelation to take the place of the Bible, the church is edified by the light given from the Scriptures from this source. We have seen this abundantly illustrated in the lessons already given by different speakers during this institute. We have made a comparison of the gift, as manifested among this people, with that of the ancient prophets.

There is another feature to which I wish to call your attention to-day, which I will introduce by quoting from 2 Kings 8:8-11: "And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: Howbeit the Lord hath showed me that he shall surely die. And he settled his countenance steadfastly, until he was ashamed: and the man of God wept." Hazael said, Why weepeth my lord. And he said, For the mischief that you will do, for the Lord has shown me that you are to be king over Syria.

We see in this case that as he had a view of this man's countenance it brought to view what he had seen concerning him before. I could refer in the experience of Sister White to hundreds of cases where she has delineated the character of persons whom we knew she had never seen before, only as she had seen them in vision.

The first case I will refer to is a vision which was given to her in Tyrone, Michigan, in May, 1853, the first meeting she ever held here in this state, and which was the first time she had ever been west of Buffalo, N. Y. In this vision she had a view of all the Sabbath-keepers in the State, which comprised five or six companies, numbering in all about 150 persons. This vision she wrote out in Jackson, June 2nd. I had been laboring three weeks in the western part of the State, and met Brother and Sister White at Jackson that evening, and obtained a copy of the vision, which consisted of eight pages of foolscap. In the vision was described a woman who made great pretensions to holiness, but who at the same time was shown to her as living in adultery with a young man with whom she was travelling. The vision stated just what the woman would say when she would reprove her, namely, "The — Lord — knows — my heart."

In company with Brother and Sister White I held meetings in Jackson, Battle Creek, and Bedford. Next we came to Vergennes, Kent Co., which proved to be

the place where the said woman lived. The meetings were held in a new barn. This woman came into the meeting fifteen minutes after it commenced, from three miles in an opposite direction from which we reached the place. Her husband, and the young man with whom she was traveling, came in at the same time. Sister White, as her husband was speaking at one end of the stand, whispered to me, as I was sitting next to her on the rostrum, calling my attention to the woman and the men, and said "That is the woman I saw in the vision." She also told me that as soon as Brother White got through speaking she would relate the vision, adding, "We then will see whether she is the one or not."

After a short discourse, Brother White gave liberty for others to speak. Sister White arose, and commenced by speaking of the deportment of persons preaching, how careful they should be to shun every appearance of evil. She said that if God called women to preach they should not travel around the country with some other man than their husband, and adding, "What I am speaking of is right here in your midst; that tall woman who just sat down near the door is traveling around through the country with this young man who is seated on the front seat, and this old gentleman who sits by her side, God pity him, is toiling at home to raise the means to support them in their iniquity." She added, "I am ashamed of my sex. For all this woman's pretensions to holiness, God has shown me that she and this young man are guilty of violating the seventh commandment."

As Sister White sat down every eye in the barn was turned toward the woman, expecting of course if she was guilty she would deny the charge, and if she was not guilty she would certainly deny it. I confess my heart was filled with anxiety to see what the woman would say, for I had in my pocket a writing written nearly three weeks before, which I knew was written more than a hundred miles from that place by a person that never had seen the woman with her natural eyes, telling just what she would say. The woman slowly arose to her feet, and in a very sanctimonious manner, said "The — Lord — knows — my — heart."! She did not utter another word, but took her seat.

Among many other instances I might mention, I refer to a case where Sister White bore testimony in Greenville, Mich. Coming into a room where Brother John Byington and myself were organizing a church, she noticed that there were other persons present. She knew the name of but one of the persons in the room aside from Brother Byington and myself, never having seen them before. She said they must excuse her if she pointed them out by describing their persons. "I will first speak,"

she said, "of that man in the corner of the room, the one with one eye." Someone spoke his name, —Pratt. "Well," says she, "I will call him Mr. Pratt. Don't ever take that man into your church unless you want trouble, for he never has been converted; he doesn't live up to his agreements; he makes promises to his neighbors that he doesn't fulfill, spends most of his time around the stores and shops arguing on the truth, sitting around on the dry goods boxes, talking theology, while his wife is at home cultivating the garden, digging potatoes, or providing the man's dinner for him when he gets home, or perhaps pulling brush out of the snow to cut up for firewood. His talking the truth merely disgusts the people. They think he would better be at home engaged in some honest labor to pay his debts."

Turning to another, an old gentleman, who sat nearer to her, she said, "This aged brother,"—here some one spoke and said "Brother Barr". "Yes," said she, "Brother Barr, your trouble has been that you could not think the Lord could be merciful enough to you to forgive your sins. You have confessed to the Lord many times all the sins you knew of, and the Lord told me to say to you that he had forgiven your sins thirty-five years ago if you had only believed it." This poor old man, on whose countenance had been a look of great sadness, when this expression was made, said with a smile, "Has he?" "Yes," said Sister White, "Your sins are forgiven, come along and go with the church." The brother cried out "I will." We had been trying for half an hour to get him to even give his name for the church, but he thought he was not worthy. Sister White said, "This man's case was presented before me in contrast with the other: he is a man that is punctual in all his obligations, deals uprightly with all his neighbors, provides well for his family, and the community have perfect confidence in him. He fears to say anything about the truth for fear he will mar it," adding, "Brother Barr, talk the truth to your neighbors, it will have a good effect." She then turned again to Mr. Pratt, and said, "If you could feel for about six months as Brother Barr has felt for years, as though there was no help for you, it would do you good."

Other cases were delineated in the same meeting; a man and his wife, between whom there had been some variance, were reconciled by the testimony that was brought in. At the close of the meeting this Mr. Pratt, who had been seated on the wood-box in the corner of the room, jumped down on the floor, and with great vehemence said, "I will tell you what it is, there is no kind of use in going with this people and trying to play hypocrite: you cannot do it."

Another feature of our text is the expression that

these gifts are for the work of the ministry. There is not a minister among our ranks, who has carefully read the Testimonies, but who must acknowledge the benefit derived in many directions in his work from what is pointed out through this gift. (Here the speaker said, holding up a copy of the book, "Gospel Workers.") Here is a volume filled with instruction of this character, not giving us a new Bible, but bringing to us the instructions of Scripture, and showing us how we can be more efficient laborers for God. Even taking the one point of how to care for our health, how to use our voices to preserve strength, it is invaluable. Scores, who are now sleeping in their graves might be with us to-day had they given heed to instruction of this character.

I humbly acknowledge benefits received from this source in entering upon new missions. As I went to California with Elder Bourdeau, via Central America, in 1868, the Lord gave Sister White instruction concerning our work, which being sent overland we received on arriving at San Francisco. This gave us instructions concerning the habits of the people, how to labor to reach them, holding it up in contrast with the New England field in which I had been laboring more or less, showing that what might be called economy in New England would be considered penny-wise dealing in California, "that the people must be met with the liberal spirit they possessed, yet not in a spendthrift manner."

We saw the result of heeding this admonition in our very first meeting. When the people were questioning how we would sell penny tracts and five cent books when there was no change made in the country less than a ten cent piece we were led to make calculations, and so commenced on this liberal plan, and gave them away by scores. The people shortly met us by saying, "This isn't like the preachers that have been coming across the plains to this country." They rushed up to buy our books, and favored us in every way they could, and in that one tent-meeting the people bought over three hundred dollars' worth of books, and a lumberman, who before we commenced the meeting, refused to trust us with a dollar's worth of lumber on the ground that he had no confidence whatever in preachers, said, "Sir, I will lend you 36,000 feet of lumber, if you want it, without any security whatever." If Sister White had lived in that country five years, she could not have given better counsel than was given in that testimony, which was simply the result of what the Lord had shown her in vision.

In 1878, when it was decided that I should go to Old England, and enter upon a mission there, as I was laboring in Reno, Nevada, I received another testimony from Sister White, stating that I could



not labor in the same manner as in California, calling attention to the habits of the people, and giving most valuable instructions, which I found a great aid in entering upon that mission. But, while we speak of what might be called temporal blessings from this source, we would especially emphasize those instructions through this gift that pointed the laborer to Christ as the only source of help and strength in the work.

In concluding this last of the series of lessons appointed to me on this subject, I will state that during the last six months, since receiving notice, I have prayed much over the line that I should pursue. My attention would invariably be called, even while praying, to the fourth chapter of Ephesians, and with it the impression, "Compare what is said there of the work of the true manifestation of the gifts, with what has been manifested in connection with this gift for the last forty years and over, and it will show a complete fulfillment in every particular." So, I will say to-day, as my subject was to be "The Study of the Gifts," *Study* them, their connection with this work, the manner of their manifestation, what has been accomplished by them in bringing a people to the unity of the faith, and what they are accomplishing, by the grace of God, in what is allotted for this time; and we can but acknowledge that the gift of prophecy, manifested in connection with the third angel's message, is the work of God.

#### COUNCIL MEETING.—No. 4.

##### BRITISH MISSION FIELD.

ELDER D. A. ROBINSON occupied the time in laying before the delegates the interests of the British field. He prefaced his remarks by saying that the brethren in England never felt more keenly the need of entering more vigorously upon the work in that field than now. He said there never had been as much done for that field as ought to have been done. Considerable has been there, but only a trifle compared to what ought, and must be done.

A wrong impression has prevailed regarding the relative importance of that field. Some have said that it is only a small country, but while the territory is not so large, the people are massed together there by the millions. A map was exhibited showing the extent of the work already done, that all might see how much more there is to be accomplished. Only three ministers are now engaged there, where more than fifty times as many might be profitably employed. Bath, a city of 50,000 or more inhabitants, has been worked for the past year by Brother Washburn and three Bible workers. He commenced by holding two meetings a week,

the attendance being very small. The interest has increased until now his Sunday night meetings are attended by 500 hearers. Forty or more have commenced the observance of the Sabbath.

Great prejudice having hitherto existed against the direct preaching of the prophecies, much time had to be consumed in allaying the prejudice before dwelling on these peculiar themes. The discourses during this time were wholly on Christ, his attributes, righteousness by faith, etc. When the Sabbath question was introduced, a great stir was made, which reached even to London, and the question was largely discussed in the metropolitan papers. The work there is by no means done.

The work in Southampton is spreading through the sale of papers. Some of the most wealthy and influential people in the city are becoming deeply interested, and it is becoming an interesting question as to how the needs of this class can be met.

The paper *Present Truth*, has until now needed work on it which we could not well bestow from lack of proper help. It is now meeting with the kindest reception everywhere. The office of publication is unfortunately located, being situated where it is not accessible. Some opportunities for good have already been lost in consequence. The great necessity in this matter is to have some place in the heart of the city, where access may be had to our publications at all times.

What about the population of London. Take California, Oregon, Washington, Idaho, Montana, Wyoming, Nevada, Utah, Colorado, Oregon, New Mexico, and either Chicago, or New York in addition, and you have only about the same number of people as live in the city of London.

Again, take Ohio and Michigan. These two States together have only about 100,000 more people than are in London. How many workers are there in these two States? Thirty or forty, at least. Besides here you have the College and other institutions in which to rear other laborers. If any place in all the broad harvest field needs help it is the British field. Have not recent Testimonies said that "now is the time to work in foreign fields"? How long shall we delay this matter? I cannot tell you how the matter seems to me, but if I did not think that you would send us help, and I did not have some faith in God, I should sit down and cry. But that I shall not do, I have done it in the past, but have decided it is not the best course.

London needs a church the worst way. The place now used for meetings is a cheerless room up three flights of stairs, and wholly insufficient to hold those who would like to attend meetings. If an appeal for help to build a church in Melbourne is in place, a hundredfold more is it in place for London.

Why, take all Australia, and South Africa, aside from the natives, and there are not so many people as in London.

What we specially need there is a Bible school. When we have sent some to America to train, some-way they do not always return. Something here attracts them, and they stay. We do not plead for large buildings but we ought to have the school.

We would like to see 100 canvassers sent from this country to England. I think it would not be out of place to pick out twenty-five of your best canvassers and send them over there.

Question by Elder O. A. Olsen: How much of an appropriation do you estimate that London needs?

Answer: One hundred thousand dollars! Not one cent less. I believe that if this were done, it would result in raising up men who would return the money in donations to the work for India and other places.

#### STATE AGENTS' CONVENTION.—No. 4.

The fourth session of the Convention was held at 4:30 P. M. February 1. The opening remarks of the chairman exhorted to concentration of thought, desire, and effort to study the subjects brought before the convention, with a view of gaining all the information possible, of getting hold of the underlying principles, and reaching correct conclusions regarding the same.

Brother N. P. Dixon then read a paper on

#### THE PROPER WAY TO MAKE KNOWN THE FEATURES OF OUR BOOKS.

The following are extracts from the paper:—

"In considering this subject, the motive that should lead one to engage in canvassing, and the object to be attained, should be taken into consideration. In Testimony No. 32, page 159, we read 'The love of Jesus in the soul will lead the canvasser to labor to diffuse light.' Again on page 161: 'Well may he consider how he may best arrest the attention, for his manner of presenting the truth may decide the destiny of a soul. If he makes a favorable impression, his influence may be to that soul a savor of life unto life.'

"Then the salvation of our fellow-men being the object, the book should be presented in such a way as will meet the approval of God, and of the person canvassed, and leave the agent free to labor with that person for his salvation. We believe it has ever been, and still will be the purpose of the canvasser, to present his book in this way. But have we been doing this in the past, or have we not fully reached that point?"

In answer to this question, Brother Dixon made

reference to items of instruction that have been given from time to time in the past, in printed canvasses, and otherwise, by which it would appear that the reply would be in the negative. He then proceeded to give the results of experience along another line, as follows:—

"Last April and May the canvassers in some states were instructed to tell during their canvass that the book was published by the Seventh-day Adventists, giving them a fair understanding of its contents, that they might know what it contained and whence it came, and to answer all questions fairly.

"A circular letter was sent out last December, asking canvassers to give their experience and what they thought of that way of representing our publications; and if they would advise a continuance of this method. In answer to this letter about sixty persons responded. Seven of these did not endorse the plan. Six were undecided which was the better way, while the remainder endorsed it, giving the following reasons:—

"1. They felt free to answer any question which might arise.

"2. If, when they told who published the book, it aroused prejudice, they could meet it better than when delivering.

"3. That when prejudice was aroused and the canvasser was often able to remove it, this usually opened the way to sell books, and such persons would read them.

"4. They could take as many, or more, orders, and deliver better.

"5. That while some persons would not take the book because it was an Adventist work, as many more took it because it was such, who otherwise would not. Thus they secured a better class of orders and from persons who would read.

"6. They find many who are enquiring after the truth, that they would not otherwise have found.

"7. Ministers hurt their delivery far less than they did before.

"8. Our canvassers testify that it leaves upon the mind of the people the impression that we are doing a fair, candid, honest, work and they give us credit accordingly. The following is a sample of expressions often heard: 'I am glad to see you beginning to act like men; you have not done this in your canvassing work before.'

"9. They say they enjoy more of the presence of God in their labor, and believe it is the way God wants them to work.

10. Where our people are known and live out the truth, they can sell more books by this method; but when they are worldly minded, cold or back-slidden, it is hard work to sell our books.

"In Kansas nearly all canvassers have adopted

this plan the past season, and have done better, both in taking orders and delivering than any time in the past. Our experience teaches us that a fair, candid canvass, letting the people know just what they are getting for their money, giving them any information they may ask for in reference to the book, to the best of our ability, often removes prejudice and begets a spirit of confidence and friendliness. And more than this, the attention of the people is called directly to the important truths these books contain, and they will be more likely to read them."

Considering the importance of this subject, the chairman stated that he had asked two brethren to prepare papers upon it. Bro. A. F. Harrison then read a paper upon the same question, from which the following extracts are taken:—

"All who are keeping up with the signs of the times, realize that we are approaching a crisis, a time of trouble, a time when the third angel's message should go with mighty power. In view of these facts, some have taken a radical position as to how our publications should be presented. They have gone from house to house, introducing themselves as Seventh-day Adventists, and the book as containing the third angel's message, and the 'mark of the beast.' They thought this must always be done in order that the people should not be deceived, overlooking the facts, that in the short space of time in which they had to present such points as the third angel's message, and the 'mark of the beast,' they were as Latin to many of their hearers. In 1 Cor. 14:19, Paul says,—'I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.'"

I believe Paul had the right idea as to how the truth should be presented. While we should not be ashamed of the fact that we are Seventh-day Adventists, and that the book we are selling contains a part of the third angel's message, yet we should not pursue a course which will abridge the Spirit of God in our work.

In "Testimony No. 32," page 152, we find these words:—

"The canvasser should not rest satisfied unless he is constantly improving. He . . . should not be content with a set form of words; he should give the Lord a chance to work with his efforts, and impress his mind. The love of Jesus abiding in his heart will enable him to devise means to gain access to individuals and families."

On page 161 we read:—

"Well may everyone feel an individual responsibility in this work. Well may he consider how he may best arrest the attention; for his manner of presenting the truth may decide the destiny of a soul. If he makes a favorable impression, his influence may be to that soul a savor of life unto life; and that one person, enlightened in regard to the truth, may enlighten many others. Therefore it is dangerous to do careless work in dealing with minds."

From this quotation it is clearly shown that we should not use a set form of words, but that we should give the Lord a chance to work, also that we should be careful how we approach the people, as the destiny of souls is at stake. What a solemn injunction this is to a canvasser, and how earnestly he should seek to be led by the Spirit of God!

Paul says in 2 Cor. 12:16, "Be it so, I did not burden you: nevertheless, being crafty, I caught you with guile." Again in 1 Cor. 3:2, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal."

If the Lord gave Paul such wisdom in winning souls and feeding them meat in due season, will he not do the same for those who seek for his Spirit in the time of the latter rain? Those who place themselves on the altar to be used as God directs, will be given at the proper time and place, words to speak in harmony with his Holy Spirit.

As I study this question, I am thoroughly convinced that we cannot fix in our minds a set form of words to introduce ourselves or the publications we carry. If our canvassers are led by the Spirit of God they will have wisdom given them to know when to speak, when to keep silent, what to say, and what should not be said. The canvasser should be open-hearted and frank, always telling the truth, and leaving good impressions. And yet he should strictly guard any expressions which would tend to arouse prejudice or in any way build up the barrier of prejudice between the people and the truth, which will necessarily have to be broken down before the truth can enter. He should avoid arguments at all times, as they drive out the Spirit of God.

In "Great Controversy," Vol. 4, page 612, in speaking of the loud cry, it says:—

"The message will be carried not so much by arguments as by the deep convictions of the Spirit of God."

Again:—

"The arguments have been presented, the seed sown, the publications distributed by missionary workers have exerted their influence."

Thus we understand that the publications we carry have the convincing arguments in them, and we should not pursue a course which will prejudice the minds of the people by attempting an explanation of the mark of the beast and the third angel's message; subjects that are too complicated to be made plain in a few moments of time.

The last words of our Saviour just before his ascension were, "Go ye into all the world and preach the GOSPEL to every creature, and lo, I am with you alway, even unto the end of the world." And in 2 Cor. 6:1 we read, "We then as workers together with him, beseech you also that ye receive not the

grace of God in vain." And in Chapter 5:5 are these words; "For we preach not ourselves, but Christ Jesus the Lord." Now when we go from place to place telling the people we are Seventh-day Adventists, are we not preaching ourselves instead of Christ? Is this the commission that Christ gave?

In "Gospel Workers," page 300, we read:—

"The apostle Paul in describing his manner of labor says 'Though I be free from all men, yet have I made myself servant to all that I might gain the more, and unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak I became as weak, that I gain the weak. I am made all things to all men, that I might by all means save some.'"

"Paul did not approach the Jews in a way to excite their prejudices. He did not run the risk of making them his enemies by telling them the first thing that they must believe on Jesus of Nazareth; but he dwelt on the prophecies and promises of the Old Testament Scriptures, which testify of the Messiah, of his mission and his work. He led them on step by step, showing them the importance of the Law of God. He also gave due honor to the ceremonial law showing that Christ was the one who instituted the whole system of sacrificial service. After dwelling on these things evincing that he had a clear understanding of them, he brought his hearers down to the first advent of Christ, and proved that in the crucified Jesus the specifications of the ceremonial law had been fulfilled. He showed them plainly how the light from the cross of Calvary gave significance and glory to the whole Jewish economy. He approached the Gentiles, not by exalting the law at first, but by exalting Christ and then showing the binding claims of the law. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed."

We also must learn to adapt our labors to the condition of the people, to meet them where they are. The truth should be presented to them in language they can readily understand and comprehend.

The questions asked upon, and subsequent discussion of, the subject under consideration, indicated that more time should be given to it, and accordingly it was decided to take it up at the next meeting.

### THE MIND OF CHRIST.—No. 3.

ELDER R. C. PORTER.

God would have us study the plan of redemption in the light of the plan of creation. In studying the plan of redemption for fallen man in this planet, we should do it from the standpoint of the eternal purpose of God in the creation of the universe. Eph. 3:11-21. But do we know that other worlds are inhabited? We know that heaven is inhabited, and that this earth is inhabited, and we cannot conceive of any object in creating planets unless it was that they should be inhabited by beings that would

love and fear God. In Isa. 45:18 we are told that this planet was not created in *vain*, but that it was made to be inhabited. If it had not been made to be inhabited it would have been created in vain. Then, if other planets were not made to be inhabited, they must have been created in vain. But God does nothing in vain, hence God made them to be inhabited. Turning to page 32, of "Early Writings," we read as follows:—

"The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, 'We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.' Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, 'None in this place have tasted of the forbidden tree; but if they should eat, they would fall.'"

"Then I was taken to a world which had several moons. There I saw good old Enoch who had been translated. On his right arm he bore a glorious palm, and on each leaf was written 'Victory.' Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written, 'Purity,' and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written 'Holiness.' Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, 'It is not; the city is my home, and I have come to visit this place.' He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to the dark world again. Then the angel said, 'You must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handiwork of God.'"

It is only a little while before we shall have the privilege of travelling in the same manner as did Enoch to view the other worlds.

The mind of Christ is sufficiently broad to embrace all the mysteries of God. Before the universe was created Christ had in his mind everything that was to be unfolded throughout eternity. When Christ made a world, there was simply that much of the mind of Christ produced in the form of a world. When he made angels there was that much of the mind of Christ produced in the form of angels. When he created man there was that much of the mind of Christ produced in the form of man. When the word of God was given through the prophets, there was in it the mind of Christ, spoken, and produced in words to be read by the human family. Hence the study of the mind of Christ, and the study

of the word of God are one and the same study. As Christ made the worlds, or was the one who knew perfectly how they were made, and all the laws that govern them, so the study of true science embraces the study of the mind of Christ, and no study of the sciences that does not embrace Christ is a true study of the sciences.

The study of the subject of creation, as taught in many of the schools at the present time in the study of geology, teaches that the world was millions of years in the process of development, while the word of God, that refers the mind to Christ with reference to the creation of this world, states definitely that he spake, and it was done, he commanded, and it stood fast. Hence, the study of a science that ignores Christ as the Creator in this sense is not the true science. The same is true of the study of the entire science of creative astronomy, and for that matter all of the other sciences.

When man was placed upon the earth, a test was given him. That test was a test that was to be the same for all planets throughout all ages. The test was a test of faith and love. It was given to Adam in the form of a tree of knowledge of good and evil, of which he was prohibited from partaking. In that test were involved the principles of the entire law of God. In partaking of the forbidden fruit he must take another god before the Lord, form in his mind the image of a god that was withholding something from him that it would be better off if he could receive, and bow and worship that image. In taking the name of God in that way he must take it in vain, for God's name is love, and he would be attributing to God a name that was the opposite of love. In order to do this he must forget the character of love that had made him, and hence fail to remember the fourth commandment. He would dishonor his Father. He committed suicide, and became a murderer. He committed spiritual adultery by forming an alliance with Satan. In taking the forbidden fruit he took that which did not belong to him, and hence was a thief, and in attributing to God a character different from the character of love, which he has, he bore false witness. Before he could take of the fruit, he must covet it. And so Adam violated that test; he broke every command of the law of God, which was the foundation of God's government for his universe.

Of what is commandment-keeping a test? It is a test of love. 1 John 5:5, "This is the love of God that we keep his commandments; and his commandments are not grievous." So, then, the test given to Adam in the garden of Eden, was the test of his love to his Creator, and that test was the test for every planet, and will be the test for every planet throughout the eternal ages. So long as man had

perfect faith in Jesus he could keep the commandments of God perfectly. So soon as he lost his faith in Jesus, going under the temptations of Satan, he lost his power to keep the commandments of God. Hence in Eden man was only able to keep the commandments of God through faith in Jesus, the same as under the last message. And the third angel's message is simply the everlasting gospel, the principles of which were lived out by all the loyal children of God throughout all worlds, before sin entered, and will be lived out through all worlds during the eternal ages after redemption has been completed.

When God spoke his law on Sinai he was simply giving to the people of this planet, in their fallen state, the principles of his own character, which was the law that was to govern this planet before sin entered, and which is the law that now governs the universe of God. When he gave it Moses was instructed to put it in the ark of the covenant, which was to be placed in the second apartment of the sanctuary, the temple of God, which represented the throne of God in heaven. When John in vision was permitted to look within the second apartment of the sanctuary in heaven he saw the ark of his testament. From his throne in the heavens God ruleth over all the universe, and this law is the foundation of his throne. Ps. 103:19. And it could be nothing else, because his law is his character. Why did God create worlds and people them with intelligent beings? Because God is love, and love is not satisfied without the privilege of bestowing itself upon others.

But the devil said God made the angels and the inhabitants of other worlds from selfish purposes, with the object of exercising over them arbitrary authority. In Rev. 4:11, John says, "For thou hast created all things, and for thy pleasure they are and were created." In what does God take pleasure? 1 John 4:16, "God is love and he that dwelleth in love dwelleth in God, and God in him." God takes pleasure in the things in which love delights! But in what does love delight? 1 Cor. 13:4, 5, "Love seeketh not her own." Then God in creation took pleasure in the things that would be for the highest possible good of all his creatures, and Satan's testimony against God in this respect was utterly false.

Although the mind of Christ embraced the end from the beginning, and although he took in the case of all worlds, and knew of the fall and the redemption, and the plan was all in his mind in eternity, yet this was not unfolded to angels nor to men until it became a necessity. Though God knew it, angels and men knew it not. And since the angels and men knew nothing of it, they acted just the same in what they did as though God knew it not. God knows how it will come out with each of us but we

do not know, but we do know this, that if we will accept of Jesus Christ by faith, we shall be saved. So God's foreknowledge does not in any way affect our individual actions.

Christ, as Creator, was able to create only by the exercise of perfect faith in the word of his Father. As he went forth to create, had he at any time doubted his Father's ability to perform the work he had set out to accomplish, he would have been unable to proceed further in his work of creation. But did not the Lord lay out a broad plan in the creation of the universe? But there was a sufficient power with God to accomplish all he had planned in the great work which was laid out.

And so now, brethren, as we are called upon at this Conference to lay broad plans for the work, at the same time it would be well to study the broad plans of God in laying out a universe, that we may have our minds enlarged to lay plans that will meet the mind of God at this time. And let us ever remember that whatever plans God calls upon us to lay, if we lay them, and go forth to execute them in perfect faith in the God that calls upon us to lay broad plans for his work at this time, his power will as certainly accomplish through us the work that is laid out, as it did the work of creation, through Jesus Christ, in the broad plans laid for the creation of the universe, for that is just the spirit his people must have under the third angel's message, the same faith that Jesus had when he went forth to create the worlds, and then the work committed to their hands will be speedily and surely accomplished.

Before Christ left heaven to come to this earth he occupied the throne with his Father, and bore the scepter of the universe. Jer. 17:12; Ps. 89:14. And from these heights where did he come? He came clear down to this earth. This was the darkest place, and the hardest field in all the universe, but Christ offered himself to come to this field. Do we, at this Conference, say individually, "Let this mind be in me, that brought Christ from home and pleasant and comfortable surroundings, to the darkest field in all the universe to save the lost and perishing?" Do we stand offered as individuals to go to any field in this world where God may send us, to carry the light of this precious gospel to those in darkness? If not, we have not the mind of Christ. If we desire to have the mind of Christ let us open the heart and let Christ in; the same spirit that was in Christ will then be in us and we will stand thus.

Some of us may say we have responsibilities resting upon us; we are occupying responsible positions of trust, and cannot be spared to go. Did not Christ occupy a responsible position in heaven? But when God sent him, as a missionary, to another field, could God not take care of the work which had been before

resting upon Christ in heaven? And can he not take care of the work committed to us here in any responsible position, if he sends us to any other field? I fully believe that he can, and what we want in this Conference is that faith in God that will ever remember that God is able to take care of his own work, and then like Jesus, willing to go to the most lowly place to carry the light; we stand ready to labor in any field in which God may station us, with faithfulness, and the power of God will speedily accomplish his work in the earth.

#### THE THIRD ANGEL'S MESSAGE.—NO. 4.

ELDER A. T. JONES.

A question has been handed up.

*Quest.*—Can the States logically refuse to fall into line with the Supreme Court decision, defining the national constitution in its relation to religion?

*Elder Jones.*—No sir. As a matter of fact the States do not need to do it. The Supreme Court of the United States has fallen into line with the States. That is the way the thing has already been done. That is the mischief of it.

I begin the lesson to-night by reading Rev. 14:9. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." I need not present any other evidence to-night to show that we are in the time when that verse is fulfilled, than merely to refer to the points we mentioned last night. Three distinct points that were noticed last night shut us up to that one thing. Now that is the warning which we are to give to the world. And no man can give the third angel's message without giving it just exactly as it reads. But what is the consequence of disregarding the message in that verse?—The unmingled wine of the wrath of God. Then what is the next thing that comes in that respect? I mean in the fulfillment of this prophecy, what is the next thing we are to look for? [Audience: "The wrath of God!"] Yes.

Now we have come to the loud cry, haven't we? That part of the prophecy is reached. We have come to the image of the beast; that part is reached; that prophecy is fulfilled. Now, of course, in the workings of the image of the beast there are many things to come in fulfillment of that, but all these things,—persecutions, deceiving miracles, etc.—are simply the consequence of what has been done: simply the speaking and acting of the image that is already made. We are not to look now for any great, wondrous, marked movement in legislation or government to fulfill that part of the prophecy, because the image is made. That is fulfilled. What comes

in the future in legislation and in the strifes and contentions and the rioting and warring, with the evil that will come, is simply the inevitable outcome and consequence of this. Then what next will there be in the line of this prophecy which is here before us? Rev. 14:9, 10. [Audience, "The wrath of God."] Yes.

I might put the question in another way now, to make it a little plainer. Is there any piece of legislation, any special move of this government for which we are now to look as the fulfillment of this prophecy in connection with the making of the image of the beast? What have we been looking for all the time? We have been looking for legislation—some move to be made or something to be done in or by the government that would make the image of the beast. That was what our eyes were upon, all the time. But now do we look for that any more? [Audience—"No sir."] Truth. Now then that having been done, is n't all that pertains to the image of the beast *in that*? and all that comes henceforth respecting the image of the beast, and its work, is it anything more than the consequences of what is now here? Is not all that the image is to do, in the image when it is made to begin with? Then all that comes henceforth pertaining to the image of the beast being in that which is done, what great point in the words of the message stands next? [Audience, "The seven last plagues."] Yes. The next thing that follows the working of the image of the beast in that prophecy is, The seven last plagues.

Now put the three things together. We were looking for the image of the beast, *then* the seven last plagues, and *then* the coming of the Lord. The image of the beast has come, has n't it? The coming of the Lord is in the future, is n't it? But the seven last plagues are between them. Then what is the next great, marked thing in the history of this world, and of mankind, and of salvation?—The seven last plagues. That being so, it becomes us to think very seriously *where* we are living, does n't it? It becomes us also to think seriously *how* we are living.

*Some one in the audience.*—Is it necessary to amend the Constitution?

*Eld. Jones.*—The Constitution, nothing! No, we have no Constitution any more. It is set aside. It is taken clear out of the way. We can't use it any more. What could an amendment do more than has been done? Don't you see they have put aside the Constitution? What could anybody want with an amendment?

But the thought which I want just now to get before you is that the next great and marked event in the history of this world and in the work of salvation, is what is spoken of here in the text. This shows it

on the face of it. Look at it again. We are to give this warning to the world.—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." That is the warning we are to give. Well, in view of what is it that the warning is given? [Audience.—"The wine of the wrath of God."] What is the wine of the wrath of God? [Audience.—"The seven last plagues."] Rev. 15:1. Then doesn't it follow on the face of it, that the seven last plagues are the next thing after that warning? and that the warning will wind up with the seven last plagues? And we are now where that warning begins with a loud voice in its very words. Then doesn't that which is now begun and the work which is now in our hands, end with the bringing of us face to face with the seven last plagues? [Audience—"Yes sir."] When that work of warning is done, where will we be? Audience—"At the pouring out of the plagues."]

Now are you satisfied that this is so? Are you satisfied that the seven last plagues is the next thing that comes after we give this warning to the world? [Audience—"Yes sir."] Then as we go about to give that warning, is n't it in the nature of the case that we are to do it in view of the plagues that are to fall upon those to whom we speak it? and that we must be faithful to that message ourselves, which we are giving, if we want to be shielded when the plagues do fall, of which that message speaks? But who will be shielded in that time?—Those who have "the covering of the Almighty" drawn over them. And that covering of the Almighty is the covering that the prophet Isaiah spoke about, saying "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*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. That is the covering that God draws over his people, which shields every one from the wrath of God, now and forever. Have you that robe of righteousness?

Now another thing right there. We are living in view of another fearful fact, that is, if that message which we are now to give, is not received, it has attached to it the fearful consequences that the wine of the wrath of God will be received; so that when that message finishes, the wrath of God succeeds it. I say we are living in the presence of that fact. And the work which is to bring all face to face with that fact, as it is there recorded, is now begun. Therefore, *will not that give a power to the health reform that it has not yet had?* When the health reform was given to the people of God, it was defined as that which is to fit the people for translation. That is the meaning of health reform. The leading thing, the



great thing, that God intends health reform to do, is to prepare his people for translation. But we have to go through the seven last plagues before we are translated; and if a man's blood is impure and full of gross material will he be able to pass through that time, when the air is sick with pestilence? Indeed he cannot.

That brings us face to face with some more solemn experiences does n't it? And some more solemn truth. A great many solemn questions have already been presented to us. And brethren, there are a great many more that are still to come to us. We are in the most solemn time we ever saw. Let us consider it.

Now let us take the points that have already been presented in the different lessons that have been given, the searching thoughts, and solemn experiences in our religious profession, to which we have been brought face to face. I want to know now how on earth it is ever possible for any one of us to meet these experiences without Jesus Christ in the full? I would like to have somebody tell. [Audience: "We can't do it."] Of course we can't do it. Then brethren let us have him come in in his fullness as quickly as possible. We need him every moment, and each succeeding lesson brings to view more and more our need of him.

Now as there are two other points that I want to present to-night, for the present purpose we will just sketch through what the further lesson of the plagues is.

When the first plague falls, it falls upon the men that "had received the mark of the beast, and them that worshipped his image" (Rev. 16:1, 2)—the very people to whom the warning of this message is given. Then the plagues follow each other in direct succession, unto the sixth, under which the evil spirits gather "the kings of the earth and of the whole world," to the battle of the great day of God Almighty. Rev. 16:14-16. This battle is fought when the Saviour comes, for "I saw the beast and the kings of the earth and their armies, gathered together to make war upon him that sat upon the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image." Rev. 19:11, 19, 20. And at that time the seventh angel pours out his vial in the air and there comes a great voice out of the temple of heaven from the throne saying, *It is done.* And there are voices, and thunderings, and lightnings; and there is a great earthquake, such as was not since men were upon the earth so mighty an earthquake and so great. Every island flees away and the mountains are not found. The

heavens depart as a scroll and every mountain and island are moved out of their places. Rev. 16:17, 18, 20; 6:14. And the Beast and his image "the Lord shall consume with the Spirit of his mouth and destroy with the brightness of his coming." 2 Thess. 2:8. And the remnant of the wicked world who went not up to the battle of Armageddon, "were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." Rev. 19:21. The sword of him that sits upon the horse is the brightness of the Lord's coming.

Then the events that are directly and inseparably connected with the end of the world are the events that follow the work, to the doing of which we are now completely shut up. That is the living fact now.

Brethren, do you believe that the seven last plagues are coming, just as certainly as the image of the beast has come? [Audience—"Yes, sir."] Honest, now? [Audience—"Yes."] Now we looked for the image to the beast to come. It has come. Now what are we to look for?—The seven last plagues. Do you believe that the end of the world is coming, with the seven last plagues, just as certainly as that the image to the beast is made? [Audience—"Yes."] Do you believe that the end of the world comes when that seventh plague comes? [Audience—"Yes."] Then brethren, these things mean something to us just now.

We will leave that point there now, and take up another thought with reference to our government, and what the consequences must be, and can only be, of what the government has now done; that is, the consequences to the government itself.

Let us begin with Acts 17:26, 27. Paul is calling the attention of the people to God; and he says "And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation." Then God made this nation of men to dwell on the earth, and he determined the bounds of the habitations of the people of this nation and how much space this nation should occupy. And he has given a portion of time to this nation. What did he do it for? The next verse reads: "*That they should seek the Lord,* if haply they might feel after him, though he be not far from every one of us!" If they might feel after him and haply find him?—No, there is no *hap* about that. If they feel after him, what then?—They would find him. If anybody feels after him, he will find him.

In the fourth chapter of Daniel we learn that God rules in the kingdom of men and giveth it to whomsoever he will. God's idea concerning the nations is that they shall seek him. Well then when a nation rejects the Lord what use has he for it?—None. But

will he reject a nation as long as the nation will seek him?—No sir. Will he cut off a nation, so long as there are any people there to seek the Lord?—He will not. He did n't before the flood. Neither did he in Sodom and Gomorrah. If he could have found ten people that would seek the Lord, in Sodom and Gomorrah, he would not have destroyed those cities. But he could n't find them.

When he made the promise to Abraham, he said to him, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15:13-16. Had God established bounds to their habitation? Yes. What did he do it for?—That they should seek the Lord. As long as there was any possibility of their seeking the Lord, they held the place where God put them. And the Lord would not give the land to Abraham, his friend, nor to Abraham's seed as long as there were people there who would seek the Lord. The Lord's people could not occupy, because the iniquity of the Amorites was not yet full. But when the iniquity of the Amorites was full, there was no use for them any more.

When the Lord establishes a people on earth to seek the Lord, and they will not seek him, what then is the use of their staying any longer on the earth? To let them stay on earth after that was only to perpetuate iniquity for no possible use. So the Lord brought his people in there at that time, and drove out the Amorites. He told his people not to do as the Amorites did lest the land spue them out as it had spued out the Amorites. But his people did the very thing he told them not to do. And the land did empty them out and he gave them into the hands of the king of Babylon.

He had established the kingdom of Babylon for a purpose; he set the bounds of their habitation. What was that for? It was that they should seek the Lord. Nebuchadnezzar sought the Lord in his day and he proclaimed the glory of the Lord, the honor of the Lord, and the existence of the Lord, to all the nations of the earth. You remember that proclamation he made in Daniel 4th chapter: "I thought it good to tell what the Most High hath done for me." And he told his experience. Let us read how far his proclamation reached:—

"Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; peace be multiplied unto you. I thought it good to shew signs and wonders that the most high God hath wrought

toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

The Lord had said unto Nebuchadnezzar that he had given him all these lands round about and all the nations, and that they should serve him, and his son and his son's son until the very time of his land came, and then what? Many nations shall serve themselves of him. God had determined the time before appointed as well as the bound of his habitation; so that when the time of his land came, many nations would serve themselves of Babylon.

Nebuchadnezzar's son succeeded him, then his grandson. Instead of Belshazzar seeking the Lord and honoring the Lord, he took the vessels of the house of the Lord and used them in his lascivious feasts, thus turning his back upon God completely. Then what use did the Lord have for him or his nation any more? He had no more use. That same hour there came the fingers of a man's hand and wrote upon the wall in the presence of the king. And the meaning of the words that were written, is this: "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided and given to the Medes and Persians."

Thus the Lord brought up the Medes and Persians. Did they seek the Lord too?

God had called Cyrus by name before he came up there. Cyrus did not then know the Lord. The Lord said: "I have surnamed thee, though thou hast not known me." But Cyrus found the Lord, and proclaimed his name to all the nations. God's prophet in Babylon took the word of God to Cyrus; and then see what Cyrus did. First chapter of Ezra, first verse to the third:—

"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation, throughout all his kingdom, and put it also in writing, saying, *Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.*"

Cyrus found the Lord, and proclaimed him to all the nations of the earth. It had been done even before Cyrus came in. Darius succeeded Belshazzar. We read in Dan. 6:26, 27, what Darius did: "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel:

for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

That is a splendid proclamation of God and his glory and his power. It sounds like the words of the prophet Daniel himself. Well, the Medes and Persians sought the Lord and found him. But turn now to the 11th chapter of Daniel and there we read: "Also I [that is, the angel Gabriel] in the first year of Darius the Mede, even I stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, and shall rule with great dominion, and do according to his will. And when he shall stand up his kingdom shall be broken, and shall be divided toward the four winds of heaven."

That is Grecia. Now read in Dan. 10:20, "Then said he [Gabriel], Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

The angel would stay there as long as he could bear it, and when they had got so far along, that they would not seek the Lord, the angel would go, and when the angel went, Persia went too. And Grecia came. But what did the Lord establish Grecia for? That they might seek the Lord. Now read in the eighth chapter, verses 21-23:—

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

So you see every time, it is because transgression has come to the full, that a nation falls; and transgressors come to the full when they set themselves against the Lord. It is because the measure of their iniquity is filled at last that another kingdom comes. So you can see the philosophy of the whole matter is contained in that verse, that God establishes nations that they shall seek the Lord, and when they refuse to do it, and turn their backs upon him, then the next thing is, that that nation leaves the world. There is nothing else for it.

The nation that followed Grecia was Rome. And Christ came in Rome's day; and the gospel of Christ was preached to Rome, although it was fearfully cor-

rupt. And then that gospel of Christ was professed as an outward form, by an apostate church, and she seized the power of the Roman government to compel people to recognize the Roman religion, to compel men to disobey the Lord. Then what became of the Roman government? It was swept from the earth.

As bad as the government was in the days of Tiberius, as bad as it was in the days of Claudius, and in the days of Nero, yet God preached the gospel to Rome, and brought multitudes of souls to the light and knowledge of his gospel. Even to Nero himself the gospel was twice preached by the apostle Paul, and there was opened to him the joys of heaven. But when the gospel was perverted as it was, and made only a cloak to sanction ungodliness; and instead of seeking the Lord indeed, perverted the very means that God offered for salvation,—what could the Lord do for a people like that? The gospel is the only means that God has to save a person. But when that gospel is taken and used simply as a cloak for wickedness, how can the Lord possibly save the person who thus uses it? Then there is nothing that can touch him at all.

When that was done in the Roman empire by the power of an apostate church, then how could it stand any longer? It had to be swept away from the earth. And now this nation has been captured by the very same kind of iniquity. Here is an apostacy. The churches have turned away from God, and have seized upon the power of this government. It has sold itself to them; and now compels people to dishonor God. Then what is the next thing for this nation? [Audience: "Destruction."] Yes; but before the Lord overthrows it, he will send a message to whoever will be saved. What is that message? [Audience: "The third angel's message."] Yes. Then does not that shut us up again to-night, face to face, to that one thing, that the third angel's message as it reads is the only thing to be given under the sun; and it is to be given to save such people as will be saved from the ruin that hangs over this devoted nation that has been inveigled and carried captive by an apostate professed Protestant church?

Well, then the end of the world is the next thing. Then are we not right now, in the things that we are to preach, held, wrapped up, and concerned, daily and hourly, with the events that bring the end of the world? Is it any difficulty, brethren to get people of the world even to see that? Is it any difficulty to get people of the world to see what has become of the nations that have gone before? Is there any difficulty in getting worldlings themselves to see that there is a union of Church and State here; that the Church has carried captive the government

of the United States? Any difficulty to get them to see that? I tell you, brethren, when we go with the power of God, and state the positive facts as they are before their faces, and tell them what is to come out of these facts, they will begin to think.

Brethren; there is more power, there is more convincing power, there is more moving power, in the plain declaration, by faith in God, and the consequences of these things as a literal fact before the people, than in tons of argument. You and I go with these things that are before the eyes of all people, and call their attention to them, and show what is in the future; and tell them in the fear of God, and by his grace and his power as he gives it to us, the things that are coming,—tell them by actual facts, and by our earnestness and devotion to God,—show them that we believe the things ourselves, and there will be more conviction than in tons of argument on doctrinal questions. Then let us preach the message as it is to-day.

Now another thought. God had a church in the world, and a nation in old time, did he not? Christ came to that church, and that nation. He preached the gospel of God, revealed in its living principles—the mystery of God, God with men, God in the flesh, God in men the hope of glory. He revealed that to them; they would not receive it; they rejected him. They wanted to kill him; they prosecuted him for blasphemy, before Pilate; but Pilate could not take judicial notice of the offense of blasphemy, because that was an offense against Jewish law only. So Pilate said, “Take him, and judge him according to your law.” But they said, “We have a law, and by our law he ought to die.” But they could not put him to death without a decree from the Roman empire. Pilate said, “What shall I do with him?” They said, “Crucify him.” Pilate: “Shall I crucify your king?” They replied: “We have no king but Cæsar.”

When they said that, did they not in that reject the Lord absolutely, and join themselves to Cæsar? They had to join themselves to Cæsar to do against the truth of God, what they could not do without it. When they turned their backs upon God, deliberately rejected him, and took Cæsar for their king, and allied themselves to earthly power, in the face of the power of God, then what more could the Lord do for them as a people, as a church, as a nation? Nothing. There were individuals in the nation, there were individuals in the church, that feared God, and had no part in this thing; but these, the representative men of the nation, the representative men of the church, they did that thing. They did join themselves, and in themselves they joined the nation and the church, unto Cæsar, and turned its back upon God. Then the Lord could do no more

for them as a church or as a nation. All he could possibly do, before its absolute and irretrievable ruin swept it out of the world, was to call out of it such as would receive him. Then he sent his message, his gospel, to those people in that day, and there were many who came from that apostate church to the knowledge of God. He called out of them a people for his name. By the gospel which Christ sent to that apostate church, people were gathered out, such as would be saved, and then he gave them a warning that they were to flee when the whole combination would be destroyed.

Then the preaching of the gospel went on; but there are those prophecies,—“The mystery of iniquity doth already work;” “of your own selves shall men arise speaking perverse things, to draw away disciples after them.” In Romans 1:8 it is said that the genuine faith of the church at Rome, was “spoken of throughout the whole world.” And so when she went in the way of apostacy she became famed for that throughout the world. The apostate church was opposed to the Sabbath of the Lord, and was determined to destroy it, and put the false sabbath in its place, but she could not do that of herself; and what did she have to do? In order to do it she had to join herself to Cæsar. Just as the Jewish church did to get Christ, the Lord of the Sabbath, out of the way, so did the apostacy do to get the Sabbath of the Lord out of the way. Then that made her Mystery, Babylon the Great. That is the next thing that is said of her: “And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” That is the church of Rome.

Then there came the Reformation; God called people out of Rome by Luther, others after him. But every one of those churches joined themselves to Cæsar after the example of the mother, in every place where they had a chance, except the Baptist church in Rhode Island. All these others joined themselves to Cæsar after the example of the mother; and thus became her daughters. Then arose the new republic, and by its total separation of the Church from all connection with the State established a new order of things, which is only the order of things prescribed by the Lord for government. Thus by her fundamental and constitutional principles, this nation shut away all the churches from a union with the State. Thus it stood until 1892: But in A. D. 1892, the professed Protestant churches in the United States followed the example of the original apostacy of the church of Rome. And in order to get rid of the Sabbath of the Lord and exalt the false sabbath in its stead, these churches joined themselves to earthly power, to the kingdom

of men—to Caesar. They turned their backs upon the Lord; they forsook the Lord, and joined themselves to another; they turned away from the power of God and put their trust in the power of men and earthly government. These professed Protestant churches of the United States have turned their backs upon the Lord, and joined themselves to Caesar, as certainly as did the Jewish church and the Romish church before them: and for the same reasons and for the same purpose. What then? This as certainly makes them the daughters of Babylon as certainly as the first great apostasy made Rome Babylon the mother. And they have even said it. "The Catholic Church the Mother of us all," and "the Protestant Episcopal church the beautiful daughter of a beautiful mother" is what a leading Presbyterian paper published, from the pen of a "Doctor of Divinity," sometime ago; and not one of them has ever denied it so far as I have seen or heard.

They say it, and it is so. Until now these churches had not joined themselves to the powers of the earth. They had many bad ways; they were doing many things that were out of harmony with the gospel; they had fallen away from Christ; but a woman may leave her husband, and yet not be joined to another man; there is hope for her still to come back to her husband. But when she has joined herself to another man, what then?—She is gone completely; she is an adulteress indeed; she can not be brought back. Although they had wandered away from Christ, yet they had not joined themselves to another until 1892. Then they deliberately joined themselves to another,—to the government of the United States, and seized upon the power of this nation. They made this their husband, their dependence, and source of help, instead of the Lord. Are not these churches just as truly apostate as the Papal church herself when she did it? Is not Babylon the mother and daughters complete? What is she the mother of?—"Harlots and abominations of the earth"; (Rev. 17: 4, 5) and so they themselves are the daughters,—it has been said for them, and not one of them has disputed it.

Then what comes next? "I saw another mighty angel come down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard

another voice from heaven, saying, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.*"

And see the seventh plague. "And the seventh angel poured out his vial into the air; and there came a voice out of the temple in heaven, from the throne, saying, It is done. And there were voices; and thunders, 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. And the great city was divided into three parts, and the cities of the nations fell: *and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*"

Then where are we in that line? What comes next upon Babylon? The judgments of God. Then by the direct work of the message, the next thing is the seven last plagues, after our work in that line is done.

By the direct line of the history of God's dealings with the nations, our nation stands to-day exactly where the other nations of the world have stood when they turned their backs upon God and refused to seek him any longer. We knew what came upon them. And as certainly as ruin comes upon those nations, so certainly ruin awaits this nation. And the influence of this nation reaches all the world.

Therefore when ruin comes upon this nation, it comes also upon all the world. When these churches which should call the people and nations to seek the Lord, have followed the example of apostasy and forsaken the Lord and taught men to depend upon earthly power, then what is the use of them any longer in the world? None. Then what hangs over the churches? Destruction only, by the judgments of God. But there are people of God in them, and before the final fall and ruin God will call them out. But that which calls them out is the third angel's message, *the loud cry* of the third angel's message. Then where are we, brethren? We are in the loud cry. Oh, then let that loud voice be heard.

Then there are three more lines to-night just as distinct as the three we had last night, which shut us up to the third angel's message as it reads.

I will read a passage that belongs right with that one that we read last night:—

"When God's people humble the soul before him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture: 'After these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory.'"

Now I read the other one, which connects directly with this:—

"Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. [Prayers are ascending daily for it. Are your prayers amongst them?] Christ ascended on high, leading captivity captive, and gave gifts unto men. When after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled what was the effect? Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost.

"But this angel comes bearing no soft, smooth message, but words calculated to stir the hearts of men to their very depths. That angel is represented as crying mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage

of every unclean and hateful bird.' 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Are we indeed as human agencies, to co-operate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory?"

Where are we? In the loud cry of the third angel's message. That angel's message is to go, to call God's people out of Babylon. But the angel comes down having great power. Then are we not brought face to face with the demand for that power that we must have, to be clothed with power from on high, the power that is brought by God's Holy Spirit? Are we not there? [Audience: "Yes."] Well, then, brethren, let us stay there. Let us stay there, calling for that power, and depending wholly upon it when it comes.