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THE STUDY OF THE BIBLE.— No. 8.

ELDER S. N. HASKELL.

In some respects we are the most highly favored people in the world. We live in the most important time, and there never was a period in the world's history when the Lord was more anxious to unfold himself to his people than at this time. It is the final crisis that is pending, and those that are saved in God's everlasting kingdom are the people that in this period in which we live, receive from God those blessings he has for us. And if we cannot get hold of Christ in all his fullness here where we are, then we shall not be saved in the kingdom of God. Now that is true. We cannot put it by as a common thing, this work in which we are engaged, and then afterwards, a long time in the future, take it up.

We have reached the final crisis. It is right here upon us and it is for us individually to obtain an experience in the things of God, such as we have not had in the past; and it is not for some one to give it to us, but it is for us individually to have it, and the Bible writers, especially the apostle Paul, labored to have revealed in the church individually, those beauties in Christ that could be gotten from no other source. He did not want to simply give it to them, but he wanted that they should receive it. He preached the gospel, and he labored that in each individual there might be a revelation of Jesus Christ himself. Col. 1:25-27: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, fully to preach the word of God [margin]; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make

known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." That is the mystery of the gospel. He would have it revealed in them individually, so that they individually would receive the mystery of Christ. Verse 28: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Now his labor was that each individual might receive something from our Lord Jesus Christ, that would lead him to perfection. Verse 29: "Whereunto I also labor, striving according to his working, which worketh in me mightily." Now the idea that what we receive we must get from some one else, is a great mistake. The Lord wants to teach us individually, ourselves, and he will not open our understanding individually to comprehend his word, unless we believe that he will do it. We individually must believe that Christ wants to do this to us and that we can have this blessing by studying the word for ourselves. He will then enlighten our understanding, will speak to our hearts, and so each individual, as we remarked before, must have the spirit of divine revelation. I do not think it a possible thing for us to go into the kingdom of God unless we have it, and that revelation is not to get up some new theory and present that to the people, but it is to reveal new beauty and glory in the plan of redemption through our Lord Jesus Christ. This is what it is and we will see it as we read the Bible. We get the truth from Christ according to our own faith and the interest that we have in him.

Eph. 1: 14-17: "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus,

and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Why, God there gives you and me individually the spirit of wisdom and revelation in the knowledge of him, or as the margin is, "for the acknowledgment of him." Then the Spirit of revelation comes to me personally to reveal to me, in the word, our Lord Jesus Christ and the plan of redemption. It will open to my understanding truths that I have never seen before, and there will be a continued freshness, because there is a continual opening of the truths to my understanding; and, my brethren, if we ever get to a point that the Bible in any sense seems dry to us, it is high time for us to seek God with all our hearts. For there is no greater evidence that the Spirit of God is leaving you, than when the Bible comes to lose its freshness to our souls. It will feed the soul, it certainly will. And it will elevate the soul; it will refine the soul; it will increase an interest in the individual to learn more and more of the precious truths in God's word.

Verses 18-20: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." The same mighty power, and the same enlightenment that brought Christ from the dead, should be in every one of our hearts; and when that is in the heart it elevates the soul, it purifies the heart. My dear brethren, it does everything for us. There is not anything in this world which is good, but that is found in the gospel of Jesus Christ. I feel in my soul like exalting God's word and in this way exalting the Lord Jesus Christ; for I feel there are perhaps thousands that will simply get the theory, and how to present certain arguments from the Bible, that will never get their souls really fed by a revelation of Jesus Christ in the heart; but there is something that fills up the vacuum. I find something in an old REVIEW (June 4th, 1889) on this point, from the pen of Sister White:—

"Paul speaks of the riches of the glory of the mystery that is to be made known to the Gentiles. There are many mysteries in the word of God that we do not comprehend, and many of us are content to stop our investigations when we have just begun to receive a little knowledge concerning Christ. When there begins to be a little unfolding of the divine purposes to the mind, and we begin to obtain a slight knowledge of the character of God, we become satisfied and think that we have received about all the

light that there is for us in the word of God. But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure-house of God not the same thing over and over, but new beauty, and new truth.

The Spirit of God will rest upon the diligent searcher for truth. He who desires the truth in his heart, who longs for the working of its power upon the life and character, will be sure to have it. Says the Saviour, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." When ministers themselves taste and see that the Lord is good, when their minds are filled with the thoughts of heaven, then the eternal realities of the unseen world will open to their understanding, and they will be able to present the truth of God, and it will make an impression upon human minds. Those who seek for more and still more of the Spirit of God, will not be disappointed."

Then, if we are disappointed, brethren, and do not receive the Spirit, who will be to blame? We will. Why will we not receive it? Because we cease to seek it. We should continue to study with the unction that comes from heaven, and that will teach us individually, every one. My dear brethren, we are coming into a time when there will be thousands of voices and manifestations of different kinds to draw the child of God from the one important thing, the truth that pertains to this time. And this is not a great way in the future. Where is our safety? It is in our Lord Jesus Christ, and in having our judgment so enlightened by him that we can discern the truth, and then Christ will be revealed to us and we shall see and understand the way. Again another paragraph:—

"No man can have insight into the word of God without the illumination of the Holy Spirit. If we will but come into the right position before God, his light will shine upon us, in rich clear rays. This was the experience of the early disciples. The Scriptures declare that 'when the day of pentecost was fully come, they were all of one accord in one place. 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 with other tongues, as the Spirit gave them utterance.' God is willing to give us a similar blessing, when we seek for it earnestly.

"The Lord did not lock the reservoir of heaven, after pouring his Spirit upon the early disciples. We, also, may receive of the fullness of his blessing. Heaven is full of the treasures of his grace, and those who come to God in faith may claim all that he has promised. If we do not have his power, it is because of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness."

Brethren, we want to come out of our deadness and have our souls stirred and have them quickened and come to the fountain. Christ is the fountain, and when we come there with that intensity of interest that will not be satisfied, and will seek with honesty of heart and purpose, God will then open

the treasure-house of his truth to each one of us. You want to take an advance step. Now I have another expression I wish to read here, it is in reference to our receiving the Spirit of God, and realizing that our sins are forgiven. There is more to this question than we have sometimes thought. The Lord wants that I, personally, should know that the Saviour is to me to-day just as much and even more than he was to the disciples when they walked this earth. The promise of the Holy Spirit that is referred to in what I have just read, that was given to the disciples, was given to them to take the place of the personal presence of our Lord Jesus Christ; and that promise came to them because they knew Christ and because their sins had been forgiven. I will read you the Bible on it. John 14:16, 17: "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

God has promised blessings to his people. It is those whose sins have been forgiven and who know their Saviour that have a fullness they have not received before. This is the out-pouring of the Spirit of God. It is the loud cry of the third angel's message. The first step is having the heart cleansed from sin. When the heart is cleansed by the blood of Christ, we will go right on in accomplishing the work that God has for us to do. I praise God that there are promises for his people.

The Holy Spirit was to take the place of Christ's personal presence. Suppose we could have Christ's personal presence with us here this morning, and suppose that he said right here in our midst that our sins were forgiven. I suppose it would give us a joy that we can hardly describe. What is the coming of the Holy Spirit for? To take the place of this. The Holy Spirit should come into the heart to do the same thing, and even more than his presence. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:12, 13.

When they saw Christ, his personal presence limited their comprehension to grasp the things that he spoke. But the Holy Spirit was to come to unfold and keep unfolding to their minds the truth that he taught. Consequently that Spirit will give us a confidence and assurance in Christ that his personal presence would give, and even greater fullness than that. There is no limit to the Spirit of God, and

there is no circumscribing what it will do for the people of God. My dear brethren and sisters, just as sure as God poured out his Spirit on the day of Pentecost and it did great things for them there, and prepared them to go to the uttermost parts of the earth with the gospel, just so certainly will that gospel fit his people in the closing hours of the gospel to do a greater work. This is simply the final triumph of the gospel of Jesus Christ. Shall we say we have this when we have little interest to take it in his word as he reveals it to us? My dear brethren, this is Christ in us. We come to the word, and he gives his Spirit to unfold its light, and we rejoice in him.

Here is a testimony which was written last December, "To him who is content to receive without deserving, who feels that he can never recompense such love, lays all thoughts and unbelief aside, and comes as a little child at the feet of Jesus, all the treasures of eternal love are the free and everlasting gift."

The other day one brother said after leaving the Tabernacle, "I am about in despair; it seems that there has never been a good thing in my whole life." Then he was about in the condition to come without deserving anything. The man who can come that way, and lay all doubt aside, and sit at the feet of Jesus, and who says, "Now thou must teach me," has all things before him. These are the treasures of eternal love. It is for you and for me. The only difficulty that stands in the way is when we think we deserve something. If we do not have it, then we do think we deserve something. May God help us to become undeserving. Everything that is good, brethren and sisters, I want to repeat again if I say it in every discourse, comes from the Lord Jesus Christ.

I spoke to you Friday about the power of God. I want to say one word more on that. The power of God that is in his word will take care of us physically. I do not say by that that one will never be sick or die. But I do say that when a man trusts in God and has only God's work before him, the devil himself cannot kill him till he gets his work done. Then the Lord lets him die. [Voices: Let him rest.] One of our sisters in New England, who died a short time ago, who embraced the message in 1842, and who suffered extremely, said to those who were with her, that it seemed good to think that she was going to be laid away a little while to rest in the grave. Men may die, and they will die right along while probation lasts. But I tell you the Lord gives a special blessing to the dead. "Blessed are the dead that die in the Lord." But on the other hand he takes care of his servants. There is power in the gospel of Christ to take care of those that trust in him and engage in his work.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 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.” Mark 16:15-18. Paul, you know, was bitten by a serpent once, but I do not suppose he had a thought of dying. The Lord was sending him to Rome to testify, and he simply shook the serpent off into the fire. You remember he was stoned once, and the brethren who stood around him were doubtless talking about burying him. All at once he got up and went off about his work. There is a power in the gospel to take care of a man's life, and the devil cannot kill him. Read the 18th verse again, and if there is not health in that promise, I do not know where you will find it in the Bible. The bite of a serpent will not kill you; you can drink a deadly drink and it will not hurt you, and if you get sick you won't die, so long as the Lord has any work for you to do. “Godliness is profitable unto all things, having the promise of the life that now is and that which is to come.”

There is something more in it than that. Now if I should ask you, Do you believe there is salvation in the life of Jesus Christ? you would say, Yes. Now if I should say there was salvation in every emotion of Christ when he was a babe at his mother's breast, what would you say? [Voice: Amen.] Brother Jones says, Yes. There was not an emotion manifested through Jesus Christ from his first inception into humanity but what there is salvation in it. It is true, and I would like to stop and prove it. The righteousness of Christ is worth something when you get it. It goes back to the first inception of humanity. Do you believe God simply forgives your sins and leaves you there? I tell you the righteousness of Jesus Christ covers the life and it goes back to the very cradle. “Thou didst make me hope,” says David in the 22nd Psalm, “when I was upon my mother's breast.” If you can mention one minute of the life of Christ that does not contain salvation, suppose a person dies at that minute, he will be lost. If you can set aside one minute in the life of Christ, then some one else can set aside a day or a week or a month and so on; but, brethren, we have a perfect Saviour. “Thou makest my way perfect,” says David. How long is the way? Ever since you were born.

You never had a good thing in all that way, but the Lord has been over that way before you, and he had everything that was good, and not a single

mistake, and when he imputes that righteousness he goes clear back and makes a thorough work of it, and puts your sins where you never can find them. David says they shall be as far as the east is from the west. How far is that on a round world? You never can get to it. You go around the world, and it will always be on the other side. Jeremiah says, “They shall be sought for and shall not be found.” Who will look for them?—The devil is always prying around to find them. Why can they not be found?—Because God has pardoned them. There is not a single act of the life of Jesus Christ but what contains salvation.

Now read the temptation of Christ in the 4th of Matthew. Christ had been fasting forty days, and the devil comes to him and asks him to work a miracle to supply his own physical needs. All the words imply that it was his physical strength which was weakened by the fast. The devil said, “You cannot live unless you have something to eat. It is all right for you to eat.” This was Satan's temptation. The Saviour answered him, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Verse 4. What kind of life?—Physical life. Then does not that Bible sustain me physically? Bread is good if you have it, but the word of God is better. Will God's word then sustain me?—Yes.

Read Deut. 8:2, 3. Here the Lord shows that he fed the children of Israel in a way that they did not know, that they might know that man should not live by bread alone but by the word of God. That was physical life that he gave them. God leads us by his truth into positions that would seem to cut us off from every worldly prospect. This is true; but there is power in the word of God to make provision for every want in this life. God will take care of the man that trusts his word. All that God would have us believe is that there is power in obeying God's word. That power will open the way before us, and will supply our physical wants. You know this is so. I doubt not there are scores in this congregation who know this is so.

Some time ago a Methodist minister embraced the truth, taking hold of it thoroughly, and his support was cut off. But the Lord in various ways supplied his need. Then he was distressed because he did not know how to go and preach the message. He had studied histories in school, but he did not know how to put things together and preach on the fulfillment of prophecy etc., as those who had studied the truth a long time. But he had hold upon Christ. Some thought that he was hardly sound in the faith because he preached Christ so much. There came an opportunity for him to engage in work, and as he sought the Lord for help, a voice seemed to come to

him, "I will teach you." He did not know how this would be done, but he began to preach on the prophecies, and as he preached the Lord unfolded them before him, and as he went along everything was made clear and plain. The Lord himself taught him, and he has had success in the work and has brought out a company of sixteen or seventeen and all of them are workers.

In the 4th verse of this chapter, God says, "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." Now God would have us simply trust him. He would have us see his promises and his word, and see nothing else. And as we see it and go forward to do God's will, and forget everything else, God will take care of us. If it does not come from heaven direct it will come some other way. We will get the bread all the same. If we take his precious word and believe that there is salvation in it, he will teach us himself and we will get the light and knowledge of his truth. The trouble is we have not seen these things and we have not believed God as we should. We have reasoned too much. But the very first thing and the very last thing and the most important thing of life, is to obey God and do his bidding. When we do that he takes all the responsibility of the poisonous serpents and deadly drinks and sicknesses and everything else, for he will carry us through until we triumph in glory.

CHRIST'S OWNERSHIP.—No. 2

ELDER R. A. UNDERWOOD.

ADAM SOLD HIMSELF TO BECOME A SLAVE.

MAN did not appreciate the value of life, nor his beautiful home which had been given to him by Christ; therefore he bartered them away for naught. In the conquest of Satan he captured man and his possessions, as the following scriptures show: "For thus saith the Lord, ye have sold yourselves for nought." Isa. 52:3. "I am carnal, sold under sin." Rom. 7:14. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. "But one in a certain place testified, saying, What is man; that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him [man]. But now we see not yet all things put under him." Heb. 2:6-8. Man has been swindled, and the glorious gift of God to him was lost. In this condition man is left a slave to sin;

and his home has passed into the hands of his conqueror.

When Christ is about to pay the "price" of man's redemption, Satan presents man's lost possession to Christ, as the crowning act of his temptations, in these words: "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it." Luke 4:5, 6.

Will the plan and purpose of Christ concerning man be defeated? No, for Christ had become man's *surety* (2 Tim. 1:9; Heb. 7:22) even before Adam was created, when the plan was laid to create man *free* to choose righteousness, or sin. Therefore Christ does not leave man in hopeless despair, but immediately offers to

PURCHASE MAN

and his lost estate at an infinite cost, in these words: "I will put enmity between thee and the woman, and between thy seed and her seed; *it shall bruise thy head, and thou shalt bruise his heel.*" Gen. 3:15. "For thus saith the Lord, Ye have sold yourselves for nought; and *ye shall be redeemed without money.*" Isa. 52:3. When this promise was made and accepted by Adam, it was (if you will allow the expression), a promisory note, given to man by Christ, due in four thousand years, secured by the

MORTGAGE OF EVERY WORLD AND INTELLIGENCE IN THE UNIVERSE,

aside from the eternal Father. In other words every world and intelligence created by Christ was *jeopardized* in the purchase of man and his lost home. Are these statements too strong? Let us see.

Of Christ's mission to earth, he says, "For the Son of man is come to seek and to save that which was lost." Luke 19:10. Again, "Ye are bought with a price, be not ye the servants of men;" "and ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 7:23; 6:19, 20. Christ came into this world, not only to redeem man's body, spirit, and life, but his home also. And he does this, not with "corruptible things, as gold and silver, . . . but with the precious blood of Christ." 1 Peter 1:18, 19.

In this present life the gospel of Jesus Christ is the power of God to change or redeem the life and spirit of man, but the body and the "purchased possession" will not be restored to man in its redeemed, glorified condition until the everlasting kingdom of Christ is set up on earth. "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that

the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the *whole creation groaneth and travaileth in pain together until now*. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8:20-23 (R. V.).

We now enquire, What was the *price* paid for man's redemption? Was it gold or silver, or the most costly sparkling diamonds of earth?—Oh no, it was the *life* of the only begotten Son of God. And this not only embraced the death of Christ, but he must *live* for man, and *conquer* for man with all the disabilities of the fallen race upon him. In doing this he runs the risk of *losing his own existence as well as the existence of all he had created and upheld*. In proof of this overwhelming truth, I will present the "Testimonies" and the Bible, with but little comment. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. "For what the law could not do, in that it was weak through the flesh, God sending his own Son *in the likeness of sinful flesh*, and for sin, condemned sin in the flesh." Rom. 8: 3.

"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. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. . . . Forasmuch then as the children are partakers of flesh and blood, *he also himself likewise took part of the same*, wherefore in all things 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." Heb. 2:10-18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but *was in all points tempted like as we are*, yet without sin." Heb. 4: 15.

From "Temptations of Christ" I read:—

"Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him; then Christ could not have been placed in Adam's position to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ *took humanity with all its liabilities*. He took the nature of man capable of yielding to temptation and with the same aid that men may obtain, he withstood the temptations of Satan and conquered the same as we may conquer. . . . For four thousand years the race had been decreasing in size and physical strength and deteriorating in moral worth,

and in order to elevate fallen man Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degradation into which sin had plunged him. It is not true that humanity has trials to bear which the Son of God has not experienced. Christ's victory may be ours, by faith we conquer in him."

TEMPTATIONS OF CHRIST.

I cannot explain *how* the divine Son of God, who was the Creator and the upholder of the universe, could do this. That is the "mystery" that "the angels desire to look into." 1 Pet. 1:12. But when the Bible declares it to be so, I believe it. We can see better the meaning of the apostle's words, "The *whole creation groaneth and travaileth in pain together until now*," when we understand that every world in space was jeopardized in the humiliation of Christ to *live and die* for man with all the liabilities of a fallen race upon him. The unfallen worlds are deeply concerned in the great problem of disposing of sin.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—*worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul*."—"*Great Controversy*," page 677.

Again I read from "Great Controversy," p. 503:—

"In the Saviour's expiring cry, 'It is finished,' the death-knell of Satan was rung. The great controversy which had been so long in progress was *then* decided, and the final eradication of evil was made certain."

It is clear from these statements that Christ, in order to purchase man, must take man's nature, capable of yielding to temptation, and that he must be "tempted *in all points like as we are*." In this he takes upon himself the *risk* of a possible failure, for man had failed. You see at once that this involves the possibility of *losing* his own existence and *all* that he upheld. It was not till the Saviour's expiring cry, "It is finished," that the long controversy was "decided" and Christ's victory made "certain." "*God so loved the world*" that with the gift of Christ the *whole created universe* was placed in the balance against *one tiny speck* of the creation! This unfathomable love of God to man Christ wants us to know. In his prayer to the Father he said, "That the world may know that thou hast sent me and *hast loved them as thou hast loved me*." John 17: 23.

Eternity alone can reveal the infinite "price" paid for man's redemption. When the saved shall have the privilege of visiting the untold millions of worlds and beholding their glory (Ps. 91:1; Isa. 40:26), and fully *realize* that the *price* of their salvation *included all these*, then the depth of the wisdom, knowledge, and the love of God will appear in a new light. "*He that spared not his own Son, but delivered*

him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

Man having lost his possessions, God does not restore them to him at once, but places him as a steward over another man's goods, giving him ample opportunity to test his character and to show his appreciation of so valuable a gift. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matt. 25:14, 15.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much! And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:10, 12. Through the fall man became morally and temporally bankrupt. The moral image of Christ can be, and *must* be, if ever, restored to man in this probationary life. Christ has promised to return to the faithful steward the "possession" man lost. Christ has "purchased" it, and his promise to restore the whole earth to his faithful servant is found in Gen. 22:17, 18; Rom. 4:13; Dan. 7:27. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Through the mercy and love of God man is given a second trial. The same test of character is brought to bear upon the race, but under less favorable circumstances so far as man's condition is concerned. Man is no longer that *free ruler*, holding dominion over all the earth. No; he has become a bond-servant to the one that has overcome him, and the earth is no longer his, yet, "by reason of him, who subjected it in hope," man is permitted to wander upon the earth as a stranger and pilgrim. After many years of man's pilgrimage, Jacob states the condition of the whole human family on this earth since the fall as follows: "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

In Heb. 11:9-16 we learn that Abraham and his children acknowledged themselves as strangers dwelling in a land of promise, and that they all died in faith, not having received the promise. Abraham and the royal line of faith confessed that they had no title to this earth, but by faith they looked forward to its final redemption through Christ.

Man is on trial now, as a steward of another man's goods, till it is fully determined whether he will recognize Christ as the rightful owner of the earth and all therein. Satan disputes Christ's title—he is called—

"THE DISPUTER OF THIS WORLD." 1 COR. 2:20.

Has Christ bought this world? Does he own it? The great question for each one now to settle is, "On which side of this controversy do I stand?" Many suppose that they own considerable of this world and boast of their possessions, but what says the Lord upon this important question? "I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine, and the fullness thereof." Ps. 50:9-12. Again, "The silver is mine and the gold is mine, saith the Lord." Hag. 2:8. Again, "For the Lord your God is God of gods, and the Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward; he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." Deut. 10:17, 18.

Of a fallen church the Lord says: "For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness." Hosea 2:8, 9. My brethren, those broad acres of corn, rye, and wheat, are the Lord's. That vineyard of grapes, that field of flax and cotton, is the Lord's. Your "clip" of wool, your manufactured oil, your butter and milk, are the Lord's. Yes, your multiplied merchandise, silver and gold, those fine herds of horses, cattle, and sheep are all the Lord's. The beautiful birds, the flowers, the golden grain, the luscious fruits, and our raiment, yea, all are the Lord's.

Then what has man of which to boast? Some persons boast of their wisdom and strength, but if man has wisdom and ability of mind or body, has he occasion for boasting of these? Hear the word of God upon this point: "And thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day." Deut. 8:17, 18. "Every man's judgment cometh from the Lord." Prov. 29:26. We may well inquire, What have we that we have not received? and if we have nothing, why do we glory in it, as though we had not received it? Is it not because we are unwilling to glory in the cross of Christ, and recognize Christ as the rightful owner of the earth and the fullness thereof?

This is the truth that God was seeking to teach Pharaoh and his people: "And Moses said unto

him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord, and the thunder shall cease, neither shall there be any more hail; *that thou mayest know how that the earth is the Lord's.*" Ex. 9:29. David proclaims the same truth, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Ps. 24:1. The Apostle Paul repeats the same: "For the earth is the Lord's and the fullness thereof." 1 Cor. 1:26. Let the people say "Amen" and "Amen." Oh, why should we deny Christ's claim when we have been purchased at such a "price"? Let us acknowledge with joy, by word and *deed* that the earth is the Lord's and the fullness thereof.

Before closing this lesson, let us call to mind a few points already considered.

1. The position which God had given to Christ was coveted by Lucifer, and he disputed Christ's priority of ownership of the world.

2. The laws of God are the outgrowth of principles of righteousness, and the well-being and happiness of all intelligences depend upon obedience to the same.

3. In seeking for the control of that which he had not the power to uphold, Lucifer was asking for that which could *only* work his ruin. Death was in it.

4. Christ created the world and all therein, and gave it to Adam, with one exception.

5. Man sold out for nought to Satan and became a slave.

6. Christ purchases man at the infinite cost of the life and existence of himself and all the universe which he upholds.

7. Man is given a second trial, but no longer as the *ruler* of the earth, but as a steward of Christ's goods.

8. By miracles through Moses, the prophets, and apostles the Lord has been teaching man that *this world* and all therein is the "purchased possession" of Christ.

9. The Spirit of God through the "Testimonies" has said that no means should be spared to *make plain* the fact that the world and all therein *is* the Lord's.

10. And that, when we are all constantly impressed with this thought, that we have been bought with a price, and are only stewards of Jesus Christ; then there will be no lack of sympathy with Christ in the salvation of souls.

We now inquire, By what are we to be constantly led to a recognition of the fact that all we are and have *is the Lord's*, not our own?

"O Lord, our Lord, how excellent is thy name in all the earth."

STATE AGENTS' CONVENTION.—No. 6.

TIME.

THE sessions of the State Agents' Convention of Friday and Sunday were devoted to the consideration of the above topic, which was presented by E. E. Miles.

The fourth commandment tells how to use all of *our* time and *God's* time. Therein we are charged to remember the Sabbath to keep it holy, and we must remember it all the week in order to keep it holy when it comes. This commandment says we should labor six days in the week. Now without doing any violence to the text, I will render it for the canvassers, in accordance with the laboring part, leaving the Sabbath idea untouched:—

Remember the canvassing time to keep it sanctified; evenings, mornings and Sundays shalt thou study and attend to all preparatory work, but the hours in which canvassing may be done belong to the people whom thou hast been sent to save; in them thou shalt not sleep, nor do any preliminary work, thou nor any member of thy company; for ye are not your own, ye have been bought with a price, and ye are debtors both to the Greeks and the Barbarians; both to the wise and the unwise; wherefore the canvassing time shall be sacredly guarded, and none of it squandered nor taken for other work.

First, I would remark that the word sanctified implies that a certain portion of time has been definitely set apart, and this the canvasser should do. He should have a program, or a definite division of time, and as much time as his strength and the circumstances will permit should be devoted to actual canvassing. This time must be *remembered* constantly, so that it shall not be encroached upon in any way. It will be observed that no time is to go to waste. Some is to be used in study, and some in preparing for work in the field. If you ask me, How much time should be devoted to the canvassing business, my answer is, Twenty-four hours in the day. Rest and recreation is a part of the business, and the canvasser must have his hours for sleep, and he must see to it that he retires on time. As one writer puts it, he must use the night in manufacturing snap and sparkle for the next day.

Note the reason assigned why the canvassing hours shall be guarded.

A commandment,—a law. To what extent is it divine? It is made up partly of scripture. Divine law is a transcript of God's character. This is a law of action, or of life in action, and life and action are attributes of Deity. Our God is the true and *living* God. Said Christ, the Word, the Living Law, "My Father worketh hitherto and I work." He who was God and who came to represent God, was impatient

to begin his work, before the time even, and we are told that all heaven is impatient now to see the work of God move more rapidly on earth. At the age of twelve we hear him saying, "Wist ye not that I must be about my Father's business?" And after entering upon his public ministry his testimony is, "I must work while the day lasts, for the night cometh when no man can work."

Action is attendant upon life; where there is life there is action, and there is no action where there is no life. Man was created a living soul; hence he became an active being, and he was given work to do. "Patriarchs and Prophets" says that God made no provision for the stagnating practice of idleness.

Since the fall of man he is dead to the work of God, but Christ came that we might live again. He says, "I am come that they might have life, and that they might have it more abundantly." John 10:10. "Created in Christ Jesus unto good works," is an expression of the apostle Paul, in Eph. 2:10; and the "law of the spirit of life in Christ Jesus," he says, made him free from the law of sin and death, or, if you please, from the law of inactivity in the things of God. Every Christian is a *living* stone in the temple of God. He rests upon the great corner stone, Jesus Christ, and he is made alive and active by being in touch with him. Eccl. 9:4.

What the canvasser needs most of all is a thorough conversion. If he will but climb Peter's ladder, he will be active in the work of spreading the knowledge of Christ. Note the exhortation to diligence in adding these Christian graces and the reason assigned for it. (Read 2 Pet. 1:5-8.)

God first gives us a new life, and then he commits to us his work. 2 Cor. 5:17, 18. We are to be a *living* sacrifice. Rom. 12:1. In Christ's stead. 2 Cor. 5:17-20; John 17:18. Notice how Christ labored. Mark 6:30; John 4:31-34. We should not lose sight of the vastness of the work, the shortness of time, and the small number of workers. John 10:35, 36; Luke 10:1, 2. There is no time to be lost. Luke 9:59-62; 10:3, 4; Neh. 6:3, 4. Our great lack is executive ability, or wisdom. 1 Kings 3; Prov. 6:6-8; 24:24-28.

In setting forth the necessity of improving the time diligently while engaged in the canvassing business, consider the effect of a waste of time. Prov. 6:9-11; 24:30-34; 23:21; 20:4; 2 Thess. 3:10. Read what diligence will do. Prov. 22:29. We should study to be approved unto God. 2 Tim. 2:15; Prov. 10:3-5. Our service should be hearty. Col. 3:22-24. Faithfulness should characterize our work. Matt. 25:21, 23, 26. The canvasser should have some standard of success.—What the year should bring forth. Put in full time, now and all the time—heat and cold and stormy weather. Eccl. 11:4-6.

"Our probation is about ended." Eternal riches are soon to be ours; cannot we wait a little for our conveniences and luxuries, that we may give more time to the work? "All heaven is impatient." Love shows itself in *service*. Love Christ and you will love the work. Time is lost by too frequent and irregular deliveries; by roaming about taking orders; by changing fields of labor; by having too many workers in the same territory, or working from the same center; by unnecessary correspondence; waiting for the mail; by being only fair weather workers; by staying in to entertain friends; by going to see the sights; going to meet people at the trains, or to see friends who are passing through town; by carrying the prospectus in a trunk when moving; by missing the car, or the train.

Put the fast and the slow together; make use of the example set by the few diligent ones. In teaching canvassers how to meet specific difficulties, give them line upon line and precept upon precept, here a little and there a little, again and again, and just when it is needed; It is not enough to teach things once in a general way, but the State agent must be a watchman. He must see the danger coming and give the warning just when needed.

The canvasser must feel that he has been called of God to the work—that they have a work to do and that they must do it, else they can never say, "I have finished the work thou gavest me to do;" "I have fought a good fight."

Teach by example. Stir yourself, and they will stir. Locate canvassers where they will not be tempted to go home, or to visit relatives or friends. Teach them to stay out weeks and months at a time, and not to come back to headquarters too often. Teach them to work alone in thickly populated territory and to be independent of others in their work. Get Gentile help at home. Isa. 61. Teach them the importance of the proper care of health.

Many canvassers lose much time before, during, and after deliveries that might be saved. This also applies to holidays, show days, etc. Work steadily, but do not over-do. Patronize street cars and use horse and conveyance when such can be done to advantage! Keep in motion and leave dread behind. Don't spend time and strength in needless talk about experiences of the day, nor in visiting or correspondence.

Many forcible illustrations were presented, also important statistics, emphasizing the necessity for canvassers to use the utmost economy in the matter of time. None should be allowed to run to waste; wasted time results in serious detriment to the work of the canvasser in numerous ways.

At the meeting of the convention held on Monday,

an interesting paper was read by F. W. Morse, on the subject of

RE-CANVASSING TERRITORY,

which cannot be inserted in the BULLETIN for lack of space.

THE MIND OF CHRIST.— No. 5.

ELDER R. C. PORTER.

AT 7 P. M. Elder Porter gave his fifth lesson upon "The Mind of Christ." He said: In the study of the word of God, we should remember that Christ is the great Teacher, and all who wish to learn should come into close relation to him. Then we have the blessed assurance that we shall know the truth. We should take it upon us to carefully seek the Lord for light.

The last time I spoke I was, at the last moment, answering the question as to who would take the place in the purpose of God, made vacant by the fall of Satan and his angels. I suggested that the special company, the 144,000 will take their place. Elder Porter then read from "Patriarchs and Prophets," where it says of Christ that—

"It was the marvel of all the universe that Christ should humble himself to save fallen man. That he who had passed from star to star, from world to world, superintending all, by his providence supplying the needs of every order of being in his vast creation,— that he should consent to leave his glory and take upon himself man's nature, was a mystery which the sinless intelligences of other worlds desired to understand."

We see by this that Christ goes from star to star, and we read of the 144,000 that they follow the Lamb *whithersoever he goeth*. They go into his temple and are continually in his presence. They sing a song that no others can sing. The reason why no others can sing that song is made clear by the following statement from "Testimony, No. 32," p. 228, 229:—

"The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. . . . Their only hope is in the mercy of God; their only defense will be prayer."

This will be what the people of God will experience just before the coming of Christ. They will have a fearful struggle with the powers of darkness. The weapons of their warfare are not carnal, but they are mighty through God. At that time, when all the powers of the earth are arrayed against them, what is to be their defense? "Their *only* defense will be prayer." Is it not time then that we should be offering to God daily, earnest and effectual prayer?

At that time Satan attacks the character of the saints. Thus we read further:—

"The tempter stands to accuse them. . . . He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast. Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. 'Are these,' he says, 'the people who are to take *my place in heaven*, and the place of the angels who united with me?' While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than God? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another!"

But God rebukes Satan. He says, "I rebuke thee, O Satan. I gave my life for these souls. They are graven upon the palms of my hands."

We have a similar experience recorded in the book of Jude. Satan there stood as an accuser of Moses. He disputed the right of Christ to raise the prophet from the dead. Christ did not bring a railing accusation against Satan. He would not do as Satan was doing, but he said, "The Lord rebuke thee." And the next we hear of Moses he appeared upon the mount of transfiguration with Elias and held familiar converse with Jesus. Let me refer again to the 144,000. They are an especially favored company. They follow Christ wherever he goes. They follow him on the earth and they follow him in heaven. Then they must follow him on his missions of love from star to star, studying the beauties of every planet he has created. I will read right here from "Experience and Views," p. 33. Sister White was given a view of a distant planet, where she saw Enoch. Thus she says:—

"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 this 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.'"

This was the very work Christ was doing before he came to this earth, and we see by this that the 144,000 will be doing the same thing. Because of sin Satan and his angels were cast out of Heaven and were not allowed to attend Christ while he went from planet to planet. We must expect to get rid of sin that we may stand without a mediator while the seven last plagues are falling. Our love should be enlarged, and we should trust implicitly in the

strong arm of the Lord. We must learn these lessons, and we must learn them rapidly. And in view of the scenes that we soon shall have to meet, we can see the force in this statement from the REVIEW of Nov. 22, 1892:—

“Let everyone 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. 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. 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.”

That is the way we should study the Scriptures, now. There is a right way to study the Bible, and there is a wrong way. I have tried it in the wrong way, to my sorrow. We should be praying to God for his Holy Spirit. We cannot go from this General Conference and do as we did before we came here. Are we studying the Bible with earnest prayer? Are we praying that God will lead the minds of the instructors? If not, we are on dangerous ground. The loud cry “has begun.” Should not that arouse us? And I want to say that we are not only to take the words of Jesus that he is a revealer of sin, but also that he is a sin-pardoning Redeemer. In that way we can defy the enemy of souls. Let us accept the fact that we are just as bad as God says we are and then let us take Jesus as the Redeemer, and discourage the enemy.

Now let us proceed with the mind of Christ. “Let this mind be in you, which was also in Christ Jesus.” I hope you will grasp this point. We have seen Christ in his exalted position where he had all the plan of God in his mind—the eternal purpose. That purpose was a kingdom of love, with a God of love at the head; Jesus as equal with the Father, and ruling over all, and all a dominion of love. If we study the nature of God’s kingdom we shall find that the principles that underlie the third angel’s message were the principles of God’s government back in the very beginning. There was every principle there that we need to stand upon now. God was a God of love. All things were created for his pleasure. He takes pleasure only in love. “Love seeketh not her own.”

That is the way God purposed to rule the worlds he had created. But what did Satan say? “God is not a God of love. He is not the truth.” He impugned God’s character. Was God’s law not the law of love? Was Satan’s charge true? He was a liar, a murderer from the beginning. Let us see how he got the dominion from Adam. He was a usurper. It was originally Christ’s dominion. Christ was ap-

pointed heir of all things. Heb. 1:1. How many things? Of “all things.” But Christ gave it to man. It was Christ’s by right, and it was man’s by right. Has every man who will receive the image of God a right to this earth? Of course he has. Then when Satan took the dominion he took it by fraud and deception.

As we go out from this Conference to preach to the people, we are to tell them that God is a God of love. We shall tell them that Satan is a usurper and a liar. That God is right, and that his character and his law is right. That his law being right is unchangeable. We are to tell them how Satan got possession of the dominion by fraud, by deception; and the third angel’s message that we are going to preach is the same old gospel taught by Jesus back in the Eden of God. The same gospel that was presented to Adam, the gospel of love. Will it make people mad? I expect it will affect some in that way, but others will receive it in the same spirit that it is offered to them. They must accept it or they cannot be happy.

“The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love. He takes no pleasure in a forced obedience.”—“*Patriarchs and Prophets*,” p. 34.

What then is to be the propelling power of the message? It is the love of God. We are to show God’s love in contrast with Satan’s malice and hate. God manifests his great love to us through Jesus Christ, and asks us for our voluntary service. He asks us for a service of love to him and to our fellow-beings. We are to contrast this with Satan’s government, that was begun in deceit and carried on by usurpation, and who still holds his subjects by the unwilling chains of force.

Elder Porter here read the following from “Supplement to Experience and Views,” p. 1:—

“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and the unbeliever; and that the Sabbath is the great question to unite the hearts of God’s dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. The commencement of the time of trouble here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary.”

What is there in the Sabbath to show that God is love? It points to the creation of the earth, to the trees, the flowers, and the mountains. Why did he make all these things? Because he loved us. Then when we see in the Sabbath-commandment the evidence that God is the creator of all things, and all things are for us, shall we not see his love better?

That the Sabbath is an expression of love may be seen in that it contains God's name. Bible names are expressive of character. Jacob, the supplanter, became Israel, the overcomer. Jesus means Saviour. God said of Jesus, "my name is in him." God's name is the same as Christ's. The first we do to get acquainted with a person is to learn their name.

Moses had a remarkable experience. He wanted a closer acquaintance with God. So he said, "I beseech thee, show me thy glory." Then the Lord hid him in a cleft of the rock, and made all his goodness pass before him. Thus it was done. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 33 and 34. That is what he wants to do for every one of us. He wants to shut us in with Christ and reveal to us his glory and his name. We must each learn it for ourselves. No one else can reveal it to us but Christ. When we sin he wants us to acknowledge it, and then believe he is a God of love, who forgives iniquity, transgression, and sin.

Christ is the faithful and true witness. He also testified that God is truth. He comes to give the same testimony upon the earth. It is that God's law is just, and that it is love. The greatest commandment in the law is that we should *love* the Lord with all the heart. Said Jesus, "I have declared unto men thy *name*, and will declare it: that the *love* wherewith thou hast loved me may be in them, and I in them." John 17:26. What was that name that he had declared to them? It was love. When we have that name, and go and tell people what it is, we shall declare him to be a God of love. And why are they to do this? That the world *may know* that thou hast loved them as thou hast loved me." Then what Christ wants of us is that we shall acknowledge him in that way, and present him in that way. The Sabbath is love; for it has in it the name of God, and it points to the Creator whose love is felt throughout the universe.

I will notice the message to the prophetic church, the church of Philadelphia. In 1844, there was set before the church of Philadelphia an "open door." Thank God no one can shut that door. And then he says to those of that church who do not deny "his name" that he will make them of the synagogue of Satan, come and worship before their feet and to "know that I have loved thee." Rev. 3:9. These faithful men who early embraced the message, and who have clung to it all these long years of waiting, God will acknowledge them. Just wait a little longer. It is just a little ways to the time of triumph. God will show the world that he has loved them. He will

make pillars of them in the temple of God, and he will write upon them the name of God, and the name of the city of God, the new Jerusalem, and he will write upon them his *new name*. The world has heaped scorn, and reproaches upon them for years; they have been regarded as the offscourings of the earth, but God is going to recognize them by and by, brethren.

What is Christ's *new name*? Turn to Jer. 23:5: "And this is the name whereby he shall be called. THE LORD OUR RIGHTEOUSNESS." What is to be our success in prayer? It is to ask in his name. But his name is righteousness. The Jesus I look to is a God of righteousness. I am all weakness, but my plea is that he is all righteousness. That is the name that will be successful. Shall we plead his righteousness? That is the name that will be upon every saint of God which goes to compose the 144,000, when they go from world to world. And will they not be a testimony to all the worlds on high that God is love? That will be the seal of the living God, the seal of what he has been doing for six thousand years. When the inhabitants of unfallen worlds see the confidence that Christ has in those whom he has saved from sin they will say that God is love. And the redeemed will say it, they will testify that it was his love that restored them to his favor.

We want to learn this love right now; then we can go to all the worlds and bear the name of Christ's righteousness. I can say that God is love. When he says, "Be zealous and repent," I want to do it. Christ is *my* righteousness. That is the testimony I expect to bear as I go away from this Conference. Shall we all begin to bear this new light of the message? May God fill us with the message of love. I never sensed it as I do to-day. We must be rid of every sin. We must put them all away. If we do not accept the righteousness of Christ Jesus as the sin-pardoning Redeemer, we are lost.

How does that testimony from the first page of "Experience and Views" read? What kind of a time of trouble was it? It was a time like this, when this world is sold into the hands of the churches. Let us praise God, for he has given us light. The words from the testimony apply right now. Let me read them:—

"Some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn, and much to learn again. Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision *now* to say, *NAY*, we will not regard the institution of the beast."

Then we must give up everything. How much did Christ give up? He gave up everything. Let us

let everything of earth go and cling to Jesus; for there is everything in him. I am glad my blessed Saviour is soon coming, glad God has spared me to see Christ as my righteousness. Let us sacrifice all to God, let us have all upon the altar,—a living sacrifice. It is time for us to give up everything in the interests of the one great work. Are we upon the altar, self and property? I am with you to go forward to victory; a few more trials, a few more struggles and it will be over. Let us go forth in that name. The Lord our Righteousness.

THE THIRD ANGEL'S MESSAGE.—No. 7.

ELDER A. T. JONES.

SOME of the folks wondered last Friday night whether I was not making things rather strong; but I think after what Brother Porter read from the "Testimonies" just now, all will agree that it was just straight. I do not want you to think, brethren, that I am making up things to say here just because it is you. If I had been preaching since last Monday night to a people who never heard of a Seventh-day Adventist, nor the third angel's message, I would preach to them just exactly what I have to you; because I do not know what else to give now than the third angel's message. I do not know what else to do to people wherever I do preach than to bring them face to face with their need of the power of God. So I am not saying anything to you yet that I would not have said to anybody. It might come after a while that I shall say something to you that I would not to other people, because may be some of us have been doing things that other people would not do; but that is the only reason.

Now let us glance again at a summary of the lessons we have had. We have found that there is nothing that will hold us up in this time but the *power* of God. We have found that nothing will satisfy us, nothing will do for us, but the *character* of God. We have found in the matter of means and business affairs so far as this world is concerned, that we can not depend upon any of these any more, but only upon *the things that God gives*. We have found that as to life itself, we can not count on that any more; the only thing that will satisfy, the only thing that we can depend upon, the only thing that will meet our demand—the demand of the people who will now stand for the Lord—is *that life that is better than this one, — the life that is eternal, the life of God.*

Well, then, first, nothing will support us but the power of God. And where do we find the *power* of God? In Jesus Christ. "Christ the power of God and the wisdom of God;" that is what he is. Where

do we find the *character* of God? In Christ. Where do we find all things, the great things of God? In Christ. Where do we find a better life than this?—The life of God, in Christ.

Well, then, what in the world have we to preach to the world, but Christ? What have we to depend upon, but Christ? Then what is the third angel's message but Christ? Christ the power of God; Christ the unsearchable riches of God; Christ the righteousness of God, Christ the life of God; Christ is God! That is the message that now we are to give to the world. Is it not? Then what does the world need? Christ. Do they need anything else? No. Is there anything else? No. "In him dwelleth all the fullness of the godhead bodily, and ye are complete in him."

As I said a while ago, if I had been preaching to a people that had never heard anything about the third angel's message, if I had been preaching to them since Monday night, I would preach just as I have, and bring them face to face with Jesus Christ just as we have. And by the way, there is a whole congregation of infidels that are just in that place, waiting now to give me an invitation sometime to come and speak the next time, and that is what I am to tell them. A whole congregation—profess to be nothing but infidels—have given me the opportunity to speak to them three times already, and I have spoken on these things just as they are right before men's faces; and they have already asked, "What are we to do?" And one of them said, "Well, he has told us all these things, and it is all plain; but he has not told us what to do." "Well," said I, "I did not have time to tell you what to do to-night. Give me a chance, and I will tell you what to do." They said, "All right;" and I will do it.

When that time comes I propose to tell them just what to do: I propose to set before them just what I have set before you; that if they are going to oppose this Church and State movement, they have got to set aside all ideas of earthly dependence, they have got to set aside all thoughts of riches or possessions or anything of that kind, and all ideas or thoughts of life. And they can see it. And then I shall tell them they can not afford to do that unless they get something better, and the thing better is Jesus Christ, and they must have him or else they can not stand at all. Why, brethren, the world is ready to hear the message, *when we get the message*; the world is ready to hear it, and they will hear it.

Well, then, Christ the power of God; Christ the wisdom of God; Christ the unsearchable riches of God; and Christ the life of God. That is what we are to preach. Well, what is that all summed up in one thing? What expresses it?—The Gospel. What

is it to preach the gospel? It is to preach the mystery of God, which is Christ in men the hope of glory. What has God given to us to give to the world but "the everlasting gospel to preach unto every kindred and nation and tongue and people"? Rev. 14:6. Is not that what the message starts with? And then, when men will not receive the everlasting gospel nor worship him who made heaven and earth and the sea and the fountains of waters — whom do they worship? *The beast and his image.* "Babylon is fallen, is fallen;" and then the third angel's message says they will worship the beast and his image. So that now, men worship the beast and his image, or else they will worship God. That is settled. According to the message as it is, and the time in which we are, the only thing that people in this world can worship is Him that made heaven and earth, the sea and the fountains of water, or else the beast and his image; there is no half-way place. The three messages are simply one three-fold message. In the special testimonies, in one that is addressed, "To Brethren in Responsible Positions," we read on page 15:—

"While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, *symbolizing* the work of those who proclaimed the *first, second, and third* angel's messages; *all are linked together.*"

So that the opening thing, and the one thing of all, that which covers all of these messages, is the everlasting gospel.

Now we have referred a time or two to the Jewish Church, as an illustration of the situation in which we are. We found there that that church turned its back upon God, and joined itself to Cæsar, in order to put Christ out of the way, and to execute their mind concerning him. Then the Lord called out of that church and nation all who would obey him, all who would serve him, before the nation was destroyed, and he did that work by those few disciples that believed in Jesus when he ascended to heaven. They had been with Jesus three years and a half; they had preached. They had even performed miracles in his name. He had sent them to preach, saying "The kingdom of heaven is at hand;" and so important was their message that if the place did not receive them, they were to shake the dust off from their feet before they left.

Yet before they could preach the gospel which he gave them to preach, when he ascended to heaven he said, "Tarry ye at Jerusalem until ye be endued with power from on high." Would not we have thought that their being with Christ three years and a half, hearing him, loving him, studying him and with him, having been taught by him this length of time, and having even preached—it would naturally

be supposed that they were fitted to carry the gospel to the world? But no; said he, "Tarry ye at Jerusalem." "Behold I send the promise of my Father upon you; but tarry ye at Jerusalem until ye be endued with power from on high." Luke 24:49.

How much power was there enlisted against them and the message they were to preach? All the power of the world. For the church of God, the professed church of God, that whole nation, had joined itself to Cæsar, whose power filled the world. All the power of the world was allied against them. The professed church and nation of God had allied themselves to power and had arrayed it against God, and the name of Christ. And yet this Christ whom they had crucified, and whom they had done their best to take away from the world and the minds of men — his disciples were to go and preach that very name, and that very person; and that faith only in him could save them. And they had to preach this in the face of all the power that the world then knew.

Well, not very long before that, only about twelve days or two weeks before Jesus told them this, Peter got scared at a girl; and denied that he knew Christ. There was a girl that began to say, "I saw you with that Galilean." "No, you did not; no; I don't know him." He came closer to the fire and she got a better look at him, and she said, "You are one of them." No, I ain not; no; I never knew him;" and then to prove it, he cursed and swore. Was he prepared to face all the power in the world? No. He needed to be acquainted with a kind of life, and have hold of something that a girl could not scare him out of, before he could face the world. Did he not? And Jesus has told them all, "You will all forsake me and flee this night." "No, we will not," they all said; and Peter said, "Though they all forsake you, I will not." Jesus said, "Before the cock crow you will deny me three times; Peter." "Though I should die with thee, I will not deny thee." "And so likewise said they all." But they did forsake him, did n't they? Matt. 26:31-35.

Well, then, we see that so far as themselves and their work was concerned, and so far as the power that was opposed their work was concerned, we stand exactly in the situation in which they stood at that time when Jesus ascended to heaven. We stand exactly in that place where all the power of this earth is allied against the message which we are to give to the world, and therefore we need, just as they, to be endued with power from on high. So it is a literal fact that we stand exactly where they did when Jesus ascended to heaven, and told them to tarry until they got that power.

So when he ascended, he said, as recorded in Acts 1:8: "Ye shall receive power after that the

Holy Ghost is come upon you." Then what were they to tarry for? For the Holy Ghost. What was he to bring to them? The power. What was to endue them with power? The Holy Ghost. Now I do not need to read the references from the little special testimonies and from "Gospel Workers," that Brother Prescott read here, which are on the same things; how that the words of the Lord tell us that just as the disciples were doing that, so we now should be doing the same thing; how we should be gathered in companies praying for the Holy Spirit; and how it required ten days of seeking God to bring them into the place where they could offer effectual prayer, and receive that which they asked because they asked in that abiding faith that would receive what was asked.

Nor do I need to read again those passages that I read from Testimonies in manuscript, that when the people of God individually seek for his Holy Spirit with all the heart, there will be heard from human lips the testimony that fulfills that word, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory;" and "Prayers are ascending daily for the fulfillment of this promise" of being endued with power. Then we have the word of the Lord that prayers are ascending daily. Are yours amongst them? Are mine amongst them? Now the day is going to come when the last prayer that will be necessary to bring that blessing will have ascended. Then what? It will come. The flood will burst, and out will pour the Holy Spirit the day of Pentecost. Now, notice, the word is, as "Prayers are ascending to God daily" for this promise, "not one of those prayers put up in faith is lost." There is the blessedness of that promise, you see. Yes; when God tells us to pray for a thing, why, that opens the door wide for us to pray for that thing with the most perfect confidence that we shall receive it. When he tells us to pray for a thing, that throws open the door wide, and there is not a single thing to hinder that prayer from finding a lodgment there. What is his word to us? That not one of those prayers put up in faith is lost.

Well one of these days the last prayer needed will be lodged there, and out the blessing will be poured. And who will receive it?—Those whose prayers have ascended to God for it. I do not care whether that man is in the center of Africa, and that outpouring is here in Battle Creek, he will receive it; because by our prayers for it, the channel is opened between us and the source of the blessing, and just as certainly as we keep that channel open by our prayers, when the Spirit is poured out it will reach the place where the prayers start from just as sure as can be, because the channel is open.

Then, brethren, could we possibly have more en-

couragement for the prayers which we see by everything around us, we must offer? Could there possibly be more encouragement for us to offer those prayers with all the heart and with perfect confidence?

There is a word in "Gospel Workers" that I want to read, which speaks plainly upon this question, page 370, 371. Speaking about the apostles, it says:—

"They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency. This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God. Although Christ had given the promise to his disciples that they should receive the Holy Spirit, *this did not remove the necessity of prayer.*"

Why, of course not. That opens the way to prayer. When God has not promised a thing, am I free to pray for that thing? No; because we are to ask according to his will. But when God has promised, should I do anything else than pray? That is the beauty of it.

"They prayed all the more earnestly: they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the blessing was to come."

Now the thought I am after is this, "They had no speculations, no curious theories to advance as to how the promised blessing was to come." That means us now. We are to have no curious theories as to just how it is going to come. If any one begins to say, "O it is coming as on the day of pentecost; the sound of it as the rushing mighty wind will be just so and so; the tongues of fire will look just so; etc., etc.; and so settle it thus and say, "That is the way it is going to come the next time, and thus I shall know when it comes." The one who measures up this matter in any such way, will never receive it. What they needed was to get their hearts right before God, and it was none of their business how the Lord would fulfill his promise. And that is exactly what we need, and it is none of *our* business how the Lord will fulfill his promise. He does not propose to have us dictate to him, and say "The Holy Spirit must come in such a way or else it will not be the Holy Spirit." Then if you have had any theory about it, just annihilate that theory to-night, and let your theories always stay annihilated. We have no right to fix up in our minds the way the Lord is going to do things. That was their situation; that is our situation; and brethren, just as certainly as the promise was fulfilled to them, so certainly it will be fulfilled now to those who are praying for the same thing. We do not know how long it will take.

Another thing,—They were to preach. What? The gospel. And Paul defines the gospel over and over to be the mystery of God which had been hid from ages and generations, now made manifest to his saints. They preached that gospel, that mystery of God; and what is that?—“Christ in you the hope of glory”; “Christ the power of God and the wisdom of God;” “The unsearchable riches of God.” “Christ and him crucified.” That is what it was; nothing but that.

And Paul defined it in the 6th chapter of 2 Cor., you remember, “as having nothing and yet possessing all things.” Verse 10. Don’t you see the poor, poverty-stricken condition of the man that holds to what he has in his hands in this world? Don’t you see the poor, poverty-stricken condition of that Seventh-day Adventist that will now hold to what he has in this world? He must have more than that, or he will never get through the time of trouble. But when we let everything go, and count ourselves as having nothing, then what? Then what will we have? “All things.” Then they cannot take anything away from us; the people who are in that condition, nothing can be taken from them. Now is that so? [Congregation, “Yes.”] Of course it is. They cannot take power from us, can they? They cannot take the character from us. Then they cannot take our riches from us; and they cannot take our life from us; for *Christ* is our life, and they cannot take him from us. So when we are in this position we have the victory over the world and all its power, to start with.

Now another phrase in that same connection, “Having nothing and yet possessing all things; *as poor yet making many rich.*” That is our work in the world, to make people rich. As Jesus became poor that we might be made rich, so we become poor that many others may become rich. And so when we have Christ, Christ only, nothing but the unsearchable riches of Christ, we can make everybody rich who will take the free gift of the riches.

They preached the mystery of God—“Christ in you the hope of glory.” But there arose another mystery; it began to appear while they were preaching. This mystery that they were to preach “had been hid from ages and generations;” now it was manifested as never before in the world. But while they were preaching that mystery, there appeared the working of another mystery, and that mystery of iniquity arose and hid again the mystery of God—after the apostles died that mystery of iniquity arose and spread over the world and hid again the mystery of God from ages and from generations. Didn’t it? But when we come to the 10th chapter of Revelation an angel is there represented as standing with one foot on the sea and the

other on the land, and crying with a strong voice, “and swear by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.”

I have wondered lately whether that is not intentional that it is put in that way, that the mystery of God *should* be finished, instead of *shall* be finished. It should have been finished long ago. The “Testimonies” have told us that. But by our dilatoriness, our slackness, our slowness to believe God, it is not finished; yet he said it *should* be finished. *Now*, thank the Lord it *is* to be finished indeed. If he would speak now he would say, it “shall be,” of course. But the point is, that when the voice of the seventh angel shall begin to sound, the mystery of God stands forth to the world. What is that? “Christ in you the hope of glory.” That is the everlasting gospel; that is the third angel’s message. Then don’t you see how it is that God has settled it that the third angel’s message, the mystery of God, shall triumph over the mystery of iniquity; and that as certainly as the mystery of iniquity has held the attention of the world, and has attracted the gaze of the nations, and the wonder of men, just so certainly the mystery of God will attract the attention of nations, and the wonder of men? It will do it.

Now let us turn to the book of Joel and read that second chapter again. There are some things that we want to study. The first part of it you remember, up to the twelfth verse, not including the twelfth, is a picture of the coming of the Lord. If you turn to that Testimony (Vol. 1, p. 180) that tells about “The Shaking,” you will find this chapter there given by the Spirit of the Lord as the reference on which is based that idea. It applies to the time of the shaking, and the shaking prepares for the loud cry.

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire

that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" The parallel is Rev. 19: 11-18.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him: even a meat offering and a drink offering unto the Lord your God?"

Who *here* knows that when a person seeks the Lord with all the heart, whether or not the Lord will return and leave a blessing behind him? If we know he will, then let us go at it. There is all the encouragement in the world; just as certainly as we know he will do that, there is nothing to hinder us from seeking him with all the heart, because we know he will give the blessing. Let us have it.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet."

How many people in Zion does that include? The people, the congregation, the children, the elders, the babies, the bridegrooms, and the brides. How many does that call? [Audience—"All."] Yes, all. What does it call us to? To seek the Lord with all the heart. Then let us do it. We are in the time.

"Let the priests, the ministers of the Lord, weep between the porch and the altar, 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?"

Have not the heathen got things in their own

hands, so that they propose to rule over us? And they propose to blot out the Sabbath of the Lord and to rule over the world.

I think I have a word here that I had better read on that, perhaps. On page 17 of the testimony entitled, "To Brethren in Responsible Positions," I read these words: "The false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about *his purpose of obliterating the knowledge of God.*"

What is the Sabbath a sign of?—That he is the Lord our God, and the Lord that sanctifies his people. Well then, when that sign by which he is known to the people, is taken out of the way, they take *him away from the knowledge of the people.* That is what they are after. And that thing is now done. I read before, "God's memorial has been torn down, and in its place a false sabbath stands before the world." All the power of the earth is now enlisted in that business. So they propose to blot out the knowledge of God from the world. Therefore we *need* to seek the Lord with all the heart, that the heathen shall not rule over us. Now let us see what he is going to do:—

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith."

What is that that he will send? What is the "oil"?—"The oil of joy for mourning,"—"joy in the Holy Ghost." What is the "wine"? Jotham told us "wine that maketh glad the heart of God and man." Gladness, then, he will give. And what is the "corn"? The wheat, the grain, from which comes our bread, to sustain life and supply *strength.* Strength, then, also, will he give. Oh, then, thank the Lord. He will send us strength, and gladness, and joy.

But to whom will he send it? When will he send it?—When the people are gathered and the congregation assembled, and the children and the babies; the elders, the bridegrooms and the brides, and the ministers—when we are gathered together as the testimony says, "in companies" seeking God with all the heart—*then it is,* that he will do what he says. Let us go at it as never before. It is a wonderful thing when the Lord promises that we *shall be satisfied* with what he is going to give. It is not according to our measure. How much is God satisfied that we should be satisfied with?—Nothing short of everything he has, for he gave just that in Jesus Christ; and he does not want us to stop short of every thing he has. Just as Brother Haskell read in that blessed testimony this morning—you remember what won-

derful thing that was,— that when we come as beggars, having no deserts of our own, then all is ours in one everlasting gift.

“And I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things.”

The margin of this verse says, “He hath magnified to do great things.” Who is it that “has magnified to do great things”? Who has all the power of the world in his hands? Satan. It is he who thinks he is going to do great things. Now let us see what the Lord will do just then.

“Fear not, O land; be glad and rejoice: for *the Lord will do great things.*”

Why, brethren, we ought to be the gladdest people in the world that Satan *has* to do great things; for it follows inevitably that when Satan has got to do great things God is doing such great things, that Satan has to exert himself to save his credit. But even then he cannot save his credit, even though he has boasted before the world and the nations that he has all the power, his case gets so desperate at last that he has got to come himself. But we can be gladder than ever, because then *Jesus comes himself*. But when is it that the Lord will do great things?— When this one, Satan, has magnified himself to do great things.

“Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. *Be glad then, ye children of Zion, and rejoice in the LORD your God!*”

Why should we be discouraged? What is the use of it? What is the sense of it? Jesus said “Lift up your heads!” and this says “Be glad — and rejoice;” and then says it over again. “Be glad then, ye children of Zion, and rejoice in the Lord your God.” Let us do it. Brethren, I just tell you I don’t know how to do anything else than be glad; for the Lord tells me to. And this is just as much the word of God as any other part of the word of God. And the creative power is in these words just as much as any other to put the gladness there and to put the rejoicing there, and it is gladness — it is rejoicing in the Lord.

“For he hath given you the former rain moderately, and he will cause to come down *for you* the rain, *the former rain, and the latter rain*, in the first month,” or, as at the first, as some versions read.

Was that at Pentecost a moderate thing according to what God is going to do? Yes. He gave the former rain moderately.

But there is going to be a double portion at this

time. If that was moderate, what do you suppose this is going to be? We can’t imagine what that was. Let me read you a word in Vol. IV, p. 611:—

“The Advent movement of 1840–44 was a glorious manifestation of the power of God; and the first angel’s message was carried to every missionary station in the world, and in some countries there was the grandest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but *these are to be far exceeded by the mighty movement under the last warning of the third angel.*”

Another testimony that has never been printed says, that this will come as suddenly as it did in ’44, and with “ten times the power.”

But now about the Pentecost, we read from the same page (611, of Vol. IV) as follows:—

“The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close.”

Now you see there are prophecies pertaining only to the latter rain; but the prophecies pertaining to the former rain are to be fulfilled *too*, in the giving of the latter rain. Then you see it is going to be double.

“Here are the times of refreshing to which the apostle Peter looked forward when he said, ‘Repent ye therefore and be converted; that your sins may be blotted out (in the investigative judgment), when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.’”

Does that mean that *we* shall repent and be converted? “Well,” says one, “I was converted twenty years ago.” All right, be converted now, too. I was converted nearly nineteen years ago; but it does not amount to that (the snap of the fingers) if I am not converted right now. It is no good to look ’way back there. Says one, “Do you mean to say that I was not converted?” Oh no, I do not mean anything of the kind. But I mean that if you depend upon that conversion ’way back there, it does not amount to anything. If you do not know how to repent any more, just take Jesus Christ and you will know. Any man who receives the Lord Jesus Christ is a new creature.

“And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.”

Then praise the Lord. They will reproach us; they will call us names; they will make us as the filth and the off-scouring of the earth, and the despised of the despised; but God has said, “My people

shall never be ashamed." And it means just that. But it does not stop there. He says it over:

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."

Why, I tell you, brethren, what is it that the Lord has not put into that chapter for us? See the encouragement, the blessedness; the promises! And when it is necessary for him to repeat that "we shall never be ashamed" that means on the face of it that it will be the purpose of everything on earth to put us to shame. But God has pledged his word that it shall not be done, and we shall never be ashamed.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions!"

Thank the Lord, he is not going to be content much longer with one prophet! He will have more. He has done a wonderful work with one. And having done such a great work with one, what in the world will he do when he gets a lot of them?

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood; before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be

delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, *and in the remnant whom the Lord shall call.*"

Where is going to be deliverance?—"In the remnant whom the Lord shall call." But who is Satan making war against?—The remnant. Who has Satan rallied all the powers of earth against?—The remnant. Where is he directing all his force and efforts?—Against the remnant. And right there is deliverance. Brethren, the best place in the world to be, is right where the devil is spending all his efforts, because there is deliverance. That is where the grace and power of Jesus Christ are, and Satan has got to rally all his hosts to make any show at all. That is the best place on earth to be, because Christ is there; God is there; and "my people shall never be ashamed."

Brethren, I am *awfully* glad of these things. I am just as glad as I can be of what the Lord says in that chapter, because it is all present truth you see. Every verse is right now, and tells such wondrous things. He is going to do such wondrous things; and all he asks of us is to seek him with all the heart that we may have it all. If we seek him with half the heart we cannot have it all. We want to seek him with *all* the heart to get *all* he has. Let us do what the Lord says, and "Be glad and rejoice, ye children of Zion;" for "the Lord will do great things;" and "ye shall never be ashamed;" and there is deliverance "in the remnant" that the devil is warring against with all his might.

