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DAILY BULLETIN

— OF THE —

GENERAL CONFERENCE.

Vol. 5.

BATTLE CREEK, MICH., MONDAY, FEB. 27, 1893.

No. 18.

GENERAL CONFERENCE PROCEEDINGS.

TENTH MEETING.

THE tenth meeting of the General Conference was called Sunday forenoon, Feb. 25, at 10:00 o'clock. Prayer was offered by Elder G. A. Irwin.

Since the last meeting Elder O. A. Johnson, delegate for the general field, and S. M. Jacobs, delegate from Iowa, had arrived, and took their seats in the General Conference.

The recommendation numbered 15, on page 375 of the BULLETIN (which should have been number 7 of reports from Committee on Education), was called up, and upon motion of C. Eldridge referred back to the Committee for a fuller statement.

The report of the Treasurer of the General Conference, found on pages 391 and 392 of the BULLETIN, was further examined and upon motion accepted.

The statistical report of the Recording Secretary of the General Conference, found on page 370 of the BULLETIN, was also after a few minor corrections accepted.

The report of the Committee on Resolutions, beginning on page 393 of the BULLETIN, was next brought up for consideration.

Resolution 15 was voted down.

Resolution 16, after considerable discussion, was referred back to the committee.

Resolutions 17, 18, 19, 20 and 21 were adopted, several making remarks in regard to the importance of holding children's meetings and mother's meetings at camp-meeting, and Elder Schultz speaking to the resolutions in regard to German laborers.

The noon hour being arrived, Conference adjourned to 3 o'clock, P. M.

GENERAL CONFERENCE PROCEEDINGS.

ELEVENTH MEETING.

THE eleventh meeting of the General Conference was called Sunday afternoon, Feb. 26, at 3 P. M., the International Tract Society not being prepared to occupy the hour as per program.

Prayer was offered by Elder J. B. Goodrich.

The following communication from Sister White, to the General Conference was read before the Conference, Professor Prescott, at the request of the chairman, reading the same:—

“GEORGE'S TERRACE, ST. KILDA ROAD, MELBOURNE,

Dec. 23rd 1892.

“Dear Brethren of the General Conference:—

“I am rejoiced to report to you the goodness, the mercy, and the blessing of the Lord bestowed upon me. I am still compassed with infirmities, but I am improving. The great Restorer is working in my behalf, and I praise his holy name. My limbs are gaining in strength, and although I suffer pain, it is not nearly as severe as it has been during the past ten months. I am now so far restored that by taking hold of the balusters I can walk up and down stairs without assistance. All through my long affliction I have been most signally blessed of God. In the most severe conflicts with intense pain, I realized the assurance, “My grace is sufficient for you.” At times when it seemed that I could not endure the pain, when unable to sleep, I looked to Jesus by faith, and his presence was with me, every shade of darkness rolled away, a hal- lowed light enshrouded me, the very room was filled with the light of his divine presence.

“I have felt that I could welcome suffering if this precious grace was to accompany it. I know the Lord is good and gracious and full of mercy and compassion and tender, pitying love. In my helplessness and suffering, his praise has filled my soul and been upon my lips. My meditation has been so comforting and so strengthening as I have thought how much worse condition I should be in without the sustaining grace of God. My eyesight is continued to me, my memory has been preserved, my mind has

never been more clear and active in seeing the beauty and preciousness of truth.

"What rich blessings are there! With the Psalmist I could say, 'How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand. When I awake, I am still with thee.' These last words express my feelings and experience. When I awake, the first thought and expression of my heart is, 'Praise the Lord! I love thee, O Lord; thou knowest that I love thee. Precious Saviour, thou hast bought me with the price of thine own blood. Thou hast considered me of value, or thou wouldst not have paid an infinite price for my salvation. Thou, my Redeemer, hast given thy life for me, and thou shalt not have died for me in vain. I will give that life to thee to co-operate with thee in the saving of my soul.'

"Since the first few weeks of my affliction, I have had no doubts in regard to my duty in coming to this distant field; and more than this, my confidence in my heavenly Father's plan in my affliction has been greatly increased. I cannot now see all the purpose of God, but I am confident it was a part of his plan that I should be thus afflicted, and I am content and perfectly at ease in the matter. With the writings that shall go in this mail, I have since leaving America written twenty hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord.

"I have had a most precious experience, and I testify to my fellow-laborers in the cause of God, 'The Lord is good, and greatly to be praised.' I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which he bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church. 'If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning.' 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.'

"Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, 'Let Israel hope in the Lord from henceforth forever.' 'Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.' Consider, my brethren and sisters, that the Lord has a people, a chosen people, his church, to be his own, his own fortress, which he holds in a sin-stricken, revolted world; and he intended that no authority should be known in it, no laws be acknowledged by it, but his own.

"Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration

is moving the living agencies to carry out the great rebellion against God that commenced in heaven.

"At this time the church is to put on her beautiful garments, -- 'Christ our righteousness.' There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize his law, the foundation of his government in heaven and throughout his earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God, will attract the notice and admiration of even the world, and many will by the good works which they shall behold be led to glorify our Father in heaven. The loyal and true hear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom he has honored, bringing them into possession of an eternal weight of glory.

"The language of the Psalmist may be adopted by the commandment keeping people of God: 'Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart when I shall have learned thy righteous judgments.' 'Thy hands have made me and fashioned me; give me understanding; that I may learn thy commandments.'

"The Lord has provided his church with capabilities and blessings, that they may present to the world an image of his own sufficiency, and that his church may be complete in him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of his grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character.

"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth.' 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'

"God has in training a people chosen, elect, precious. They were once the children of disobedience, disloyal to God. But now "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who

hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.' The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

"To his church, Christ has given ample facilities, that he may receive a large revenue of glory from his redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is his depository, in which the wealth of his mercy, his love, his grace, is to appear in full and final display. The declaration in his intercessory prayer, that the Father's love is as great towards us as toward himself, the only begotten Son, and that they shall be with him where he is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,—Christ the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.'

ELLEN G. WHITE."

The remainder of the resolutions on page 394 of the BULLETIN, in the report of the Committee on Resolutions, not considered at the forenoon meeting were taken up for action.

In speaking to resolution 22 in regard to entering upon work in India, Elder D. A. Robinson read a portion of a communication Sister Jessie F. Waggoner had recently received from a Miss Annie P. Gordon, a missionary in India, (formerly a Methodist), who, a few months ago, while on her way from New York to London, fell in with a Sabbath-keeping sister, and later spent a few weeks at the London mission, which resulted in her going to India a Sabbath-keeper, and to teach the Sabbath truth. In the letter Miss Gordon expressed great thankfulness for the light that had come to her, for information upon health reform which she had found greatly beneficial and agreeable to her there, and expressed a strong hope that our people would soon send missionaries to India to assist her in holding forth the words of life and truth. The resolution was adopted.

Elder Haskell spoke to resolution 23. A slight change was made in it by placing the word "preaching" after the expression "medical missionary work," after which it was adopted.

The last resolution, number 24, was spoken to by Elders Haskell and Lamson. It was then adopted.

The report of the Committee on Distribution of Labor found on page 394 of the BULLETIN was next considered.

Upon request of Elder J. E. Graham, action on recommendation 3 was deferred. All the other recommendations were adopted.

The Committee on Resolutions presented the following additional report:—

Whereas, There is an urgent call from new fields in all parts of the world for consecrated men and women to come and labor as self-supporting missionaries; therefore,

25. *Resolved*, That we encourage suitable persons for this work to prepare to go to these fields as soon as practicable.

26. *Resolved*, That we recommend those who think of responding to this call to counsel with the District Superintendent of the General Conference District to which they belong, before making any definite arrangements about going to these fields.

Whereas, Very little has been done by this denomination in the way of mission work for the Chinese; and

Whereas, There is a large field open in this country for mission work among an intelligent class of these people, and

Whereas, The Lord in his providence has opened the way in the city of Chicago for some of our people to labor among that nationality, with the result that several are interested in the truth; therefore,

27. *Resolved*, That steps should be taken at once for the establishment of a mission school for the Chinese in that city and the selection of suitable persons for teachers.

Whereas, We are repeatedly admonished and exhorted by the Spirit of God in regard to the urgent necessity of elevating the standard and encouraging the improving of our ministry; therefore,

28. *Resolved*, That the chairman of this Conference be authorized and requested to appoint a committee of five, whose duty it shall be to devise and present to this body a plan for a systematic and judicious examination of candidates for ministerial licenses and credentials.

Upon motion of C. P. Bollman it was voted,—

That the Chair appoint a committee of three to see what arrangements can be made for republishing the Bible lessons which appeared in the BULLETIN up to the beginning of the General Conference, or so far as copies of the BULLETIN containing them cannot be supplied, and report to the General Conference.

The Chair appointed as this committee, A. O. Tait, C. H. Jones, C. F. Stevens.

The Conference then adjourned.

THE THIRD ANGEL'S MESSAGE.—NO. 18.

ELDER A. T. JONES.

OUR study last night was in order to know for ourselves, and how we may know, that we have the blessing of Abraham, and thus be prepared to be sure, that with confidence we may ask for the Spirit of God. There is more of that yet. The Lord has given us yet further evidence, yet further proof, upon which to base our perfect confidence in him, in his

righteousness; that that is our own; that we have the righteousness which is by faith; so that we can ask in perfect confidence for his Holy Spirit, and thank the Lord that it is our own. For, remember, the verse reads: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The blessing of Abraham is the righteousness of faith; that we are to have in order to receive, and that we may have, the promise of the Spirit, and that also through faith. Well, then, when we have the evidence, the proof, the perfect work of God demonstrating to our complete satisfaction, that we can ask in perfect confidence for the Holy Spirit, then is it not ours to receive that by faith? Is it not ours to thank God that that is our own? and that it simply remains for him to manifest it at his own will, whenever occasion may require, and as occasion may need?

Well, let us study, then, some other evidence that he has given us—study this to-night in connection with what we had last night, so that we may have before us fresh what the Lord himself has opened for us, upon which to base our confidence before him; upon which we may be sure where we stand; and upon which we may ask with the full assurance of faith. And when we ask according to his will, and ask that we may have that which he has promised, then he heareth us. "This is the confidence that we have in him; that, if we ask anything according to his will, he heareth us: and if we know that he hear us," then "we know that we have the petitions that we desired of him." 1 John 5: 14, 15. And then we can thank him that that is our own.

Let us begin with the fifth chapter of Romans, twentieth verse. The real point, or we might say, one of the main points of the study to night, is to see what place the law of God occupies in the subject of righteousness by faith; what place the law of God occupies in our obtaining righteousness alone by Jesus Christ; and this is simply another phase of the same thought we had last night, as to what proof the Lord has given us, to give us confidence that we can claim by faith the promise of the Holy Spirit.

"Moreover the law entered, that the offence might abound." In other words, Rom. 3: 20, the last words—words with which you are all familiar—"by the law is the knowledge of sin." What was the law given for on tables of stone—the first purpose of its giving? [Congregation: "To show us what sin is."] To make sin abound; to give the knowledge of sin. So, "the law entered that the offence might abound";

that sin might appear; that it might appear as it is. Paul, speaking in the 7th chapter of Romans, says how it appeared to him, 12th and 13th verses:—

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Then to make sin abound, and make it appear as it is, exceeding sinful,—that is the first object of the giving of the law, is n't it?

Now let us read right on in Rom. 5: "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." Then did the law come alone, making sin to appear alone, and that alone? [Congregation: "No."] It is simply the means to another end—the means to an end by which to attain another object beyond the knowledge of sin. Is that so? [Congregation: "Yes."] So then, where sin abounds—where is it that grace abounds? [Congregation: "In the same place."] Right there? [Congregation: "Yes."] But does it read that way, "Where sin abounded grace abounded"? [Congregation: "No; 'Much more.'"] That would be pretty good would n't it, if it was only where sin abounds there grace abounds? That would be pretty good; but that is not the way the Lord does things, you know; he does things absolutely well—entirely good, just as good as God could do.

Well then, "where sin abounded, grace did much more abound." [Congregation: "Amen."] Then, brethren, when the Lord, by his law, has given us the knowledge of sin, just at that very moment, at that very point, grace is much more abundant than the knowledge of sin. Is that so? [Congregation: "Yes."]

Now, another word: "By the law is the knowledge of sin;" and we have found this much: that when the law gives the knowledge of sin, at that particular moment, in that very place and at that very point, in that very thing, the grace of God is much more abundant than the knowledge of sin. But, when the law gives the knowledge of sin, what puts the conviction there? [Congregation: "The Spirit of God."] Before we read the passage which says so, however, let us see what we are to get so far, from what we have read—what are you and I henceforth to get from the knowledge of sin? [Congregation: "Abundance of grace."]

Then there is no possible place for discouragement at the sight of sins any more, is there? [Congregation: "No."] No possibility of that. It is impossible, you see, for you or me to get discouraged, or under a cloud, any more at the knowledge of sin.

Because, no difference how great the knowledge is, no difference how many sins are revealed to us and brought to our knowledge, why, right there, at that very moment, in those very things, and at that very time in our experience, the grace of God much more abounds than all the knowledge of sins. Well then, I say again, how is it possible for us ever to be discouraged? Brethren, is n't it so, that the Lord wants us to be of good cheer? [Congregation: "Amen!"] Be of good cheer.

Well, now, this verse that we have before us brings the same thing to view. John 16: 7, 8: "Nevertheless I tell you the truth." What is he telling us? [Congregation: "Truth."] Good! And he told us also that "Ye shall know the truth, and the truth shall make you free." That is it then, isn't it? "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." Who will not come? [Congregation: "The Comforter."] Who? [Congregation: "The Comforter."] The Comforter? Is that his name? Is that what he is — The Comforter? [Congregation: "Yes."]

"But if I depart, I will send him unto you. And when *he* is come," Who has come? [Congregation: "The Comforter."] Who? [Congregation: "The Comforter."] "And when he is come, he will reprove [or convince] the world of sin." Who is it that does it? [Congregation: "The Comforter."] Is it the Comforter that convinces of sin? [Congregation: "Yes."] Is he the Comforter *when he does it*? [Congregation: "Yes."] Now, each one wants to get hold of that. Is not he the reprover when he does it, and the Comforter some other time? [Congregation: "No."] It is the *Comforter* that *reproves*, thank the Lord! The Comforter reproves, thank the Lord! Then what are we to get out of the reproof of sin? [Congregation: "Comfort."] Whose comfort? [Congregation: "The Lord's comfort."] The comfort we get, comforts just at the time when it is needed. Then where is the room for our getting discouraged any more at the knowledge of sin? Isn't that the very thought that we have read in the fifth chapter of Romans?

Do n't you see, then, that when we bear in mind just at the moment and at the time, and at the place, that where sin abounds, there grace much more abounds; and just at the time when the Holy Spirit is giving conviction of sin, he is the Comforter that does it. Do n't you see that in all that — remembering all that — we have an everlasting victory over Satan? Does Satan get the advantage of that man who believes God, right then? — No. Satan comes and says, "See what a sinner you are." Thank the Lord, "where sin abounds, grace does much more abound." [Congregation: "Amen!"] "Well," says

another, "I have such a deep conviction of sin. It seems to me I was never convicted of sin so deeply before in all my life." Thank the Lord, we have got more comfort than ever before in our lives. Do n't you see, brethren, that that is so? [Congregation: "It is so."] Well then, let us thank the Lord for that. [Congregation: "Amen!"] I should like to know why we should not praise the Lord right along.

But there is some more in that Rom. 5: 20. What is this all for? First, we found that the law makes sin abound in order that grace may abound, so that we may have the grace to lead us to Christ. Now what are the two things together for? The law making sin abound in order that more grace may abound. What are they both together for? "*That as sin hath reigned unto death.*" We know that's so, don't we? Now that is so. The law makes sin abound, *that* we may be lead to more abundance of grace, *in order* "that as sin hath reigned unto death, even so might grace reign."

What does "even so" mean? — Just as certainly. Just so. Then, isn't it so that God will make that abundance of grace to reign in our lives just as certainly as ever sin did in the world? [Congregation: "Yes sir."] But, mark you, when the grace much more bountifully reigns, then what is the comparison between freedom from sin now, and the slavery to it before? The freedom is much more abundant, even than the slavery was. "*That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ.*"

Now let us see the whole story. "The law entered that the offence might abound," in order that we might find the more abundant grace abounding right there in all those places, and the grace abounds "through righteousness unto eternal life by Jesus Christ our Lord." Then what did the law enter for? [Voice: "To bring us to the Lord."] What did the law enter for? [Voice: "To bring us to Christ."] Yes. Do n't you see? Then whenever anybody in this world uses the ten commandments — when any sinner in this world uses the ten commandments for any other purpose than to reach Jesus Christ, what kind of a purpose is he putting them to? [Congregation: "A wrong purpose."] He is perverting the intent of God in giving the law, is n't he? [Congregation: "Yes sir."] To use the law of God with men for any other purpose, therefore, than that they may reach Christ Jesus, is to use the law in a way that God never intended it to be used.

Well, the law then brings us to Christ. That's certain. What for? [Congregation: "That we may be justified."] What does the law want of you and me? Does it make any demands of us before we reach Jesus Christ? When the law finds us, does it want anything from us? [Congregation: "It

wants righteousness." What kind? [Congregation: "Perfect righteousness." Whose? [Congregation: "God's." God's righteousness? [Congregation: "Yes." Just such righteousness alone as God manifests in his own life, in his own way of doing things? [Congregation: "Yes." Will that law be content with anything less than that from you and me? Will it accept anything less than that, a hair's breadth less? [Congregation: "No." If we could come within a hair's breadth of it—that's too far short; we miss it.

Turn to Timothy, and Paul tells us what the law wants *out* of you and me, and what it wants *in* us, too. 1 Tim. 1:5: "Now the end (the object, the aim, the intent, the purpose) of the commandment is charity." What is charity? [Congregation: "Love." What kind of love? [Congregation: "The love of God." "Out of a pure heart." What kind of a heart? [Congregation: "A pure heart." "And of a good conscience." What kind of a conscience? [Congregation: "Good." "And of faith unfeigned." That is what the law wants to find in you and me, is n't it? Will it accept you and me with anything less than that which it demands—perfect love, manifested "out of a pure heart, a good conscience, and of faith unfeigned"? No, never. Well, that is simply *perfection*, that it demands.

"Well now, have we, has any man in the world, any of that kind of love to offer to the law of God? [Congregation: "No." Has any man naturally that kind of a conscience? [Congregation: "No." Has he that kind of faith? [Congregation: "No." No sir. Well, then, the law makes that demand of every man on the earth to-night, no difference who he is. He makes it of you and me; he makes that demand of people in Africa; and of all the people on the earth; and he will not accept anything less than that from any one of them. But, we are talking about ourselves to-night. So, the law comes to you and me to-night and says: "I want charity; I want perfect love—the love of God. I want to see it in your life all the time. And I want to see it manifested out of a pure heart, and through a good conscience, and unfeigned faith." That is where we are.

"Well," says one, "I have not got it: I have done my best." But the law will say, "That is not what I want; I don't want your best; I want perfection. It is not *your* doing I want anyhow, it is God's I want: it is not your righteousness I am after: I want God's righteousness from you: it is not your doing I want: I want God's doing in your life." That is what the law says to every man. Then, when I am shut off thus at the very first question, and even then when I said I did my best, then I have nothing more to say. Is that not what the scripture says:

"That every mouth may be stopped." It does just that, does it not?

But there comes a still, small voice saying, "Here is perfect life; here is the life of God: here is a pure heart; here is a good conscience; here is unfeigned faith." Where does that voice come from? [Congregation: "Christ." Ah, the Lord Jesus Christ, who came and stood where I stand, in the flesh in which I live; he lived there; the perfect love of God was manifested there; the perfect purity of heart manifested there; a good conscience manifested there; and the unfeigned faith of the mind that was in Jesus Christ, is there.

Well then, he simply comes and tells me: "Here, take this." That will satisfy, then, will it? [Congregation: "Yes." The life manifested in Jesus Christ; that will satisfy the law; the purity of heart that Jesus Christ gives, that will satisfy the law; the good conscience that he can create, that will satisfy; the unfeigned faith which he gives, that will satisfy. Will it? [Congregation: "Yes."]

Well then, is that not what the law wants all the time? It is Jesus Christ that the law wants, is it not? [Congregation: "Yes." That is what the law wants: that is the same thing which it calls for in the fifth of Romans, is it not? But, why does it call for it in connection with me? It calls for Christ in me, because the law wants to see that thing *in me*. Then, is not the object of the law of God, the gospel of Christ alone? "Christ in you the hope of glory?" Ah, that is so.

Rom. 5:1, 5. Justified by faith we have peace with God through our Lord Jesus Christ, and the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. And that is charity—supreme love. Acts 15:8, 9, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them *purifying their hearts by faith*." There is the love of God out of a pure heart.

Heb. 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" There is a clean conscience, brethren, and there is the love of God out of a good conscience.

Then that faith which he gives; which he enables us to keep—the faith of Jesus which enables us to keep the commandments of God, there is the love of God by a faith unfeigned.

Oh, then the message of the righteousness of God which is by faith in Jesus Christ, brings us to, and brings to us, the perfect fulfilment of the law of God, does it not? [Congregation: "Yes." Then that is the object and the aim, and the one single

point of the third angel's message, is it not? [Congregation: "Yes."] That is Christ; Christ in his righteousness; Christ in his purity; Christ in his love; Christ in his gentleness; Christ in his entire being; Christ and him crucified; that is the word brethren; let us be glad of it; let us be glad of it. [Congregation: "Amen."]

So then, when we have Jesus, when we have received him by faith, and the law stands before us or we stand before it, and it makes its wonderful demand of charity, we can say: "Here it is; it is in Christ, and he is mine!"—Out of a pure heart—"Here it is in Christ, and he has given it to me." "A good conscience." The blood of Christ has created it in me: here it is; "Faith unfeigned," the faith in Jesus—he has given it to me: here it is. Then, just as "Steps to Christ" tells us, we can come to Jesus now and be cleansed, and stand before the law without one touch of shame or remorse. Good. Brethren, when I have that which makes me at perfect agreement with the law of God, then I am satisfied, and cannot help but be glad that I am satisfied.

Now let us turn and read the 3d chapter of Romans; that tells the whole story without any further study than simply to read the texts. Rom. 3:19-22. We can say amen to every word of it now, right straight along. "Now we know." And that is so. "That what things soever the law saith it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." And is it not that? That which tells me that I am a sinner cannot tell me that I am righteous. "But now"—good. When? [Congregation: "Now."] All right, let us say so, brethren. "But now the righteousness of God without the law is manifested." That is so, is it not? [Congregation: "Yes."] The law cannot manifest it in us, because we cannot see it there: it is there, but we are so blind that we cannot see it there; sin has so blinded and corrupted us that we cannot see it in the law: and if we could see it there, we could not get it there, because there is not anything in us to start with that is fit for it: we are utterly helpless.

So now, "the righteousness of God without the law is manifested . . . even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." What does that word "believe" mean when God speaks it? [Congregation: "Faith."] And what is genuine faith? Submission of the will to him, a yielding of the heart to him, a fixing of the affections upon him: that is what he means here to those who will receive him; because *believing* is *receiving* when God speaks. He says so in the first chapter of John, 12th verse: "But as many as *received* him, to them gave he

power to become the sons of God, even to them that *believe* on his name." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Then we can every one here have it to-night? *Can* have it? *Have* it, because we believe it.

Well now, that is the object of the law then, is it not? to bring us to Jesus Christ that we may be justified by faith, made righteous by faith, that his righteousness—the righteousness of God in Christ—may be ours? That is it. Well, when that is true, when we have got there, *then* what is the use of the law? Then what is the law for? [Congregation: "It witnesses."] Exactly. Let us read now that part of the twenty-first verse that I did not read: "But now the righteousness of God without the law is manifested, *being witnessed by the law.*" That is as far as we need to read just now; the other belongs there, though. Then, when the law gives a knowledge of sin, in order that we may have the knowledge of the abundance of grace to take away the sin; then grace reigns through righteousness unto eternal life by Jesus Christ—and this righteousness of God by faith in Christ is our own through the working of the law; and this knowledge of sin has brought us to Christ, and we have him, and the law is satisfied in all its demands that it has made upon us.

Now when it is satisfied in all its demands it has made upon us, then will it stick to that, and keep on saying that it is satisfied: that that is all right? When the law has made demands upon us that we cannot satisfy by any other possible means except by Jesus Christ being present in ourselves; then, will the law of God, as long as we stay there, stand right there and say: "that is right, and I am satisfied with it"? [Congregation: "Yes."] Then, if anybody begins to question it and says: "It is not so," then we have witnesses to prove it, have we?

Now you see this: that it is necessary for several reasons, that we should have witnesses. One in our own connection, and in our own personal experience, is this; when God speaks and we believe it, then we know, each one for himself that the righteousness of God is our own, that we are entitled to it: that it belongs to us; and that we can rest in perfect peace upon it. But there are other people that need to know this, too. Can they know it by my saying so? [Congregation: "No."] Can they know it by my saying that I assent to this, and that I say that is so, and therefore it is so? Will that convince them: is that proof enough to them? [Congregation: "No."] They need something better even than my word. Don't you see, the Lord has met that very demand, and has given us witnesses to which they can appeal, and they can go and ask these witnesses whenever

they please, whether this that we have is genuine or not. Is that so? [Congregation: "Yes."]

They need not come and inquire of us; if they inquire of us, of course we can tell them what the Lord has told us to say; and if that is not enough, they can go and ask those witnesses. We can say: there are some friends of mine: they know me from my birth till now. They know me all the way through: they know me better than I do myself, and if you want any more than this that I say, go and ask them: they will tell you. How many of them are there? [Congregation: "Ten."] Is their word worth anything? do they tell the truth? Ah, they are truth itself: They are *the truth*. Ps. 119:142. Well then, it is impossible for them to testify otherwise in bearing witness, than that. When they say that that demand is satisfied, "This life is well pleasing to me," that is enough for anybody in the universe, is it not? [Congregation: "Yes."]

So then, the man who claims to believe in Jesus, and claims the righteousness of God which comes to the believer in Jesus, is his claiming it, enough for this world? [Congregation: "No."] Or is our word in regard to it enough? [Congregation: "No."] Well, they will say, and there are lots of them that will say it, "Why yes, we believe in the Saviour; I have a right to claim, too, the righteousness that he has, the perfect holiness and perfect sanctification: and that I have not sinned for ten years, and am above all temptation, even: and I know it." Well, how do you know it? "Why, I feel it in my heart; I feel it in my heart; and have for several years." Well, that is no evidence at all; for "the heart is deceitful above all things and desperately wicked." Deceitful above *how* many things? [Congregation: "All things."] All things? [Congregation: "Yes."] Above Satan even? [Congregation: "Yes."] Is the heart actually deceitful above all things? [Congregation: "Yes."] He says so, whether we can understand it or not. It is more deceitful than Satan himself, is n't it? [Congregation: "Yes."] The heart will deceive me quicker and oftener than Satan will.

Well then, when that person *feels it in his heart*, is that a good kind of evidence? When my heart says that I am good, then what is it doing? [Congregation: "It is deceiving."] Solomon said: "He that trusteth his own heart is a fool:" and he is not only a fool, but he is *fooled* in this thing, is he not? [Congregation: "Yes."]—It is bad enough for a wise man to be fooled, but when a fool is fooled, what in the world is the thing coming to? Therefore, we cannot afford to trust such things as that on such an important question as this: no sir: we need better evidence than a man's heart, that he has got the righteousness of God, and that he is all right and is fit for

the judgment, and that he has not sinned for ten years, holy and sanctified and above temptation: etc., etc. We need something better than that; and the fact of the matter is, Jesus was here in this world a good while, and he never was above temptations while he was here. Christians are not, either, while they live here.

Well, then that evidence is not enough; we want something more than that. And if that person who claims to have the righteousness of God by faith in Jesus Christ has only that for a witness, and his testimony can go only that far, then what is his claim worth! [Congregation: "Nothing at all."] Just nothing at all. It is a deceptive claim; he never can realize upon it. So the Lord has not left us there. Last night we found in our lesson that when we want to know that these things are so in our experience we are not to look within to find out whether it is so, but to look at *what God says* to see whether it is so. When we have found Jesus Christ, and have him then the Lord does not want us to look within to see whether he is there. He has furnished us witnesses, whose testimony will tell us all the time that he is there, and these will tell everybody else that he is there. The righteousness of God is now manifested, which is by faith of Jesus Christ, and when it is, it is witnessed *by the law*.

Then the law is, first, to bring us unto Christ, and after it has led us to Christ, and we have found him, then it witnesses that that is just the thing. First, to give the knowledge of sin, and second to witness to the righteousness of God which is by faith. Well then, anybody who uses the law of God for any other purpose than these two purposes at any time, what is he doing with the law of God? [Congregation: "Perverting it."] He is perverting, the whole thing; he is using it for purposes that God never intended at all. So then, though a man or an angel use the law of God in any other way or for any other purpose than those two things—a man can use it for both, but angels can use it for one,—he has perverted the law of God.

Where is our righteousness from? [Congregation: "God."] "Their righteousness is of me, saith the Lord." 2 Cor. 4: 6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Where do we find the knowledge of the glory of God? [Congregation: "In the face of Jesus Christ."] In the face of Jesus Christ.

Now 2 Cor. 3: 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Then what is it that we see in the face of Jesus Christ? [Congregation:

"The glory of the Lord." What is the glory of the Lord? We have read here, we have been told here, by the Spirit of God, that the message of the righteousness of God which is by faith of Jesus Christ, that is the beginning of *the glory* that is to lighten the whole earth. Then what is the glory of God? His righteousness, his character. Where do we find it? In Jesus Christ. There is the glory of God, revealed in the face of Jesus Christ. He said so, you see; that is where we look for it.

Do we look to the law for righteousness? [Congregation: "No."] Even after we have been brought to Christ, do we look there for righteousness? [Congregation: "No."] Where do we look for righteousness? In the face of Jesus Christ. There "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," from righteousness to righteousness, from character to character, from goodness to goodness, even as by the Spirit of the Lord.

Then don't you see how the righteousness of God and the Holy Spirit go hand in hand? Don't you see that when we obtain the righteousness which is by faith of Jesus Christ, the blessing of Abraham indeed, that then the Holy Spirit can not be kept away from us; you cannot separate the two; they belong together. Then when we have that, and know that we have that by the faith in his word, then he says we have a right to ask for the Holy Spirit, and to receive it, too.

Why, look at it. Gal. 4:5: He came "to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, *God hath sent* forth the Spirit of his Son into your hearts." He *sends* it; he does not want to hold it back: he *sends* it into the heart; it is a free gift.

Then, I say, don't you see that it is impossible to keep the righteousness of God and the Holy Spirit separate? So then, "changed into the same image from glory to glory, even as by the Spirit of the Lord;" and when the image of God in Jesus Christ is found in us, what then? There is the impress, the seal of God. You have heard that in the other lessons. When by looking into the face of Jesus Christ, and there alone, having received the righteousness of God which is by faith in him; and looking ever into his glorious face, that reflects the glory of God, the effect of that is to change us into the same image, to perfect the image of God, and restore it in us, by the working of the Spirit of God upon the soul. And when that is done, then the same Spirit of God is there to affix the seal of the living God, the eternal impress of his own image.

So then after we have come to Christ, after we have found him, then we do not look into the law for righteousness. Where do we look? [Congrega-

tion: "In the face of Jesus Christ." Into the face of Jesus Christ; and while we look there, what does the law say? [Congregation: "That is right."] The law testifies, "That is the place to look; that is what I want you to have; that is satisfactory; we are perfectly agreed." Where in heaven do the angels look? Do n't they look into the law to see whether they are right or not? [Voice: "Always beholding the face of our Father."] "Their angels do always behold the face of my Father which is in heaven." Then where does the righteousness of the angels come from? [Congregation: "God."] From God, through Jesus Christ, is it not? And what does the law in the throne of God, the foundation of his throne, what does the original copy of his law do there? When the angels look into the face of him who sits upon the throne, what does the law, that never was touched by man, and never could be, what does it do there? It witnesses to the righteousness of God which they obtain without the law.

This was always the true idea of the uses of the law of God. When the people had sinned and done anything against the commandments of the Lord concerning things which ought not to be done and were guilty; then they were to bring the sacrifice and its blood was offered, atonement was made and they were forgiven. Lev. 4. And *then as now* the commandments witnessed to the righteousness which they obtained by faith in Jesus. And therefore the Tabernacle was called "The Tabernacle of *witness*." Acts 7:44, and Numbers 17:7, 8; 18:2. The tabernacle of the testimony is the same thing, because testimony is the evidence given by a witness. So that the tabernacle was the tabernacle of witness or testimony, the ark was the ark of the testimony or witness, because it contained the tables of the testimony. The tables of stone, the tables of the law, were the tables of the *testimony*, because they were the evidence of the witness, which God appointed to witness to the righteousness of God, which comes without the law, by faith of Jesus Christ alone. Then it is everlastingly true throughout the universe that "If righteousness come by the law, then Christ is dead in vain." Gal. 2:21. Forever and everywhere it is true that "Their righteousness is of me, saith the Lord." And the law witnesses to the righteousness which all obtain from God without the law, but by Jesus Christ.

Then isn't it true, as I said awhile ago, that whether man or angel, if he uses the law of God for any other than one, or both of these two purposes, he perverts the law of God entirely from what God ever intended. Well then, the righteousness of God which is by faith of Jesus Christ, that satisfies everything, does it not? Everything *now*, and how long? [Congregation: "Forever."] Now and evermore it

satisfies everything. Well, then we may know for our own selves that it is ours by the evidences that God gave us last night, and they are everlastingly sure, and everybody in this world may know that we are entitled to it, by the witnesses that God has given.

Well, this is to fit us for the seal of God, the righteousness of God, in order that through this we may be changed from glory to glory, into the same image; and when that is completed what then? What witnesses to that? [Congregation: "The Sabbath of the Lord."] It will witness to that finished completed work all the way through.

As Prof. Prescott gave us in his sermon, it is the presence of Christ that makes holy and sanctifies the place where it is; and when the presence of Christ is there in its fulness, then what is that place? That is sanctified. What is the sign of sanctification? [Congregation: "The Sabbath."] And sanctification complete is God's complete work in the soul. Then when the work of God is completed in the soul, the law of God will witness to it all the way. But what particular part of the law of God is a witness to that particular thing, the complete sanctification of his people? [Congregation: "The Sabbath of the Lord."] It stands there as the witness, and as the chief witness, and the two coming together testify; and the seal is affixed,—that work is completed.

Brethren, how can we get away from the seal of God? Then are we not right now, in the time of the sealing? [Congregation: "Yes."] And it is through the righteousness of God, which is by faith of Jesus Christ, is it not? Yes, sir; and then when that seal is received, when that is affixed there, then these can stand through the time of the plagues, through all the temptations and trials of Satan when he works with all power and signs and lying wonders. For the promise is "as thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

And when that is past—then entrance into the heavenly city; entrance into the heavenly city. Thank the Lord. There are the tests that we are to pass through; but, brethren, when we have this righteousness of Jesus Christ, we have that which will pass through every test.

And in that day there are going to be two parties there; there are going to be some there when the door is shut, and they will want to go in, and they say, "Lord, open to us; we want to come in." And some one comes and asks, "What have you done that you should come in? What right have you to enter the inheritance here? What claim have you upon that?" "Oh, we are acquainted with you; we have eaten and drunk in thy presence; and thou hast

taught in our streets. Yes, besides that we have prophesied in thy name; in thy name we have cast out devils; and in thy name we have done many wonderful works. Why, we have done many wonderful things. Lord, is not that evidence enough? Open the door."

What is the answer? "Depart from me, ye that work iniquity." What did they say? "We have done many wonderful works; we have done them; we are all right; we are righteous; we are just, exactly right; therefore we have a right to be there. Open the door." But "we" does not count there, does it?

There is going to be another company there that day—a great multitude that no man can number,—all nations, and kindreds, and tongues, and people; and they will come up to enter in. And if any one should ask them that question, "What have you done that you should enter here? What claim have you here?" The answer would be:—

"Oh, I have not done anything at all to deserve it. I am a sinner, dependent only on the grace of the Lord. Oh I was so wretched, so completely a captive, and in such a bondage, that nobody could deliver me but the Lord himself; so miserable that all I could ever do was to have the Lord constantly to comfort me; so poor that I had constantly to beg from the Lord; so blind that no one but the Lord could cause me to see; so naked that no one could clothe me but the Lord himself: All the claim that I have is what Jesus has done for me. But the Lord has loved me. When in my wretchedness I cried, he delivered me; when in my misery I wanted comfort, he comforted me all the way; when in my poverty I begged, he gave me riches; when in my blindness I asked him to show me the way, that I might know the way, he led me all the way, and made me to see; when I was so naked that no one could clothe me, why, he gave me this garment that I have on; and so all I can present, all that I have to present, as that upon which I can enter, any claim that would cause me to enter, is just what he has done for me; if that will not pass me, then I am left out; and that will be just, too. If I am left out, I have no complaint to make. But, oh, will not this entitle me to enter and possess the inheritance?"

But he says, "Well, there are some very particular persons here; they want to be fully satisfied with everybody that goes by here. We have ten examiners here. When they look into a man's case and say that he is all right, why then he can pass. Are you willing that these shall be called to examine into your case?" And we shall answer, "Yes, yes; because I want to enter in: and I am willing to submit to any examination; because even if I am left out I have no complaint to make: I am lost anyway when I am left to myself."

"Well," says he, "we will call them then." And so those ten are brought up, and they say, "Why, yes, we are perfectly-satisfied with him. Why, yes, the deliverance that he obtained from his wretchedness is that which our Lord wrought; the comfort that he had all the way, and that he needed so much, is that which our Lord gave; the wealth that he has, whatever he has, *poor as he was*, the Lord gave it; and blind, whatever he sees, it is the Lord that gave it to him, and he sees only what is the Lord's: and naked as he was, that garment that he has on, the Lord gave it to him,—the Lord wove it, and it is all divine. It is only Christ. Why, yes, *he can come in.*"

[Here the congregation began singing:—

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain:
He washed it white as snow."]

And then, brethren, there will come over the gates a voice of sweetest music, full of the gentleness and compassion of my Saviour,—the voice will come from within, "Come in, thou blessed of the Lord." [Congregation: "Amen."] "Why standest thou without?" And the gate will be swung wide open, and we shall have "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Oh, he is a complete Saviour. He is my Saviour. My soul doth magnify the Lord. My soul shall rejoice in the Lord, brethren, to-night. Oh, I say with David, come and magnify the Lord with me, and let us exalt his name together. He has made complete satisfaction; there is not anything against us, brethren; the way is clear; the road is open. The righteousness of Christ satisfies; that is light and love and joy and eternal excellence.

Is n't it true, then, of Isa. 60:1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Brethren, he can do it; he wants to; let us let him. [Congregation: "Amen."] And let us praise him while he is doing it.

Now, can't we praise the Lord. Then everybody in this house that wants to do it, you just go right ahead now. I will say amen to every word of it; for my soul magnifies him, too, brethren. My soul praises him, too, brethren; because he is my Saviour; he has completed the work; he has done his gracious work; he has saved me; he saves all. Let us thank him forevermore.

Prof. Prescott:—The times of refreshing are here, brethren. The Spirit of God is here. Open the heart, open the heart; open the heart in praise and thanksgiving.

