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GENERAL CONFERENCE PROCEEDINGS.

FOURTEENTH MEETING.

THE General Conference met again for the transaction of business, Wednesday, March 1, at 10:00 o'clock, A. M.

Opening prayer was offered by Elder C. A. Washburn.

The first matter brought up for consideration was the report of the Committee on Education found on page 533 of the BULLETIN.

Elder Haskell spoke to resolution 8, calling attention to the importance of our educational work, emphasizing the necessity of care being taken that the instruction given in our educational institutions should be such as to give the proper mold, and most of all be founded on the word of God. He spoke of the dangers attending, and errors resulting from the use of text-books which in their teachings of science, mingle error with truth, reading the following from an article by Sister White, entitled "Books in Our Schools," which appeared in the REVIEW of Nov. 10, 1891:—

"In the work of educating the youth in our schools, it will be a difficult matter to retain the influence of God's Holy Spirit, and at the same time hold fast to erroneous principles. The light shining upon those who have eyes to see, cannot be mingled with the darkness of heresy and error found in many of the text-books recommended to the students in our colleges. Both teachers and pupils have thought that in order to obtain an education, it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God and God alone; for he is the source of all light. Are not all things essential for the health and growth of the spiritual and moral nature found in the pages of Holy Writ? Is not Christ our living head? And are not we to grow up in him to the full stature of men and women? Can an impure fountain send forth sweet waters? Why

should we wade through the mass of error contained in the works of pagans and infidels, for the sake of obtaining the benefit of a few intellectual truths, when all truth is at our command?

"Man can accomplish nothing good without God. He is the originator of every ray of light that has pierced the darkness of the world. All that is of value comes from God, and belongs to him. There is a reason that the agents of the enemy sometimes display remarkable wisdom. Satan himself was educated and disciplined in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him his power of deceiving the sons of men. But because Satan has stolen the livery of heaven in order that he may exercise an influence in his usurped dominions, shall those who have been sitting in darkness and have seen a great light, turn from the light to recommend darkness? Shall those who have known the oracles of God recommend our students to study the books that express pagan or infidel sentiments, that they may become intelligent? Satan has his agents, educated after his methods, inspired by his spirit, and adapted to do his works; but shall we co-operate with them? Shall we, as Christians, recommend the works of his agents as valuable, even essential to the attainment of an education?

"The Lord himself has signified that schools should be established among us in order that true knowledge may be obtained. No teacher in our schools should suggest the idea that, in order to have the right discipline, it is essential to study text-books expressing pagan and infidel sentiments. Students who are thus educated, are not competent to become educators in their turn; for they are filled with the subtle sophistries of the enemy. The study of works that in any way express infidel sentiments is like handling black coals, for a man cannot be undefiled in mind who thinks along the line of skepticism. In going to such sources for knowledge, are we not turning away from the snow of Lebanon to drink from the turbid water of the valley?"

The resolution was adopted.

The first preamble of resolution 9 was changed to read:—

Whereas, The Graysville (Tenn.) Academy which was established by Elder G. W. Colcord upon his own financial responsibility, but under the advice of the General Conference Committee, has grown to such proportions, etc.

With this change resolutions 9 and 10 were adopted.

Resolution 11 was spoken to by Elders Kilgore, Boyd, and Kinney, after which it was adopted.

The report of the special committee appointed on the matter of republishing the Bible studies given during the Institute and Conference, found on page 436 of the BULLETIN, was called up and adopted without discussion.

The report of the Committee on Resolutions, printed on pages 436 and 437 of the BULLETIN, was next taken up.

Resolution 29 was spoken to by Elder O. A. Olsen, C. H. Jones, C. Eldridge, Elder G. C. Tenney, J. G. Saunders, Elder M. C. Wilcox, and J. I. Gibson, all expressing themselves in favor of the spirit and intent of the resolution.

Attention was called by W. A. Colcord to the fact that resolution 29 said "General Conference Association," while resolution 39, relating to a step in the same direction, said "General Conference." Upon the suggestion of the Chair the word "Association" in resolution 29, was dropped. With this change the resolution was unanimously adopted.

(At this point a resolution in regard to the attitude of the General Conference toward a certain proposed measure now before the legislature of Tennessee, supposedly in the interests of the denomination, which was read the day before, but not printed, was brought up and passed by a unanimous vote. The resolution will appear in print later.)

Resolution 30 was passed after changing the expression "in clubs of twenty or more" to "in clubs of ten or more."

Resolutions 31, 32, and 33 were adopted as printed.

Resolution 34 was referred back to the Committee from which it came.

Resolution 35, the one in regard to the exemption of church or other ecclesiastical property from taxation, called out remarks from several.

A. F. Ballenger called attention to the fact that the preamble stated that according to our belief in the separation of Church and State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions "on religious grounds," whereas it is inconsistent for the Church to receive such gifts, favors, or exemptions on *any* ground. Upon motion these words were stricken from the preamble.

While this resolution was still under discussion, the noon hour having passed, Conference adjourned to March 2, at 10:00 o'clock, A. M.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding."

THE PROMISE OF THE HOLY SPIRIT.—No. 9.

PROF. W. W. PRESCOTT.

Four weeks ago this evening we began this special series of lessons on the promise of the Spirit; and if you recall it, among the very first things studied was that we wanted to learn what stood in the way of receiving the Spirit, because when that was learned and that difficulty removed, and the Spirit came in, the Spirit itself would teach us more about itself in a very short time than we could learn as a matter of theory in an indefinite time. We have been trying to work on that line, not only in this series of lessons, but in every lesson that has been given; and I thought in some measure we were learning just a little what that meant last Friday night.

Now is it not so, that everyone whose heart was opened then to receive the Spirit learned more about what the actual work of the Spirit is, so that he knew himself what that was, and when anyone speaks about it he knows what it means, in a different way than he ever knew before? That is so, isn't it? Yes. Well, that is just the starting point; that is the beginning of it. But that is simply in the line on which we have been working, that the way might be cleared so that the Spirit itself might come and tell us about itself, that we might know from our own experience what the movings of the Spirit are, and what the Spirit does when it comes to us. I am more thankful than I can tell, that it is the beginning to teach us about these things itself.

I thought we could perhaps profitably consider this evening something that the Scriptures speak of, and put that right beside the experience that God has given us already, and in this way be prepared to recognize the work of the Spirit. It is so easy for us to get wrong ideas about these things, and in that way we ourselves be deceived about it. I have thought that some would have a wrong idea about what is meant when we say that we must go forth in the power of the Spirit, and that we must have power when we go forth. I do not understand that to mean that we are to come here to be consciously loaded up, so that when we go from this place we have a certain feeling of a conscious power in our own selves that has been given to us, and that we have it, and carry it with us, and can handle it, as it were, and measure it, and look at it, and when we need it take it out and use it. "All power is given unto me in heaven and in earth. Go ye therefore. . . . Lo, I am with you."

The power is in Christ, not in us, and the having the power is the personal presence of Christ in us; and that does not necessarily mean in the sense of a thrill of power in us all the time; but it means an

abiding faith that Christ is in us. And then when we go out, no matter what the difficulties are, we are not appalled by them; because of the conscious faith that Christ is with us, and he is all powerful. Well, when he is with us in the fullness of his power, our faith grasps him continually. It is not a question of *feeling* the power, it is a question of *knowing* the power; and if we take counsel with our feelings when difficulties arise, we will certainly be overthrown. It is not a question of our feelings, or of our power; it is a question that he abides in our hearts by faith, and he is the power.

I will read you the following very familiar scripture:—

“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; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go unto my Father, and ye see me no more; Of judgment, because the prince of this world is judged. 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. He shall glorify me: for he shall receive of mine, and shall show it unto you.” John 16:7-14.

Notice how positively the work of the Spirit is stated. The Spirit is to do a certain work, and what it is to do is in a positive, unwavering manner; and just as here it is stated distinctly and positively what he will do, it is just as true that the one who is imbued with the Spirit will also bear the positive, unwavering testimony. It is as true when the Spirit works *now* through the one who gives the testimony as in that case.

How many are the statements and admonitions that have come of late with reference to giving the positive, earnest testimony; it is not now time to hesitate, to question, but the watchman is to give the trumpet a certain sound. If one does not give the trumpet a certain sound, who will prepare himself for the battle? It is time that the positive, earnest testimony be given in a positive, earnest manner. Those who go out with the message are to know what the message is, and then they are to carry it as though they believed the message with all their souls, and put their whole life right into it. If there is any mental reservation, or anything of that kind, it will be a death-trap to them, as well as to others. There is no other way now than to be positive in the work of God as never before. If we have ever been wavering or hesitating, it is time for that to be put

away. But that does not mean for us to be defiant. It is a very, very different thing to go forth and declare the message of God with positiveness, without wavering, and going out in a defiant spirit. Remember that Christ never showed that defiant spirit in all his teachings.

Now we see what the positive testimony of the Comforter will do. He will convince the world of sin, and of righteousness, and of judgment. He will convince of sin in our own hearts, and he will show to us more and more God's idea of sin, not our idea of sin. You know there is a very wide difference: The Spirit is to convince us of God's idea and God's view, of what sin is.

I notice that many here have from time to time asked the Lord to show them themselves just as he saw them; and I suppose that is one petition that the Lord saw best not to grant us. And I don't believe we ought to ask him to do it. Now you see what the effect is apt to be when he begins to show us ourselves; we begin to question right off whether the Lord loves us or not, and whether the Lord can save us or not, and whether the Lord can take any one of such a character as that and fit him for his kingdom; I had no idea of my character.

Well, the Lord probably has not begun to show us ourselves as he sees us; I do not suppose we have any idea, or any conception at all, of the way we look in God's sight; if we had, I suppose we would wonder more and more that he ever thought he could make anything out of us fit for his kingdom. But let him have his own way about that, and do it in his own way, and in his own time. Just let him do that as he thinks best. He wants that we should be fitted for his kingdom; he wants that everything that is unlike Christ shall be removed from us; and he will take the very best way to do it, if we will just let him.

Now, how is it that we are convinced of sin ourselves? It is when we see Jesus Christ. There is nothing about sin by which looking at sin convinces us of the enormity of sin; we are not convinced about it in that way. We are convinced of the character of sin, and the enormity of sin, when we look at righteousness—just the opposite. It is by the contrast between sin and righteousness that we get an idea of what sin is. Sin cannot be explained; if it could be explained, there would be excuse for it. It cannot be explained. The way to tell about it, as to what it is, is to contemplate the character of Jesus Christ—the righteousness of Jesus Christ.

God's Spirit is to convince us in respect of sin in several ways. It does not stop by convincing us of the enormity of sin. Now the Spirit of God convinces us of sin; and Satan brings past sins to us. God's Spirit never brings up a sin to us, and con-

vinces us in respect of that sin, when once it has been heartily confessed and forgiven; but the devil never brings up any other kind. What is the purpose that God has in bringing up sin to us? It is that he may forgive it and remove it from us. That is so. So the Spirit is the Comforter all the time; it is the Comforter that convinces us in respect of sin.

But when that is done, and the sin is forgiven, then what? Then the devil takes hold of that case; then he begins to tell us about that sin, and he says, What a sinner you are. He did not say that before. Did n't he know it before? Why certainly. But he did not want us to know it. He did not want us to think anything about it. His very purpose is to keep us right there. Now God's purpose is to bring us out of that condition, and he wants us to co-operate with him in that work—that is always the case in any work he does with us and for us—God says, See that sin, I want to take it away. We say, That is so, I see that sin; take it. He wants to take it, and we give it to him, and he takes it and puts it as far from us as the east is from the west; he put it behind his back; he puts it into the depths of the sea. Then the devil says, Look at that sin, do you see that sin? Now what are we going to say? [Congregation: "No."] He says, Do n't you see it right there? Well, if you will always say "no," and that it is *not* there, he will not catch you on that point. But he says, Do n't you see that sin? Then perhaps you say, Where? He says, Right there in front of you, do n't you see it? Well, I thought *that* sin had been taken away. Well, do n't you see it is not? Well, I declare, I was taught to believe that the Lord would take away my sins. Well, do n't you see he has not.

Now, every time you answer him back you begin to hesitate more and more, and pretty soon you think the sin is right there, and you will agree with him; and then what? Then that sin is present; just so far as your experience is concerned, it is right there; is that not so? What does he bring it up for? Because he wants to try and convince you and me that the Lord does not forgive it, and he starts right in on that same old line that he did at first. What was it he said? Cannot you eat of the fruit in this garden? The answer was, We can eat of every fruit in the garden but that one tree; we cannot touch that. Why not? Because if we do we will die. How do you know you will die? God said so. That is not so. God knows that the day you eat thereof you will become as gods, and know good and evil. Well, I guess that is so.

You will remember the instructions how we can recognize the voice of the true Shepherd; and if it is not the Shepherd's voice we know whose voice it is

talking that way. We have the authority of the Scripture to say to him every day and every night, and every hour of the day and night, You are a liar. [Congregation: "Amen."] That is not very polite language, but it is my candid opinion that he does not deserve any great courtesy when he comes to us in that way. I do not think we want to treat him so well that he will want to stay around. I should say, get up and call him a liar, and say to him, "Get out of here." Now we have a promise that he will go out,—if we resist the devil he will flee from us. Now I tell you that the devil himself really feels that every soul who grasps the word of God, and has faith in Jesus Christ, can hurl anything and everything at him, and he will be perfectly helpless.

You remember the word that we read here yesterday, where it says the devil looks at the saints of God who are taking hold of this truth in this way as an impregnable fortress, and it is incomprehensible to him. That is just the way the Lord wants it to be. The Lord does not want his children to be down all the time, to be overcome by Satan; he wants them to be victorious all the time. [Congregation: "Amen."] And victory now does not consist of a flight of feeling; victory consists in the faith that grasps the victory all the time, no matter whether it be darkness or light; no matter what it is. In spite of everything, it says, Victory, Victory; Thanks be unto God which always causeth us to triumph in Christ. Then we are not to take counsel of others; we are not to take counsel of our friends; we are to take counsel only of Christ Jesus. He has the power and he wants each his of children to be victorious all time.

The Spirit convinces us of sin as a Comforter; and while it will perhaps give us views of sin—just so far as we are able to bear—it does not stop there. The devil shows us these things for the purpose of discouraging us and holding us in sin; but the Spirit of God shows us these things for the purpose of bringing us out. And so it brings words of comfort, words of life, words of cheer right with the sin. Now those who know what it is to be reproved by the Spirit of God in a special way and to accept that reproof and yield to it have known some of the most comforting experiences of their lives right in that. We say we can hardly understand how that can be; but it is so. The Spirit that convinces of sin is the Comforter.

But while the Spirit convinces us in respect of sin and that we have need to be relieved of sin; it also convinces us in just as positive a manner, if we will accept the same testimony, of the forgiveness of sin; just as positive that the sin has been forgiven as that it was there in the first place. And we want to step right along with this instruction of the Spirit, so that

when it convinces us with respect of sin that we are sinful, we are to know by the same convincing power that God forgives those sins. So, when he says to us, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," we are to be just as sure of that as we were sure that we were sinful.

That is where many in their practical experience rest under a cloud all the time. They are perfectly willing to acknowledge that the Spirit speaks to them when it reproves them of sin and tells them they are sinners. But when the Spirit brings also the word of forgiveness, they hesitate and question, and doubt over that. You know many persons who have had the same experience. When you have gone out to labor you have found those who have been professed Christians for years and years, and you have worked perhaps half an hour to get them to say positively and plainly, just the simple statement, I know that my sins are forgiven. Why, you know how that, is without referring to some cases where you have labored, do n't you? [Voices: Yes.]

We used to think it was presumption to say we knew our sins were forgiven. It was all right to say we knew we were sinners. The Lord was right when he told us that, but when he told us that he had forgiven the sin and that we were made righteous by the power of his word speaking righteousness to us, then we doubted that, and we thought it was presumption to say that. Well, God has been teaching us that all that he says to us is true, and that we are to say Amen to what he says and take it just as he says it for all that he says.

That is what he wants us to do. He will take care of his truth. When we just stick to what the Word of God says, there is no trouble. If you cannot explain it, do not try to explain it. Keep saying over what he says. You cannot go wrong then. If you do not understand it, and cannot see light in it, you keep right on saying what he says.

I was troubled over that for some time. I did not dare to say anything else than what he says, and because I did not know what there was in it I was very careful to use exactly the words that he used, for I feared if I should use any other language a different meaning than the right one would be given to it. It helped me just to believe the very words, and so I kept on saying them, being careful not to turn them or twist them in the least, and after a while I began to see what they meant. And the experience of those words came to my life and I began to be more and more thankful for them, although I could not understand what I was saying when I preached them. It is safe always to say just what the Lord says.

He will convince of sin, and then convince that that sin is forgiven. You will remember when the

apostles went out to preach, and the Spirit came down upon them. You know what a simple story they told,—about Jesus and him crucified, and how the Lord raised him up from the dead, and thus the Scriptures were fulfilled in him. Right after that they were convicted of sin. What was it that convicted them? That story has been told thousands and thousands of times since in every land, sometimes with apparently no effect, and sometimes with much of the same effect as at that time. What was it that gave the effect, that convicted them of sin? so that they said, "What shall we do?" It was the Spirit convicting them of sin. "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. And there were three thousand that received the further conviction of righteousness.

Now notice, Peter told them of circumstances with the outward nature of which they were perfectly familiar. It was no news in Jerusalem to tell them that Christ had been crucified. The circumstances were perfectly familiar to them. But it was the Spirit that brought this thing before their minds in such a way that they saw what they had done when they crucified Jesus Christ. The Spirit knows these things. "For what man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God." You let one be telling that simple story, and it may be that it means a great deal more to some one who hears it than to the one who tells it. It is very possible for that to be so. The Spirit works with the one who hears, and presents to him the real picture. The words draw the attention of the mind to a certain line of thought, but it is the Spirit that repeats that in its fullness to the mind, and when it does that with the power of the Spirit, and the real picture is presented; the real Christ is presented; the real righteousness of Christ is presented, then comes with it the conviction of how far we are different from that.

Sin is the transgression of the law. Sin is the being different from God; being out of harmony with him. Now when the real picture of Christ is presented, and the Spirit interprets the character of Christ, there comes a perfectly overwhelming consciousness of how different we are from that, and along with it is awakened the desire to be like that. You see the Spirit is not to discourage us by showing us the difference, and to encourage in our hearts the desire to be like Christ, to have the same character.

So the Spirit convinces us of sin. But it convinces us of righteousness. That is, as already brought out, the Spirit gives us a true idea of righteousness. Whose righteousness? Christ's, to be sure. Now

the Spirit convinces in respect of sin, "because they believe not on me." "Thou shalt call his name Jesus, for he shall save his people from their sins." "There is none other name under heaven given among men, whereby we must be saved." "As many as received him, to them gave he power to become sons of God: even to them that believe on his name." It was through faith in his name that the lame man was healed. It is through faith in his name that we are healed. And it is the only escape from sin, and those who do not believe on Christ are still in their sins. It does not make any difference about the profession. It is a question of actual experience.

No one can know God except the one to whom the Son revealeth him. Now if Christ is rejected, there is no channel through which God can be revealed to the man, and so all he will know about God will be his own idea of God. And the veriest heathen that makes a wooden image, sets it up as his idea of God, and worships it, is no more an idolater than is the most highly educated and civilized man in the world who tries to worship a God he does not know, except by the mental image he has set up in his mind. There is no difference in the principle of it. It is only by seeing Christ that God can be revealed to anyone. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. God is revealed to the world in Jesus Christ, and when Jesus Christ is refused, and rejected, there is no way that a man can learn God and what he is.

Now he convinces us of the righteousness of God in Christ,—the righteousness of Christ. And he convinces us that that is a wonderfully desirable thing to have, and then he goes on and says that we can have it, and from that he convinces us that we have it, if we follow him. He proves to us that the righteousness of Christ,—the character of God in Christ,—is wonderfully attractive. And he will convince us that there was never any other righteousness; that there can never be any other righteousness. Then away goes all thought of our own righteousness. We have no righteousness! The very contrast you see between his righteousness and ours convinces us that ours is all wrong. What a contrast between that garment woven in the loom of heaven, in which there is not a single thread of human invention, and our garments! We see right off that our garments are nothing but filthy rags,—nothing else. That is righteousness; it is the only righteousness; it is the righteousness that we must have.

But he says he will convince of righteousness, "because I go unto the Father, and ye see me no more." When Christ was here in this world he was interpreting to the world the righteousness of God.

Now you see at once that the righteousness of God is not a theory. It is a living experience, and he was presenting to the world in himself the righteousness of God; he was interpreting to the world what the righteousness of God is. Nothing can separate the righteousness from the life. Righteousness is not a theory that is to be held separate from the life. The righteousness of God in Christ was the life of Christ. But he has gone away. He is not here before the world presenting the righteousness of God in person, but he says that when he goes he will send the Comforter to do that work. He will send the Spirit that will still interpret the character of God; because the Spirit brings the personal presence of Christ just as before. He will manifest himself to us as he does not to the world, and the personal presence of Christ by the Spirit will show us the righteousness of God just the same. The difference is in our favor; because the union is closer than when he was personally present with his disciples.

Then he was to convince of judgment, because the prince of this world is judged. [Here a lady in the audience arose and said that she praised the Lord because he convinced her of righteousness; to which the speaker replied: "He does convince you of righteousness? Praise the Lord. I hope he is convincing many hearts of righteousness right here."]

I will read on this point of judgment: "For God sent not his Son into this world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned." Now what is the proof as to whether we are condemned or not? He that believeth on him is not condemned. That is what the Lord says to us. "He that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:17-19.

On this point also read further: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my word, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. John 12:46-48. The word "judge" used here is the same word as used in the third chapter "condemn," and in the sixteenth chapter as "judgment," and "judge."

It is utterly impossible for me, and I have been thinking about this scripture for years, to see a half or a quarter of what is in it. But some thoughts that have come to me on this question of condemnation have helped me, and I will give them to you if

they may possibly aid you in the study of the subject.

He will convince you concerning condemnation. Now the purpose of the Spirit in revealing sin to us, and in revealing the righteousness of God to us is not to bring condemnation upon us, but to save us from condemnation. The purpose is not, I will convince you that you are a sinner, and then convince you that you are condemned. No, the work of the Spirit is to convince us that that condemnation *has been taken away*. Sin means death. "Wherefore as by one man sin entered into the world, and death by sin and so death passed upon all men." Rom. 5:12. As though my name were written on this page, and right opposite is my condemnation. The very deeds that I do are my condemnation; my life is my condemnation. Now I accept Jesus Christ and his righteousness by faith. By faith I say, All that is wiped out. By faith I say The life of Christ: write that in place of it; for there is no condemnation in him. Now the Spirit convinces me that that condemnation is taken away; that the sentence stands no more; and that my name is entered in the book of the life of the Lamb.

I notice that it says, He convinces of judgment or condemnation, because, "The prince of this world is judged." The revised version says, "hath been judged." On this point let me read: "Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." John 12:30-33.

Now you see that the judgment of this world and the casting forth of Satan are connected with the death on the cross. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. The thought is that the death of Christ on the cross is what takes away our condemnation, and seals the condemnation of Satan. Now the two want to go together; it takes away our condemnation, but it forever fixes the condemnation of Satan. Satan knew that. And did he not make every effort possible to defeat it? To prevent it, you see, would have a double meaning for him. It meant preventing our being saved, and preventing his death being eternal.

Now the Spirit convinces us concerning condemnation; because the prince of this world hath been judged or condemned. What was it that condemned the prince of this world and forever sealed his case?

It was the death of Christ. What is it that takes away our condemnation, and gives us life, and peace, and joy? The same death of Christ. The cross estimates what sin is; and sin can only be understood in the light of the cross. The cross estimates the value of eternal life, and eternal life can only be properly appreciated and valued in the light of the cross of Jesus Christ. Everything gathers right there, in Christ and him crucified. So Paul said he was to know nothing but Jesus Christ and him crucified.

Notice this thought. When Christ was on the cross, they reviled him. Then they said, If thou be the Son of God, come down from the cross; . . . he saved others, himself he cannot save." Yet, that very moment of his deepest humiliation, was the hour of his greatest victory. It was then he made sure our escape from condemnation. Looking at it in another way, It was then that he saved both himself and us. They reviled him, saying that he could neither save himself nor others. But in his refusing to listen to their revilings and come down from the cross, he saved both himself and us.

It is a wonderful thought to me that after Christ had come here to this earth and taken on him our nature, then he put himself right where we are. The only way back to heaven for us is by way of the cross. The only way back to heaven for him was by the way of the cross. Then comes in that wondrous thought that when he was in heaven and was sure of all heaven, and we were lost and deserved to be lost, he put himself where he himself risked the loss of heaven in order that he might share heaven with you and me. That is the love of God in Jesus Christ.

Now the Spirit comes and convinces of sin; it convinces of righteousness; and then it convinces that the condemnation has passed away, and witnesses that we are the sons of God. Now, I say, let us welcome such an offer from God as that. Just open wide the heart and let it come in. Just let it. And let it convince of sin; for when the Comforter convinces of sin there is comfort in it. There is a purpose in it. It is a very different thing when the devil convinces of sin. Let the Spirit come in and convince us of just what we need to be convinced of. But do not forget that while it convinces of sin, the same Spirit convinces of righteousness, and that the righteousness of Christ. And it convinces us in respect of condemnation; that the condemnation of sin and Satan is fixed; that our release from condemnation is complete. Then we can thank God for the Spirit.

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

THE THIRD ANGEL'S MESSAGE.—NO. 20

ELDER A. T. JONES.

BEGINNING just where we stopped last night—the thought last night, and what we wanted to dwell upon particularly last night, was to find God in Christ in his word in creation; in creating, preserving, holding together and holding up, all things.

Six days he employed in creating, and then the record is (Gen. 2:1-3): "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." And this made it the Sabbath day *for man*; but the thought still before us is that the Sabbath is the sign that he is *what* he is, in creating, and in all things else that he is; at the same time, however, that all things that he is, is in the fact that he is Creator.

Then, when he had finished creating, he rested and was refreshed, that is, took delight in the reflection in the created things, of the thought of his mind, the completion of the purpose, as it was manifested in the finished creation. That is the thought in the word "refreshed" in Exodus 31:17. Six days he employed in making the heavens and the earth, and "the seventh day he rested, and was refreshed," took delight, rejoiced in his completed purpose, in the creation—the purpose that was in his mind before creation was spoken into existence. Then he blessed the day, made it holy and sanctified it. Therefore the commandment tells us: "Remember the Sabbath day," that is, the rest day, "to keep it holy; six days shalt thou labour, and do all thy work: But the seventh day is the "rest,— "the Sabbath"—the rest "of the LORD thy God." Whose rest is it? [Congregation: "God's."] Whose rest is it then that we should take and enjoy on the Sabbath day? [Congregation: "God's."] Then the man who takes his own rest, and enjoys his own rest and not the Lord's rest, does he keep the Sabbath? [Congregation: "No."] Even if he does it on Saturday? [Congregation: "No."] He keeps Saturday, doesn't he? [Congregation: "Yes."] A man who takes his own rest on Saturday, even though he enjoys his rest on that day, is not keeping the Sabbath, the Lord's rest, and even though he enjoys it, he keeps Saturday only and not Sabbath.

The man who receives and enjoys *the Lord's rest* on the seventh day, he keeps the Sabbath, because it is God's rest that he keeps. That is what he does. It is God's rest day. "Six days shalt thou labor, and do all thy work: But the seventh day is the" rest of the LORD thy God, not yours. It is his;

his rest; and, when we remember the rest day, whose rest day is it we remember? Ours, or his? [Congregation: "The Lord's."] Yes, the Lord's. It is altogether God's rest, and the idea of God's rest in the thought of the Sabbath commandment, and the reasons that are given in the commandment, are the same. We are to work six days. The reason is: because the Lord in making heaven and earth worked six days, and rested the seventh. And we are to rest the seventh day, because the Lord rested, and blessed it, and sanctified it, and hallowed it.

What kind of rest was that, or is that, which is in the seventh day? [Congregation: "Refreshing."] Whose refreshing? [Congregation: "God's."] What is God? [Congregation: "Spirit."] God is Spirit. The only kind of rest which he could possibly have is spiritual rest. Then, the man who does not obtain and enjoy spiritual rest in the seventh day, he does not keep the Sabbath, because Sabbath rest is spiritual rest; it is God's rest, and that alone. It is spiritual rest, and the Sabbath is a spiritual thing, and God's rest is in the day; spiritual rest is in the day. And by observing the day by faith—"spiritual things are spiritually discerned"—by observing the day by faith, that spiritual rest comes to him who observes the Sabbath. That spiritual rest which God put into the day, which became a part of the day, that spiritual rest which is there, comes to a man and is enjoyed and known by him who keeps the Sabbath, the only way it can be kept, by faith in Jesus.

Then he blessed the day. Then the blessing of God is also in the day; the rest of God is in the day; and the joy that we have found, the refreshing, the delighting, the joy of the Lord is also in the day. The blessing of the Lord is in it, too; for he blessed the day. Now; is that blessing in the day yet? [Congregation: "Yes."] If a man does not observe it, or pays no attention to it, is the blessing in it? [Congregation: "Yes."] But it does not reach the man, if he does not believe.

Now the thought we had last night—the force of the word of God—the word of God, which spoke the worlds into existence, what effect has it on the worlds, and has it had since that day? [Congregation: "It upholds them."] That word that he spoke then keeps the worlds together and in their courses ever since. How long will it do so? [Congregation: "Forever."] "The word of our God abideth forever."

Now, there is the word of God, that he blessed the seventh day. What is the effect of that blessing which, away back there, he put upon the day? It is there yet, and it will always remain there, because to all eternity it will be a fact that God did bless the seventh day; that, he himself cannot contradict, you

see. He, himself, cannot say that he did not bless the seventh day, for he says he did. Even if he should blot out the whole of creation, it would still be a fact that he blessed the seventh day when it was there. Would n't it? [Congregation: "Yes."] Then that is settled. Then, to all eternity it will remain a fact that God did bless the seventh day. And just as long as it remains a fact that he did it, so long will it remain a fact that the blessing of God is in it, and so long it will remain a fact that the man who observes it as only the Sabbath can be observed — by faith in Jesus — he will get the blessing of God out of it and enjoy it as such.

Now, referring to the first chapter of Genesis, there we read in the twenty-seventh and twenty-eighth verses: "God created man in his own image, in the image of God created he him; male and female created he them. And God *blessed them*." What day was that? [Congregation: "The sixth day."] Then God blessed the *man* before he blessed the *seventh day*. That is settled, is it not? [Congregation: "Yes."] Now, is it as much of a certainty that he blessed *the day*, as it is that he blessed *the man*? [Congregation: "Yes."] Is the blessing with which he blessed *the day*, as real as the blessing with which he blessed *the man*? [Congregation: "Just the same."] It is as real. What was the blessing? Whose blessing was it that he put upon the man? [Congregation: "The blessing of God."] Whose blessing did he put upon the day? [Congregation: "God's blessing."] Well, then, when that *blessed man* came to that *blessed day*, did he receive additional *blessing* in the *day* beyond what he had, before he came to the day? [Congregation: "Yes."]

Then the Sabbath was intended to bring to man, who was already blessed of God with spiritual blessings — the Sabbath was to bring to man additional spiritual blessings. Well, is that so still? [Congregation: "Yes."] "The word of God liveth and abideth forever." It is so now.

Well then he made the day holy. But *what* made the day holy? Now, I need not go through the texts on this; you have had these in Brother Prescott's talk Sabbath before last. What was it that made the day holy? [Congregation: "The presence of God."] The presence of God makes things holy; it makes a place holy; it makes a man holy; The presence of God made the *day* holy. Then, the holiness of God is attached to the day; the presence of God, the holy presence of God, is attached to the seventh or Sabbath day. Well then, when the man comes to that day, as only man can come to it, spiritually-minded — with the mind of the Spirit of God — and receives the spiritual rest, the spiritual refreshing that is in it, the spiritual blessing that is in it, does he not also receive that *presence*, become a

partaker of that *presence*, in which is the holiness of God to transform him. He does indeed. And that is Sabbath-keeping.

Well, then, he *sanctified* the day, but I need not rehearse those texts either. What is it that sanctifies? [Congregation: "The presence of God."] Then the presence of God, his sanctifying power is in the seventh day. Is that so? [Congregation: "Yes."] Then the man who comes to the Sabbath of the Lord according to the Lord's idea of the Sabbath of the Lord, and his intent; obtains spiritual rest; he finds that there; he finds spiritual refreshing, delight; he finds spiritual blessing; he finds the presence of God, and the holiness which that presence brings to transform him; and he finds that sanctifying power in that presence which sanctified the day to sanctify him.

For what purpose was all this done? Why was the Sabbath made? [Congregation: "For man."] It was made for man. Well then, God rested and put his spiritual rest upon the day for man, did he? [Congregation: "Yes."] God's refreshing, his rejoicing in that day was for man; the blessing with which he blessed it, was for man; the holiness which his presence brought to it, and which his presence gave to it, was for man; his presence sanctifying it was for man. Well then, was it not that man through the Sabbath might be a partaker of his presence and be made acquainted by living experience with the spiritual rest of God, the spiritual blessing, the holiness, the presence of God to make holy, the presence of God to sanctify him? Is not that what God intended the Sabbath to bring to man? Well, the man who gets all that in the Sabbath is the man who is a Sabbath-keeper. *And he knows it, too.* He knows it, and he is delighted to know it.

Now another thing. Who was the real present agent in creating? [Congregation: "Christ."] Who was it that rested? [Congregation: "Christ."] Who was refreshed? [Congregation: "Christ."] Who blessed? [Congregation: "Christ."] Whose presence made it holy? [Congregation: "Christ's."] Whose presence is in the day? [Congregation: "Christ's."] *Then the man whom the presence of Jesus Christ does not sanctify, and does not make holy and does not bless, and to whom it does not bring rest, why, he can't keep the Sabbath.* Don't you see, it is only with Christ in the man, that the Sabbath can be kept; because the Sabbath brings, and has in it, the presence of Christ.

So you see when God set up the Sabbath, he had set creation all before man to start with, and man could see God in creation. But, the Lord wanted to get nearer to man than that; man could study creation and find a knowledge *about* God. But God wanted him to have the knowledge *of* God. In

creation he could know *about* him; in the Sabbath he would know *him*; because the Sabbath brings the living presence, the sanctifying presence, the hallowing presence, of Jesus Christ, to the man who observes it indeed. Therefore we see the creation was before man, and he could study God in creation, and thus know *about* him; but God came nearer than that, and set up that which signifies that God is *what* he is; and when the man would find what God is there, then he would not only know *about* him from the created things, but would know him *in himself*.

So then, the original purpose of God in creation, and the Sabbath as the sign of it, was that man might know God *as he is* and *what* he is to the world in and through Jesus Christ. Is not that so? [Congregation: "Yes."] Do you see that? [Congregation: "Yes."] *What is it for now, then?* [Congregation: "The same."]

Now, another thought here. The Sabbath was thus made at the end of creation, and the real thing that made creation week. The Sabbath, then, was a sign of the power of God, manifested in Jesus Christ, and the sign of a finished creation — the sign of God as manifested in Jesus Christ in a completed and finished creation. He saw all that he had made in the five days, and behold it was good; but when it comes to the sixth day, he saw all things, and behold it was *very good*. Gen. 1:31. And his purpose stood completed. "Thus the heavens and the earth were finished, and all the host of them," and there they were, the expression of the thought that was in his mind, that the word expressed when he spoke them into existence. Then the Sabbath — the "sign that I am the Lord your God;" because in six days he made heaven and earth, and on the seventh day he rested and was refreshed — is the sign of the finished and completed work of God in creation.

Now let us go on from that. Did man, at that time, in the garden of Eden, standing as God made him, know all of God that he ever could know? [Congregation: "No."] Then, as each Sabbath day came, it would bring to him additional knowledge and presence of God. But who is this? [Congregation: "Christ."] Additional knowledge and presence of Christ in himself. Then, if he had remained faithful, he would still have grown in the knowledge of God, in himself, in his own experience, growing more and more in all that the nature of God is. But, he did n't stay there. He did n't remain faithful. The creation was completed as God finished it, and all the host of them, and they were according to his own mind. That is so. But Satan came in and swung man and all this world clear out of God's purpose entirely. Did n't he? [Congregation: "Yes."] Re-

versed God's order, so that, where God was reflected to man's mind in all things above and in man himself before, *now*, Satan is reflected in man, and that puts a blur upon the reflection of God in anything, so that the natural man does not see God, even in nature.

Well, then, when Satan had swung this out of God's purpose, and turned it about and reversed God's order, the Lord did not leave it then. He said, "I will put enmity between thee and the woman, and between thy seed and her seed." That broke the power of Satan over man to that extent that it released him from total depravity; set him free to find God. But, in whom was that done? [Congregation: "Christ."] Christ again. God in Christ wants to bring man and the world back again into his original purpose. And was it not the same power in Christ, and by the same means — his word — that he would bring back men and the world into his purpose, that produced them in the first place? [Congregation: "Yes."]

It was God in Christ, by his word, that produced the world and man, in the first place. Now, Satan has taken it all away from God, and turned it contrary to God's purpose. Now, it is God in Christ, by his word, that brings men and the world back into his purpose. Then, is not the work of *Salvation* simply the power of God in another way than that which brought all things in the first place? In other words, is not salvation creation? Assuredly.

Now, another thought on that to see it still more plainly, if need be. Is God's original purpose in creation completed now? [Congregation: "No."] It was completed, but is it now? [Congregation: "No."] No, sir. When the salvation of mankind is completed will his original purpose *then* be completed? [Congregation: "Yes."] Then what is the work of salvation but God's carrying out and completing his original purpose in creation? [Voices: "It is the same thing."] "My Father worketh hitherto and I work." Then what can the work of salvation be but original work of creation? The same God, in the same Son, by the same means, to accomplish the same purpose. Well, then is n't the sign of *this* work in *salvation* the same as the sign of *that* work in *creation*? — To be sure it is.

Then the Sabbath of the Lord is just as certainly the sign of the creative power of God manifested in Jesus Christ through his word, *in the salvation of my soul*, as it was in the making of this world in the first place.

But God is revealed everywhere in Christ, in all places, you see; that is the thought before us continually. Then his name is I AM WHAT I AM; but what he is can be known only in Jesus Christ. Therefore to men, to all intents and purposes, to men-

in this world, Jesus Christ is God himself, and what he is, isn't he? [Congregation: "Yes."] I say to all intents and purposes—not that it is making them one, identical and the same individual, but as no man can know the Father save the Son, and *he to whom the Son will reveal him*, no man can know God except as he is revealed in Jesus Christ; consequently, to man, Christ is God, and all that he can know of God is in Christ. And therefore Christ becomes practically, to all intents and purposes, God to us; and God said when he was born, he is "God with us."

Well then, the Sabbath is the sign that he is the Lord our God. But it is the sign that he is *what* he is. Then Christ being God to us, is not the Sabbath the sign of what Jesus Christ is to the man who believes in him. [Congregation: "Yes."] At creation it was the sign of what Jesus Christ is in creation. And now as Christ has to carry on his own work in salvation in order through this means to finish his original purpose in creation, the Sabbath is the *same sign of the same creative power, in the same one, Jesus Christ*. So it is still the same thing right along. Only now the *power* is manifested in a different way from what it was before, because of the reversal of the order; but it is the same creative power from the *same Person in the same One by the same means, and accomplishing the same purpose*. And therefore the *same sign* is the only one that ever could be attached to it. You cannot have any other sign of it; it is impossible. So that it is literally true that the Sabbath of the Lord, the seventh day, the blessed seventh day, is God's own sign of what Jesus Christ is to the man who believes in Jesus Christ.

Now let us study that a little further. "All have sinned, and come short of the glory of God." "The wages of sin is death; therefore death has passed upon all men, for all have sinned." All are dead. Is that so? [Congregation: "Yes."] They are all gone out of the way. They are gone from God's original purpose, entirely. What is the first thing that Jesus Christ is to the man who believes in him? [Congregation: "Creator."] "Created anew in Christ Jesus." God in Christ unto the sinner is still Creator, the very first thing, because God speaks and he lives. By the word of God we live. And "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 10. *Then* God made man to walk in good works; but man walked the other way. *Now in Christ* God brings man up to the place where he started him. So salvation is only the accomplishing of the original purpose of God in Christ in creation.

Well, therefore, "if any man be in Christ he is a new creature." The first thing that Christ is to anybody and the first thing that God is to anybody—

to the sinner—in this world is Creator, making him a new creature. "Create in me a clean heart, O God; renew a right spirit within me." Then the work of God in salvation is creation.

Well, when we have thus found Jesus Christ as our Creator, and been made new in him, then what is the first thing we find in Jesus? [Congregation: "Rest."] Yes, rest, of course; and there is the first the thing that he did in the beginning. He rested. So first thing we find in the manifestation of his power in us is rest. What kind of rest? [Congregation: "Spiritual rest."] That is the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Then he says, "I am with you." I am with you. "I will never leave thee nor forsake thee." And when he spoke to Moses in the wilderness, "My presence shall go with thee, and I will give thee rest,"—what does his presence give? [Congregation: "Rest."]

And when that man has become a new creature in Christ, and finds that rest what then does he do? [Voice: "Works the works of God."] No; he rejoices first, and he goes to work rejoicing. What did God do? Rejoiced. What does the man do? He rejoices in the purpose of God accomplished in himself. But is that all the rejoicing there is? No; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Then God rejoices again in the rest which he gives to us, and which we obtain in him. And again he is refreshed; again, he delights in his people.

Well then, the next thing that belongs to the Sabbath day, and the next thing that belongs all through this, is blessing. Last verse of Acts, third chapter: "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Then Christ is a blessing to the sinner, isn't he? He is a blessing to the man who believes in him. But further: that text that we have studied here so deliciously, Eph. 1: 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." God has given to us all the spiritual blessings he has. They are given to us in Christ, though.

But the Sabbath brings to us spiritual blessing. Where did the Sabbath get the spiritual blessing? [Congregation: "From Christ."] Yes, from Jesus Christ. Then in the matter of spiritual blessing which the Sabbath brings to us, it brings it to us from Jesus Christ only and through Jesus Christ only; so that in that respect, the Sabbath is a channel through which spiritual blessing flows from Jesus Christ to the people of God. That is a fact;

because all spiritual blessings are given to us in Christ, and the Sabbath has the spiritual blessing of God in it, and therefore it being spiritual blessing it could not get it in any other place or way than in, by, and from Jesus Christ. Consequently the Sabbath is one of those links that Brother Prescott referred to awhile ago, that binds us to Christ, that we may have spiritual blessing.

Then further: "My presence shall go with thee." His presence makes holy the person where he is. And further: another thought, to come up to the same point another way. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." What is the gospel? [Congregation: "The power of God."] What is manifested in Christ? [Congregation: "The power of God."] What is manifested in the gospel? [Congregation: "The power of God."] To what purpose? [Voice: "Creation."] But the power of God unto *salvation* is the same power in the *creation*. It is the power of God in both places. Then whatever the sign of the power of God is in one place, it is the sign of the power of God in every place and in every way; because it is the power of God alone all the time; and you cannot set the power of God against the power of God. So you do not need any other sign of the manifestation of the power of God; you cannot have it; it is impossible.

Well then, the gospel is the "power of God unto salvation," and the gospel is "Christ in you, the hope of glory." Then the man who believes in the gospel of Jesus Christ, Christ dwells in him. Christ's presence is there; and Christ's presence makes holy. That is what made the Sabbath holy. Then the Sabbath, in the point of the matter of holiness, is exactly the sign of what Christ is to the man who believes in him.

Further, the presence of Christ sanctifies. Then in sanctification the Sabbath is the sign of what Christ is to the believer. Don't you see. So unto the believer in Jesus, God in Christ creates anew; to him God is rest, refreshing, delight, rejoicing, blessing, holiness, sanctification. That is what Christ is to the believer; but that is what he was to the Sabbath long ago, *for* the believer.

He made the Sabbath for man, as we found, at creation. He made it there, at creation, that the man, even though he had remained faithful to God, and had never sinned at all, it would have been to man the sign of what God was to man in Jesus Christ, and the presence of Christ in the man. And now in the new creation it is the same thing; in the work of salvation it is the same thing.

Then another thing: Christ is made unto us wisdom, righteousness, sanctification, and redemption. He is our sanctification. He sent Paul to preach

the gospel, you remember. To preach to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified *by faith that is in me.*" But sanctification and its ultimate purpose, accomplished purpose, is the complete work of Christ finished in the individual. The image of Christ completely formed in the believer; so that when Christ looks upon the believer he sees himself. That is so; that is sanctification.

The Spirit of prophecy has defined sanctification for us in these words: "Sanctification is the keeping of all the commandments of God,"—not *trying* to keep them, or *doing our best* to keep them; it is the *keeping* of all the commandments of God. No man will be the keeper—the keeper as God expects and calls a keeper—of all the commandments, in whom Jesus Christ is not completely formed, his own image impressed there; and when he looks upon that man, he sees himself. That is so.

Now the righteousness of God in Jesus Christ is that which makes us righteous, which saves us, which sanctifies us, which is all in all to us. When we have obtained that righteousness, and that righteousness is there according to righteousness, God's idea of righteousness, what is it that witnesses to the righteousness of God in the believer in Jesus? [Congregation: "The Law."] The law of God. But here is this work of Christ growing up in the individual, that progressive work; that is the work of sanctification,—the work of sanctifying; for that is the thought, the work of sanctifying. It is the growth of Christ in the individual. When Christ has grown to the fulness there, then that is the completed work of sanctification.

What is the sign that God sanctifies? [Congregation: "The Sabbath."] What is the sign, then, that the presence of Christ is sanctifying the individual? [Congregation: "The Sabbath."] When the work is completed, what will witness to that? [Congregation: "The Law."] What part of the law, particularly? [Congregation: "The fourth commandment."] Just as the whole law will witness to the complete work of the righteousness of God in a man; but the Sabbath stands there as God's sign of a completed work. It is the sign of a completed work at creation, isn't it? But when that was undone, and God's order reversed, now the Lord has to carry on his work through this means in order to finish that original purpose of creation. Then the Sabbath stands there in this finished work of God in salvation—the Sabbath stands there at the pinnacle of the law itself, as the witness of the sanctification completed; so that the Sabbath is the sign of the completed work of God in the original creation, and in

this secondary creation, which is the carrying out of the original purpose of creation.

Now another thought: The Sabbath being the sign of what Christ is to the believer, will the believer know fully what the Sabbath is until he knows fully what Christ is? [Congregation: "No."] So, then, when the knowledge of God in Jesus Christ has absorbed all of the mind itself, then the Sabbath will be also known fully to the mind itself. But the Sabbath is the sign of what God is in Christ; and when that is brought fully to the mind itself, what is that but the image of God, the name of God, in the mind of the believer, and that the seal of the living God, through the Sabbath of the Lord?

Well then, you see at every step of the way, every line of thought, brings us only face to face with that, that the Sabbath as it is in Jesus Christ, and as the believer in Jesus observes it, that alone is the seal of the living God. Saturday keeping is not the seal of God. Christ as he is reflected in the Sabbath of the Lord, through the Sabbath of the Lord, and in it, in the mind and heart of the believer, in the living image of God completed,—that is the seal of the living God. Then there is written in the foreheads of that people the name of the Father.

Now see here. Turn to Num. 6: 23-27: "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." Now that is the blessing with which the high priest blessed when the day of atonement was over; when the work of atonement was finished and the priest come out of the temple to sanctify and bless the people, that is the blessing. And in that blessing what did he put upon them? He "shall put my name upon the children of Israel." The judgment was passed, and they were secure. That was in the figure.

Now turn to Rev. 3: 9-12: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because 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. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." That message was the message that was given when the day of atonement began, was not it, our day of atonement?

That was fulfilled when the day of atonement began.

Now:—"Him that overcometh will I make a

pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Then when his work of atonement is finished, the name of God is completed in the mind, and he pronounces the work finished; for what God is there, in the believer and in the Sabbath, is the sign of a finished work in sanctification.

Now Isa. 58: 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the" Sabbath. [Congregation: "No; 'delight thyself in the Lord.'"] Why not in the Sabbath? Does n't it say you are to call the Sabbath a delight? that you are to call it the holy of the Lord? honorable? not doing thine own ways. Then why not delight yourself in the Sabbath? Ah, there is that meaning there, you see; you do that to the Sabbath, and you delight yourself in the Lord; because the Sabbath is the sign of what the Lord is to the man.

Therefore he put it just right; you do that with respect to the Sabbath, and you will delight yourself in the Lord, because it is the sign of what the Lord will be to you, and what you will be to the Lord. Well, then, I want to know how in the world anybody is going to compromise with any other rival institution, when the Sabbath is the sign of what Christ is to him. The man to whom the Sabbath is the sign of what Christ is to him, will he be asking whether he shall work or not on Sunday? [Congregation: "No, sir."] Why, no! He knows well enough that that does not come into it; he knows he can not compromise and have half of Christ and half of something else; and, besides, Christ is all in all, and the Sabbath is the sign of what Christ is to him, and Christ is all in all to him, and to suggest anything else is to insult him.

Then those people who are asking these questions do not know what Christ is, anyway. They might as well keep Sunday as not. They are not keeping Sabbath.

But there is the thing. The Sabbath has the living image of Jesus and the presence of Jesus Christ in it. He put it there; he put it there for the man; and the man who believes in Jesus Christ can get it there. In addition to the blessing he has of the Lord, when he comes to the Sabbath day, he gets additional blessing from the Lord. It matters not how much the presence of Christ is with him, when

he comes to the Sabbath day, additional presence of Christ comes to him. He knows it.

No difference how much of the rest of the Lord he is enjoying, when he comes to the Sabbath, which is the sign of what Christ is to the believer, and has the presence of Christ in it, it brings to him additional rest in the Lord. No difference how much holiness of Christ he has in him, when he comes to the Sabbath more of it is revealed in him from observing it in the fear of Christ, and by faith in him. No difference, though he be completely sanctified, and all of self is gone, and none but Christ there,

even then, when he comes to the Sabbath day, in the depths of eternity it will reveal to him still more of the wonderful knowledge and the sanctifying, growing power there is in Jesus Christ to the man who believes in him.

ERRATUM.

IN the BULLETIN of February 28 (No. 19), first page, second column, in third line from bottom of page, instead of the word "painted" it should read "tainted."