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CHRIST'S OWNERSHIP.—NO. 6.

ELDER R. A. UNDERWOOD.

HERE is something worthy of our consideration, in Special Testimonies, pages 27 and 33:—

"You who have been withholding your means from the cause of God, read the book of Malachi, and see what is spoken there in regard to tithes and offerings. Can not you see that it is not best under *any circumstances* to withhold your tithes and offerings, because you are not in harmony with everything your brethren do? The tithes and offerings are not the property of any man, but are to be used in doing a certain work for God. Unworthy ministers may receive some of the means thus raised, but dare any one, because of this, withhold from the treasury, and brave the curse of God? I dare not. I pay my tithes gladly and freely, saying as David, 'Of thine own have we given thee.' . . . Look at the days and weeks and months of the past, and see if your life service has not been *one long, complicated robbery of God*, because you have failed to *remember him*, and have left eternity out of your reckoning."

God is in earnest with his people. Shall we not study the word of God, and upon our knees pray for his mercy and pardoning love?

Brethren, how many have been paying tithes with the support of the ministry as its primary *object*? Has there been before us that which the tithe was designed to keep in mind?

It has been but a little over a year since the Lord gave me a view of this subject in the light I have presented it here, and let me tell you that when we pay our tithes to Christ as a recognition that he *has redeemed us*, that Christ *owns* our body, spirit, and soul, that he is the *proprietor* of all man possesses, than we will find a *sweetness* in the returning of the

tithes to Christ that we have not found in the past; I know this by a blessed experience.

I want to notice that text in Malachi again. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8. The individual who thinks he is liberal in paying the tithe betrays a narrow view of the question of self-denial. He that pays *only* a tithe (but few have done this) does not *give* anything; for "the tithe is the Lord's," reserved sacredly unto God, and not ours to give. God never designed that man should have any less of this world's goods because he pays the tithe. In other words the nine-tenths (providing we pay the Lord the tithe) will go as far, and often farther, in providing us with a support, as the whole would if the tithe is not paid. Would you think of calling your neighbor "benevolent" because he does not enter your house at night and take away, against your protest, that which you have gathered for the comfort of your family? Is a man benevolent because he does not rob the bank? No, no; well, then, why call a man "benevolent" because he ceases to rob Jesus Christ of the portion that he has reserved of all that he has placed in our hands? Oh, for that "honest-heartedness" which *enlarges the soul*, and gives a true conception of Christian benevolence.

I have been asked, "upon what *principle* can it be said, that we rob God in 'offerings,' if God has given to man nine-tenths of his income and has only reserved the tithe as holy to himself?" God has not specified any particular amount that man should give in offerings, yet if we do not *recognize the obligation* we are under to God for what he *has done and is doing* for us in the gift of Jesus Christ, we show the basest ingratitude. We recognize the *principle*, when

our friends have bestowed upon us some valuable gift, we begin to look about to see what we can return to reciprocate the favor. The greater the gift bestowed, the greater the sense of obligation and gratitude. If thus the trifling favors bestowed upon men by their fellows call forth a return of "gifts" according to our ability, how *much more* should the "gift" of *life and redemption* call forth from man constant recognition of his obligations and gratitude to his Redeemer?

The principle of heaven is benevolence.

GIVE, GIVE, GIVE.

"It is more blessed to give than to receive." Acts 20:35. And why? It is because there is more lasting joy in giving than in receiving. Christ warns us against the sin of covetousness,—"Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Ps. 10:3. It was covetousness that led Lucifer to desire Christ's position. This mighty angel succeeded in gaining man's fall through coveting the forbidden tree, and the *virus* of covetousness has tainted the soul of every son of Adam. This must all be taken out of man if he enters heaven. God in his wisdom has made the duty and privilege of giving a part of the worship of God. "Give unto the Lord, O ye kindred (or families) of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, and come into his courts. O worship the Lord in the beauty of holiness; fear before him, all the earth." Ps. 96:7-9.

The Sabbath offering was twice as much as on any other day of the week. See Numbers 28.

God calls upon the wealthy especially to give liberally of the means he has intrusted to them. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. Riches are a snare to the soul unless used to the glory of God.

Giving is a religious act, and hence should always be a voluntary one. "But this I say, He which soweth sparingly shall reap also sparingly: and he that soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having

all sufficiency in all things, may abound to every good work." 2 Cor. 9:6-8. It is a blessed truth that all must be saved by faith, yet we are to be *rewarded* according to our works. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Read also Matt. 16:24-27. We may give and not see the result of our labor in this life, but the eye that never sleeps nor slumbers will reward every self-denying act. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. The poor widow who gave only one farthing, because of the self-denial connected with it, gave more than all who gave of their abundance. Every sacrifice is remembered of God.

The angel of God made mention of the alms and prayers of Cornelius, and said that they had come up as a memorial before God. Acts 10:4. Man, although selfish and undeserving, has been the recipient of the *unspeakable gift of Christ*. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:8. Oh, for the unselfish, uplifting Spirit of Christ, that denies self for the good of the undeserving! Give me this spirit, and I will know the truth, "It is more blessed to give than to receive."

When David called for offerings to build the temple, and the people readily responded, he was led to exclaim—"Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, *we thank thee, and praise thy glorious name.* (Let all say, Amen.) But who am I, and what is my people that we should be able to offer so willingly after this sort? For all things come of thee and of thine own have we given thee. . . . I know also, my God, *that thou triest the heart,* and hast pleasure in uprightness. As for me, in the uprightness of my heart, I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee." 1 Chron. 29:12-14, 17.

We have seen by many scriptures that man and all he has belongs to Christ, and that man is in possession of the things of this world only as a steward of the property of Christ. Therefore Christ has the right to call upon men to return *any portion* of his goods at any time. When the antitypical jubilee is about to usher in, then what man has will be of little value to him in this world. Hence at this time Christ will call upon his people to dispose of much of their property to push forward the closing triumphs of the cross. In this the hearts of the wealthy

will be especially "tried" and their loyalty to their Redeemer tested. Speaking to us on this point, Christ says: "Fear not, little flock; for it is your father's good pleasure to give you the kingdom. *Sell that ye have and give alms*; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, for where your treasure is there will your heart be also. Let your loins be girded about, and your lights burning; and ye, yourselves, like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12: 32-37.

It is clear that there will be a time before the gospel closes when this command to "sell and give alms" will especially apply. The connection shows that it will be just before the Lord comes, when the "little flock" will be "waiting" and "watching" for their Lord's return. It is proper to inquire, "Has the time come when this command of Christ to his stewards applies?" In answer to this important question, "Testimony No. 33," page 261, 262 speaks very clearly as follows:—

"Let every dollar that you can spare be invested in the bank of heaven." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." These are the words of Jesus, who loved you so much that he gave his own life, that you might have a home with him in his kingdom. Do not dishonor your Lord, by disregarding his positive command. God calls upon those who have possessions in lands and houses to sell, and to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes from thus doing, they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury, that souls may be converted . . . There are men and women who, possessing houses and lands, cling to their earthly treasure with selfish tenacity, and do not have faith enough in the message and in God to put their means into his work. To these last are especially applicable the words of Christ, "sell that ye have and give alms."

Then the "Testimony" speaks of the poor and those of less means, as follows:—

"It may not be your duty to sell your little homes just now; but go to God for yourselves; the Lord will certainly hear your earnest prayers for wisdom to understand your duty. . . . But I can say to those to whom God has intrusted goods, who have lands and houses: '*Commence your selling and give alms. Make no delay.* God expects more of you than you have been willing to do. We call upon you who have means, to inquire with earnest prayer: 'What is the extent of the divine claim upon me and my property?'"

This message was sent to us four years ago, and how few have heeded the call.

In Special Testimonies of recent date I find these words:—

"All our influence belongs to God. All we acquire is to be used to his glory. All the property that the Lord has intrusted to us is to be held on the altar of God, to be returned to him again. We are working out our own destiny."

May God help us to be wise for eternity.

The prophecy is plain that the time will soon come, that those who are true to God's law can neither "buy nor sell." Rev. 13:13. Has Christ spoken to his people on this subject too soon? Is there danger that we shall be too hasty in the transfer of our means into the bank of heaven? The delay, on the part of so many, in answering this call, is evidence that but few have felt the claims of Christ upon their person, and substance. It is written of those who received the early rain: "Neither said any of them that ought of the things which he possessed was his own." Theirs was a living faith that Christ had bought them. Oh, that this truth may be impressed upon the heart of every believer. When this is done, "with great power" shall we "witness" of the last message to a dying world. "For he shall finish the work, and cut it short in righteousness; because a short work will the Lord make in the earth." Rom. 9:28; Mal. 3:10. The Lord is waiting for his people to fully consecrate their all to God, as those early disciples did, and then he has promised to "pour out a blessing that there will not be room enough to receive it." This is the latter rain; the refreshing that shall come; not in showers, but it is to be "poured out" as on the day of pentecost. The Lord asks us to put him to the test and see if he "will not open you the windows of heaven," to accomplish this work. Most gracious invitation. Oh, why not do just as the Lord says, and thus with confidence believe we have all he has promised.

In closing let us call to mind some of the thoughts brought out in this study:—

1. Lucifer became jealous of Christ, and sought the position to which the Father had called his only begotten Son.

2. The position to which God has called each one, if accepted, brings the greatest happiness to the individual and reflects glory upon the Creator.

3. In seeking a position to which God has not called us, we are asking for that which can only work our ruin.

4. The laws of God are not arbitrary, but are founded upon righteous principles of love which are essential to the happiness and well-being of all intelligences.

5. Satan disputed God's right to bestow his gifts upon whom he chose.

6. Upon Christ and no other being, was bestowed *creative-life-giving* and *law-making power*.

7. Christ created all things and upholds the same; hence all are Christ's.

8. Satan disputes Christ's ownership and claims to be the prince and rightful owner of this world.

9. Not until the conflict is ended, at the coronation of Christ, does Satan and his followers acknowledge Christ's ownership and God's right to bestow or withhold his gifts.

10. Christ gave to man the earth and all therein, with one exception.

11. In this exception Christ tests man upon the right of ownership and the right to withhold his gifts.

12. Man sold himself to become a slave, and is swindled out of all his possessions by Satan.

13. Christ purchased man and his lost estate at the infinite price "of the *life and existence of himself and all that he had created*," for all were jeopardized in the purchase.

14. Thus, in the gift of Christ to redeem a lost world is revealed the infinite love of God to man.

15. Man is given a second trial, but now as a steward of another man's goods; he no longer owns the earth.

16. In connecting man with Christ in saving the lost he gives an *object lesson* that is a constant reminder of Christ's redeeming love.

17. The *tithing system* was introduced into the plan of salvation, from the earliest times to impress the minds of men with the great truths that Christ is the source of every blessing to his creatures and to constantly remind men that God is the true *proprietor* of their fields, their flocks, and herds, their gold and silver, and everything man possesses; that God has made them stewards of his goods.

18. There is only one plan of salvation from Eden to the end of the world.

19. Christ's ambassadors must look to the appointing power for their support, for it would be morally wrong to "set apart" ministers to represent his kingdom and leave them to look to others for their support.

20. Abraham paid tithes of all, and Christ declares that we "ought" to do the same under the present order of priesthood.

21. When God revealed to Jacob, at Bethel, the plan of redemption, he at once gave his heart to Christ and made the solemn vow to pay a tithe of all that God should give him, as a recognition of Christ's ownership.

22. The apostle Paul shows that the Lord has decreed that they who preach the gospel should be supported in precisely the same manner that the Levitical priesthood was.

23. He who robs God of the tithe discourages the ambassador of Christ, and hinders many from entering the harvest field for souls.

24. All mankind who withhold the tithes from the cause of Christ, are guilty of the great sin of robbery.

25. The church largely has departed from the God-appointed plan for the support of the gospel, and Satan has substituted plans in harmony with the carnal mind.

26. We are to honor the Lord with the first-fruits of all our increase.

27. Many who talk much of sacrifice, will not do, in paying the tithe to Christ, what the poor heathen do for their gods of wood and stone.

28. We have robbed the Lord in offerings as well as tithes.

29. Christ has the right to call upon his stewards to return his goods at any time.

30. In the time of the refreshing, or latter rain, and that is now, Christ calls for his stewards to "sell" and give "alms," and thus to transfer their earthly goods to the bank of heaven. Neither will anyone (upon whom God's power rests) say that aught of the things that he possesses are his own.

31. When all are thus *constantly impressed* with the thought that *they are not their own, that they have been bought with a price* there will be no lack of sympathy with Christ in the work of saving souls.

32. The message of God to us is: "That the earth and the fulness thereof is the Lord's and *that necessary means should not be spared to make it plain*, for the angel's message made plain will have effect." May these truths find a response from hearts loyal to Christ, who is our *Creator, Law-giver, Redeemer* and our *Righteousness*.

#### COUNCIL MEETING.—No. 10.

THIS hour was filled by Elder O. A. Olsen, in bringing before the delegates the importance of developing the ministry. He said it was a sad thing to contemplate that so few of late are entering the ministry. The work is extending in every direction, and we are not able to answer one call in a hundred for ministerial help. Our home field, even, is by no means supplied as it should be. True, there are many names on the list of the ministry, but some of these are aged. Shall we remove these names from the list because they are nearly worn out? God forbid. When a man has properly put his life in the work, he should carry the honor of his position to the grave, even though not able to do much in the work.

But that which concerns us most is the fact that so many who might be efficient, are carried along from year to year in their inefficiency. Some of our

largest conferences ought to have a dozen or even a score of ministers each year to ordain. But yet the lack with us is not so much in numbers, as in efficiency. Why is this? Years ago men received license to preach, but their license did not warrant them pay for their experiments in ascertaining whether they could preach or not. That course, too, developed some good material. This is in harmony with the words of Paul to Timothy:—

“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ.”

I am satisfied that our present system of paying for all these experiments, is not the wisest. But how to remedy it I cannot tell. Take the young licentiate: Before he starts out, or shortly after at farthest, he sends in a request for money. At the end of the year, he sends in his bill, and expects remuneration for his services, the same as an old minister. But what did he do for the upbuilding of the conference? Was a new church raised up? Not one. What was he doing? Oh, he was in this church, and in that one, preaching a little, as he saw fit. Were any converted, and united with the church during the time? No. Were the meetings any better than before he came? Not that any one knows of.

The sooner we return to the old system the better. I am inclined to think that the giving of the license is all the responsibility the Conference should take until he has proved his ability as a laborer. But suppose, says one, that he has no money to start with? Let him go and earn it. Here is no excuse for one to be in idleness. If anybody has the spirit of work in him he can find work enough. If he is a single man, it will not take much money to start with. So far as expense-money is concerned, one need not go into large places at first. Go to the country, on some four corners, and set in. If you have no place to board, work during the day and earn the board. You will not have to work long before you will have friends enough. The people will think all the more of you for your activity.

Such men will feel the responsibility of their work, and the Lord will bless them. He will pray and preach in earnest. He will develop in a healthy way. But in the present way of doing, men are weak and vacillating. Brother Lane raised a query: What about the young man who has spent his all for an education with which to go; does not the Lord know all about that? Can we not trust him to open the way before us if the Lord has called us to that work? At this point some one suggested that hard work would hurt the hands. Nonsense, let callouses be formed on the hands. It will not hurt them.

The following from “Gospel Workers,” p. 75, was read on this point:—

“It is necessary, in order to pursue this great and arduous work, that the ministers of Christ should possess physical health. To attain this end, they must become regular in their habits, and adopt a healthful system of living.”

There is not a single conference among us but what stands ready to encourage every one who wishes to engage in the work of the ministry. In fact, the most of them err in this direction. Those to-day who get the most pay for their work, are making the largest sacrifices, for the reason that they are men of energy, and are the very ones whom the world would be glad to employ.

But what we want to talk about is the inefficiency of some of the men. We have heard of some men, and young ones too, who when in the field, do not get up to breakfast with the family that entertains them. Let such men go without breakfast, I would say.

But another point I wish to speak of for a few minutes. Let those who go out to labor, be sound in the faith. Some have gone out who were not thus sound. They have not fully believed the “Gifts.” Some indeed have been so unsettled on this subject, that they would evade a direct question upon it. Someone may ask, if a young man starting out should be able to speak on all these points. Let him be sound in the faith, I say again. He may be able to speak plainly, and in a way that others may be helped. But he cannot do it unless he has it in his own heart.

Some have gone out and talked in this way. There is a woman among us who has visions, but *we* will stick to the Bible. This is said in a sanctimonious way, and souls are led into deception. Have these things ever happened? Yes, time and again. Again, here is the tithing question. Some go out and evade this matter so that he does nothing to upbuild the work. He takes out of the treasury but brings nothing in. This discourages the brethren, and destroys the means of carrying the message to those who are in darkness. Why should not this matter be carefully looked after in our conferences? We would better have fewer ministers, who are full of faith and courage, than a large number of indifferent ones. In the case of Gideon with 32,000 men, God could not work with them because some were fearful and unbelieving. The number was therefore reduced to 300, and with these God did a large work. These were men of faith. They had hold of God.

Let young men go out now and raise up a church here and another there; a conference will not leave him to work along alone a great while. They will take him up and encourage him. How will he get along financially in the mean time? The people

with whom he labors will ask, How are you supported? When they ascertain that he has no promise of conference support, they will not let him suffer.

No one need to wait for years for the Lord to bless him. He will bless the faithful man daily. If he has no great education, even, the Lord can, and will work for him. God is a wonderful helper when we trust him.

#### STATE AGENTS' CONVENTION.— No. 8.

The session was devoted to a consideration of the question of larger commissions for canvassers who work in large cities, or in very sparsely settled regions of country: A paper was read on the subject by Elder Robinson, of the Atlantic Conference, in which he brought out the special difficulties that beset the work in large cities, and showed the need for some arrangement whereby better remuneration can be secured for the workers in such territory. He outlined a plan for securing the desired consideration, based on the density of population.

Elder Miles followed with a few remarks in harmony with the thoughts brought out in the paper, and presenting still further arguments to show the need of a suitable adjustment of this question. It has a very important bearing on the matter of keeping canvassers in the field.

Elder Chadwick called attention to some of the difficulties experienced by canvassers in regions where the people to whom books may be sold are few and far between. He referred especially to South America, and mentioned the numerous and very serious difficulties that beset the canvassing work there. If there is need of some arrangement to favor the canvassers in large cities, he thinks the demand is equally as imperative for something to be done for the canvassers in sparsely settled regions.

Further remarks were made on the subject under consideration, by brethren Harrison, Crothers, Dart, and others. Brother Harrison expressed it as his conviction that no increase of commissions is necessary for canvassers in large cities. He thinks that by having the company-plan properly arranged and carried out, and by exercising suitable economy, canvassing in the large cities can be made sufficiently successful on the present basis of commissions.

Brother Crothers suggested that while it is undoubtedly needful that something be done for canvassers who labor under the unfavorable conditions mentioned, he thought there was a better way than to re-adjust the commissions. Individual cases of necessity could be considered, and such aid extended to them as circumstances would permit.

#### THE THIRD ANGEL'S MESSAGE.— NO. 10.

ELDER A. T. JONES.

"I COUNSEL thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me." Rev. 3:10-20.

This is the counsel that we want to study to-night. I counsel thee. Who is this? [Congregation: Christ.] What is he called in the 14th verse? [Congregation: Faithful and True Witness.] He will make quite a good counselor, will he? The faithful and true witness, the beginning of the creation of God, comes and counsels you and me. Isn't that a good deal of condescension, considering the place from whence the counselor comes? That which we have been studying during the several lessons that are past, that which has come before us so constantly and so fully a few days past now, that word sent to the Laodicean church as to what we are, and how we do not know it—that has come to us from every point of the compass, hasn't it, the last few days? It has come from every side, and from every mouth that has spoken, and the Lord with all the rest has spoken direct to us in the word that was read yesterday upon that very thing. Well, I suppose that all now are ready to confess that what he says is so. So I will not repeat any of that to-night.

He has told us that, and now if we confess that that is so, we shall be ready to take his counsel and appreciate it, and will profit by his counsel, because it is only those persons whom he counsels. Those who receive his testimony; those who are spoken of just before this; he counsels those who are poor, wretched, miserable, blind and naked and do not know it; those that are lukewarm—that is the people to whom this counsel is given. Well, having been brought to that place by the word and testimony, and in every way the Lord has dealt with us these days that are past, in all the lessons that have been given us, then he stoops down and counsels us. Isn't that so? Then, brethren, let us not be so slow to take this counsel as we were the other. Let us not be so slow to come to a place where we can adopt this, as we were to get into a place where we could adopt the other.

Well, then, he comes as a counselor from this time henceforth. Isn't that so? [Congregation: Yes.] Then when you want to know whether you shall

sell out your property I suppose you will go ask your brother what to do? [Congregation: Ask the Counselor.] When you want to know what to do, you are going to ask some other man what to do, are you? Why, when I want to know what to do, how is any man to tell me, when, if he were in my place he would have to ask the same question as to what *he* would do? How am I going to get any help from him, when he himself does not know what he would do unless he were in the place where I am, and even then he would have to ask counsel for himself?

Perhaps this is the way I would do: I am only a common member of the church, and I must go to the Elder of the Church, or some one of more prominence, and ask him what to do. But suppose he wants to know, for himself, I suppose he must ask the President of the Conference what to do.

*Elder Boyd:* — "Isn't there safety in the multitude of counselors?" But suppose the President of the Conference wanted to know, and needed to ask, then he would have to ask the President of the General Conference, I suppose. But suppose the President of the General Conference wants to know, — who shall he ask? [Congregation: Ask the Lord.] Suppose you should want to know whether to sell your property, or do one thing or another, who are you going to ask? Anybody? [Congregation: Ask the Lord.] Oh, well, you can ask the Lord, can you? So, then, we common people can get our knowledge from the Lord without straining it through half a dozen persons like the other Catholics? Can we? [Congregation: "Yes."] Is that so? [Congregation: "Yes."] In the Catholic Church the common people cannot get at the Lord except through the priest, and the priest through the bishop; and the bishop through the archbishop; and the archbishop through the cardinal, and the cardinal through the pope? Is that the way the Lord's people are to do? No sir. That isn't God's method. When you want to know a thing, you ask the Lord. He is your counselor, and he is my counselor. And when he is your counselor, *then*, Brother Boyd, "in the multitude of counselors there is safety," and *not until then* either; because then we have counsel of the Master of Assemblies. And when he is the Counselor of each one and then we counsel together and *he* is in the midst, then there is safety in the multitude of counselors.

You will find a sentence in "Gospel Workers," like this: —

"We are to counsel together, and to be subject one to another, but at the same time we are to exercise the ability God has given us, in order to learn what is truth. Each one of us must look to God for divine enlightenment." "After you have received counsel from the wise, the judicious, *there is yet a Counselor* whose wisdom is unerring. Fail not to present your case before him and entreat

his directions. He has promised that if you lack wisdom and ask of him, he will give it to you liberally, and upbraid not." *Pp. 129, 257.*

Then I ask again, from this night henceforth, Is he your counselor? Is he individually our counselor? [Congregation: Yes.] And the word that we heard from Brother Underwood on this same subject, especially in the selling of property, "if there were more of this seeking the Lord for his guidance, there would be more of his direction." We would have more of him in our work and in our counsels. What in the world did he make himself our counselor for, if he did not expect we should have his counsel? Then let us have it.

What is his name? [*Ans.* Wonderful Counselor.] The way it is printed is, "Wonderful, Counselor, Mighty God, Everlasting Father, the Prince of Peace." That is the name whereby he shall be called. What is the first part of his name? [*Ans.* Wonderful.] The second part? [*Ans.* Counselor.] What the next part? [*Ans.* Mighty God.] Next part? [*Ans.* Everlasting Father.] And the last? [*Ans.* Prince of Peace.] He is "Wonderful" and "Counselor;" then isn't he a wonderful counselor? [*Ans.* Yes.] I should say so. You will also remember that other passage, "wonderful in counsel." And what else? "Excellent in working." Do n't forget that when he comes as a counselor he is there as a worker, too; and the counsel which he gives is as a worker and as an excellent worker, who will perform the work, "for it is God which worketh in you, both to will and to do of his good pleasure."

So now we have this counselor, the faithful and true witness, the wonderful counselor, wonderful in counsel and excellent in working. Then when we have sought this counsel and obtained it, he is to go right with us in the execution of the counsel as well as be there to give it at first. Isn't that so? If we have not learned that, there is no use for us to go any further at all, unless we do depend fully upon his power, his character, his righteousness and his life. Because if there be any other consideration and any other way which we are to take, we might just as well give up right now and stop. That being so, we could not go any further without him. Very good then, he is the Wonderful Counselor; wonderful in counsel and excellent in working, and he says, I am with you to counsel; I am with you to execute.

"I counsel thee to buy of me gold tried in the fire." Other scriptures besides this passage show that nothing will satisfy us but that gold which will stand the test of the fire. You will remember 1 Peter 1: 4, 5, speaking of the living hope unto which God has begotten us by the resurrection of Jesus Christ from the dead; and how we are kept by the power of God

through faith unto salvation. How are we kept? [Ans. By the power of God.] Through what? [Ans. Faith.] Unto what? [Ans. Salvation.] When? [Ans. Ready to be revealed at the last time.] We might now read, "Ready to be revealed," and could stop right there, and it would be so, for we have come to the "last time." But this hope. How are we kept? [Ans. By the power of God.] Through what? [Ans. Through faith.] Wherein ye — do what? [Ans. Greatly rejoice.] Do you know? I want to know now, is that so? [Ans. Yes, yes.] "Wherein ye greatly rejoice." Do you? Then why do you go moping around with your face drawn down? The time has come for us to believe the Scriptures. Abraham believed God and it was counted to him for righteousness. The Lord said it, and he greatly rejoiced that it was so. Is that so to-night, that we greatly rejoice? [Ans. Yes.]

"Wherein ye greatly rejoice though now for a season if need be we are in heaviness through manifold temptations." What is manifold? [Ans. Many fold.] We are in many fold temptations and greatly rejoice all that time. How can that be? It *can* be, because God says so. And it is so, is it? That is the only way I know it can be, because he says it is so. Now what is this for? "That the trial of your faith being much more precious than gold that perisheth, though it be tried with fire." What is tried? [Ans. Faith.] Are you to expect your faith to be tried as with fire? Are you to expect your faith to endure that test as gold passing through fire? [Ans. Yes.]

We will study this further. What care men take in this world of the gold that perisheth! Many hoard a great deal of gold, and great buildings are erected — safe deposits, then they have a little box, and lock it, put it in a bigger box, and lock that, and put it in a great safe with lots of boxes, and that is locked again, and then a great steel gate shuts up the whole thing, and that is locked, and a guard walks around it all night to see that it is safe. Hundreds of people in these large cities are thus caring for the gold that perisheth. Let me say to you, my brethren and sisters, the trial of your faith, I care not how weak it may be, is more precious in the sight of our Wonderful Counselor, is more precious in the sight of God, than all the gold and jewels in all the safe deposit vaults that are on earth.

Do not be afraid that he is going to forget it. What does he call it? More precious than gold that perisheth. Who is it that says that? The Wonderful Counselor, the Lord himself. Let us then thank him that he regards our weak, trembling faith like that. Well then, brethren, haven't we right there one of the greatest possible encouragements that the

Lord can offer? Why people bewail their weak faith, I do not know. Sometimes you say, "I haven't any faith." Well, the Lord says you have, and I say, Thank him for what you have. I do not care how little you have, though it be like the mustard seed; thank him that you have it; and thank him that it is more precious to him than all the gold and wealth of this earth. That is the way the Lord regards your faith.

You are not to question whether you have faith or not; God says you have it, and it is so.

Let us read Romans 10:6-8: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."

Then it is right to bewail and wonder whether we have faith or not? Not so. God has planted faith in every heart that is born into this world, by that Light which lighteth every man which cometh into the world. God will cause that faith to grow exceedingly, and he will reveal his righteousness unto us as it grows, "from faith to faith." Where does faith come from, anyway? God gave it to us. Who is the Author of faith? Christ; and that light which lighteth every man which cometh into the world is Jesus Christ. This is the faith that is in every man's heart. If each one uses the faith which he has, he will never have any lack of faith; but if he will not use the faith that he has, how in the world is he going to get any more?

Then we have faith, have we not? And the trial of your faith is "more precious" than all the gold that ever was on this earth. Mark you, it is more precious in the sight of God. Not that gold is precious in his sight; that is not the thought at all. It is more precious in the sight of God than all the gold would be *in the sight of a man*. How precious would all the gold be if a man had it all? Would not he think himself rich? Would not he pride himself upon it wonderfully? Then do not forget that the trial of that faith which you have,—no matter how small it may be,—is more precious in the sight of God than all the gold of this world would be in the sight of a man. So then "the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire," is precious in the sight of God. Who is the most interested in that process? [Congregation: "The Lord."] Assuredly! For I cannot express how precious it is in his sight. My idea of how precious it is in his sight is just as far from the reality of it as my thoughts are from his thoughts.

Consequently he is the most interested person in all the universe in the trial of our faith, in the working of our faith, and all the process of it. Is n't it a gift from him? Is n't it to his interest? This is the true light, in which we should view this matter.

Then we read further: "Though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love." Do we not? He says we do, and it is so. "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Is not that so? Assuredly it is. But, brethren, I often think of that verse, "Whom having *not seen*, ye love," and believing it is so, I wonder what in the world it will be when *we see him*? And the blessedness of it is, we will not have to wait long for that now. [Congregation: "Praise the Lord."]

There is another passage I will refer to, found in the 12th verse of the 4th chapter of 1 Peter: "Beloved." Who? "Beloved." Is that so? Who is it that says so? The Counselor. He calls you and me beloved. Why, brethren, how can we be anything else than the gladdest people on the earth, when God talks to us like that? He comes and makes himself the Wonderful Counselor, and wants to counsel and talk with us, and the first word he says is, "Beloved." Now we have thought many a time that when the angel came to Daniel directly, and said, "O man greatly beloved," that that was quite a personal statement; it can be no more personal than this is to you and me. He comes himself, and says, "Beloved."

Then "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The word to us now, brethren, is, "beloved." Let us use the word in that way. Beloved, we are to treat the fiery trials as strangers henceforth? There is nothing strange about it. Then it will not surprise us when we meet them. You know a great many people are somewhat diffident and bashful, and when they meet a stranger suddenly face to face they are quite out of countenance. Now if you and I are going to be diffident and bashful about the trials—we are going to come face to face with some of them one of these days, a brawny one,—and then if we are diffident and bashful at all, we will be put out of countenance. But just as certainly as anybody is put out of countenance by a trial, just so certainly the enemy has got the victory there. That is the way he wants to catch us off our guard, so that we will be startled and put out of countenance for even a moment, and he will get in his fiery darts and wound us.

The Lord comes and counsels us like this: "Think it not strange." So then when we meet these fiery

trials we are not going to meet a stranger. Do you see? We will be acquainted; we will know them. I do not care how bashful or diffident a person is, when he meets an acquaintance he is not astonished at any sudden meeting; he will not be put out of countenance; but he is glad to meet his acquaintance. Then the Lord wants us to be so well acquainted with fiery trials that, no matter how suddenly we meet them, we can say, "All right; glad to meet you, sir; I know you; come along." Then when he tells us this, let us not think it strange concerning the fiery trials "as though some strange thing happened" unto us. We are not to meet them and deal with them as strangers, but as acquaintances; not only that, but we are to meet them as helpers on to Zion.

James told us long ago, "My brethren, count it all joy" when we fall into divers temptations. What did he call us there? "My brethren." James 1:2. He calls us "My brethren" here, and other places we are called "Beloved." What does "divers" mean? Different. What does Peter call it? "Manifold." Then, my brethren, count it all joy when we fall into "divers," diverse, different, and various kinds of temptations. So we see by these different definitions that the thought is, count it all joy when we fall into *all* kinds of temptations; and we will count none of them strange, because we are to regard them all as acquaintances.

We read further: "But rejoice, inasmuch as ye"—shall be partakers? Oh no; but "rejoice, inasmuch as ye *are* partakers of Christ's sufferings." That is the point. In James he says, "My brethren." Now let us read a text that will connect both of them. Heb. 2:10-12:—

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them *brethren*."

This is why he calls us brethren, and why we are to count it all joy when we fall into divers temptations; for he has been there; he has met every one of them; he has met each temptation to its fullest extent; he has passed through all these things for us. Then he comes back and says to us, I will pass through them *with* you. He passed through them alone for us first; now he passes through them *with* us. "I have trodden the winepress alone, and of the people there was none with me." But thank the Lord, God was with him, for "the Father hath not left me alone." Thank the Lord that he had the royal courage to do it alone, trusting only the Father to be with him. And oh, how good he is, not to ask us to try it alone. No; he comes and says, I will go with

you through all these trials. My brethren, he will go with you. So then this is why we are not to count them strange. He calls us his brethren, and he has passed through every one of these trials and is well acquainted with them, and therefore we are not to count them strangers.

Is Christ a stranger to trials?—No. How many trials did he meet?—All. How many trials that you will ever meet, did he meet?—Every one of them. To what extent did he bear the contest upon each one of the temptations?—To the fullest extent on each point. With whom was he contending on these things?—Satan. Satan knows more tricks and trials and temptations than any man would ever be obliged to meet alone, does n't he? And he tried every one of them on "my Brother," did he not? He tried every temptation on Jesus. To what extent of his effort did he have to try each one of them on Jesus?—To the fullest extent. Did he not have to exert all the power he knows on each single point in the temptations and trials of Jesus?—He did. Did not Satan try everything that he knows in every way that he could possibly invent, on him? and did not he try it to the fullest possible extent that he could try it? Yes. Well, then, has not all his reservoir of trickery, of temptation, and trial, been exhausted on Christ? and has he not exhausted all the power that he has to use in any of these trials and temptations?—Yes. Well, then, when I am in Jesus, and when he is in me, how much power has Satan left to affect me with? [Congregation: None.] How many remaining tricks does he know to play on me? There are none. Do you not see, then, that when we are in Christ we *have* the victory; we have it *now*. Victory is not the only word; we have the triumph, and we have it now.

Now 2 Cor. 2:14: "Now thanks be unto God." When?—"Now." "Which always causeth us to triumph." When?—"Always." Is that so? [Audience: "Yes."] "Always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge." How?—"By us." Is that so? "And maketh manifest the savor of his knowledge by us." Where? [Audience: "In every place."] Think of it. When is it?—Now and always, that is when. How?—By us. Where?—Everywhere. Then I would like to know what in the world is the reason we have not the victory in Christ. I would like to know what in the world is the reason we are not conquerors now. "This is the victory that overcometh the world, even our faith." Is it?—Yes, that is the victory. Christ is our victory; his victory is my victory, isn't it?—Yes. Well, then, when we are in him we are perfectly safe, are we not? Are we safe as long as we are in him? Yes.

Do you not remember way back in olden times

they had cities of refuge and when some accident happened, as when an ax flew off the handle and struck a man and killed him, and there was another man present as a friend standing by, who perhaps might not take time to think deliberately, but would fly into a passion and would go about to take revenge in that matter right off. What was the man to do? He was just to strike out with all his might for the city of refuge, and perhaps the other man after him with all his might. But if he got in there, then what? He was safe and the other man could not touch him, and he was perfectly free. Suppose he went out of town? Just as certain as he went out and that other man found him, his blood was upon his own head. He was responsible. But he was safe there as long as he stayed in the refuge. And he was to stay there until the high priest died. When the high priest died, the man was perfectly free, and he could go out any where and the other man could not touch him at all, no matter how much he wanted to.

Speaking of Abraham, it is said, "By two immutable things in which it is impossible for God to lie, we might have strong consolation who have fled for refuge." We have done mischief. We have sinned. What are the wages of sin? Death. Then who is after us? Death. Who had the power of death? Satan. Then who is after us? Satan. And we fled for refuge to lay hold on that hope set before us. Where is that hope? [Ans. In Christ.] Who is our refuge? [Ans. Christ.] Who is our city of refuge? [Ans. Christ.] Who is our enemy? [Ans. Satan; death.]

Now then, when we are in Christ, our refuge, can Satan touch us? He cannot. How do you know? It says so. Suppose we go out before the priesthood closes, what then? Satan can, and he will smite us, and our blood will be on our head. If we go out before the priest-hood closes, we have no protection and he will take us. If that man would remain in the city ten or fifteen years he would have grown strong enough to meet his enemy, wouldn't he? He would have got experience there, and therefore he could say, "I am strong enough now I am not afraid of any enemy; now I can go out. I can go out now, I am all right. That other fellow has gone away now and forgotten all about this." But he is not able to meet the enemy, is he? Where is he able alone to meet the enemy? In the city. And in the city *he* does not have to meet him at all, does he? [Voice: The city meets him.] The walls of the city meet the enemy. That shield of faith that quenches all the fiery darts of the wicked—that shield of faith which is Jesus Christ, is the walls of our city of refuge, and the fiery darts of the enemy cannot get past it at all.

Well then our strength and our safety forever, is only inside of our refuge, isn't it? And then when the priesthood closes, we can go everywhere in this universe — but not outside of Christ. Then we can go everywhere, and can the enemy do us any damage? No, sir. Let us stay in the City, brethren; let us stay in the refuge to which we have fled; where our safety is. And when we are there haven't we the victory? Yes, sir; in him we have the victory. We can meet the temptation then with joy. Why, we have the victory before we meet temptation, haven't we? Then can we not be glad? Wouldn't you rather have a battle when you know you have a victory before you start in, than to have no battle at all? Then let us do some of that kind of fighting. Come on, what is the use of being afraid? The victory is ours.

Of course if we go in, calculating to be whipped, we had better not fight. The one who goes in expecting to be whipped, had better run before he begins. The Lord does not want us to make such a fight as that. Our Brother did not make such a fight as that. No, sir. And he don't propose that we shall. He wants us to know our victory: he wants us to know our confidence. He wants us to know our strength; he wants us to know the power that is ours, and he wants us to know our duty; and then, when the contest comes, we will know how to meet it. We meet it in him; we meet it by him. We meet it with the shield of faith, and the fiery darts of the enemy are quenched, and there is no question about it. Then it is in suffering, where we meet the power, the victory, and the elevating presence of Christ. When the trials come we stand with him and we know that we cannot stand without him. "Count it all joy": let us do it. Think it not strange when the fiery trials come as though some strange thing happened unto you, but rejoice. "Rejoice forasmuch as ye are partakers of Christ's suffering, that when his glory shall be revealed in you, ye shall be glad also with exceeding joy."

Then we need gold tried in the fire, to meet these trials, do we not? We need something that will stand the tests that will come, and this is what we have learned before. "Those who bear every test have heeded the testimony of the True Witness, and will receive the latter rain that they may be translated." Brethren, is there not a lot of good cheer in the thought that it is for that, that the latter rain is to prepare for translation? Now, where is the latter rain to fall, and when does it? Now is the time for the latter rain: and when is the time for the loud cry? [Voice: "Now."] What is it to prepare us for? [Voice: "For translation."] It brings good cheer to me that the tests that the Lord is giving us now, are to fit us for translation. And when he

comes and speaks to you and me, it is because he wants to translate us, but he cannot translate sin, can he? Then, the only purpose that he has in showing us the depth and breadth of sin, is that he may save us from it and translate us. Then, shall we become discouraged when he shows us our sins? No; let us thank him that he wants to translate us, and he wants to do this so much that he wishes to get our sins out of the way as soon as possible. Brethren, let us believe the Lord right along, all the time.

Then, we need something that will bear as severe a test when tried, as gold is required to bear in purifying it in the fire. What does the Counselor tell us to get? What does he tell us to buy? [Voice: "Gold tried in the fire."] That very thing is needed right now in order to meet the trials that are coming — no: the trials that *are here*: we do not care for what is coming, we need that now: we need that to meet the trials that are here, and that is the very thing that the Counselor says: "Buy of me, I have a supply." He has a supply, for he has manufactured it: he has the thing that will bear the test, for it has already borne the test: it has borne every test that will ever be required of anybody again. The test was borne in his sufferings. Through sufferings the gold is purified, made white, tried and perfected and proven to be the genuine article. We have the definition of that by the Spirit of the Lord. Gold tried in the fire is love, it is "faith and love." Read Gal. 5:6: "For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but *faith* which worketh *by love*." In other places it is expressed "faith and obedience." What is obedience? [Voice: "The expression of love."] In "Steps to Christ," p. 64: "*Obedience* is not a mere outward compliance, but *the service of love*." Then, when the testimony speaks of faith and obedience, it is simply "faith which works by love." The expressions in the testimony of "faith and obedience" and "faith and love," mean the same thing as the expression of the Scripture "faith which worketh by love." They are simply different modes of expressing genuine, spiritual faith, for in Christ nothing availeth but "faith which works by love."

Obedience is the service of love, and Jesus tells us to buy of him gold tried in the fire, which is faith and love, the faith which works by love, the genuine article of faith. What is it that is to be tried with severe fiery trials? Your *faith* which is more precious than gold, though it be tried in the fire. Then, you see, as every man's faith is to be so tried, he needs the faith that has stood the trial. Then we have the testimony: "Here are they which keep the commandments of God and" *have faith in Jesus*? — No, the *have* is not in there — they keep the commandments of God and [keep] the faith of Jesus.

That is the genuine article: that is the faith, which, in him, endured the test. That is the faith which met every fiery trial that Satan knows, and all the power that Satan could rally, that faith endured the test. So then, he comes and says to us: "You buy of me that faith that has endured the test, "gold tried in the fire." So, in the expression "buy of me that faith that has endured," is not that the same line of thought that we have learned in "Let this mind be in you that was also in Christ Jesus"?

When that mind is in me that was in him, will not that mind do in me precisely what it did in him? How is it that we serve the law of God, anyhow? "With the mind I serve the law of God." Rom. 7:25. Christ in this world, every moment served the law of God. How did he do it? With the mind. By what process of the mind did he do it? By faith. Then, does he not tell you and me to buy of him the faith of Jesus? Did not the faith of Jesus keep the commandments of God perfectly, all the time? and is not that the faith that works by love? Love is the fulfilling of the law. Then is not that the third angel's message, when he says: "Come and buy of me gold tried in the fire, (love and faith,) and white raiment, (righteousness of Christ) that thou mayest be clothed, that the shame of thy nakedness do not appear"? So, we see how it is now that the mind that was in Christ will stand all of the trials that this world can bring. Is not the mind of Christ the same yesterday, to-day, and forever? Will the mind of Christ in him do differently from the mind of Christ in me or in any other man? No. The mind of Christ was whose mind? [Voice: "The mind of God."] God was in him in the flesh.

How shall we buy? Read Isa. 55:1, "Ho, everyone that thirsteth." Brethren, have we not become pretty thirsty by all that the Lord has said in the last few days? I know brethren who have come to me and talked, and they were just about perishing of thirst, they were almost ready to drop of thirst. Then these words are to you and me. "Ho!" Just think, he wants to call the people's attention, so he calls loudly: "Ho! everyone that thirsteth! come ye to the waters," "Come."

When he said to Peter: "Come," could Peter come? Yes. What, come on the water? [Voice: "On the word come."] Yes, by that word Peter walked on the water. Then, when he forgot the word and thought he was about to sink, he said: "Lord, save me." He could not get him, could he? He started, but forgot the power of the word, the faith slipped, and he thought he could not get to him, and he cried, "Lord, save me." And the Lord put forth his hand. He did not wait for Peter to get to him, but put forth his hand and lifted him up. My brother or my

sister, if you have mustered up courage to start on the word "come," and have forgot the power of it, and your faith has slipped because of the storm that was about you, you can say: "Lord, save me," and he reaches out his hand, and will save.

"Come ye to the waters, and he that hath no money, come." He tells us to buy, and whoever has no money, he will attend to the buying, he will see that we get the article. And that is also what he said to those who thought they had money, and did not know they had none. But that means us, that means you and me. And he comes with those words "beloved" and "brethren." "Without money, buy and eat, come buy wine and milk without money and without price." The same thing is in Isa. 52:3, "For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money." How in the world can we get back when we have sold ourselves? What did we get? Nothing. Now if he should ask anything for us to get back, how in the world can we do it? We sold ourselves for nothing, and if it costs us anything to get back, that means everlasting ruin, does it not? So then, we must settle down on that one thing that it does not cost anything for us to get back. "Ye have sold yourselves for nothing, and ye shall be redeemed for nothing." It cost *the Lord* something, however. It cost him everything. But all this he gives us, so that it costs us nothing. The price was paid, but not by us.

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ears and come unto me; hear and your soul shall live." What is it that you are to do that your soul shall live? [Voice:] Hear. Do you *hear*, brethren? Have you heard the invitation? Do you live? You have heard of the creative power and the wonder-working power of Jesus Christ; having heard it, do you live by it? Do you live in him, and by him, and to him?

Back there in the wilderness Moses lifted up a serpent, and what were they to do? "Look and live." And as the serpent was lifted up in the wilderness, and they were to live, so the Son of Man was lifted up that whosoever should look to him should live. But here it is stated, *Hear*, and ye shall live. God had the plan fixed that we should *speak* and live, but Moses spoiled it.

In the 20th of Numbers we read that the Lord told Moses there when the people were murmuring for water, to go and "*speak* to the rock," and it should bring forth water. Moses went up and said, "Hear, now, ye rebels; must we fetch you water out of this rock?" And he *smote* the rock twice.

It was then that he spoiled God's splendid figure, that he would have set up, that all we were to do was to speak. For the rock *had been smitten* when they entered the desert.

The record says, when the people were thirsty the Lord told Moses to go up to Horeb, and that he would stand before him on the rock. He told him to smite the rock with the rod that was in his hand, that the people might drink. He did that, and the water flowed out. What was that rock? [Voice:] "Christ."

Then why did he smite the rock the second time? Christ is not to die the second time for you and me. The Lord wanted to show us this in that splendid figure that he was about to set up, but Moses forgot his word. He did not believe him, and thought that he was to do as he did before. He forgot that the Lord said, Go and *speak* to the rock, so he *smote* it, and spoiled the figure. Then God said unto him, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Brethren, the Lord himself cannot keep us from sinning when we do not believe him. Do not forget that. The Lord did not intend that Moses should do as he did, but Moses did not believe the Lord. Why did not the Lord keep him from sinning? He could not, when Moses did not believe him. Then it becomes you and me, whenever God speaks to us, to take him just as he says. Then he will keep us from sinning.

Christ told his disciples that night that they would all forsake him and flee. They said, No, we will not. No, sir. You are mistaken. Peter said, Though all forsake thee, I will not. Before the cock crew, he denied him three times, although he had said, "Though I should die with thee, yet will I not deny thee." Who was right? Christ. And they all said the same thing, but they all fled, because of their unbelief. If they had believed what he had said, would they have fled? Would n't he have saved the flock? Brethren, what we want to do is to believe the Lord. Undoubtedly Moses thought when the Lord told him to speak to the rock, that he *meant* to say as he did before—to go and *smite* it. He should have listened to what the Lord *said*. That is for you and me. "Consider what *I say* and the Lord give you understanding of all things." So then, what we are to do is to *look* and live; *hear* and live; *speak* and live; let us do it. The rock has been smitten, speak and he will give forth the water of life. Brethren, that is from our Counselor. "Hear and your souls shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

And we have it further, "Buy of me gold tried in the fire, and white raiment that thou mayest be

clothed." And you remember the description that we have already had of that raiment. The figure is, it is, "that garment that is woven in the loom of heaven, in which there is not a single thread of human making." Brethren, that garment was woven in a human body. The human body—the flesh of Christ—was the loom, was it not? That garment was woven in Jesus; in the same flesh that you and I have, for he took part of the same flesh and blood that we have. That flesh that is yours and mine, that Christ bore in this world—that was the loom in which God wove that garment for you and me to wear in the flesh, and he wants us to wear it now, as well as when the flesh is made immortal in the end!

What was the loom? Christ in his human flesh. What was it that was made there? [Voice: The garment of righteousness.] And it is for all of us. The righteousness of Christ—the life that he lived—for you and for me, that we are considering to-night, that is the garment. God the Father—God was in Christ reconciling the world to himself. "His name shall be called Immanuel"—that is "God with us." Now then, he wants that garment to be ours, but does not want us to forget who is the weaver. It is not ourselves, but it is he who is with us. It was God in Christ. Christ is to be in us, just as God was in him, and his character is to be in us, just as God was in him, and his character is to be woven and transformed into us through these sufferings and temptations and trials which we meet. And God is the weaver, but not without us. It is the co-operation of the divine and the human—the mystery of God in you and me—the same mystery that was in the gospel and that is the third angel's message. This is the word of the Wonderful Counselor.

[Voice: "Was not the character woven without us?"] Yes, but it will not become ours without us. So we are led through these fiery trials and temptations to be partakers of the character of Christ, and these trials and temptations that we meet reveal to us our characters and the importance of having his, so that through these same temptations that he passed through, we become partakers of his character, bearing about in the body the righteousness of the life of the Lord Jesus Christ.

Of course the garment was woven without us, and the beauty of it comes in that we are to have that garment as complete as he is. We are to grow up into Christ, until we all come in the unity of the faith. It is the same message still, until we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, "unto the measure of the stature of the fullness of Christ."

How tall are we to be in character before we leave

this world? As tall as Christ. What is to be our stature? That of Christ. We are to be perfect men reaching "unto the measure of the stature of the fullness of Christ."

Who is the weaver? [Voice: God.] In whose eye is the pattern? God's. Many times, brethren, the threads seem all tangled when we look at them. The meshes seem all out of shape, and there is no symmetry at all to the figure, there is no beauty at all to the pattern as we see it. But the pattern is not of our making. We are not the weaver. Although the threads become tangled, and the shuttle as it goes through gets all clogged and we do not know how it is all coming out, who is sending the shuttle? God sends the shuttle, and it will go through. You need never mind, if the threads get tangled and you can see nothing beautiful in it. God is the weaver; can he untangle the threads? Assuredly he will untangle them.

When we look for the symmetry of the pattern and see it all awry and the colors intermingled and the threads drawn through this way and that, and the figure seems spoiled, who is making the figure anyhow? God, of course. Whose loom contains the pattern of the figure in its completeness? and who is the pattern? Christ is the pattern, and do not forget "no man knoweth the Son but the Father." You and I cannot shape our lives on the pattern. We do not know him. We cannot see clearly enough to discern the shape of the pattern, or to know how to shape it right even if we were doing the weaving. Brethren, God is doing the weaving. He will carry that process on. God sees the pattern in its completeness before it is done. It is in his eye perfected, when to our eye it all seems tangled and awry.

Brethren, let him weave away. Let him carry on his blessed plan of weaving through all our life and experience the precious pattern of Jesus Christ. The day is coming, and is not far off, when the last shuttle will be shot through, the last thread will be laid on, the last point in the figure will be met completely, and sealed with the seal of the living God. There we shall wait only for him, that we may be like him because we shall see him as he is.

Brethren, is he not a wonderful Counselor? Oh, let us take his counsel to-night. Let us take the blessed faith that has been tried, and all that he tells us, for it is all our own. God has given it. It is mine. It is yours. Let us thank him and be glad.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

## FRIDAY, FEBRUARY 10.

### STATE AGENTS' CONVENTION.—No. 9.

THE session of the convention for Friday was held at 7:45 A. M. The time was occupied by Brother J. E. Woodward in presenting the merits of "Two Republics," and the method of presenting this book to the public. His experience has demonstrated the entire feasibility of using a complete copy of the book while soliciting orders; in fact, it is his conviction that "Two Republics" cannot be handled successfully any other way. His manner of exhibiting the book is to read pertinent extracts from it, a large number of which he has marked for that purpose. Several convincing arguments were presented to show the superiority of this method over the usual custom of using a prospectus only.

### INDIA.

ELDER G. C. TENNEY.

I do not claim to have learned much about this great country in the short time that I had to visit it. The social and religious systems of India are a profound mystery. They present many contradictions and anomalies; they are complexity itself. One finds more exceptions to a rule, than applications of it. The longer I stayed there, the more I learned of the unreliability of popular knowledge of India.

India is by no means a new country. To visit it is not like going into the wilds of Africa, or to the virgin soil of America. Its history dates back to the earliest records of the human race. Its religion is a religion of philosophy, and presents to our view the best efforts of which the human mind is capable, toward devising a system of salvation. The degeneracy into which it has now fallen only illustrates the futility of all human efforts to confer a blessing upon the race. Many of its people are very highly intelligent. The reasoning of the learned Brahmin is of the most astute kind, and those who contend with them find it no easy thing to meet their subtle arguments.

India is nineteen hundred miles from east to west, and about the same distance from north to south. The southern part is intensely tropical. In Ceylon there is a combination of perpetual moisture with perpetual heat, which produces the most luxuriant vegetation. The boundary of India is formed by the Himalaya mountains, by which the climate is materially modified. The country contains about 260,000,000 of people. When I went there I expected to pass through dense jungles, inhabited by tigers

and elephants, and over tracts covered with canes and bamboos, etc.; but in traveling three thousand miles up the valley of the Ganges, and down again to Bombay, I found one continual stretch of densely populated and cultivated land. There are on an average 252 people in India to the square mile; and to procure sufficient land for cultivation, to raise food for the population, is sometimes a serious question. In many places a drought means starvation and death to the inhabitants.

To the European, the climate of India is no doubt its most disagreeable feature. In the month of November I traveled about, with only the lightest clothing I could get. The natives wear very little, and their limited resources would prevent their dressing and eating as we do here. The months of March, April, May and June are intensely hot. Life is then simply a question of existence, to Europeans at least, and any work is out of the question. In July the monsoons begin to blow and bring great quantities of moisture over the land, which condenses in heavy rain, especially when it reaches the slopes of the Himalayas. But the heat is still great, and the atmosphere very oppressive. During this time the hill sections are much resorted to, and they afford some very pleasant and delightful places of residence. Darjeeling, situated in the high hills 380 miles north of Calcutta, is, I think, the loveliest place I was ever in. The views it affords are most magnificent, including as they do eight or nine mountain peaks each over 22,000 feet high. The railway by which it is reached is one of the most wonderful productions of engineering skill to be seen in the world.

The principal religion of India is that of the Hindus. These number 188,000,000. The Mohammedans approximate 50,000,000; the Buddhists number 3,500,000. Of Christians—so-called—there are 1,800,000. The Sikhs number 1,800,000; the Jains, 1,200,000; and the Parsees, 85,000. These last are an energetic class and occupy a prominent position. They are a very covetous and Pharisical people. You can see them in the morning along the sea-shore, saying their prayers to the sun, with a great appearance of devotion. They can suspend at any moment, however, to attend to the wants of a customer, if one should happen along, after which they will resume their devotions as though nothing had happened.

The Hindus recognize three principal deities,—Brahm, Vishnu, and Siva. Brahm is the creator, and in their minds is little more than a mere conception, an abstraction, and so is not much worshiped. Vishnu is the preserver, and Siva is the destroyer and reproducer. Vishnu is believed to have passed through ten incarnations, and has a distinct name for

each one. These incarnations have occurred in different places in India, which have thus come to be regarded as sacred. I obtained from Dr. J. E. Scott, a Methodist missionary, a representation of Krishna who is worshiped as the ninth incarnation of Vishnu. You see it here [holding up the idol before the audience]. In this shape the Hindus call him "Mukan-chore," which means "the butter-stealer," and under this name he is worshiped. They believe in the incarnation of this deity just as fully as we believe in the incarnation of Christ.

The worship of Siva is more popular than that of the others, for the heathen dread the wrath of the gods much more than they desire their love. They do not care what their god does, so long as he is not angry with them. They attribute every calamity to the wrath of the deities, and so they are continually making offerings to them to propitiate them. One deity which they greatly fear is the wife of Siva, called Kali, represented as a hideous black female holding in one hand a reeking human skull, and in the other the instruments of destruction. Each deity has its special mark, placed sometimes on the forehead and sometimes on the right arm, and consisting usually of a certain number of stripes or dots of paint. By these marks the devotees of the various deities are distinguished.

Bathing in the sacred river is a universal practice, and the people worship while they are bathing in the Ganges or its branches, saying their prayers and scooping up the water with their hands and throwing it into the air, in the belief that this washes away their sins. At Benares the banks of the river for two miles are lined with temples, bathing ghats, and burning places for the dead, and multitudes of aged people come there to die while bathing in the sacred waters. It is against the law to put dead bodies in the river, but they throw the ashes into it after the corpse has been burned, and thus gain the desired end.

The great social feature of India, as you all know, is caste, and this is one of the most formidable obstacles to the Christian religion, and to the improvement of the condition of the people. It fills every house with servants, for a servant will not do any kind of work which his caste forbids him. I asked a lady of Cawnpore how many servants she had, and she enumerated fourteen, and said that in the summer they had a great many more to pull the "punkahs," or huge fans which are suspended from the ceiling and worked by ropes running through the wall. The houses are built with walls and roofs two or three feet in thickness, and surrounded with wide verandas; but in spite of this the thermometer will often in the summer time register more than 100 degrees in the bedroom at midnight, and the punkahs are kept in motion all night long.

There were originally four principle orders of caste. First are the Brahmins or priests; next are the Rajputs, or warrior classes, then the Vaisyas, or food producers, and last the Sudras, or servile classes. The first three of these are said to have been twice born. The Sudras are the descendants of the aboriginal inhabitants, while the upper castes are the descendants of their Aryan conquerors. A Brahmin is easily distinguished by his erect carriage, intelligent face, and general air of superiority. He also wears continually a sacred thread, which is the mark of his class.

These four general classes have been divided and subdivided, until now there are about 3,000 distinct castes. And there is no such thing as rising from one caste into another, nor is there any desire on their part to do so. All would be opposed to it, the lower castes just as much as the higher.

The industries of India are remarkable, both in their extent and in the skill manifested by the workmen. They do not need to go to any other country in the world for anything in the line of fine art. They are satisfied to work for very low wages. I saw some native artists at work on a magnificent temple which is to cost 4,000,000 rupees, and one of them, in answer to my inquiry, told me that he earned 8 pence a day,—fifteen cents American money. The women will work hard carrying dirt and stone for three cents a day, and you can hire workmen for the most laborious work for five or ten cents a day. Of course their expenses cannot be very great. They do not pay out much for clothing or rent, and the furniture of their mud huts is mostly comprised in two or three brass stew pans or platters in which they prepare their meals. For a kitchen, they use the open ground on the front side of the hut, and their cooking utensils are cleaned by scouring them in the sand by the roadside.

The people are docile and mild in their manners, and the longer I remained the more I became attached to them. They are humble and childlike, do not cherish hatred and ill-feelings, are pleased with the smallest kindness, and retain a sense of purity and righteousness in all their customs. I saw no drunkenness among them, and not one of them ever indulges in profanity. The birds and monkeys and other wild animals come close around them without fear. Vice and immorality do not flourish, and are to be found only in the European quarters of their large cities.

There are in India less than ninety thousand white people, and about sixty thousand of these are soldiers. They are mostly in the employ of the government. The white men never do any servile work. The climate and the wages received will not allow it. Indeed they do not exert themselves physically in any

way, not even in shaving and dressing themselves, and fall into very lazy and indolent habits.

I believe in my heart there is a large opening for the truth in India. I believe there are many there who are searching for greater light. The openings for missionary work in the last few years have been remarkable. The Kareen tribe in Burmah have long held a tradition that a strong people would come from the West with a sacred book, and teach them true religion, and they have been sending to the Baptist mission for teachers, and thousands are being brought to embrace the Christian religion. There is an impression among them that there is something elevating in Christianity, something which Buddhism does not provide. The work among the Hindus is being done by the native laborers more than by the white people. When a man of some influence embraces the truth, he is immediately sent back to his native village, where they are all more or less related to each other, and he tells them that he has found Christ, the friend of sinners, and that when they embrace Christianity the white man will help them to get a living; and then they will send for some one to come and baptize them. When this ceremony has been performed they have broken their caste and cannot go back. From that point the work of the missionary begins, which is to instruct them in the truths of the Christian religion.

And among the missionaries themselves I find that there is an interest to hear the truth. They are generally people of true piety and devotion. They are a warm-hearted people, and I believe there are many of them who only wait to know the will of God, in order to obey it.

#### COUNCIL MEETING.—No. 11.

THE first part of this hour was filled by Elder J. H. Durland, President of the International Sabbath-school Association. He opened with the remark that it is no longer a question as to the benefits of the Sabbath-school, but the question of this hour is, How can we make the schools of the most practical use? The question is, Shall we carry on the work in the future as in the past? or shall we seek more efficient methods?

The object of the Sabbath-school is, to study the Bible. John 5:39, and 2 Tim. 3:15 were cited as reminders of our obligation to study and search the Scriptures. Not only are we to do this, but the duty is also enjoined to let the word find a permanent place in our hearts, to teach them to the children, and to talk of them by the way. Deut. 6:5, and onward was used as a forcible precept in this particular. Ps. 111:10, and James 3:13, were also

quoted in the same line. The question was then raised as to what constitutes an educated person. How much must one know in order to be educated? An educated mind is one drilled to do that which it was designed to do. God made the mind to be filled with the mind of God as revealed in the Bible. Any mind which fails to reach this point, falls short of a true education.

What is organization for? What is the Sabbath-school organization for? For just the same purpose as the College or any other school. But if the machinery is so complicated that it does not do the work, then it should be simplified. But organization is necessary to do the work enjoined upon the Sabbath-schools. Some words lately published from Sister White on this subject have set my mind working on this line. With so vast an army of teachers and Sabbath-school workers as we have, will it do to let matters run without organization? But even then the Conference officers should be closely connected with the school work. Because there are Sabbath-school officers, the work should not be considered detached from the conference work.

There is great need of educated workers for the Sabbath-schools of our cause. The work of the Sabbath-school is not to specially raise large donations. That will follow the study of the Bible as a natural consequence. When the large donations for the ship Pitcairn were raised, some said that they would soon drop off. But the opposite of this is true, as is shown by the following: Donations to the missions in 1890, were \$17,707.39, while the amount given in 1892 was \$18,455.96.

At this point Elder Olsen read some extracts from a testimony on organization, already printed in No. 1, of the present volume of the BULLETIN. Following this he said that the Sabbath-school is a source of great good. Organization is first, to unite the interests of the work, in order to secure the best results; and second, to distribute the responsibilities of the work. The counsel given by Jethro to Moses concerning the distribution of his responsibilities, was cited as good sensible advice. See Ex. 18: 14-25.

If we rest on the outward form of organization without vital godliness, it is of no value to us. It is the same even in the profession of Christianity. Organization with us is like the frame of a house. A frame alone will not shelter a family, but a good, solid, comfortable building cannot be had without the frame. In the extending growth of our work, we must cherish organization. The first object of our organization was to connect every member of the church with active work. Can we afford to drop organization now, when the work is so widely extending, and the demand for all to engage in active work is so steadily increasing?

The matter of donations is an interesting subject. The missionary ship Pitcairn was built by the Sabbath-school contributions. All our children had the privilege of contributing to that enterprise, and the influence it has had on their minds is worth more than the ship cost, aside from the great good done among the islands.

Another point touched was that he hoped the coming Conference would arrange so that the district superintendent shall not be tied to a State Conference. His whole time should be devoted to the district, and then he can assist both the Sabbath-school work and canvassing work in the district.

Elder Haskell was called on, and he remarked that he was heartily in favor of organization. After the battle was fought concerning organization, the work went better than ever before. Not that organization need not be modified — it is possible that will be necessary — not to tear down any part of it, but to make it more effective. When God took the children of Israel out of Egypt, he had perfect organization among them. When Korah, Dathan, and Abiram with the 250 others all wanted to destroy that organization, God destroyed them all. All the work of God for fallen man has been done by a systematic plan. If we tear down the organization, we shall have to build it up again, and so be kept from doing the work God has given us to do. What we need is to get our hearts imbued with the Spirit of God, and then when the cloud rises, we will be able to go forward, and even though called to go through the Red Sea, God will open the way before us. The hand of God is leading, and we will see his work go through to the final triumph.

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#### THE STUDY OF THE BIBLE.—No. 10.

ELDER S. N. HASKELL.

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OUR remarks to-night will be a continuation of our Bible study that we have had for several mornings, upon the subject of the importance of the Scriptures, and how we should study them; and as I see here those who have not been to our morning meetings, I would like to review briefly some things that have been shown from the Scriptures and the revelation of the Spirit of God. In our investigation thus far we have found that when God created man, and placed him upon this earth in the Garden of Eden, that he was a model man, and that he possessed an intelligence far superior to that of any man that has ever lived upon the earth since, unless it be Solomon; and we have found that the work of the gospel is to bring man back into the divine image; consequently all divine revelation is the work of the

gospel. It is the design of God by the gospel to unfold the character of Christ, and in whatever respect we may have lost the divine image, it can be restored through our Lord Jesus Christ.

The gospel of Christ is therefore, very extensive. It embraces all that was in Adam, and even more; it takes man to where he would have been had he never sinned; it embraces a bringing back to the intellectual condition of Adam, and therefore it cannot be in any sense limited to any one particular idea, unless you say that idea is Christ; for in Christ there is everything, every line of inspiration in the gospel; and the more we can enlarge our minds to take in this fact, the more we can become like our Saviour; the more narrow we are the more unlike our Saviour we become. And although God can save men, and does save men that have only one ray of light, if they receive that ray of light, God accepts them,—yet that in itself does not restore in man the intelligence that God would have men possess; but it leads them to embrace every ray of light that comes from the gospel, and those rays will continue to shine throughout eternity. Thus man will become more and more intelligent, both in this world and in the world to come, for we have read from the Spirit of Prophecy that in the world to come the Saviour would take his people and lead them by the side of the fountain of living waters, and would unfold to them the dark providences of this life, and would teach them from nature, truths throughout eternity: There will be no end to that, and this Bible therefore does not contain any too much, but it contains far more than many of us have appreciated.

Another thought we brought from the Scriptures is that the reason that there are so many children of Christians who go to ruin and are lost is simply because of the narrow ideas that the parents have in instructing children, and I will refer to this directly. God designed that we should learn from nature. Nature and revelation are God's great text-books, and if we would take the Scriptures and read them carefully and teach our children from the standpoint God would have us, our children would be saved; that scripture would be true that we read in the twenty-second chapter of Proverbs and sixth verse: "Train up a child in the way he should go, and when he is old he will not depart from it." Now God must have a way to train children, and when they are instructed in the way of the Lord they will be preserved, they will be kept, for God says so.

Well, what was the intelligence that Adam had? It was everything; it embraced nature, and we read that it embraced the understanding of every tree that is upon the face of the earth, and its nature. We have found that he understood the nature of the life of every leaf that grew; that he understood the

nature of every animal, of every bird that God had created; and that he was a first-class landscape gardener for he was to instruct his descendants in making dwelling-places after the pattern God had given Adam—the garden in Eden—we have found that in the Bible. Now that was the education that God gave Adam when he created him. I will read one expression upon this point that I have not yet noted, which is found in "Patriarchs and Prophets," page 48. This is speaking of the Sabbath, and as this is Sabbath evening I will read the entire paragraph.

"God designs that the Sabbath shall direct the minds of men to the contemplation of his created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. 'The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.' The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to him who made them all, bids men open the great book of nature, and trace therein the wisdom, the power, and the love of the Creator."

How many are there who really study nature in order to see God therein; who take the flower and instruct their children to see God in the flower and to see God in the trees, and to see God in the majestic hills and to see God in everything they behold? Now God designed that men should do this. We would not say that Adam understood the language of birds, but whether he did or not, there is language here that strongly implies that, for he worshiped with the birds. I will read one expression on page 50:—

"The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and Son."

God made Adam a model man; he bore the image of the Creator, not merely in his physical form, but had the intelligence of the Creator—made a little lower than the angels; and he was endued with wisdom to draw from all creation, or to trace the finger of the great Creator. And children were to be instructed in that way, and the mothers of Moses, Samuel, Daniel, and other faithful men did so. We have also learned that the law contained this, it was in the word of God. Now when we say that we can instruct children and individuals from the Bible about these things,—“Well,” you may say, “the Bible is not a treatise on astronomy, zoology, or mineralogy, or any of these various sciences; how can it be done?”

Now, my dear brethren, it can be done, or else God never placed it there. The reason we cannot see how it is done is no argument that it cannot be done; it is simply an acknowledgment that we do

not understand *how*, that is all, and that we have not applied our minds to the instruction that God would have us receive from the Scriptures; we have not read them with that care, and with that thought, trying to get out of them for ourselves the understanding that God would have us receive; we have not studied them in that way, consequently we do not know how to obtain from them their depth of instruction. I tell you, my dear friends, there is a great deal more there, if we would simply think of it and read it carefully, than we ever thought of. It is not our purpose to dwell on that phase, but simply to show you from God's word and the Spirit of Prophecy, that it is in the Bible; and if it is in the Bible, you can get it, and I can get it, and every one can get it, if they will carefully study God's word, with the enlightenment of the Spirit of God.

Another thought that has been advanced and one that I wish especially to notice in the same line, is how mothers taught their children. The Lord himself instructed Israel how they were to teach their children. And how did he do it?—By the law. It was in the law that God instructed them to that end, and it was a training, that they might see God alike in nature and in revelation. Here is an expression concerning that which I will read; it is found in "Patriarchs and Prophets," p. 594:—

"It was trained to see God alike in the scenes of nature and the words of revelation."

Then, how were their minds trained?—To see God in nature and in revelation alike. Then there was a harmony in revelation and nature, and revelation gave light on nature. Then it speaks of the stars, the trees, the flowers and the lofty mountains, and the rippling brooks and the service of the sanctuary—all brought in as a means of instructing the children.

Now I wish to read a clause which I have read before that seems to give great force to this, and will bring you more directly to what I wish to say to-night. It is found on the same page:

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

The Scriptures speak in one place about Christ not having learned his letters, and do you suppose that he grew up in utter ignorance? But why do you suppose his parents instructed him like this and he never learned the letters?—It was simply to present before us, those who believe in the Scriptures, what the teaching of this kind would do without learning the letters.

Well, says one, "Christ was divine." Certainly he was divine, and so can you and I be divine. He was divine, but do you suppose he used his divinity to acquire knowledge when he was here upon the earth? or did he acquire knowledge just the same as you and I acquire it? If he acquired his knowledge simply by his divine intelligence, then I ask, was he placed in the very same position we are in upon this earth in our fallen condition? Let me read one expression on this point. In Luke 2:40, we read: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." And again in the 52nd verse: "And Jesus increased in wisdom and stature, and in favour with God and man."

Now, if the knowledge that Christ had was simply divine knowledge, that came to him naturally, because he was the divine Son of God, then I ask, how *could* he increase in knowledge and stature? He no more had a manly mind while he was a child, as far as human nature is concerned, than other children that come into this world; but he was instructed by his mother. Instructed into what?—Into nature and revelation; and thus, by the instruction he received from his mother, in nature and revelation, he grew in grace and knowledge as well as stature. I think you can all see that.

I wish, dear friends, that we all believed that there is in the Bible that which would make us more intelligent in this world, without the sciences, than all the sciences in this world, without the Bible. Now, haven't I proved it? [Congregation:—"Yes sir."] We all ought to see that; that if we follow the instructions that God has given us in his word, and we had not the opportunity of receiving even the knowledge of our letters by going to school, we would become more intelligent, with a proper instruction from the Bible, than we would become, were we to receive an education from the best schools in this world, in the sciences, without the Bible.

Now, this leads us to a question concerning Christ, and I wish to make a proposition here; and that is that it is a belief not only in the divine nature of Christ, but an appropriation of that divine nature to our own hearts that saves us; and that there is the same humanity in the word as there was in Christ, and the same divinity in the word that there was in Christ. Now, when we speak of Christ, we say he was divine, and that is true; we say he was human, and that is true; but to explain how he can be human and how he can be divine, cannot be done. The apostle speaks of it, and says, "Great is the mystery of godliness; God manifest in the flesh." God manifested in the flesh is a great mystery. That can not be understood. It has always been a mystery, and always will be; and yet Christ was

the divine Son of God. He was as much the Son of God and the Creator of the world while he was in his mother's arms as he was before he came to this earth. He was as much human in his mother's arms as any babe that rests upon its mother's bosom. We simply put these things together, and it is a fact, and that is all we can do about it; it is a mystery that cannot be explained.

Let me read an expression touching this point in Heb. 2:14-18: "Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Then Christ was made like us. He possessed the same nature that we do as well also as the divine nature; and when he was on the earth, he was subject to all the temptations that we are, and yet without sin; and he emptied himself of self just as much and as really as we are to empty ourselves of self in overcoming and partaking of the divine nature. He laid down his own self. He was divine. We are mere selfishness. Full of sin. He did not lay down any sin; but he took on himself our sinful natures and yet without sin.

Now, you know that we have a struggle to overcome self. Every one of us have to struggle. We always will have to as long as we are in this world of sin. The devil is trying to get hold of us and lead us into sin, and just as long as we cherish in our hearts any evil at all, just so long Satan can throw his arrows into the soul. And that soul is liable to be taken captive. We are fighting a warfare with self, and Satan comes into our hearts that way. Christ had the same warfare to fight, although he was the divine Son of God; and it required as great an effort for him to keep back the divinity from having it manifested in humanity, when he was on the earth, as it requires of us to keep back the selfish natures that we have and partake of the divine nature. I would like to know if you all get that thought. I wish to read something here concerning that, which is found in the "Spirit of Prophecy," Vol. 3, page 260:—

"The Jews were continually seeking for, and expecting, a divinity among them that would be revealed in outward show, and by one flash of overmastering will would change the current of all minds, force from them an acknowledgment of his superiority, elevate him-

self and gratify the ambition of his people. This being the case, when Christ was treated with contempt, there was a powerful temptation before him to reveal his heavenly character, and to compel his persecutors to admit that he was Lord above kings and potentates, priests and temple. But it was his difficult task to maintain the level of humanity."

Then he had a struggle just as we have a struggle, and it was a difficult task for him to lay aside his divinity and simply derive strength, day by day, from the source of strength, just as we do. Now, that is the life of Christ, brethren and sisters. There divinity and humanity came together. It was in our Lord Jesus Christ; and the same divinity and humanity is in the word of God, and that is the reason we can't believe it. That is the reason the Jews couldn't believe it. They saw the humanity. They not only saw Christ—they went further than simply embracing him theoretically. They really believed that he was the divine Son of God, as I will show you from the Scriptures. They believed it in theory and acted accordingly; but the circumstances connected with Christ and his teachings prevented their appropriating to their own hearts the divine nature.

Now, the humanity that is in the word can be seen in a thousand different ways. Now let me call your attention to two or three facts that show this. You take the writings of the gospel and you will find that Matthew, Mark, and Luke, and in many cases John, record the same circumstances, and they go on and give what Christ said, and they give us the particulars of the circumstances—of healing the sick, perhaps, and yet there are but few expressions found in the writings of these four evangelists, where they speak of the same thing, that are just alike. Now, how does this happen? It was the divine Son of God that inspired them to write, but that did not destroy their individuality. It took them just as they were. It took their individuality, but let them preserve it, and in every case their words were the words of God. God inspired them to write just as they did, and this variation in their testimony simply shows the humanity; and it shows another thing that should never be forgotten, that when the Great Teacher teaches us, when we sit at his feet to receive instruction from him, then our own individuality will be preserved.

When God teaches a man, he enlarges all his faculties. That is the difference between God's teaching and man's teaching. I think it is a great deal better to sit at the feet of our Saviour and learn of him. And you will find it is a great deal better to take his great text-book—the Bible—and go to it humbly and pray God to enlighten our minds—it is far better than it is to take any theory that is presented by any living mortal that ever came to this earth. When God inspires men to write, we have got it in

his Spirit. Then that was humanity, but that humanity did not prevent our getting the pure words of God. But the individuality, the humanity, is preserved when the words are given us.

Now let me call your attention to another thought right here. When Christ instructs the people, he will instruct them in nature. That is why there are so many parables which he drew from nature. He saw men sowing seed, and he instructed them from the employments of man, in principles that he would have them receive. I want to read one or two verses from the 8th chapter of Luke, where we find the parable of the sower that went forth to sow. You all remember the parable, how some seed fell by the wayside, some fell upon stony ground where there was not much earth, some fell on the thorny ground where it was choked, and he explains what that means. I read in the 11th verse: "Now the parable is this: The seed is the word of God."

Now, what is the seed that is sown?—The word of God, and that is sown in men—in the minds of men, in the hearts of men; that goes into their hearts; and the way it is manifested is illustrated by their lives. But if you should let that seed get into the heart,—and remain in the heart and not mix anything with it—human traditions, or ideas, or ways of our own, what would be the result?—It would grow.

Now another expression in the 4th chapter of Mark which I wish to place by the side of this. I will read verses 26 and 27: "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

Now, if the word is sown into the heart, he says it will be like seed sown in the ground, which groweth up, we know not how. Verse 28: "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

Now, a man who sows seed in the ground sows living seed. I think I have illustrated that once here in the class. If I should take some little pebble stones and hold them in my hand, and take some wheat or corn and place there also, and hold them before you, could you see any difference between them, so far as life is concerned? [Congregation:—"No."] If I should plant the pebble stones would they grow? [Congregation:—"No."] But if I should plant the corn, would it grow? [Congregation:—"Yes."] What's the difference?—One had life and the other did n't have it. But to look at them you could not see any difference. Now, I may give you my word, and my word may be true; but God's word has life in it; and if you take one line of that Bible, pure and unadulterated—one line of God's

word—and let that come into the heart, it will grow. Now, do you believe? [Congregation:—"Yes, sir."] I must read you another text on this point, which comes to my mind, that is found in 1 Peter 2:1-3: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye grow thereby: If so be that ye have tasted that the Lord is gracious."

Now the word will always grow when taken alone in a man's heart. It will grow because there is life in it, and just as certainly it will grow as it is taken into man's heart. And if it grows it will change the character and it will enlighten the man.

We have shown from the Scriptures, then, that the word of Christ is to make men intelligent, but the reason Christians are not intelligent, is because they get their own ways, ideas and plans. They want the pure word in the heart, and that word will grow. Therefore it brings us right back to what we said before, that if we take the Bible it will make us intelligent; it will make us as intelligent as Adam was, if we just come near enough to Christ to receive that intelligence; and we will see God in everything in nature, in the trees, in the hills, and everything else.

Now take another point: You take the grape vine. The root takes up moisture, which goes up through the stock and up into the branches and becomes grapes. Now, what makes it grow? What makes it go up there and become grapes? [Congregation:—"The power of God."] You take the tiny grass or a sprout of corn, and there may be a little flat stone over it, and it will turn that stone over in making its way out; but when that corn has got up three or four inches high, that same stone would mash it down to the ground, and yet, when it is small, it will raise the stone. Who can explain that?—It is the power of God that does it. And it is the power of God in nature that brings forth the fruit that is brought forth by nature. When the Saviour made that water wine, there was no more of a miracle performed in that than there is in the roots taking up the moisture and that growing up into the grape and then you pressing out the wine. The only difference is in the matter of time. In one case the process is shortened, and in the other, nature follows its own course; but in both cases it is the power of God.

Turn with me to the gospel of John. The sixth chapter illustrates this principle. The entire chapter is upon this point. Verses 5 and 6: "When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? And this he said to prove him: for he himself knew what he would do."

The testimony of the other evangelists says he told them to prepare for that multitude. And he said these words to Philip, to prove him. The Saviour wanted to see if Philip realized that he would feed the multitude with the five barley loaves and two small fishes. There were five thousand men, besides the women and children. The Saviour had not told the disciples that he would do this great miracle, but he simply told them to feed the multitude; and the Saviour said this to Philip to prove him—to see if he saw in Christ the divinity that existed in him. His sympathy for that multitude was so great that he would work that miracle to provide for their wants.

Now, it was not absolutely necessary for the Saviour to work that miracle. You will learn that from the other evangelists; for the disciples came to the Saviour and said to him, "Send these people away that they may buy bread." They could have gone away and got bread for themselves, but the Saviour's sympathy for them was so great, that he simply wrought that miracle there to feed them before they went home. Is there not a lesson in that for us?—I think there is. If there is any soul in this audience or anywhere else that feels the same earnestness to receive instructions from the Son of God as did that company, God would feed that soul. Why are we not fed when the Saviour could feed us just as well as not?—Simply because our desires are not intense enough. We have to show interests that are greater than we do to have our Saviour feed our souls with the bread of life. When we get that earnestness for the Spirit of God, so that we feel in the very depths of our souls that we cannot live without his Spirit, we will have it.

It is so with God's word. When we come to the Bible believing that it is the divine word of God, and we take it as such, and try to draw from every line instructions, then it will feed our souls; and I want to tell you, brethren and sisters, in the name of the Great Master, we shall become intelligent men and women, far more so than we are to-day. We do not believe it is there; we do not think it is there; and the reason we do not believe it is there is because we have never educated ourselves to believe it.

But there is something more in this chapter. This miracle was wrought and that multitude was fed. The effect of it is expressed in the 14th verse: "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world."

Referring doubtless to the prophecy of Deuteronomy, where it speaks of Christ. They believed in Christ; they took him as the Messiah, and yet, you place right by the side of this the 26th verse, "Jesus answered them and said, Verily, verily, I say unto

you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

In one place it says, they did believe, and then he proceeds further to show that they did not believe. Now read verses 27 to 29: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

Now, was there not a sense in which they believed that he was the Messiah, and a sense in which they did not believe it? Now, if I can make that clear to you, I shall be very glad to do it; that you can see the conditions, and how men can take present truth and believe that it is present truth, but still never be saved by it. I wish to show you that they did believe that he was the Messiah. In the "Spirit of Prophecy," Vol. 2, page 263, it speaks of this very thing:—

"While eating the food he had provided for them, they decided that this was indeed the Messiah. No other one could do so mighty a miracle. No human power could create from five barley loaves and two small fishes, food sufficient to feed thousands of hungry people. His teachings and work of healing had already nearly convinced them of his divinity, and this miracle crowned their growing conviction with entire belief."

They really believed that he was the Messiah, and yet they did not appropriate that belief to their own hearts. I read again in "Spirit of Prophecy," Vol. 2, p. 275:—

"Jesus declared to them that they did not seek him from any worthy motive; they did not desire to learn how to please God in their daily lives."

They saw Christ a great deal as people see the truth. They saw he was Christ, but they did not seek to appropriate that to their own hearts in their daily lives; they saw the food that he had prepared; they saw it in that sense, and their ideas of the Messiah were that he would be a temporal king, and what a good king he would make: if he would feed all the poor people like that, what a splendid king. They saw Christ simply as the Messiah, and their own ideas of the Messiah prevented their appropriating that faith which would save them. They did not take this manifestation of God's power as being an indication to them to appropriate it to their own lives.

I will read still further in this same paragraph:—

"But they asked him to work miracles, sometimes in a spirit of unbelief, and sometimes because they hoped to be benefited by temporal favors which he might bestow upon them. He bade them not to labor for the meat which perishes, but to seek for spiritual food, that wisdom which endures unto everlasting life. This the

Son of God alone could give, for he has the seal of the Father. With solemn earnestness he sought to impress upon them that temporal favors are of little consequence compared with the heavenly grace offered by the Son of God."

Now this reveals the condition of their minds. They had not thought of appropriating to themselves the power that is in the word. God speaks to us in his word, and when we take that word and draw something from it to weave into our daily lives, then Christ comes in and talks with the heart, and it is woven in the character.

Now it may be, that the word may be spoken by two brethren in conversation: I may listen to their conversation and hear their talk in a sort of general way, and I may think I am benefited. But one of them turns and addresses me and speaks directly to me, and that is quite another thing. It is just so with God's word; we must take that word and take the testimony as a revelation to man that we may draw from that word some practical lessons in our daily lives. And when we come to the Word of God in that way, every line of that word becomes a precious treasure, and unfolds to us some of the precious truths that God has for his people.

This is the object of this chapter. I might read many other expressions concerning this. I will read some things on this subject, found in the REVIEW of May 17, 1892. They are directly upon this point.

"Then said they unto him, What shall we do, that we might work the works of God?' This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that we may obtain the life to come? Now mark the answer of Jesus, for it is essential that we understand the truth he uttered. 'Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.' The price of heaven is Jesus. The way to heaven is through faith in 'the lamb of God which taketh away the sin of the world.' Those who would be saved must accept by faith the righteousness of Christ: and when they do this, they will work the works of God."

Then they accepted the righteousness of faith and appropriated it to their own souls: and that is the teaching of this sixth chapter of John: it is, that individuals may take this word as the divine word addressed to their own souls, and appropriate to their souls the very blessings that are mentioned here. But they did not do this.

There is another lesson in this that we have passed over, that I wish to mention here. It is brought to view in this chapter, verses 15-17: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain by himself alone. And when even was now come, his disciples went down unto the sea, and entered into a ship, and went

over the sea toward Capernaum. And it was now dark, and Jesus was not come to them."

In reading the parallel texts of this, you will get more light than you will get here. It says that the Saviour constrained them or commanded them to take the boat and go out to sea and pass over to the other side. They wanted to make the Saviour king. The disciples were about to take him by force and to make him a king. The Saviour constrained them with authority and sent them to sea; and then with the same divine authority he sent the multitude away. When they went to sea, how do you suppose they felt? Can you think how they would feel? They would feel a good deal as people often do now-a-days when God reveals something for them to do, and they do not want to do it.

Did you ever go to a meeting, and when you got there something came up that was not so agreeable or pleasant, and have you not felt that if you *must* do what is requested, you would? I heard an individual remark concerning certain things that the Spirit of God required him to do, that if he would be damned for not doing it, he would do it. Such can never enter heaven. The disciples went to sea in about the same way. They wanted to make Christ a king. They rowed till morning, but did not make much headway: the wind was against them, and the rough sea, and so they were rowing and rowing to get that ship across the lake, but they could not make much headway. By and by, about the fourth watch, they saw a being stepping upon the snow-capped billows, and making as though he would pass the ship, and they were frightened. They thought it was a foreboding of some evil, and they were frightened, and cried out; then the Saviour said: "It is I, be not afraid." Then Peter said, If that is you, Lord, bid me to come: the Saviour said "Come!" and Peter started, and just as long he did not hear anything but the word "come," or see anything but Christ, he walked as well as a person could walk anywhere: but the moment he got his eye off from Christ, and got to thinking what a splendid thing he was doing, and probably looked back to the other disciples, feeling: "I don't think you could do such a thing as this," he began to go down; but the Lord saved him, and when the Saviour came aboard that ship, that was about as happy a company as ever was in the world, I suppose. What about the rowing? "The ship was at land."

Now, that Minneapolis conference has been referred to, and I want to refer to it just now. You know we had a meeting there, and there have been a great many confessions made about that meeting. I did not make a confession the other day, yet I think the testimony meant me. I was in sympathy

with the views presented. I believed they had the truth on the argument that was to be discussed at that meeting. But, it was not a meeting to discuss theological points, that was not what the Spirit of God meant to teach us. The other day some one said: "I was not on this side," and they confessed to being on the wrong side. What did the Lord want to teach us back there? He wanted to teach us the righteousness by faith, and had it been received we would have been so far in advance of where we are now. It was not to discuss the question of whether the third chapter of Galatians meant the moral law or the ceremonial law: Said one, "That is what I thought." Of course, and so we got this idea before our minds precisely as the disciples got the way the Saviour was coming, before their minds, and they could not see anything else, and they could not get the eternal life that the Saviour wanted them to have.

We have to come as children in order to get the light and truth that God has for us: and when the Lord brings us over the same road again, you may depend upon it, brethren, it is to test our judgment, to see whether we discern the Spirit of God or not. When God speaks to us, we want to lay aside our own ideas and views and ways, and our own plans, and come like babes, to take God's word just as he reveals it in his sacred Bible, by his Spirit; and when we take that testimony, we will get that very blessing that God designed that his people should have had when they were back at the Minneapolis meeting.

Of course many have been troubled ever since, as the disciples were when sent to sea; but do you suppose God has left his people? Never. When the disciples were out there, his eye followed them, and he saw them rowing against those waves, and his great heart of sympathy yearned for them; and then he walked upon that sea, and made as though he would pass by, to see if they were ready to take him in. And when they cried out and asked him to come aboard, and he came aboard, they received a blessing; and so, at the present time he is knocking at the door of our hearts, and when we let the Saviour come into our hearts by faith, we will get the blessing. We have such a precious Saviour.

And then he goes on still further in this 6th chapter of John. The Saviour wishes to convince them that they cannot take one single divine principle by reasoning. We may say, If you will explain the truth of God, we will take it. Why not take it by faith? And if we take it by faith, we will lay aside our own ways, and plans, and ideas, and simply inquire at the foot of the cross: Saviour, "What wilt thou have me to do?"

Let us notice how he leads their minds: "They

said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Now I would like to know how they could reason that out. He says that he himself is that bread; and states still further: "Except ye eat my flesh and drink my blood, you have no life in you." And they began to reason.

"The Jews murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

And he goes on to speak about his being the bread and about their eating his flesh and drinking his blood; and they said, How can this man give us his flesh to eat and his blood to drink? They could not reason out that truth. The Saviour tried to present before them the truth in a way that they could not reason it out; that they must simply believe it because he said so; and if they believed it because he said so, they would understand it. How do we understand any divine truth? By faith, only. We grasp the testimony of the Lord, and we believe it, and when men believe the testimony because God says so, then God opens our understanding and we begin to comprehend it.

Then we come down to the 63d and 64th verses in this chapter: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Now did Judas believe that? Did Judas appropriate to his own heart those words of Christ, that would give him eternal life? I think not. He had his own ideas about Christ; but he never appropriated to his own soul those blessings, or the Saviour's words, that the other disciples did. And he was lost. And it will be so with us. There will be thousands lost because they do not appropriate to their own hearts, weave into their own character, the words of our Lord Jesus Christ. But when we come to him and take his words, they certainly will give us an experience that we cannot have in any other way.

May God give us his Holy Spirit, and give us hearts that can appreciate his testimony, accept his testimony and then finally, when the work is over, and the story is told, the day of Judgment comes, and Christ is revealed, we will be saved with an everlasting salvation, to the glory of God.