

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., FEBRUARY 11, 12, 1893.

No. 9.

SABBATH, FEBRUARY 11.

THE SERMON.

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"AND I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, and worship with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

This is evidently a call to worship the Creator, and no such message is declared, in the order of God, unless the time has come in a special manner to call attention to the subject matter of the message. And this message was given because at that time,—and the same message continues now,—there was a special need that attention should be called to the idea of God as Creator. But just as soon as men's minds are called to the idea that God is the Creator, along with that, and intimately connected with it, is the idea that that power of God which is manifested in creation is to be manifested in redemption, and that God, who is the Creator, is also the Redeemer. Let me read a few other passages that speak of this:—

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by name; thou art mine." Isa. 43: 1.

"For I am the Lord, thy God, the Holy One of Israel, thy Saviour." Verse 3.

"I, even I, am the Lord, and beside me there is no Saviour." Verse 11.

"Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts; I am the first, and I am the last; and beside me there is no God." Chap. 44: 6.

"Thus saith the Lord, thy Redeemer." Verse 24.
"As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel." Chap. 47: 4.

The purpose in reading these texts is to bring to our attention the idea so plainly stated therein, that God who creates is also the one who redeems, and that the power of God manifested in creation is manifested to every one in redemption. Bear that thought in mind and return again to the 14th chapter of Revelation, the first scripture that I read, which we usually term the "first angel's message."

Every one has noticed in that the Sabbath reform; because the message is, "Worship him that made heaven, and earth, the sea and the fountains of waters." This language at once calls the mind to the fourth commandment, where we read:—

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Now I want to speak a moment on the Sabbath as being a sign, and what was intended to be in that sign.

The Sabbath is, upon the face of it, the reminder of Christ, the agent in creation. Turn to a few familiar scriptures.

"All things were made by him." (That is through Christ.) "And without him was not anything made that was made." John 1: 3.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities,

ties, or powers: all things were created by him and for him." Col. 1:16.

Those scriptures at once point out the fact that in the creation of the world Christ was exalted as the Creator, because it was through him, as the agent, that this power of God was manifested through Christ in making all things that we behold, so his creative power is manifested through Christ in our redemption. And then a proper understanding of the Sabbath truth and Sabbath reform emphasizes the idea that Christ must be exalted; that Christ's creative power must be exalted; that Christ's power as the Redeemer must be exalted, and that men's minds must now be turned away from any other hope, any other power, and from any other means of salvation, to Christ who has all power in heaven and in earth.

That, you see, is contained in the very idea of the Sabbath. It is the memorial of God's creative power in Christ, and a reminder that that same creative power in Christ is pledged for our redemption. And the message coming just at this time comes because there is need that men's minds should be turned away from some other power or some other hope, to him alone in whom there is hope. For there is no hope of salvation,—no hope of redemption,—unless that hope rests in one who has creative power; because redemption is creation. This, then, is the first thought with reference to this idea of Sabbath reform.

Now the sign that God established, of that creative power, in creating the things that we see, was the Sabbath, and if throughout the world the true Sabbath had always been kept, there never would have been any idolatry; there never would have been any turning away from God; and from first to last Jesus Christ would have been the one exalted as the only Saviour and Redeemer. And in speaking of the keeping of the Sabbath, I mean more than merely to stop work on certain hours. I refer to it as God intended it to be kept. This idea of Christ in it is the essence of what the Sabbath really is, and what God intended it to be to man.

We will now notice a few other scriptures that will speak of these facts, and show what God intended with reference to this institution. We will speak of it now as the Sabbath idea. We read in Ezek. 20:20: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Now putting this with the text I have just read in Isa. 43, "Ye may know that I am the Lord your God, and beside me there is no saviour," we have the intention of it. "I am God the Creator; I am God the Redeemer." And all the power displayed in creation is to be displayed in redemption. For sooner than that one

soul who trusts in the power of God for salvation, should fail of eternal life, the stars and the heavens themselves would fall. It is all there. It is encouragement, every step of the way. The Sabbath never was intended to be a bondage to any one, but rather a reminder of the power of God to set free from the power of sin; a reminder of the freedom in God our Creator. That is the very essence of it.

Now, being more specific as to what the Sabbath is intended to remind us of, and what it is really to be to us, it must do more than simply remind us of these things. Anyone can be reminded of them, but the Sabbath must really be that to us in order to be what God intended it to be, and accomplish that which God intended it to accomplish through the Sabbath idea, through the Sabbath institution.

I will recur to the Sabbath commandment and read Dr. Young's translation of it, not because it is particularly better, but it sometimes gives us a new thought to put the same idea in a little different way:—"Remember the Sabbath day to sanctify it. Six days thou dost labor, and hast done all thy work, and the seventh day is a Sabbath to Jehovah thy God. Thou dost not do any work"—notice that this is put in the form of a statement, rather than a command, as, when the law of God is written in the heart and Christ who is the glory of the law, dwells within one as the living representative of God's law, as he was when here—the simple statement of the matter is that when the Sabbath comes, "Thou dost not do any work."

So when Christ is formed within, the hope of glory; and when the law under the new covenant is written in the heart and becomes life and power in us and not simply a dead code that we look at, as at the law of the state, it works itself out in us as a simple fact, and when the Sabbath comes, "Thou dost not do any work, thou and thy son, and thy daughter, thy man-servant, and thy handmaid, and thy cattle, and thy sojourner who is within thy gates; for six days hath Jehovah made the heavens and the earth, the sea and all that is in them, and resteth in the seventh day; therefore hath Jehovah blessed the Sabbath day and doth sanctify it." Just a little change in the text gives a new thought. "Jehovah hath blessed the Sabbath day, and doth sanctify it." Perhaps as we go on, we will see the particular force of that. God blessed the Sabbath day; God hallowed the Sabbath day; God sanctified the Sabbath day, and it was God's rest-day.

God blessed the Sabbath day, and the blessing that he put upon that day was something genuine, something real. Just as he blessed Jacob when Jacob strove with the angel; just as he blessed Abraham and made him a blessing, so he blessed the Sabbath day and designed that it should be a

blessing to those who receive it as his Sabbath day. He hallowed the Sabbath day. He hallowed it in that he put his own presence in that day, which presence always makes holy. So when Moses was at the burning bush, as recorded in the third chapter of Exodus, the Lord said to him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" because the Saviour—the Creator—was there. So when Joshua met the commander of the Lord's host, as recorded in the fifth chapter of Joshua, he said, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy;" because Christ was there. So Peter says, "This voice we heard when we were with him in the holy mount."

When the Lord descended on Mount Sinai all of the mount was made holy by his special presence. That mount was in no particular different from any other in the country round about, until the Lord made it holy by his presence. When he had bounded it about in that way and had come down upon it, then that particular portion of the country became holy, because his presence was there. Now Moses could go right up into that mountain and talk with the Lord, because there was no sin about him, and so he could go where the Lord was and not be destroyed. But the Lord told the children of Israel that they were not to break through that boundary; that they were not to step over that limit, because it meant death to them. Not that the Lord established an arbitrary decree like the old dead-line that some of you remember, which decreed: "You step across that line and you will be put to death;" but God's presence had so hallowed that place that sin could not live there, and sin being about the children of Israel, if they stepped into his special presence he would be a consuming fire to them and they would be destroyed. And so to save their lives he told them, not to step over that boundary to come into his immediate presence.

So we will take the day—the Sabbath day—in this way. Time was all the same at first, but when God bounded off a special portion of time and put his presence there, it made that time holy. Then any one who treats that time just as the other time from which it was separated, treats that which the Lord has made holy just the same as though it were common. And "because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil." But if sentence against an evil work were speedily executed, every one who profanes that portion of time which God has made holy by his presence, would die just as surely as the children of Israel would have died.

There is another thought right here. How far

over that line did the children of Israel need to step in order to treat the holy the same as they treated the common? Just as far as in the time of war when a man came to the dead-line. How many steps did he have to take to be over the line? Some of you know well about that. The same is true here. It is not the distance one should go into the holy enclosure. It is stepping over the line at all. It is treating in any way that which the Lord has made holy by his presence, as though it were common, or profane. That is the Sabbath idea in the hallowing of the day.

Now put right with that, this idea. What is it that makes the day holy? It is the presence of God in Christ in that day, and the encouragement that comes to us in the thought is that, as the presence of God in Christ in the day hallowed that day, so his presence in us makes us holy. And the Sabbath is holy because God in Christ has made it holy by putting his presence in that day, just as much as his presence was at Sinai; just as his own presence met Moses in the bush; just as his own presence met Joshua; just as his own presence was in the holy mount. We are to partake of the Holy Spirit; and if God by his Holy Spirit dwells in us, he will by his presence make us holy, just as he made the Sabbath holy. And in no other way can holiness in us meet holiness in the Sabbath. In no other way can we keep the Sabbath holy. It is the same presence that makes the Sabbath holy that dwells in us; and God in us meets God himself in the Sabbath. That is the Sabbath idea. That is the essence of the institution of the Sabbath, and what God intended it should be.

Now he sanctified the Sabbath; and the same thought comes with that. I need not, however, dwell upon it at any length. Read the scripture in Ex. 29: 42, 43:—

"This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory."

The word "tabernacle" is supplied. The margin suggests "or Israel." It is either; it is both. The thought in this is just the same as in the other. The Lord met them there, and by his presence sanctified them; and so he sanctified the Sabbath. He bounded it about and set definite limits about it—put his presence in the day, and sanctified it. In the same way his presence in us sanctifies us. Put these two or three scriptures together. "Sanctify them through thy truth; thy word is truth." But, says Christ, "I am . . . the truth," and he is the word. So the sanctifying power is in Christ, who is the

word; who is truth. So in the same way, it is by his presence in us that we are to be sanctified: and when we are sanctified by his presence and come to the day that has been sanctified, in the same manner — then we truly observe the day. We are then prepared to meet the day when it comes — a sanctified day.

I will read Dr. Young's translation of Eze. 20: 12: "And also my Sabbaths I have given to them to be for a sign between me and them, to know that I am Jehovah their sanctifier."

Read right in connection with that his translation of Ex. 31: 13: —

"And thou speak unto the sons of Israel saying, Only my Sabbath ye do keep, for it is a sign between me and you to your generations to know that I, Jehovah, am sanctifying you."

Do you see the point? It is a progressive work, and God's sign — "I am Jehovah" and his "I am sanctifying you," is the same power and presence that sanctified the day, — that sign is that day itself — that institution itself, the very Sabbath idea.

Just as soon as we learn what God means for us in the Sabbath, there is no question whether we want to keep the Sabbath or not. It is simply a question, Do you want God to be your Saviour, or your Redeemer, or Sanctifier, or Keeper? that is all. Because all that is for us in the Sabbath, — in the very Sabbath idea, — the Sabbath Institution. And my opinion is that just as soon as we can make it clear by our own experience — that is the only way to make it clear — that the Sabbath is that to the one who receives it, it will be an easy matter to make it attractive to every one who accepts the Lord. You must know God: "I, Jehovah, am sanctifying you." But how shall we know him? Why, Every week comes the reminder: "This is the day that I made sacred." "I am sanctifying you." That is the encouragement to us.

Again, it was a rest day. He rested on that day. We read in Ex. 31: 17: "It is a sign [referring to the Sabbath] between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

He rested on the seventh day, and was refreshed. Now it is plain to all, that that rest must be a spiritual rest, and it is a very important idea in connection with the Sabbath idea, because the Sabbath is not founded on the idea that men must stop work or they will wear out. That isn't the Sabbath idea. The Sabbath is a spiritual institution, and not a physical institution. It degrades it from the place where God has put it when the Sabbath is attempted to be enforced and justified with the idea that men

must rest or they will wear out. It is true that men must rest or they will wear out, but there is no more connection between that and the Sabbath idea than in the fact that men must eat or they will die. God never put the two together. It is not physical rest. He rested and he was refreshed, and it was spiritual rest and spiritual refreshment. Now he puts himself into the day: we meet him in the day. Put with that a scripture which I find in Acts 3: 19, 20: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you."

The Lord rested and it was a spiritual rest, it was a refreshing. He puts his presence into that day and that will refresh us, not physically, but spiritually. That is what it is designed to be, — a great spiritual refreshment. The times of refreshment shall come. He will send Jesus Christ, and then there will be a refreshing from the presence of the Lord. That time is right here. Now is the time of refreshing. Now is the time of the latter rain. But it will not come separate from the idea of Christ. It is through him. He received the promise of the Father. All these blessings come through him. Now is the time as never before to exalt Christ, to take Jesus Christ in his fullness; and there is no one institution that God has given us that in every way so calls our attention to Jesus Christ as the Sabbath. It is the very essence of the idea of Christ, the Creator, — Jesus Christ, the Redeemer, — Jesus Christ, the Sanctifier. Jesus Christ refreshes us by his presence. That is the idea of the Sabbath.

Now, passing from that, why is it that this message, calling the attention of the world — for it is a world-wide message — to God as the Creator, through Christ, and turning men's minds to worship him — why is it that it has come just at this time, and just at the close of the great controversy? From the very first, the purpose of Satan was to put himself in the place of Christ, and that was what started the rebellion in heaven, because Christ alone was exalted to an equality with the Father, though Satan stood in the next place; although he stood in the presence of God, so that the light and the glory of God shone upon him continually; although there enveloped him such a panoply of light as enveloped none others of the angels of God, yet he was not satisfied. He must needs be put in the place of Christ himself. So that feeling in his heart rankled till open rebellion came, and after every effort was made to save him, with forgiveness and restoration, just the same as we have to-day, everything being refused and the most persistent rebellion indulged in, he with his sympathizers was cast out of heaven, just as you and I will

be shut out of heaven if we persist in rebelling against God.

And since that time, Satan has lost none of his purpose to put himself in the place of Christ, and as the only hope of salvation for a lost world was in Jesus Christ, it has been Satan's effort from that time,—and is to-day,—to turn men's minds away from Christ, to cover up the true character of Christ, to keep men from trusting in Christ, and to conceal his power to save. But there is no institution in all the world that so turns men's minds toward Christ as the Sabbath, when the Sabbath is rightly understood. So Satan is ever at work to destroy and tear down that institution which above all others reminds the world of Jesus Christ, the Creator and the Redeemer. But, when he tried that, what consideration, do you suppose, led him to choose the first day of the week as the rival day?

Let me read two or three scriptures. The first scripture, Isa. 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations?" The marginal reading is "day-star." Lucifer means "light-bearer." What was the first thing that was created? God said, "Let there be light, and there was light!" We read in John's epistle, the first chapter and the fifth verse: "God is light, and in him is no darkness at all." So Christ said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Satan's position was that of the first angel next to Christ: upon him as upon none other except Christ, did the light show itself as he moved about clothed in a very panoply of light.

Well, can you not see that the nearest thing that Satan can get to be like God, is light? The very idea of light? God created the sun to be a light-bearer. He placed light in the sun to let it rule the day. The sun as being to us the source of light is the one created object that attracts every eye. Now, does it seem to you that Satan connected those ideas, and out of that idea of light and the glory of God manifested in light has made a counterfeit? He who fashioneth himself as an angel of light, turns men's minds away from God, the source and the Creator of this light, to the light itself, and to himself—Satan—in that light. And that, really, when you get to it, is the very essence of the change,—that Satan might be exalted as the lightbearer, as the light of the world, instead of Christ.

Trace that idea all through heathendom. The sun has been worshiped in every nation and in every phase of worship, and it has always been of a degrading character. The worship of God is uplifting and elevating; the worship of Satan or of self or of anything except God, degrades, and when man is

left to himself in the worship of anything else except God, he gets down to the very lowest depths of heathendom, no matter if intellectual light shines like the sun. You only have to read the first chapter of Romans to see that. Right at the time when intellectual light was at its height—at the time to which people look back now as a time of boasted civilization,—right then was heathen worship at its height, and men changed the image of God, the Creator, and worshiped the creature and they were degraded to the very depths by it.

It is evident that all these years there has been one deep laid plan, and that is the same as of old. Just as Satan made the effort to secure a following among the angels and did secure it, so his effort has been, and is, to secure a following among men, that they should turn to him and worship him instead of turning to God in Jesus Christ. Now the close of the great controversy is coming, and therefore we read: "The Sabbath question is the great testing question for this time." Why? Because in the Sabbath question—in the Sabbath idea, is involved the whole question of whether we will turn to God and trust in Jesus Christ for salvation, or whether we will give ourselves to Satan and yield to his control. The whole thing is right there.

So, therefore, there is but one test to-day, and that test is the Sabbath,—and no man in whom Jesus Christ does not dwell as a living Saviour can keep the Sabbath. Understand when I say that the Sabbath is the test, I do not mean that if a man drops his work at the beginning of that time and does not work any more until it is past, that that is keeping the Sabbath. No man who does not know Jesus Christ and has not had the experience of the new birth with Christ formed within, can keep the Sabbath. So the whole idea of the worship of God, of trust in God as our Creator, with his power pledged for our redemption, and of exalting Jesus Christ, is in the Sabbath question. The whole idea of whether now we turn to God for salvation, and for redemption, and for power, or whether we prefer to trust ourselves in the hands of Satan, lies in the Sabbath question. And he who truly keeps the Sabbath exalts Christ as it is impossible to do in any other way. Talk about the idea that Seventh-day Adventists do not believe in Christ! Talk about the idea that Seventh-day Adventists have left Christ and have gone back to some Jewish custom! Who is it that has left Jesus Christ? Everyone who turns his back on the Sabbath of God leaves Jesus Christ. It is impossible to exalt Jesus Christ to the place where he belongs as Creator, as Redeemer, as Saviour, and trample on him in violating the Sabbath. The two do not go together.

So now, at the time when men are to decide for

eternity — because now is the time for decisions for eternity — comes this test. In whom are you trusting? In the power of God in Jesus Christ? or in the power of Satan manifested through his agents? And furthermore, when by official action the government of this United States has turned its back upon the true Sabbath, and has by official declaration published to the world that the fourth commandment means that the first day of the week commonly called Sunday, is the Sabbath, what has this nation done? We have heard for years the statement, "Christ must be king" in our courts, in our cloisters, everywhere, Christ must be king; and he must come in by the gateway of politics. I want to tell you that in trying to exalt Jesus Christ in that way, Christ has been set aside and Satan put in his place. That is the simple fact of it. And this nation by organic action, has declared that Satan is king here. Who has turned his back upon Jesus Christ? Who has dishonored God? The Sabbath of the Lord has been torn down from its place and to-day, before the world, by official action of this government in which you and I live, the false sabbath stands exalted.

Now let me read:—

"No greater contempt can be shown to the Creator than the contempt manifested for the day which he has sanctified and blessed."

What follows? That is the greatest contempt that can be put upon God. We have been for years working up to this climax. To-day we have reached the climax where the nation has put the greatest contempt upon God that it is possible for it to put upon it. When that is done, what next? "It is time for thee, Lord, to work, for they have made void thy law." "Arise, O arm of the Lord! Put on strength." It is time. The greatest contempt possible has been shown to God, not merely by individual action, but by the official action of this government. What then? It is time for everyone who believes in God to exalt his day as never before. It is time for everyone who believes in God to find out what the Sabbath is,—to find out how the Sabbath can be kept, that he may truly honor God. Again I read:—

"And as Satan with his human agents pushes the warfare against God by leading man to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in his defense."

There is just one more thought in connection with this subject that I would like to leave with you. We have taught in a certain way for years that the Sabbath is the seal of God. I have not time to go into the whole subject. When a seal is put upon anything, it leaves an imprint; it may be a monogram; it may be a figure; it makes no difference. We take a seal and drop the wax on the spot, and

then while it is warm — notice that, while it is warm — the wax can be impressed while it is warm; but when it is cold, if you attempt to do it, you will smash it all to pieces — then while it is warm and yielding, ready to receive the imprint, the pressure is brought to bear upon it with the seal, and the seal being removed, there is the image which you wished to impress.

The Sabbath is the seal of God. What is the image that God wants to impress upon us? Why, the very purpose of all this time of probation has been that the image of God as manifested in Jesus Christ when he was here, shall be received by us. And just as when Christ was here and walked the earth he was to the world an interpretation of the character of God, so everyone of his followers is to be a living epistle, known and read of all men, and is to show forth the excellencies, the praises, of him who has called him out of darkness into his marvelous light; and the Christian walking the earth now is to show forth the character of God as Christ did of old when on the earth. That is the image of God restored, and that image is to be restored in humanity, just as that image was in Christ when he was here in humanity; for what Christ was in his perfect humanity, that we must be.

But have we not found by this study that the Sabbath from every point of view brings out Christ? And the Sabbath being kept in its perfection must be because Christ is formed within. Then do you not see that the Sabbath is simply a sign, a mark, a measure of what Christ is to the soul? that Christ is the one that makes us holy, that sanctifies us, that blesses us, that refreshes us; that as he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," so our Sabbath is a Sabbath of rest in him? And then every step of the way; — at every turn you give to it, Christ stands out in the Sabbath everywhere. Then the Sabbath is the seal of God, because, when the Sabbath is accepted as the Sabbath of the true God, in the meaning that God intended it to be for us, and we really keep it that way, the image of God is being, and is, restored in the soul; so that when God looks upon his Sabbath-keeping children, who are indeed Sabbath-keepers, he sees in them the image of his own Son. Then he is ready to close the work, and say: "Let him that is holy, be holy still."

We read in Matthew 3:17, when Christ was baptized, "Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Let me read Dr. Young's translation of that verse: "And lo a voice out of the heavens, saying, This is my Son, the beloved, in whom I did delight." Now keep that thought in mind — "In whom I did delight," and let me read with it from Isa. 42:1: "Behold my

servant, whom I uphold; mine elect, in whom my soul delighteth." That was a prophecy of Christ. When he came, the voice from heaven said, "This is my Son, my beloved, in whom my soul did delight." Why did God delight in Christ? Because of his perfect harmony with him; because it was God in Christ, and Christ in God;—"As thou, Father, art in me, and I in thee."—This is the union he wants between us as brethren, and between us and him, and then God delights in us. Christ delighted to do the will of God, and God delighted in him, and when he came he gave him that evidence with that voice that spoke, "This is my Son, the beloved, in whom I did delight."

Let me now read a very familiar scripture from Dr. Young's translation. Isa. 58:13:—

"If thou dost turn from the Sabbath thy foot, doing thine own pleasure on my holy day, and hast cried to the Sabbath, 'A delight.'" When the Sabbath comes, just call to it, 'A delight!' Why? Because he in whom the Father's soul did delight is there. When the Sabbath comes, we say, "Welcome it! A delight! Glad it is here!" Why? Because the One in whom the Father delighted is there,—Christ in the Sabbath;—Christ the delight of the soul. "And has cried to the Sabbath, 'A delight,' to the Holy of Jehovah, 'Honored.'" Notice, the Sabbath is the Holy of Jehovah, and he is the Holy One himself, and his Son, that Holy Child Jesus, and you cannot separate them.

When you really take the Sabbath as the Holy of Jehovah, you find God in Christ there, the Holy Saviour. And to the Holy of Jehovah we cry, "Honor, honor!" "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne." It is the same idea. It is to exalt Christ to the place where he belongs, and recognize him in the Sabbath as the "Delight," as the "Holy One," as the "Honored One." Now we read that he received honor. 2 Pet. 1:17: "For he received from God the Father honor and glory." When this voice came, saying: "This is my Son, my beloved, in whom my soul did delight." What are we to receive? 1 Pet. 2:7: "Unto you, therefore, which believe, he is precious." The margin says, "an honor," which is the literal translation, making it read: "Unto you which believe, he is an honor." We say to the holy of the Lord, "Honored!" When we say to the Holy of the Lord, "Honored," he turns about to us and confers honor upon us, and he says to us, "Honored!" Why? Because we acknowledge the honor due to Jesus Christ in the Sabbath.

Remember that all exaltation to us comes through humility. Remember that the only genuine life that is worth having comes through death. He that humbleth himself shall be exalted; and because he

humbled himself and became obedient to death, even the death of the cross, "Wherefore God also hath highly exalted him, and given him a name that is above every name." Now we are to humble ourselves under the mighty hand of God that he may exalt us in due time. As he raised him up to sit in heavenly places, so by the same power working in us, he is to raise us up to sit in heavenly places in Christ Jesus. And all this comes from a knowledge of what the true Sabbath is, and by the proper keeping of the Sabbath. Exalt Jesus Christ. Lift him up. Exalt his day. Trust in him and his power as against every power, and all the power that the world knows. "I will never leave thee nor forsake thee."

SUNDAY, FEBRUARY 12.

THE MISSIONARY WORK.—NO. 1.

ELDER S. N. HASKELL.

ALL we know of the missionary spirit is that which is brought to view in the gospel of Christ. Any principle which can not be found in the gospel of Christ is not the true missionary spirit. This must be evident to all. The Spirit of Christ is a missionary spirit. The spirit of the gospel is a missionary spirit, and every person that embraces the gospel in its purity partakes of the missionary spirit. Conversion simply changes the nature of a person from selfishness to unselfishness; from pursuing a course that will build up himself, to labor for the good and happiness of others. So the more we study the life of Christ, the more we get of the true missionary spirit. There is something in the "Spirit of Prophecy," Vol. 3, page 244, that I wish to refer to:—

"The more that the minister of Christ associates with his Master, through contemplation of his life and character, the more closely will he resemble him, and the better qualified will he be to teach his truths. Every feature in the life of the great Example should be studied with care, and close converse should be held with him through the prayer of living faith. Thus will the defective human character be transformed into the image of his glorious character. Thus will the teacher of truth be prepared to lead souls to Christ."

Then we are prepared to lead souls to Christ just in proportion as we study every feature, every characteristic, in the life of Christ. And we have found in our previous lessons that in the life of Christ was involved every principle that is taught in the Bible; every ray of light comes from our Lord Jesus Christ. We cannot dwell upon this too much; we cannot make it too important. One reason why we have been so inefficient is that we are not more familiar with the life of Christ.

This morning I wish to call your attention especially to the forty days that intervened between the resurrection of Christ and his ascension. If there was one period more important than any other to the disciples, or one period that would make a greater impression upon their minds, it was during this forty days. He had been with them three years and a half, and they had become thoroughly convinced that he was the Messiah. They saw him crucified and laid in the grave, and on the first day of the week he appeared to them, and at subsequent times, and again convinced them that he was the Messiah, and gave them his parting counsels. If we can learn the burden of his teaching during this time it will be what we need to fit us for the closing work of the gospel.

The Bible gives a record of this, and by comparing a few scriptures we can get many particulars that will be of practical benefit to us. And we should never forget that everything that was for the benefit of the disciples is for our benefit; that the Lord saw us, and that he controlled every circumstance, and he shapes every circumstance in this world for the good of his people. We have had this brought out over and over in various ways; but it seems to me, brethren, we ought to believe, more than I think all of us do believe it, that "all things work together for good to them that love God." Now how many things work together for good? All things. How do all these various things work? They work together. And they work together for what? For good. Then is there one single thing that works for bad to those that love the Lord? No. How many believe that all things work together for good? All who do, raise your hands. (A great many of the congregation raised their hands.) I am so thankful so many believe it. I never expect to hear you murmur any more.

There is a text that comes to my mind with some force just now, that I wish to read. It is found in 2 Chron. 16:9: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."

Then the eyes of the Lord run to and fro throughout the whole earth; and we have shown by repeated texts that God counts every step we take; that he ponders all our goings; that known from the beginning are all his works, and that he shapes all circumstances so that they work together for good. Every circumstance of Christ's life was to give instruction to us that are here this morning.

If there was ever any people that could study that period of Christ's life after his resurrection with profit, it is Seventh-day Adventists, because the restoring work of the gospel is to bring us back to first

principles. There never was a time when so much light shone on the people of God in the past as when He who was the great center of all light, walked the earth with his disciples; and the Holy Spirit, that is promised to come upon us, simply comes to represent Christ and to give us the light, and even greater light, than they had. Then shall we not come back to the very principles that actuated them, and see Christ in all the ways in which they saw him? Surely we shall; and we will have the Holy Spirit the same as they had it.

I do not know how better to introduce this than to read the first twelve verses of the first chapter of Acts. Here we have a synopsis of what took place during that forty days.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Acts 1:1, 2.

Now you will notice from this, that during the closing part of that forty days, he gave commandments to the apostles. I remember reading somewhere an argument in favor of the first day of the week, and when the man was asked where the Saviour ever gave such commandment, he said, "It was during the forty days he was here after he rose from the dead; but it was never written." We are going to talk about things that are written. Now this expression shows that God through Jesus Christ and the Holy Ghost did give commandments to the apostles. We will try to find out what these commandments were.

Acts 1:3: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." That is the subject that he dwelt upon during the forty days. We will read still further in this connection:—

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they ask of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these sayings, while they beheld, he was taken up; and a cloud received him out of their sight."

I wish to call your attention to the different times that are recorded of the Saviour's appearance to the disciples, and to notice some of the circumstances of those appearances, and the particular instruction that he gave the disciples at those times. If there were commandments, and if we can get the drift of them, we will get instruction that will be profitable for us at this time.

Years ago—and not many years ago, either—when I used to read the record that is in Matthew, Mark, and Luke, of that great commission, I thought that it was all given at the same time; but the more I have looked at this, the more I have concluded that this was the subject nearly every time the Saviour met with his disciples. The teachings recorded by these evangelists were simply the instruction and commandments that he was impressing on their minds during that period of forty days. By comparing the testimony of the four evangelists let us note some of the circumstances connected with his first appearance to the disciples.

Mary Magdalene and the other Marys and certain other women that went to the sepulcher in the morning of the first day of the week, must have gone before daylight: they must have gone just at the time that the Saviour arose, and they saw on their way to the sepulcher evidences of the risen Saviour. I simply state this to you; I think I could prove it to you, but we will not stop to do that. If you will read carefully you will find it thus, both in the Bible and "The Spirit of Prophecy." When they first came to the sepulcher they found that Jesus had gone; and Mary at once left the others and returned and told Peter and John that he was gone. Then she turned and went directly back again to the sepulcher. The other Marys remained there, and they saw how the sepulcher was opened, and they looked in and saw the angels there, and the angels said to them, He is not here, but he is risen. You go and tell the disciples that he is risen; and tell Peter.

But Mary went right back to the sepulcher again. Why do you suppose she went back there? It was to see Jesus. There is a little circumstance connected with this that I wish to mention, and when I do I think you will see that there is light in it. You remember that she looked in and saw the angels, and still she would hardly believe that he had risen; but she felt that she must see him. The angels appeared like young men to her. And when she was feeling so anxious to see him, he appeared to her and spoke to her; and I suppose that her eyes were so filled with tears that she could hardly see. She heard his voice, and she supposed he was the gardener, and said, "If you have taken away my Lord, tell me, and I will take him away." And he said to her in his own natural voice, "Mary," and she would

have worshiped him, but he would not let her for he had not yet ascended. And then he appeared to the other women, and they went back to the disciples. It was very quick work.

But the one thought that impressed my mind very much is, why did not the Saviour go up to the Father as soon as he was risen from the dead? There must have been an hour or two at least that he remained there until Mary returned, and then he appeared to her. Now what do you suppose kept him here on this earth? When the Saviour died, the last feeling that he had was, that the Father had hid his face from him. He suffered the death of the sinner, and when he rose from the dead the first thought was to go to the Father and have him accept the offering that he had made, to see if he had accepted it, and to see if he would accept all his disciples with him. But he did not go until Mary returned, and he had appeared to her, and he went. What do you suppose kept him here? I will tell you what I suppose kept him here; it was the earnest desire of Mary to see him, and he could not leave her until she had seen him, and he had made himself known to her.

Now, brethren and sisters, that is Jesus Christ exactly. He felt such sympathy to make himself known to the one that could not rest without seeing him that he could not go even to his Father until he had seen Mary and revealed himself to her, and had sent messages to his disciples. Now if you want to know how to find Jesus, you will find him in that very lesson; if you want to know how to get the Holy Spirit, you will get that in the same way. I tell you, brethren, if the desire of Mary, under those circumstances, would keep the Saviour here until he had revealed himself to her, there is not a soul in this audience but that can bring the Holy Spirit in his heart if his interest becomes intense enough.

Well Peter and John went to the sepulcher immediately after the news that Mary gave them, and they found the angels. I do not know that John saw them; it says that John believed that he had risen; and then they went away. But where Peter went I do not know; the Bible does not say where he went; but I think he stayed around there, because the word had come to him from the angels that the Saviour would appear to him. And he stayed around there, and he saw him.

Then the two going down to Emmaus. You all remember that story; how he appeared to them, and referred their minds to the Scriptures; instead of making himself manifest to them, that he was the Son of God, he goes on and calls their attention to the prophecies and to the law of Moses. Why do you suppose he did not reveal himself to them? He let them see what there was in the Scriptures

concerning him, and when their hearts burned within them because of the gracious words which he spoke, then at that meal down at Emmaus, he made himself known to them. I do not think they ate a mouthful after that, but that they hurried back to Jerusalem to tell the other disciples.

These disciples that were there were the only ones that were congregated together, and they did not see him, and they mourned and wept. They had not believed the testimony of Mary, of the women, and of Peter, that he had risen from the dead. They had not believed, and how could the Saviour appear to them? Why, brethren, we want to believe; when God says anything, it is so anyway, and we will believe it whether we can understand it or not; and if we believe it we will have revelations from God to our hearts, of precious truths that you never dreamed of.

I want to read you the Scripture account, to establish what I have already stated, that these instructions regarding the great commission were not all given at once, but were opened to them daily, by Christ. One thought was that they were to go into all the world and preach the gospel, and that is the leading thought. Another thought was that when they met together and sat down at their meals they should talk about the kingdom and the glory of his power; and another thought was that in order for them to take up that work they must have an endowment of the Holy Spirit; and that when the work had been accomplished which God had given them to do, Christ would come in the clouds of heaven and take them from this earth to himself. Those were the leading thoughts that were on their minds, and they talked about them, and no doubt they prayed about them, and the Saviour would appear to them from time to time and explain to them points that they could not understand or comprehend when they were talking over what the Saviour had said. I believe we ought to do just the same thing.

Let us turn to the 28th of Matthew. In this chapter you will notice this commission is spoken of as though it was repeated in connection with the Saviour's ascension; but the time is definitely mentioned in the 16th verse: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." You notice that this place had been appointed them. The angels mentioned it; the Saviour before he was crucified mentioned it. And so they appeared in Galilee, "but some doubted." Now this expression that "some doubted," shows that there was a larger gathering there than simply the eleven disciples. Place with this the first chapter of Acts and the third verse, which I have read: "To whom also he shewed himself alive after his passion by many infallible proofs,

being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Then they had been convinced before this that he was the Messiah, and the fact that some who had met there doubted, shows that this was a general meeting. I will speak of that further on; but I wish now to speak particularly of the first time that he met with them, that evening of the first day of the week. I will first read what John says about it, and then what Luke says. I will read from John 20: 19-21: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

What was his commandment to them on that night of the first day of the week? "As my Father hath sent me, even so send I you." To whom was the Saviour sent? To the world. Then what was meant in this commandment given to them on the evening of that first day of the week? Go to the world. What was the commandment that the angels gave the disciples when they saw them at the sepulcher? Go and tell thy brethren, he is risen; and Mary was the first one that preached it; and every time that he met them on that first day of the week there was instruction that would lead them to go and carry the news to others; anyway they got that spirit; for as soon as the two that went down to Emmaus had found out that it was the Saviour, they went back to Jerusalem to tell the other disciples. But the disciples would not believe them. Did the Saviour approve of that unbelief? No; he upbraided them.

Now we shall read a little further in the 20th chapter of John: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." This was a sort of sprinkling of what they received in its fullness on the day of Pentecost. Then follows the account of the unbelief of Thomas and the Saviour's rebuke of his doubting. But, how did the rest believe? They believed the words of the others. Then the testimony of the others was to go and tell it. Go and bear the message in harmony with the truth of God just as revealed in the Bible. And he reproveth Thomas because he could not believe the testimony of those who had seen him. Is not the leading thought all through his appearance to the disciples to go and tell others? Yes.

I will leave this third time that he appeared to them, which is recorded in the 21st chapter of John; until after I read what Luke says about this first appearance. Read from the 24th chapter of Luke, beginning with the 31st verse, the account of the revelation of Christ to the two disciples, and his appearance to the eleven, opening their understandings to understand the Scriptures, beginning with Moses and the prophets.

Now when they went to Thomas and the others and told them that they had seen the Lord, what more do you suppose they told them? That it was according to the testimony of Moses, and according to the Scriptures; and that is what made their testimony to Thomas so important. And when Thomas said he would not believe, it led the Saviour to reprove him because he did not believe.

If we read the connection it will appear that this was the time that he gave the great commission. He had given them the great commission, and told them all through this first day of the week that they must go and carry the news that he had risen. The law of Moses taught that he would rise from the dead. This was the song all day long that first day of the week; for we read in the 47th verse of this same chapter: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you." And in the 51st verse we read: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

How much time is covered in this 24th chapter of Luke? The whole forty days. What impressed their minds during that time? That they must go to the world and carry the gospel.

Now another thought in connection with this. We have established the point that he did give them this commission; and this is the point I wish you to get in your minds, that he gave them this commission to carry the gospel to others on the first day of the week when the eleven were together. Just as soon as he had convinced them that he was the real Messiah, he then commanded them to go and carry the gospel to others. And again right there, it was what he meant to impress their minds with every time that he met with them, that they had a work to do to carry the gospel to the disciples, and to those that knew it not. First they were to go to the disciples, and when they had gone to the disciples and convinced them, they were to go to the world.

Now we will come back again to the 28th chapter of Matthew. Every time he met with them on that first day of the week, he impressed their minds with

the great commission to go to the world. The only reason I read these texts is to get that one thought on your minds.

The point I want to establish as the foundation of our missionary work, is that during this forty days, the great burden of the Saviour's commandment to the disciples was to go to all the world; and second, I want you to see that God wants us now at this time, while we are looking for the outpouring of his Spirit, to talk about it, and to pray about it. Let us talk about the kingdom of God, brethren; let us talk about his glory, and about his power, and about his second coming, and about the outpouring of his Spirit, and pray about it. And when you get in little groups around, talk and pray about the precious things in the gospel, and you will find that you will have them just as the disciples did; and if you do not do it, you will never have them.

FELLOWSHIP WITH CHRIST.

ELDER J. H. DURLAND.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:6,7.

Fellowship is partaking, sharing, participation, communion, partnership. We all know what partnership means. We put in what we have with others and have a right to our share of all the income. If there should be losses in the business, we are pledged to share in them also. How often men go into partnership, thinking of nothing but profits. Then when adverses come, they become discouraged. They are glad to enjoy all the good things that are connected with the business, but wish to retire when there are hardships to bear. So it is with many Christians. They are willing to enter into partnership with Christ if they shall have nothing but pleasure and joy. When they are brought to the place where they have to partake of his sufferings many are ready to go back and say, "I do not belong to him."

I desire at this time to examine the Scriptures to ascertain our privileges in Christ Jesus. There are many here who have been talking about the blessings they are enjoying. This is good. But have you not said this before? Have you not said, "I have fellowship with him," and afterwards found yourself in discouragement? I do not wish to discourage any one by asking you to think of your past failures. My desire is to help these new converts and others to see how you can enjoy the bless-

ings you now have, yea even greater blessings, to-morrow, next week, next month, and during the years to come.

Let us read John 14: 23; "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Let us read this text carefully: "If a man love." Love is the secret of success in having fellowship with Christ. It is not to serve him for what we expect in the future. *It is to serve him because we love him.* "And my Father will love him." To have God's love, is to have his grace, and we read in another place, "My grace is sufficient for thee." We put in our poor weak love and become a sharer in his great love. Do we lose anything in this partnership? Suppose there are trials and sufferings? Yes, suppose we have to go to the stake? We will have his love to go with us. Even there we can remember, "My grace is sufficient for thee." "And we will come unto him, and make our abode with him." We not only have his love in this fellowship, but we *have him*. We will not only have his grace when we go to prison, but we *have him* to go with us. He says, "I am with you always."

A great many people start in the Christian life all right, but they fail to get near to Christ. They believe him for the forgiveness of past sins, but they do not trust him to keep them.—They live too much of the time in fear. But fear hath torment. Perfect love casteth out all fear. Let us get this love and come into fellowship with Jesus Christ, where there is joy, and peace, and rejoicing.

TENDER TIES.

How many tender ties of this earth the Lord uses in his word, to show his love for us. "Whosoever doeth the will of my Father, the same is my brother, and my sister." Go into a well-ordered family where there are two brothers, and what do you see? They are constantly together, talking over their mutual interests. They enjoy each other's society. They love to be together. Then, again, "I will be a Father to you, and ye shall be my sons and daughters." 2 Cor. 6: 18.

Fathers, is it not a joy for you to be with your children? Children, is there any place so dear as in the home-circle, where father and mother are present? Fathers, do you think it a task to do for your children? No. You esteem it a privilege to provide them with clothing and food. So your Heavenly Father esteems it a privilege to provide for you. Yes, he is more willing to give good gifts to you than you are to your children. Should you not be more willing to render service to him than to a kind earthly parent? But, again; he shows his love for us, when he said, "Will a mother forget her

child?" She may forget, but I will not. God does not forget us. He is watching over us. We may have our eyes turned from him, but he knows where we are.

In Eph. 5, we have the tender tie of the marriage relation used to illustrate the union that should exist between Christ and his followers. The love between brothers and sisters is sacred, and binds them close together. The love of children to their parents is still stronger. But the love between man and wife is stronger than all these. The wife forsakes father, mother, brothers, and sisters, and cleaves to the one to whom she has given her life. The husband returns this affection by his tender care for his wife. So Jesus asks us to trust him and he will care for us.

HOW WE COME INTO FELLOWSHIP.

Our text tells us, if we *say* we have fellowship, we may be mistaken. That there are untold joys in this communion, we have already seen; but the question for us now to consider is, Have we this fellowship? If while we are telling the world that we have fellowship, we at the same time tell them we are in darkness, we are telling a falsehood. The two will not go together. Darkness hath no fellowship with light. We have already found that this fellowship brings God and Christ to dwell in our hearts. John 14: 23.

Now, let us read 1 John 1: 5: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." If God and Christ are dwelling in our hearts can there be any darkness there? No, for we have read, "If we walk in the light," *i. e.* walk with Christ, "as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 7. "I am the light of the world; he that followeth me shall not walk in darkness." John 8: 12. Brethren, when you are talking about your darkness, you are bearing testimony to the world that you have not fellowship with Christ. Let us believe him and stop exalting Satan.

Let us now turn to 1 Peter 2: 9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." What kind of a people? What does peculiar mean? Many that are here to-night fear to be considered peculiar. You may have religion enough to be called odd, but I think I say the truth when I say it wareth against your flesh to be so called. It is easy to sit here among the hundreds who believe the message and say Amen to the truths proclaimed; but how is it when you are alone with a scoffing world around you, pointing the finger of scorn at you, and calling you a Jew, or

saying there is one who expects to go up soon? Have not some of you under such circumstances wished that you could live in Battle Creek, where there is a large church where you would not have to meet these things? If you did you were denying Christ. Selfishness rules such hearts. You were still in darkness, while telling the world you had fellowship with Christ.

But let us read further. He says, "Ye are a peculiar people." Why? "That ye should show forth the praises of him." Brethren, we want to show praises. Stop talking discouragement and send forth praises. "Who hath called you out of darkness into his marvelous light." Out of what has he called us? [Congregation — Darkness.] To what has he called us? [Light.] What kind of light? [Marvelous.] What does marvelous mean? It is something astonishing. So God has called us into light that is wonderful, astonishing, marvelous. Where were we when he called us? Let us read Eph. 2:2: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Were you like the world before you were called out? How did you live? Was it not like the world? Then when you were called out, did you continue to walk in the same way? Did you walk in the light for a time and then go back into darkness?

In verse 12, we read that those who were in darkness were without Christ, and without hope in the world. No fellowship, no communion. All darkness. Do you remember when you were there? Do you remember how you felt when you desired something better and did not know how to get it? You were like the blind men, who sat by the wayside near Jericho, when Jesus was passing. They had longed to see light, but without avail. Now they hear a crowd passing by and ask about the excitement. When told that Jesus was passing by, they cried out, "Thou son of David." When told to cease their crying they still cried louder, "Thou son of David, have mercy on us." When asked what they wanted, they said, "That our eyes may be opened." So it was with us. We wanted to see. It is recorded of these blind men, that when their eyes were opened they followed him. How is it with us? Since our eyes were opened, have we followed him? If we have we have been in the light, for he says, "He that followeth me shall not walk in darkness, but shall have the light of life."

IN THE LIGHT.

We are told, "If we confess our sins, he is faithful and just to forgive us our sins." His forgiveness is not like our forgiveness. We forgive and when the

offender offends again we discourage him by telling him how we forgave him in the past, and that we have but little confidence that he will do as he says. But God does not do this way. He forgives and receives us just as freely as though we had never transgressed. He removes our sins from us as far as the east is from the west. He casts them behind his back. He and his throne of glory are between us and our sins, and he himself is light. If we keep our eyes upon him we need not see darkness.

I was reading the other day of the experience of a prisoner who was kept some two years in one of the southern prisons, during the rebellion. When he was exchanged, he was taken aboard a steamer, from which floated the stars and stripes. Weak, ragged, filthy, and sick, he was ordered to strip off his rags and bathe in pure water. His filthy rags were cast into the water, and he was clothed with Uncle Sam's suit of blue. This is just what Jesus wants us to do, to come into fellowship with him. Cast off our filthy rags of self-righteousness, wash in the blood of the Lamb, and be clothed with the garments of his righteousness. Are we willing to let our garments of self-righteousness be cast into the sea? If not, we cannot come into communion with him. Here is where some fail. We are holding on to something that we cannot leave behind. We are afraid to ask God to help us give it up for fear he will. Let us cut loose from these bonds and be free.

A NEW UNION.

When the wife is joined to her husband she forsakes all else, to be his as long as they both shall live. This sacred tie is used to illustrate the union between Christ and the believer. Before we were united to Christ, we were united to Satan. As it is impossible for the woman to be joined to another man as long as she has a husband, so it is impossible for us to be joined to Christ as long as the union between us and Satan exists. If the wife who has a bad husband desires to be united to another, she cannot have this liberty until there be a death. If he dies, she is free. If she dies she is free. If she could live again, she would be free to be united to another. Our old husband, Satan, will not die, so we must die.

In Rom. 6 we have this death spoken of, from which we rise to walk in newness of life. All is given to Christ, and we are to withhold nothing. As the wife yields her name and all she has to her husband, and takes a new name, so we are to give up our old name and take his name. Then there will be sweet communion, and praises for the sweet fellowship we enjoy. Then can we say with the Psalmist, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches." Ps. 63:6.

