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THE MISSIONARY WORK.—No. 2.

ELDER S. N. HASKELL.

At the opening of the address Elder Haskell alluded to the matter of asking questions, stating that some that were asked the day before were hardly to the point. In answering one of the questions he referred to the Scripture argument and then read some extracts from the "Spirit of Prophecy," throwing light upon the subject. Alluding to the use of that which has been given to us by the Spirit of prophecy he said he never attempted to establish doctrine from the Testimonies. The Testimonies have not been given to establish new doctrine. The doctrine is established by the word of God, and the Spirit of prophecy comes in to bring out the light, revealing new beauties in it, and bringing out here and there details which help in the understanding of the word of God.

The Gospel of Christ and the plan of redemption is contained in the declaration of the Lord to Satan, that the seed of the woman should bruise the serpent's head. What we have in the prophecy and the writings of the Old Testament is simply an unfolding of that one great truth. It was from the Old Testament that Timothy was instructed; and Paul says these Scriptures were able to make him wise unto salvation. What then is the New Testament? It is simply an unfolding of the Old Testament. Even the New Testament was not written to establish new doctrines but to unfold and open up the principles of the gospel that had been given before. And

now what position does the Spirit of prophecy hold as it comes to us in this nineteenth century with the messages from God? It is the unfolding of truths that have been taught before. It is the same old gospel, the same old truth, but every additional line of divine revelation is an unfolding, a placing in different words, a bringing out in different ways the same old truth.

[A voice: "Is n't it safe to say that the Testimony reveals no new doctrine?"] Yes. Some of our old brethren know that in the East and New England it is a great place for battles over the Testimonies. There is not a falsehood regarding the visions that gets to South Africa or to Europe or to any other part of the world, which has not started in the East. I happened to be born in the East, and embraced the truth there, and so have battled in this line a good deal. Nothing pleased me more than to get those who opposed the visions together and have a Bible reading on the Testimonies. And before we began we always made this statement: that if they could find any line in the Testimonies that pertained to a doctrine that I could not establish from the Bible, I would give up the Testimonies. And second, If they could ever find a line in the Testimonies giving a prophecy or prediction which should be fulfilled, and which had not been fulfilled, I would give up the Testimonies. There I will stand to-day. So I believe the Testimonies.

But what is the object of our Bible study here? In the line which I have taken up, it has not been my effort to establish a single doctrine. It is to draw from the Scriptures the practical applications of spiritual truth which will help us in the building of symmetrical Christian character. My object yesterday morning was to draw the attention away from

the detail of the scriptures read, and to draw from the teachings of Christ to the disciples, the truth that they as believers were to go out into the world to carry the gospel. The application that I propose to make is that we live in just such a time now, and should be impressed with that great truth, that it is our place in the work to carry the gospel of Christ to the world. It is not to get our minds fixed on just what happened, or the details of these different meetings of Christ with his disciples, but it is to get the spiritual lessons that are meant for us. In this getting at the spiritual truths for the feeding of our souls lies the loud cry of the third angel's message. But if in our Bible study and Bible reading, the theory around the truth and the detail of circumstances are made the chief thing, we will lose the benefit of the instruction that the Saviour gives to us. I will read on this point something from the pen of Sister White in the REVIEW of Oct. 21, 1890:—

“ ‘Then opened he their understanding, that they might understand the Scriptures.’ Before this opening of their understanding the disciples had not understood the spiritual meaning of what Christ had taught them. And it is necessary now that the minds of God's people should be opened to understand the Scriptures. To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ, in spirit, in character, and in the manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing and examination. The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection.”

If ever there was a time when Seventh-day Adventists should draw spiritual meaning from the word it is to-day; because God wants to fit us by his Holy Spirit to carry the gospel of salvation to the world. He wants us to be spiritually minded, and when we take the Bible he would have us see in it something deeper than the mere theory of the truth.

We saw yesterday that at various times when Christ met with his disciples after his resurrection, he again and again impressed upon their minds the importance of the great commission which he had given them. The constant theme of his teaching was that they should carry the gospel of the kingdom to the uttermost parts of the world. I know we talk about foreign missions and call them missionaries who go to other countries. I think if we are Christ's we are all missionaries. The field is the world; the

Lord loves the world. If it is a foreign field, amen; if it is a home field, amen.

I do not take much stock in the idea that those who go to other countries make a great sacrifice. It is work for the Saviour, and wherever the true Christian is carrying the consolation of Christ he will find hearts to respond to it. A man may leave friends here, but he will find others with just as warm hearts as those he leaves behind. In fact most foreigners are more demonstrative in their feelings than we cold Americans. It is not a question of where we are. It is only for God to speak and we will go there. If God calls a man to go to another field he will take care of him just as well as here in America. In all my experience in the message I have never been in any portion of the world but what I felt perfectly at home, unless after I had been there a little while I did not see God's opening providence. If it is in my own native town and I cannot see God's opening providence, I get homesick very quick and want to go somewhere else. But where I can see God's providence opening the way and opportunities for service, there I am always at home.

Elder Haskell read various selections from Vol. 3, of the “Spirit of Prophecy,” throwing light on the various meetings of Christ with his disciples during the forty days before his ascension, and he also brought out various statements in the gospel narrative showing that the one great theme of Christ's teaching was the great commission.

It is interesting to note that the Saviour taught them this lesson so many times as they were assembled eating and drinking. Here is a lesson for us. If there ever was a time in the world when this should be the theme of conversation and of thought, it is now. I would not be understood that every time the Saviour met with them they were eating and drinking, but every time we have any account of their eating and drinking when the Saviour was with them, this was the theme upon which they dwelt. We have it in Acts 1, Mark 16, and again in John 21.

This latter occasion was when the disciples had been fishing and the Saviour prepared the meal upon the coals. Here again he gave the great commission, as shown in the conversation with Peter, in which Christ instructed him to feed the sheep. And I ask what is more important as a subject of conversation and study in the family than this one? As the great commission is made the theme in the home it will be seen more and more that we must have more of the Holy Spirit to fit us for the work, and when we get as far as that we will begin to pray for the Spirit of God to be sent upon us to enable us to do our part. We will talk about it and pray about it, and the children will catch the same inspiration, and families will be actuated by the true missionary

spirit. The time has come for us to begin to let our hearts be inspired with the solemn truth that the Lord has given the word, and it remains for us to carry the gospel of Christ and his righteousness to the world.

Another thought: This is the special work. After the resurrection the disciples said, "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." Acts 1:6, 7. You remember that Christ said that of that day and hour knoweth no man, nor the Son, but the Father only. Then the Father reserves one thing that he did not tell his Son. I think it was because he wanted his Son to tell the people everything he knew regarding his work. There was to be that oneness between Christ and his disciples. They had been looking for him to establish a kingdom all along. Their hopes were never higher than when they proclaimed him king, strewing garments and palm branches before him at his triumphal entry into Jerusalem. Then, as they saw him drive out those buyers and sellers from the temple, cleansing it for the second time, they thought that was the time. But a few days after that they saw him crucified. And then, after the resurrection, what was more natural than the question they asked him? But now he tells them that the exact time the Father reserved to himself, and it was not for them to know the times nor the seasons. "But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

They were to take this work of the Saviour and carry it to the uttermost part of the earth. I am thankful, brethren, that we live in a time when God will pour out his Spirit upon his people. It means that the time has come in a special sense to go to the uttermost parts of the earth. I was thinking this morning, when some one told me about the extensive notice of our work in one of the Chicago papers yesterday, that if nineteen-twentieths of Seventh-day Adventists would go to the ends of the earth, God would make the public papers preach the truth. Have we got to stay here and work around among the churches? It is the third angel's message that we have, and it is our business to carry it to the ends of the earth. Why does he pour out the Spirit? It is that the disciples may take up the work. For forty days he had been impressing their minds with the truth that they were to be his witnesses to carry the gospel to others.

I would like to know what our business is to-day. It is to carry the gospel to the world; that is the

burden of the work. I ask then, What should be the theme in the family, at the table, at the family altar? It should be seeking the Spirit of God to fit us to carry the truth.

We will not read through this second chapter of Acts, but note the fifth verse: "And there was dwelling at Jerusalem Jews, devout men, out of every nation under heaven." I suppose that when God poured out his Spirit, he sent those men back to their native countries with the message, and they carried the truth to all parts of the world. It took the disciples about as long to believe as it has us, and it was about as hard for them to get hold of the idea that they were to go to the heathen, as it has been for us. I believe the gospel is to go to the heathen and to every nation and tribe and people: they are going to have it. But the disciples could not believe that was what God said. You will notice in Acts 10, that in A. D. 41, Peter was sent down to see Cornelius, and Cornelius had really more of the missionary spirit than Peter. He assembled his family and his friends and said, Now we are ready to hear. Well, Peter preached, and the Holy Spirit fell upon them, and they were baptized: but Peter put back to Jerusalem right away.

But the Lord took another means. In Acts 11:19 we read: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." I am glad that we have begun to think in our work that it is our business to get men and women converted to God. This is the burden and this the work, and we are not going out to proselyte, and try to get men to come to this or that theory merely. No matter where we find them, or where they are, it is to get men converted, and to bring to them the power of God and the gospel of Jesus Christ, to change their lives, and make them the children of God indeed; it is to carry the gospel of Jesus Christ and offer them salvation everywhere you can find them.

"And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." There is something singular about the history of Barnabas; he had sold all his possessions and given all to the cause, and he did not stop there, but he gave himself as well. I suppose he always believed the gospel was going to go somewhere; so when the report came up to Jerusalem that the gospel had gone

to the Gentiles at Antioch, they selected Barnabas to go down there. I suppose that was because he was interested in those things. The record continues: "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul."

What about Saul? When Saul was converted, the Lord gave him a mission to go to the Gentiles. In fact, he has given everybody a mission to go, who gets converted; the moment you get converted, you get the commission to go; if you have not got the commission to go, you have not got hold of the gospel. Says one, I expect God will fit me up for the kingdom. You never will get fitted for it until you get your mind and thoughts outside of yourself. When you get converted truly, you will have the Spirit to go wherever the Lord leads you, and whenever he says go, you will hear his voice, and seek for the blessing of the Holy Spirit to fit you up for his work.

Well, Saul went down to Arabia after his conversion and studied the Scriptures, as we found in our Bible study, and after three years came to Jerusalem. But the disciples had not got their eyes opened yet, and Saul went up to Tarsus. I expect one reason why Saul went up to Tarsus, was because the church had so little faith in carrying the gospel to the world. He did not have the moral backing of the church: he was converted probably in A. D. 34, and this was in 42. Barnabas got Saul, and a large church was raised up in Antioch.

After a time there came prophets down to Antioch from Jerusalem, and one of them signified by the Spirit that there was coming a great famine. Then they did not leave out of their preaching the gift of prophecy. Well, so it is that God wants his people united in the work of extending the gospel to-day. He wants every soul of his people to go out after others, and continue to go out: and as they do go, he will go with them, and he will send prophets with them. Well, they remained at Antioch till these same prophets were instructed to say: "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

STATE AGENTS' CONVENTION.—No. 10.

"TWO REPUBLICS."

THE sessions of the Convention for Sunday and Monday were devoted chiefly to a presentation by J. E. Woodward of the merits of "Two Republics,"

and the manner of canvassing for it. In his work for this book among business and professional men in Chicago and elsewhere, and among Lutherans, he has developed successful methods. His canvass consists chiefly in reading pertinent extracts from a complete copy of the work, which he carries with him, and making such comparisons between the facts and principles related, and passing events, as enables the people to see the application of the book to our times.

Brother Woodward gave two canvasses before the Convention, in which he brought out many points of interest and value. He uses a "class order book," in which to take the subscriptions, which is so arranged that the names of different classes of subscribers, such as lawyers, doctors, ministers, etc., are placed by themselves. This method has several points of superiority that were mentioned. To show the several styles of binding, he uses a special prospectus made for the purpose only. His entire outfit is carried in a leathern case that is very complete and convenient in every respect.

THE PROMISE OF THE HOLY SPIRIT.—No. 4.

PROF. W. W. PRESCOTT.

MEN do not usually put out danger signals unless in their minds at least there is danger, and God does not deal any the less honestly with his people. And when God puts out a danger signal, it is time to note the time and place and to remember that there is danger there. When the signal is repeated, the sense of danger should be impressed upon our minds; and when the danger signal—the warning—is repeated again and again, it is to stir the hearts with the solemnity of fear, as in the very presence of the actual danger.

I wish to bring the situation just as briefly as I can before you with reference to the warnings that have been sent to us very recently, all in one line, and I will select some extracts to show how the warning has been repeated and repeated again. From the Special Testimony, "Appeal to Ministers and Conference Committees," page 9:—

"Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is no time now to hide your colors, no time to turn traitor, when the battle presses sore. . . . It is no time now to lax our efforts, to become tame and spiritless. . . . Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestions the world may make. We can make no compromise. . . ."

"When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency, and should be the more warm and decided, and their testimony should be more positive and unflinching. But we

are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. . . .

"God has no place in his heart for half-hearted men and women, those who are neither cold nor hot. Christ says, 'I will spew thee out of my mouth.' God calls for men who are whole-hearted. . . . Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. . . .

"By many, the words which the Lord sent, will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things to tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people will have for this time. . . .

"As the end approaches, the testimonies of God's people will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy."

Again from "Danger of Adopting Worldly Policy," beginning on page 4, I read:—

"We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught. . . .

"Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature, or they will be found professedly working for God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence on human wisdom, which is foolishness in the sight of God. . . .

"Those who believe the truth must be as faithful sentinels on the watch-tower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good will be manifested more and more, as he brings his forces into activity in his last work of rebellion, and every soul that is not fully surrendered to God and kept by divine power, will form an alliance with Satan against heaven, and join in the battle against the Ruler of the universe. . . .

"The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. . . . God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame spiritless way, but in demonstration of the Spirit and the power of God. . . .

"To-day the world is full of flatterers and dissemblers; but God forbid that those who claim to be guardians of sacred trusts, shall betray the interests of God's cause through the insinuating suggestions and devices of the enemy of all righteousness. . . .

"There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with

their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul."

Now as though that were not sufficient, I want to call your attention to the instruction that has come very recently, and I will read from articles by Sister White in REVIEW of Jan. 31, and Feb. 7, 1893:—

"There will be among us those who will so blind their eyes that they will fail to perceive the most wonderful and important truths for this time."

Who knows whether that means me or not? I think we had better, every one, take it as belonging to "myself."

"Those who have not a daily experience in the things of God will not move wisely. . . .

"Scores of men have preached the word when they themselves had not faith in it, and did not obey its teachings. They were unconverted, unsanctified, unholy. . . . No longer question your need of a personal Saviour. . . .

"Many accept the theory of truth, and compromise with the world, the flesh, and the devil. . . . We are to feel, to act, as one with Christ. . . .

"Christ says to his followers, 'Ye are the light of the world.' Shall we envelop our light in a thick covering of worldly policy? Shall we seek for scientific measurement of how much light shall emanate from us to the world? God help us to live under the direct rays of the Sun of Righteousness, that we may be channels of light to the world. . . .

"There are men of the world who will volunteer to be our guides; they regard their course as wise, but they are of the class who, professing to be wise, need to become fools in order to become wise in God's wisdom. They lead away from the path where the voice of Jesus is heard, saying, 'This is the way; walk ye in it.' They are false teachers, blind leaders of the blind. They divert the attention from the very work to be done in this period of the world's history."

Now mark the following:—

"But those who follow the leader step by step, will hear and recognize the voice of the True Shepherd. . . .

"The people of the world will try to induce us to soften down our message, to suppress some of its more distinctive features. They say, 'Why do you make the Seventh-day Sabbath so prominent in your teaching? This difference is always thrust before us. We could harmonize with you if you would not say so much on this point. Let arguments in the *Sentinel* be free from mention of the Seventh-day Sabbath, and we will give it our influence and support.' This is their invitation to compromise, and there has been a disposition on the part of some of our workers to adopt this policy. But those who favor this action, entertain deceptive sentiments, are bound by false modesty and caution, and manifest a disposition to withhold the confession of faith. Seventh-day Adventists have discussed the feasibility of conceding to these demands; but shall we permit the world to shape the messages that God has given us to bear to them? Shall we entertain the proposal of Satan, and thereby entangle our souls, and the souls of others, for the sake of policy? Shall we betray sacred trusts? If the world are in error and delusion, breaking the law of God, is it

not our duty to show them their sin and danger? We must proclaim the third angel's message.

"What is the *Sentinel* for? It is to be as the voice of the watchman on the walls of Zion, ready to sound the danger signal. We should cry aloud, and spare not, and show the people their transgressions. We are not to cringe, and beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your true colors to the gaze of men and angels. Let it be understood that the Seventh-day Adventists can make no compromise. In our opinions and faith there must not be the least appearance of wavering. The world has a right to expect something of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we present even the semblance of being uncommitted.

"We are not to voice the sentiment of the world. . . . Shall we be time-servers? Now, before we advance another step, let us look carefully to see what are our feelings, our aims, and purposes."

I will now leave these extracts, and read from the *REVIEW* of Feb. 7:—

"Those who are more desirous of securing promotion and a good name in the world, than of maintaining right principles, will betray sacred trusts. They will cripple their own influence, they will darken counsel by their words, and make false reasoning to look sound and right. All the success and patronage that can be secured by policy plans will serve only as a snare to those who work on this principle.

"Some are flattering themselves that a more auspicious time is coming, when God will vindicate his honor by lifting up his holy law. Many who now look upon the cross as too heavy to bear, think they will then obey the truth, and triumph with it. But in maintaining the right, it is not safe, because of circumstances, to yield in any degree firm adherence to duty, or to teach others that they may yield with comparative safety. . . . To place ourselves in a position where we have an appearance of yielding, is a new position for this people. . . . Many who claim to believe the truth have rested in the theory, and have not felt the necessity of maintaining vital connection with the pure, sacred springs from which they must derive their life and inspiration. When they should have been earnestly praying to heaven, humbling their hearts before God, they have been busy with human calculations, human imaginings, have been exalting self in place of exalting the Lord. Yet they seemed unaware of their danger of leaving the precious principles of truth. We need to pray continually that God will help us to abide in the truth, and not be swayed from the principles by those who are not sanctified to God, or allow the principles of worldlings to mould our institutions. . . . This is the work now to be done on earth. Those who are living in the transgression of the holy law of God, will not find the truth palatable. When it is made plain that Sunday is a spurious Sabbath, founded in the power of the man of sin, they will say in language too plain to be misunderstood, 'We want not a knowledge of thy ways, O Lord.' Others will say as did Pharaoh, 'Who is the Lord, that I should obey his voice?' But in the face of all opposition, we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to the world. . . . We should be alarmed at the least manifestation of a disposition to hush the voices that proclaim the third angel's message. That angel represents the people of God, who give the last warning to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as light-bearers to the world; but should the standard

fall from their hands, the Lord would raise up others who would be faithful and loyal."

Now, that is so, brethren, and it seems to me, as never before, that we have come right up to the time when God wants to know who is going to be faithful and loyal, that he may know who is going to do this work. "It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self-love, to selfish considerations, ambition, love of ease, or desire to shun the cross. We are commanded to 'cry aloud, spare not, lift up thy voice like a trumpet!' Shall we labor to make the name of God a praise in the earth? Shall we obey his voice, or shall we listen to the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of eternal realities? The truth is everything to us, or it is nothing. Let those who want to make a name in the world, go with the world; but let those who would serve God, obey God, and not man. Now, what does that mean just at this time? It means, we, you and I, need the warning to take our orders from God, and be where we can recognize the voice of the True Shepherd. How can we receive orders from above and obey them unless the channels of communication are open between our souls and God?"

Now there are two ways of compromising: one is that one compromises and do not know it; the other is that one compromises because he has not the moral courage to do otherwise. And, there is just one cure for both difficulties. Let us read it; turn with me to Isa. the eleventh chap., and I will read three verses: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

The special point that I want to make there is this, that one who is endowed with the Spirit of God does not depend upon what he hears with his ears, or sees with his eyes. Notice the marginal reading of "he shall make him of quick understanding in the fear of the Lord." The Hebrew is "quick of scent or smell." It seems to me that the idea there, is a kind of instinct, but that is not the word: it is the kind of perception that comes outside of the senses, and gives it the thought of an immediate consciousness of the situation. The idea is that it does not come through what I see or hear, but when the channels of the soul are open to God, there is immediate consciousness of the situation, even per-

haps against the sight of the eyes and the hearing of the ears.

There will be plans suggested in the work of God that you cannot find any fault with, that is outwardly, I mean: but anyone that is connected with God will say, They are wrong. You may be put in that place, but if you are connected with God, you will say, I cannot follow them, because we are not to judge after the sight of the eyes nor the hearing of the ears: "It is very hard for self to occupy a subordinate place. It lifts up itself in many ways, runs without Christ, works without prayer and consecration. Man's wisdom is foolishness: but many do not yet know this. They form connections with persons no more pious or consecrated than themselves. They counsel and plan with them, and if their devising is accepted, it will surely lead away from the right path. Their self-sufficiency is great, they do not feel the necessity of prayer at every step. They judge after the sight of the eyes, and the hearing of the ears, but they have not the discernment that God gives, which would enable them to look beneath the surface."

Not to enlarge upon that point, the only thing that can save us from changing leaders and not knowing it, is that the spirit of perception shall come by the inflowing of the Spirit of God into the soul. That is certainly so. Our only safety, then, in this time, when the specious devices of Satan will be brought to bear, when Satan, who is manifested as an angel of light, shall work himself in through every possible channel to suggest plans that would lead away from God, to suggest plans that will soften down the message, to turn us away from the one thing that God is giving us to declare at this time, I say the only safety for us, for you, for me, is that the Spirit of discernment, which comes only through the indwelling of the Spirit of God, shall take possession of us and save us from those things.

Now the other side. The other way of compromising is through lack of sufficient moral courage to do otherwise, and the only cure is the same cure. It is no use whatever for you and me to say now, even in our hearts, I know what I am about. You never will catch me betraying the third angel's message. I stand firm. Let me whisper in your ear, "Let him that thinketh he standeth take heed lest he fall." And let me say, that our only safety is in saying continually, "Lord, save, or I perish." We are now in the perils of the last days. Now Satan will work with all signs and lying wonders. Now he will begin to increase the power with which he works until it will reach the climax in his actual personal presence here, to work himself, visibly.

A little while ago, one who had formerly been connected with this people was advertised to speak

in this city. One came to me and said, "I would like to go and hear him. Of course I know he has not the truth, but I never heard him, and I would like to go and hear what he has to say. I do not think it will hurt me. I do not think he will turn me from the truth." And I said in reply: "The time will come when the announcement will be made, 'A wonderful being of light and splendor is here working miracles, speaking the same tones which Jesus spake when he was here preaching to the people.' I wonder how many Seventh-day Adventists will say, 'Now I never saw the devil, I never heard him preach. Of course I know he has not the truth but really I would like to go and hear what he has to say against it?' I want to tell you that one spirit is just of a piece with the other. What have we to do with chasing after those who we know have not the truth? There is one who says, 'I am the truth.' We had better spend our time and efforts going to hear what he has to say to us. Now I say, the only thing that will keep us, is the presence of the Spirit of God. It is not will-power. It is not a determination to stand firm. That is our greatest weakness, if we put it in that light. If we put it in the light of our determination to stand firm and our will-power, there is our very weakness. Our strength is in saying, 'Let him that thinketh he standeth take heed lest he fall.' Our strength is in our weakness, because 'my strength is made perfect in weakness.'"

Now I wish in the brief time remaining to me to call attention to the lesson which to me applies with great force at this time. We have now come to the time of the second fulfilment—and that in large measure—of the outpouring of the Spirit of God, and I wish to speak of the effect of the outpouring of the Spirit of God on the disciples.

You know how those disciples, everyone of them, forsook Christ and fled; you know how they denied that they would leave him, and Peter said: "Though all men shall be offended because of thee, yet will I never be offended," and they all said they would not deny him. And that very night everyone left him. Their weakness was in the fact that they refused to believe what he told them. When he said, "You are going to fall," they said, "No, we are not going to fall," and they fell. If, when he told them they were going to fall, they had said, "Lord, save us from it," they would have had a different experience. But it was their determination that they would not fall, and that they did not need any such warning and instruction, that led them into that experience.

Let us come to the experience after the outpouring of the Spirit. I will hastily sketch some of the facts brought out in the book of Acts. This book is a wonderful book to study at this time.

What was the one thing which to declare at that time would rouse up the opposition and the passions of men, more than anything else? It was to tell them, that Jesus was the Christ, and "You crucified him." That was the thing that did it. In the face of what consequences was it? In the face of the law which forbade any new religion, and the penalty of which was death to one of the common rank. And these men were all Galileans, of the common rank. So when they went out proclaiming that religion they went with their lives in their hands, and they knew it.

What was the burden of the message that they were all declaring? That they were witnesses of his resurrection. They were to go out and tell the story to those rulers, the religious leaders, that they had taken Jesus Christ the Son of God and had put him to death; that he was risen from the dead; that he had ascended to heaven, and that only through him was there salvation for anyone,—for the leaders, the managers, the rank and file of the Jews, for anyone. The only hope of salvation was in that Christ whom they had taken and crucified. That was the message they were to go out and declare, and that in the face of the law which said, "Death." When the Spirit was poured upon them, the very first day that Peter stood up, what was the message? Read Acts 2:22, 23: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

What was it? He charged them face to face with murder. That was what it was. God's Spirit witnessed to this word, and to those who were ready to receive light and truth, conviction came, and three thousand souls were converted that day.

Then Peter and John went up into the temple to pray, and they saw a lame man there and healed him. Then the people came together to know about it, and Peter said: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."

Then the managers began to be stirred. The people began to be converted under this sort of a mes-

sage, and the rulers were "grieved," and they laid hold on them and put them in prison, saying that they would examine them on that matter, with the firm determination, however, that nothing should be said about Christ. They wanted nothing to do with that. So they asked them in the first place, What about this lame man that you healed yesterday? We do not want to know anything about your religion, however. Then Peter, "filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel." And notice the way in which he said it. Here were these poor despised men, the despised of the despised, brought in before that array of official authority, and this man, who, you will remember, a short time before was scared almost out of his senses by the simple inquiry, "Are you not one of this man's followers?"—and who had replied, No; I am not. I do not know anything about him.—Now in the face of the law whose violation was death, and in the presence of the dignitaries and rulers of the nation, when asked about that lame man whom they had healed, said:—

"Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This was the stone which was set at nought of you builders, which has become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:8-12.

Did they declare the message that was given them to declare? Indeed they did. Did they dare to stand in the presence of the officials and those high in authority and say, You put him to death, you murdered him? They did. Did they tone down the message any and say that because of some laxness in some official capacity, this man was taken by parties to us unknown, and as near as we can find out some violence was done to him, for which we are very sorry? Oh, think of it! *You murdered him.* That was the word. You took him and by wicked hands crucified him. That was the charge.

And those unlearned men, whom these rulers thought they could scare by their official authority, stood right there and said: You men of Israel, and rulers and elders of the people, This is the man you crucified.—You put him to death. You are the murderers. What was the consequence? "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. I hope they will

take knowledge of us in the same way. I do, indeed. Well, they thought this thing must be stopped in some way, but here was the man, healed, and they could not say anything against that, and so they thought they would command them, and threaten them, and let them go. But when they had commanded them to speak no more in this name, Peter and John said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

I tell you, those men had a message that was like fire shut up in the bones. It would come out. And when it came out in that way, it had converting power in it. And the power was not in them as men, but they were filled with the Holy Ghost. The Holy Spirit is a cure for cowardice. The Holy Spirit is the cure for cringing before men. But I tell you it makes a man humble before God.

Well, when they had threatened them and let them go, what did they do? "Being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. [Do you not see that their trust was in the Creator as their Redeemer?] Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak the word." Acts 4: 25-29.

They did not say, Let us stay at home, because there is great danger ahead. The Holy Spirit is a cure for moral cowardice. The Holy Spirit inspires men to declare the message of God without cringing, and that in the face of death.

Now I say in all sincerity that we might as well make up our minds here and now, before we go a step farther, to face death and down it. That is true. I understand, just as well as you, that it is a great deal easier to talk about that in a warm, comfortable room, lighted by electricity, with a nice carpet on the floor, than it is to say it when we come up to the point where we have to give up our lives. But I want to tell you that that is an actual fact, and unless we stand right there at this moment, and say that we will give up friends, homes, and that noth-

ing shall separate us from the Love of God which is in Christ Jesus our Lord, we might as well stop now. That is a fact. It is a simple statement of the fact, and it is an awfully solemn fact to me.

I will touch on one other point. I will briefly sketch the experience of Paul and Silas. You will remember the commission of Paul to go to the Gentiles, and that as he and Silas preached they were forbidden by the Holy Ghost to preach the word in Asia. Then "a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Then they started right away to go over. The first place at which they stopped any time was Philippi, and after a few days there, what was their experience? They were put in jail and whipped, and their feet placed in the stocks. Listen, and hear the conversation that passed between them.

"Well, Paul," said Silas, "are you sure that that was a vision that said, Come over into Macedonia and help us? Are you sure that you were led by the Spirit of God when we came over here? Don't you see, about the first thing we are in jail, and my back is awful sore. Paul, what do you think about it? Do you not think we would better go back?"

"And at midnight Paul and Silas prayed, and sang praises unto God."

"Now, Silas," said Paul, "what do you think? Would we better pray?"

"Well, I think we would better have silent prayer. There is a rough crowd of people around here, and if we pray, we would better have silent prayer."

"And at midnight Paul and Silas prayed, and sang praises unto God: and *the prisoners heard them.*" ; Yes. They did not hear that other conversation you have heard. They heard them praying and singing praises to God, and the Holy Ghost came and shook the place and opened the doors.

Do you not see in that a lesson to us? Come over into Macedonia and help. What do you think? Was it the Spirit of God that called you? "Those who follow the Leader step by step, will hear and recognize the voice of the True Shepherd." And they will not go back on it, even though their backs are beaten, and their feet are put in the stocks, and they themselves in jail. The endowment of the Spirit of God is a wonderful cure for moral cowardice. It makes men bold in the Lord, yet humble in the Lord.

Then, there are two ways in which we may compromise the truth. The Spirit of God gives that discernment that goes below the surface and shows us these things, so that we do not judge after the sight of the eyes, nor hear after the hearing of the ears, and the Spirit of God confers upon us the moral courage.

I will close by reading a paragraph from that little article, "The Holy Spirit Awaits Our Demand and Reception":—

"The Christian must build all the foundation if he would build a strong symmetrical character, if he would be well balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable."

You may put him to death. That does not touch the strength of will and purpose that comes through the endowment of the Spirit of God.

THE THIRD ANGEL'S MESSAGE.—NO. 11.

ELDER A. T. JONES.

THE place where we were in the Scriptures, you remember, in this series of lessons, is that counsel of the True Witness, the second thing that he tells us to buy. We studied the first the other night. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." That was our study the last lesson; our study to-night begins with the next thing: "I counsel thee to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

What is that raiment? [Congregation: "Righteousness."] Whose righteousness? [Congregation: "Christ's."] Whose is that? [Congregation: "The righteousness of God."] Whose are we to seek? [Congregation: "The righteousness of God."] What is righteousness? [Congregation: "Right doing."] Is righteousness right doing? [Congregation: "Yes."] [Voice: ["All thy commandments are righteousness."] What are they to us? What do they say? [Some one said: "Do."] Do they? The commandments require doing, do they? [Congregation: "Yes sir."] The first of all the commandments is, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and the second is like unto it, "Thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets." Righteousness is right doing, then; that's plain enough.

Whose righteousness are we to seek? [Congregation: "God's righteousness."] Whose are we to have? [Congregation: "God's."] Whose right doing are we to have? [Congregation: "Christ's."] But

whose right doing is in Christ? [Congregation: "God's."] Christ did not do anything of himself; he says, "Of mine own self I can do nothing." John 5:30. Whose right doing do we find in Christ? [Congregation: "God's."] "God was in Christ." 2 Cor. 5:19. Whose right doing are we to have? [Congregation: "God's."] Now is that so? [Congregation: "Yes sir."] Will you stick to that for a week? [Congregation: "Yes sir,"] [Elder Wm. Hutchinson said: "For life."] All right; but if some people in this audience will stick to that for a week, I shall be happy. And so will they; because there are some here who are not sticking to it at all. They have n't it, they do n't know it, and there are a good many of them, too; and for that reason, we want clearly to understand as we start, what kind of raiment it is that we are to buy; what we are after. Whose right doing is it that we are to have? [Congregation: "God's."] Whose righteousness are we to seek? That is what we are to find out in this lesson.

Now, calling attention again to a thought that we have studied before, with which to begin this study to-night directly, that is, what this righteousness is to us now, let us turn back to that passage in Joel, the second chapter, and 23rd verse, and notice also the marginal reading. "Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain."

Our study on that was in BULLETIN No. 7, p. 183.

What is the margin? "He hath given you the former rain?" What is that?—"A teacher of righteousness."—"Given you the former rain moderately." What is that, moderately? What was the former rain at pentecost?—"A teacher of righteousness." "He hath given you a teacher of righteousness according to righteousness." Was that the former rain? And he will give you "the rain, the former rain, and the latter rain," as at the first. What will the latter rain be?—"A teacher of righteousness" again. According to what? [Congregation: "Righteousness."] But what is another expression for the latter rain? [Congregation: "The outpouring of the Spirit."] What is another one? [Congregation: "The times of refreshing."] What is the latter rain to the third angel's message? [Congregation: "The loud cry."] What is the latter rain in connection with the fall of Babylon?—It is the bestowal of that power, and that glory, with which the angel of Rev. 18 comes down and lightens the earth.

Now let us read a few passages of those that we have had already to get the connection here definitely. On page 58 of the BULLETIN in Brother Haskell's lesson, we had, as it was read from the REVIEW of Nov. 22nd, these words:—

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ. . . . This is the beginning of the light of the third angel, whose glory shall fill the whole earth."

Another passage on page 16 of the BULLETIN, in that Testimony that was read:—

"Yet the work will be cut short in righteousness."

What "work will be cut short in righteousness"? [Congregation:—"God's work."]

"The message of Christ's righteousness is to sound from one end of the world to the other. *This is the glory of God* which closes the work of the third angel."

What is this message of Christ's righteousness as we read here before in these other places?—"This is the beginning of the light of the third angel, whose glory shall fill the whole earth." Now, "This is the glory of God which closes the work of the third angel." Then, when we have come to that time what time have we reached? [Congregation:—"The loud cry of the message."] We have reached the time when God is going to close it up. That is the glory that closes the work of the message.

Now, another thing: What is that first expression which we have just read?—"He will cut it short in righteousness." Then when that message of God's righteousness—the righteousness of God, which is by faith of Jesus Christ, God's right doing—when that is received and is allowed to be carried on, and is held by his people, what does that mean about the work of God on earth?—It will be but a *short* time until the whole thing is done.

Then, when we reach the time of the latter rain, the loud cry, the angel coming down from heaven having that great power, all these things coming together, as thus stated by the words of the Lord, we are simply brought to the same point where we were brought by the study of the things which are before us, and which led us to view what is coming upon us. That line of study that we had—studying the things that are before us to see what is soon to come upon us—led us face to face with six or seven different events that shut us up to this very thing, that now is the time that the work will be closed up shortly, and we are in the midst of the scenes that close up this world's history. Here are these different expressions in the Testimony of the Spirit of God, when put together, that show that it is the same thing from that side.

Well, the latter rain is the loud cry of the third angel's message; it is the beginning of that message of glory that lightens the earth. But the latter rain is the teaching of righteousness. When did that message of the righteousness of God, as such, come to us as a people? [Congregation:—"Four years ago."] Where? [Congregation:—"At Minneapo-

lis."] Yes. This point was brought up the other night, and can be read again in BULLETIN No. 7, p. 183. I do not know that we can state it any more clearly than we did that night.

Now, that message of the righteousness of Christ is the loud cry. It is the latter rain. We have been praying for the latter rain here at this Conference already, haven't we? Have you? [Congregation:—"Yes sir."] What were you looking for when your prayer was answered? Are you ready now to receive the latter rain? We have been praying here for the latter rain. Now there is the connection. The testimonies tell us what it is and Joel tells us what it is. I simply ask now, Are you ready to receive the latter rain? That is, are you ready to receive God's message of righteousness, according to righteousness. Let us look at that a little further. Joel says, according to the margin, that it is a teacher of righteousness, that which brings the teaching of righteousness *according to righteousness*. Whose idea of righteousness? [Congregation:—"God's."] No, mine. [Congregation:—"No."] Yes, mine will do! [Congregation:—"No."] Why? If I receive the righteousness of Christ according to my idea, is not that enough? Is not that receiving the latter rain? Is not that receiving the righteousness of Christ? [Congregation:—"No sir, it is your own righteousness."] But that is what is the matter with a good many people who have heard this message of the righteousness of Christ. They have received the message of the righteousness of Christ *according to their own idea* of what his righteousness is, and they have not the righteousness of Christ at all.

Now, let us ask again, how are we to receive that? How is that to be given?—"According to righteousness." How, then, is it to be received?—"According to righteousness." It is given "according to righteousness," and we must receive it "according to righteousness." We must receive it as it is given.

But let us dwell further upon that thought; and I am in no hurry to get away from it, either. When we receive the teaching, that teaching of righteousness "according to righteousness," we must receive it according to God's idea of righteousness, and not according to our own measure of it. And he who thinks of receiving that message of Christ's righteousness according to his own idea of it, will miss it entirely. We are to receive it according to God's idea of it, and nothing else than God's idea of righteousness, nothing else than that, is righteousness.

There is a thought again that we had the other night, that when it was presented four years ago and all along since, some accepted it just as it was given, and were glad of the news that God had righteousness that would pass the judgment, and would stand accepted in his sight. A righteousness

that is a good deal better than anything that people could manufacture by years and years of hard work. People had worn out their souls almost, trying to manufacture a sufficient degree of righteousness to stand through the time of trouble, and meet the Saviour in peace when he comes; but they had not accomplished it. These were so glad to find out that God had already manufactured a robe of righteousness and offered it as a free gift to every one that would take it, that would answer, now, and in the time of the plagues, and in the time of judgment, and to all eternity, that they received it gladly just as God gave it, and heartily thanked the Lord for it. Others would not have anything to do with it at all; but rejected the whole thing. Others seemed to take a middle position. They did not fully accept it, neither did they openly reject it. They thought to take a middle position, and go along with the crowd, if the crowd went that way. And *that* is the way they hoped to receive the righteousness of Christ and the message of the righteousness of God. Others deliberately discounted the message about fifty per cent, and counted *that* the righteousness of God. And so, all the way between open and free deliberate surrender and acceptance of it, to open, deliberate, and positive rejection of it—all the way between—the compromisers have been scattered ever since; and those who have taken that compromising position are no better prepared to-night to discern what is the message of the righteousness of Christ than they were four years ago.

Some of these brethren, since the Minneapolis meeting, I have heard, myself, say "amen" to preaching, to statements that were utterly heathen, and did not know but that it was the righteousness of Christ. Some of those who stood so openly against that at that time, and voted with uplifted hand against it, and since that time I have heard say "amen" to statements that were as openly and decidedly papal as the papal church itself can state them. That I shall bring in here in one of these lessons, and call your attention to the Catholic church's statement and her doctrine of justification by faith. I shall bring that in at some future lesson and will let you see what the doctrine of the Catholic church is as to justification by faith. "Why," says one, "I didn't know that the Catholic church believes in justification by faith." Oh, yes, she does. Yes, indeed she does: you can read it out of her books. Says one, "I thought they believed in justification by works." They do and they do not believe in anything else; but they pass it off under the head of justification by faith. And they are not the only people in the world that are doing it (I mean the members of the Catholic church). They are not the only ones that are doing it.

So I appeal to all to just let us come together now, and let us lay aside everything, every pre-conceived notion, every thought of just how this or that opinion is or should be, and come together now to hear the message of the righteousness of Christ, and study it in the fear of God, praying with all the heart that he may in this Conference give us the Teacher of righteousness according to his own idea of righteousness. That is what we want.

And, brethren, as certainly as we pray for him to do that, that is what he will do. And then when he sends to us, by his Spirit, the teaching of the message of his righteousness, let us take it exactly as he gives it, and do not discount it a particle, no difference if it takes away all that we ever thought was the right idea in that connection; we have nothing to do with that. We agreed at the beginning of this institute, when we came here to study, to stand upon this platform: that if any one of us thought we knew anything, we knew nothing as we ought to know it. That is applicable to this subject, to those who have received it, just as certainly (though not in the same degree perhaps) as those who have not received it. Because those who have received it cannot boast now, and stand up and say, "I am all right now; I do not need to learn anything now." If any one gets into that position, he is the one who needs most to learn of any one.

So what you and I want to do is to lay aside every thought of this kind, every deduction we have made upon it, every discount we have put upon it, every shape we have given to it,—drop all these, and let us come, as Christ said, "as little children," asking what is the kingdom of God; for the kingdom of God is righteousness, and peace, and joy in the Holy Ghost. Those that will not receive the kingdom of God as little children, Jesus himself says, can not enter into it. And if we come with what we have already learned, and try to frame it upon that, it will not fit upon that. If we come and try to mould everything else that he will give us now, upon our conception of what we have, we will spoil the whole thing, and just shut ourselves out from it all. Therefore that text abides with us still: "If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know." That belongs to us.

Now taking that thought a little further. The latter rain, this message, is the righteousness of God, which is by faith of Jesus Christ. That is the loud cry; but that message is the teaching of righteousness *according to righteousness*, and that means God's idea of righteousness, and not our own. Is *my idea* of God's righteousness—my idea at its broadest stretch—is that God's idea of righteousness? [Congregation: "No."] Then when I get the broadest idea I possibly can of God's righteousness, and am

satisfied with that, and say that that is to save me, then whose righteousness is it that is to save me? [Congregation: "Your own."] Of course it is; because when I measure up his ideas and mine, and make him like myself, I confine him within my comprehension, and I am my own saviour, because that makes him no greater than I am. Do you see that? [Congregation: "Yes, sir."]

Yes indeed; we are to receive this message, this latter rain, this righteousness of God, according to his own ideas and in his own way; and when he says it, when he gives it, we are to take it up and thank him for it,—not to question how it comes, or anything of the kind, but to receive it as he speaks it, as he gives it, and let him do just as he pleases in carrying it forward in the world. Because, what is righteousness?—Right doing. Whose righteousness is it that we are to have? [Congregation: "God's."] Then it is God's right doing that we are to have; it is not our own right doing; it is his idea of his right doing, and not our idea of right doing:—It is not our idea of his right doing; it is his own idea of his own right doing. It is, in fact, his own right doing when he does things. Therefore that calls upon you and me to yield up everything of ourselves to him, and let him do the doing as he pleases with this which is his own. He is to do the doing. We are to be instruments. "Yield yourselves as instruments of righteousness." Your members as instruments of righteousness. Yield them to whom? To God. He uses the instruments. Rom. 6:13. Will you let him? [Congregation: "Yes, sir."] Will you stick to that for a week? [Congregation: "Yes, sir."]

Now another thought that leads us thus. We know it is God's idea only; that is the true idea of this righteousness of God. Then can I grasp his idea of righteousness with *my own mind*? [Congregation: "No, sir."] Can I have a mind that will grasp it, and that can grasp it? Yes. Is there any mind in the universe that can grasp God's idea of righteousness? Yes. Whose? Christ's. Then does not that shut you and me up to that fact, that without the mind of Jesus Christ we have not, and can not have the righteousness of God? I care not how much of a theory a man may have of the righteousness of God; I care not how much he may say he believes in the righteousness of God; I care not how much he may say he believes in justification by faith, if he has not the mind of Christ himself, he does not understand God's idea of justification by faith, and he cannot tell it.

No man can grasp the righteousness of God without the mind of Jesus Christ, which alone of all minds in the universe can grasp it, or comprehend it, or know it. Now is that so? [Congregation: "Yes, sir."] But I can have my mind turned into the

mind of Christ? Can't I? Re-made, re-vamped, and transformed into the mind of Christ? [Congregation: "No, sir."] [Some one in the audience quoted the text: "Let this mind be in you which was also in Christ Jesus."] All right; will you let it? Will you do that? Is that what you have made up your mind to do? [Congregation: "Yes, sir."] That is the thing to start with, then, is it not? Let us get that clear, and I think that by that time the hour for the study this evening will be expired; that the only possible way in which anybody in this world can know the righteousness of God, can receive the righteousness of God, can receive the teaching of this righteousness according to righteousness, . . . the only way, the only possible way, that any man in this world can receive it, or know it, is by having the mind of Christ itself.

Here is an expression we will give, correct enough in itself, that the commandments of God are the reflection, the transcript, the expression, of God's righteousness. The ten commandments are the manifestation in writing, in letters, of the will of God. Rom. 2:17, 18: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." Then the law being the expression of God's will, that expresses what is God's will that shall be done in the way of right doing. Will the ten commandments accept any doing from anybody that comes short of God's own idea of what is right doing? No. Then the ten commandments simply require such a measure of right doing as God's own mind measures, as his will expresses. Well then, when the ten commandments require just that, and will accept nothing short of that, how in the world are the requirements of the ten commandments to be met in any man's life in this world who has not the mind of God? It can not be done.

Where do we get that mind? [Congregation: "In Christ."] Then is it possible for any man, by any possible means, to render to the ten commandments what they require, and what only they will accept, without having the mind of Jesus Christ itself? [Congregation: "No, sir."] Well, can I have the mind of Christ without the rest of him? No, I can not. Therefore as I cannot have the mind of Christ without the rest of him, it follows that I must have the personal presence of Christ himself.

What is it that brings to you and me the personal presence of Jesus Christ? The Spirit of God. Turn to two texts, one in John and one in Ephesians, and I think that will be all we will have time to read to-night. John 14:18, "I will not leave you comfortless: I will come to you." He does not leave us comfortless, that is without a comforter. So he says,

I will come to you; but when he comes to us thus, we are not without a comforter. Then he does come to us by the Comforter, which is the Holy Ghost.

Now turn to Eph. 3:16, 17. Let us read that carefully together. This is the prayer: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts." [Some one quoted the words of the text, "By faith."] Of course faith belongs there. But there is a double attachment to the middle statement: first, strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts, but he dwells in the heart by faith.

We receive the promise of the Spirit through faith; but what brings it? The Spirit of God; and when we have that, Christ dwells in the heart. Then it is the Holy Spirit that brings the personal presence of Jesus Christ; and in bringing his personal presence to us, he brings himself. Then it is the mind of Christ, by which we may comprehend, investigate, and revel in, the deep things of God which he reaches down and brings forth to our understanding and sets them before us in their plainness. That is what we must have, in order to have the presence of Christ, in order to have the righteousness of Christ, in order that we may have the latter rain, in order that we may give the loud cry.

PROGRAM FOR THE GENERAL CONFERENCE.

FEBRUARY 17 TO MARCH 6, 1893.

Devotional meetings each day except Sabbaths, from 8:30 to 9:45 A. M.

Friday, February 17.

- 10:00 A. M. General Conference. Organization. Addresses, and Appointments of Committees.
- 3:00 P. M. International Tract Society.
- 7:00-9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Sabbath, February 18.

- 10:30 A. M. Sermon, Elder O. A. Olsen.
- 2:30 P. M. Social Meetings.

Sunday, February 19.

- 10:00 A. M. General Conference. Report of Educational Secretary.
- 3:00 P. M. International Sabbath-school Association.
- 7:00 P. M. Sermon, Elder S. N. Haskell.

Monday, February 20.

- 10:00 A. M. General Conference. Reports of District Superintendents.
- 3:00 P. M. N. R. L. Association.
- 7:00-9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Tuesday, February 21.

- 10:00 A. M. General Conference; Reports of Secretary Foreign Mission Board, and L. C. Chadwick.
- 3:00 P. M. S. D. A. Educational Society and General Conference.
- 7:00-9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Wednesday, February 22.

- 10:00 A. M. General Conference; Reports of General Conference Association Agents.
- 3:00 P. M. Health Reform Institute.
- 7:00-9:00 P. M. Foreign Fields—Elders C. M. Kinny and L. R. Conradi.

Thursday, February 23.

- 10:00 A. M. S. D. A. Publishing Association.
- 3:00 P. M. General Conference; General Business.
- 7:00-9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Friday, February 24.

- 10:00 A. M. General Conference; Reports of Treasurer and Statistical Reports of Secretary.
- 3:00 P. M. General Conference.
- 7:00-9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Sabbath, February 25.

- 10:00 A. M. Sermon, Elder U. Smith.
- 2:30 P. M. Social Meetings.

Sunday, February 26.

- 10:00 A. M. General Conference; General Business.
- 3:00 P. M. International Tract Society.
- 7:00 P. M. Sermon, Elder D. A. Robinson.

Monday, February 27.

- 10:00 A. M. N. R. L. Association.
- 3:00 P. M. International Sabbath-school Association.
- 7:00-9:00 P. M. Bible study, Prof. W. W. Prescott and Elder A. T. Jones.

Tuesday, February 28.

- 10:00 A. M. General Conference; General Business.
- 3:00 P. M. S. D. A. Educational Society and General Conference.
- 7:00-9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Wednesday, March 1.

- 10:00 A. M. General Conference; Reports of Committees.
- 3:00 P. M. Health Reform Institute, and Health and Temperance Association.
- 7:00-9:00 P. M. Foreign Fields, Elders D. A. Robinson and J. Erzenberger.

Thursday, March 2.

- 10:00 A. M. General Conference; General Business.
- 3:00 P. M. International H. and T. Association.

7:00—9:00 P. M. Bible Study, Elders G. C. Tenney and A. T. Jones.

Friday, March 3.

10:00 A. M. General Conference; General Business.

3:00 P. M. S. D. A. Publishing Association.

7:00—9:00 P. M. Bible Study, Prof. W. W. Prescott and Elder A. T. Jones.

Sabbath, March 4.

10:30 A. M. Sermon, Elder S. N. Haskell.

2:30 P. M. Social Meeting.

Sunday, March 5.

10:00 A. M. General Conference; Miscellaneous.

3:00 P. M. General Conference; Miscellaneous.

7:00 P. M. Sermon, Elder L. R. Conradi.

Monday, March 6.

10:00 A. M. General Conference; Closing Session.

NOTE.—This program is subject to whatever changes circumstances may require.—Gen. Conf. Committee.

TUESDAY, FEBRUARY 14.

THE MISSIONARY WORK.—No. 3.

ELDER S. N. HASKELL.

At the opening of his remarks Elder Haskell again alluded to questions which had been asked. In bringing out some additional points he referred to the fact that when Christ was addressing certain characters, as recorded in the New Testament, it was not simply those who stood before him that he saw. He saw all of the same character that should live on the earth till the end of time, and to all these would the remarks apply especially. So at the resurrection of Lazarus, Christ wept with Mary and Martha although he knew that in a few moments Lazarus would be raised again. It was not then over the grief for the one that was to be restored to life in a few minutes. He saw as he looked down upon those sisters all the Marys and Marthas down to the present time. He saw the sorrows of the world, and the great heart of the Saviour took in just that side of the question because he saw the pain and sorrow and weeping in every land. He simply identified himself with suffering humanity just as it was before him at that moment.

To me this is one of the most precious thoughts; that when I am in sorrow and my heart is full of anguish he feels for me in my particular feeling. Perhaps some one else is triumphing and rejoicing in God and the Saviour knows how to sympathize with that individual also. When Christ had spoken the words and Lazarus was raised from the dead, of course Mary and Martha rejoiced with just such joy as we shall feel at seeing loved ones raised from the grave, and then in that moment of rejoicing Christ

must have rejoiced, and he could there enter into the joy of the resurrection when all the saved would be called up from death. Thus in all the circumstances of life as they were presented to Christ with the turn of the moments through his life here, he saw and took in the sorrows and the joys, the hopes and the discouragements all the way down through. And in every circumstance of life and in every feeling of the soul the believer in Christ may know that he sympathizes or rejoices with them. In bringing out these and other thoughts Elder Haskell read a paragraph from Vol. 2, "Spirit of Prophecy," as follows:—

"In view of this human distress, and of the fact that these afflicted friends could mourn over the dead, when the Saviour of the world stood by, who had power to raise from the dead, . . . 'Jesus wept.' His grief was not alone because of the scene before him. The weight of the grief of ages was upon his soul, and, looking down the years that were to come, he saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy on his soul, and the fountain of his tears was broken up, as he longed to relieve all their distress."

As was noticed yesterday, Christ said that it was not for his disciples to know the times nor the seasons which the Father has reserved in his power; that they should receive the Holy Ghost, and after it had come upon them they were to go into all the world and preach the gospel. It is clear that the Saviour designedly meant to remove the question of time from being a stimulant to move the people to go to the uttermost parts of the earth with the gospel.

In other words, to apply it just as we understand it in the third angel's message, God never designed that the third angel's message should hang upon time. Shall we know the exact time when probation will end? No. What is our business? To preach the gospel. Where? To all the world. Says one, It is my business to look for the Lord to come next year or the year after, or any time, and I shall get ready for that event. How shall we get ready? By taking up the gospel and going to work. In Matt. 24:14 he says that when the gospel is preached to all the world as a witness, then the end will come. Then he takes the time out of the question and gives us the work to do. When will probation end? When the work is done.

Another thought: What will be the condition or the attitude of the people of God in preaching the gospel when probation ends? They will be preaching right along, to the very time. I understand there never will be a time in the history of the gospel from the days of Adam, when the servants of God will be so intensely engaged in the work of the gospel as the very day that probation ends. The intensity will increase more and more, just as the

excitement increases on the day of election. In some elections, as it came to the last hours, I have seen them take carriages and gather in the old and feeble and hurry them down to the polls to vote. The excitement is increased just before the close of the polling booths. But when that hour arrives, the polls close, and then they wait to see the result.

It is just so in the message. What means all this stirring up, and the talk about extending various lines of work such as we have had at this Conference? It means that we should be stirred as never before. The Lord wants that we should begin to know about the world and about the gospel going to the world, and we shall see God take care of his cause. Our home field is important, of course, but I believe God would be better pleased if the whole fraternity would go, and he would fight the battle out here in some way, rather than to have us limit our operations to our home fields. The thing of the greatest importance in the world is to carry the gospel to the world. How can we? If God says, Go, go we must, and go we will, if we have to walk on water. When we get the "go" in us, we will see the way open fast enough.

You remember yesterday we found that Peter was first sent to the Gentiles; and we learned how he went back again to Jerusalem. Then the Lord sent others out to preach at Antioch to the Gentiles, and a large church was raised up, and Barnabas and Saul continued their labor there. In Acts 15 we have the record of the council at Jerusalem which considered questions of controversy that had arisen at Antioch. After Paul and Barnabas had recalled what miracles God had wrought among the Gentiles the record continues: "And after they had held their peace, James answered, saying, Men and brethren, harken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it was written, after this will I return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts 15:13-17.

This quotation from Amos is very commonly used among those who look for the return of the Jews as substantiating their doctrine. But notice the application by James. When the heathen received the gospel, James got up and said this was according to the prophecy of Amos, and this was the building again of the tabernacle of David. This was the preaching of the gospel to the Gentiles. It was gathering in the outcasts of Israel that were not called Israel before. Now turn back and read Amos

9:11-15. What do these verses mean? They mean that the gospel will go to the Gentiles, and that God will take from every nation under heaven a people for his name. God says it is so, in the fifteenth chapter of Acts.

You notice it says in these verses of Amos that the plowman would overtake the reaper. I saw a practical illustration of this in New Zealand. I saw a large field and in it was a straw stack freshly stacked. In the same field was grain ready to harvest, and in the same field they were plowing, and in the same field sowing. I thought of that text in a moment. Now apply it to the work. You talk about our canvassers being pioneers. They are. Let the canvassers go first. Then go in with your Bible workers, and then let your preachers come along, and so the different phases of the work will come in by gradations. I have no question about that. But the point in my mind is this, that when the Lord comes he will find your canvassers in the field, your Bible workers in the field, and they will all be working together, and you will be building sanitariums and colleges in foreign fields, and you will be urging people to go to college and prepare to work for the Lord, and you will be acting just as though God had laid the burden on you to carry the message to the uttermost parts of the earth.

I do not believe there will be a man, woman, or child connected with the third angel's message but what will be interested in that work. Some will be going to school, and some will be getting ready to go to school; and mothers will be instructing their children and interesting them in the missionary work. The work in all its phases will be pressing forward to the one great end, and you will not know when probation is going to end any more than you know it now. You will know when Christ appears in the clouds of heaven. It is not his appearing in the clouds that will come as a thief. A thief does not blow a trumpet before him; but when the opening heavens reveal the Son of God, he will come with the great sound of a trumpet that will raise the dead. But when probation closes, if you are not in the work, heart and soul, you will be left out, and if you are in the work, then it will be a happy time for you. Our only salvation is to be engaged in that work brought to view in the first chapter of Acts.

Some one may say they have no interests in the gospel going to the ends of the earth. You will lose the kingdom of God just as sure as you remain in this condition. The one absorbing thought should be to get the gospel to the world. You say, People get excited over it! I would to God that we could get religion enough to get excited! We stumble over some of the most important truths because we are so cool. May God wake us up and

make us realize that we have something to do, and that we are to carry to the world the last message that the Lord has brought to view in the Bible.

We have seen that the great thought impressed upon the minds of the disciples, whenever Christ met with them after his resurrection, was the great commission: Suppose there were about a dozen of us here, just the number of the disciples, and he was here with us and impressing on our minds that we must go out into all the world and proclaim the gospel.

Suppose we knew that in India and Africa there are various poisonous reptiles, and on the west coast of Africa there is a place that is called "White man's grave," and then there are other unhealthy portions of the world. What do you suppose we would talk about? We would begin to say, How can we go there? We would begin to say we cannot understand the language, and there would be a thousand and one difficulties, and we could not go. I suppose it was the same with the disciples, and I expect that as they talked, the Saviour knew all about what they were saying, and I expect too, that as he met with them from time to time, he talked with them about the very things that had been discussed. When he appeared to the eleven (Mark 16), he gave them the commission and said: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues." Mark 16: 17.

They had been talking about the languages. Well, who gave the languages in the first place? The Lord. Then he will give them a knowledge of the languages. There is the opportunity to study the languages, and it is just as much the privilege to have the blessing of God in studying a language and to have the help of God in this way as to have a knowledge of the language given in the miraculous manner that it was given on Pentecost. I was talking a few weeks ago to a young lady who said she had a burden to go to India. I asked her what she would do about the language. She said, "It is my burden to go to India, and I will risk the language." Here is a quotation from p. 49, "Gospel Workers":—

"Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can be improving their minds, and qualifying themselves for more extended usefulness. If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages."

Do you suppose I can live in that place that is called the "white man's grave"? I can live there just as long as the Lord wants me to live. And when

he does not want me to live any longer, I would just as soon die there as anywhere. The promise in the 18th verse does not in any way signify that we should neglect getting any training possible in the medical missionary line. We should relate ourselves to Christ in every feature of the gospel as much as it lies in our power. He labored among the sick more than among any other. We want hearts of sympathy, for the sorrowing everywhere, and we want to qualify ourselves as best we can for the work of God. Says one, What will I do if I cannot get all this knowledge? Go in the name of God. I will go in the name of the Lord and he will make up to me my need.

While engaged in my work I will try to be improving all the time. In one place the testimony says that every faculty God has given us, should be cultivated, the very best we can. I will depend upon God to do the work, but I will use my faculties to the glory of God and co-operate with him, and when I place myself in that attitude, it is God's power with me and through me that does the work.

I believe this is one important corner stone in the missionary work. Did the Saviour mean you and me at this General Conference when he talked to those disciples those forty days? Yes. Did he see the people down here in this nineteenth century with their doubtings and their lame ideas? Then did he not say these things expressly for our benefit? I think he did.

The time came when the Lord said, "Separate me Barnabas and Saul to the work whereunto I have called them; and when they had fasted and prayed and laid hands on them, they sent them away." What was that? They were to go to the Gentiles. They were the first ordained ministers since Christ, and the church here acknowledged its debt to the heathen. If there is anything we can be thankful for in these days, it is that they preached the gospel to the heathen, to our race which was at that time in heathenism; and when we talk about civilization and the benefits of modern improvements, we will find the beginning of it back there when the disciples were first sent to preach the gospel to our heathen ancestors in Europe.

Thus it was in A. D. 45 that they sent out the first missionaries. Now turn to the book of Romans written in A. D. 60, fifteen years later.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Rom. 1: 8. "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10: 8. But, says one, you do not suppose it was preached to the ends of the earth by the living preacher? Paul speaks to the brethren

ren at Colosse, of the hope "whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world." Rom. 1:6. It had been preached to them at Colosse, and so it had in all the world. Again in verse 23 he speaks of the gospel "which ye have heard and which was preached to every creature which is under heaven."

How many believe that? Every creature under heaven does not mean the Roman Empire simply. I think it means every nation under heaven. This was written nineteen years after they started out to proclaim the gospel to the heathen. It does not take the Lord a great while to do his work when men believe in it, and obey him. When we will take his word and carry out his instruction we will find that it will go to the world.

The facts that I want to impress upon your minds are that the Saviour meant that we should go into the work just as though we believed that every creature under heaven should hear the gospel. It is time we began to think and to talk and to pray about it, by day and by night, and it becomes a part of our very being and we can feel it in the very depth of the soul, we have something that will stir us and those with whom we come in contact. But you say, How can I begin to feel? Believe Jesus Christ. When you take the Bible and read these things, take it as though that testimony meant you, personally; then you will begin to enquire, "Well, what can I do?" You will begin to pray about it, and as you begin to look upon Christ, in new light and upon his work in this light, you will find that it will have an influence upon your character and you will partake of the Spirit of Christ.

The idea that we can have his Spirit and not have the missionary spirit is a great mistake. God has given us a great work to do. We are to be workers with him. The truth is to go to every portion of the earth. It is not merely to go to the civilized portions of the earth, but it is to go to every uncivilized nation, just as extensively as it has been preached in the United States. The gospel of Christ is to go to China, Japan, and these countries just as well as to England, or to Central Europe. It is to go to China, and it will be as extensively preached in China as it has been in the United States of America. It will go to every nation on this earth, and there is no way to come to any other conclusion unless you deny the Testimonies of the Spirit of God, as well as the Bible. The Bible says it will go to every nation and kindred and tongue and people, and that means every people; and if in that first fifteen or twenty years the gospel was carried into all the world, there is a power in it that we have not seen manifested in our midst yet.

God would have us, right here at this Conference, kindle the taper from the heavenly lamp, and get help from above, and begin to feel that there is a divine reality in the gospel of Christ. This is something that should stir us up, and when we believe there is power in it, we will have the power. If we look at it in the old, cold way, and think we have got to plan this and plan that, and do this or that, before we get it, we will be too late. God wants us to look up now and go forward in his name, and we will see the blessing of God. We are not stirred up enough. Some are afraid of fanaticism. In mercy's name, brethren, do not be afraid of fanaticism until you get nearer the fire than we are now. Perhaps some one will get fanatical, but God wants us to get at the work. I would that we were stirred. The time has come for us to be stirred. There has not been a day in this Conference but what I have seen more and more evidences that the coming of the Lord is drawing near. The third angel's message is not a great phantom, and we are not walking upon nothing. It is upon a sure foundation. God is going to carry the work forward.

STATE AGENTS' CONVENTION.—No. 11.

THE fifteenth session of the convention was held at 4:30 o'clock, P. M.

It was decided by vote to adjourn *sine die* on Friday, the 17th inst.

The Convention then listened to the following paper, read by G. A. Wheeler, State agent for South Dakota:—

CANVASSERS' SCHOOLS.

Their value and importance as a means of promoting the interest of the canvassing work.

Canvassers' schools have the same relation to the canvassing work as the Central Bible School at Chicago has to the Bible work. The object is the same, viz. fitting laborers for that particular work. If the Bible work demands a school for special instruction in that line of work, certainly the book work needs it equally as much. In "Testimony" No. 32, page 162, speaking of the canvassing work, we are exhorted to "Lift up the Standard." On page 161 it says:—

"Young men can be *trained* to do much better work than has yet been done."

These words were written about seven years ago, and while we can see great advancement in the direction indicated, yet we can see room for further improvement. On the page last quoted we read:—

"The canvassing work is God's means of reaching many who would not otherwise be impressed with the truth."

And again:—

The canvassing work is more important than many have regarded it, and as much care and wisdom must be used in selecting the workers as in selecting men for the ministry."

The testimony is, "Lift up the Standard," "Train men to do better work than has yet been done, for the canvassing work is God's means of reaching many that would not otherwise be impressed with the truth."

On page 155 of No. 32, I read these words:—

"No one should have any part in the work of the canvasser or colporter whose hand is defiled with sin or whose heart is not right with God."

This being the case, the first thing to be sought is the conversion of those engaged in the work who are not already right with God, and to develop their spiritual life. "Union with Christ is the first condition of success." Next in importance comes a knowledge of the book, and ability to properly present the important truths contained in the book to others so that a favorable impression may be made.

We have seen for some time that as the message advances it will be more and more necessary that each and every worker have a good understanding of the truths he professes to represent. How can they best be instructed? It is considered necessary and important that ministerial institutes be held for the instruction of men, many of whom have been in the work for years. How much more necessary and important that there be a place provided where laborers can be trained in that branch of the work for which recruits are, or have been, largely taken from among those who have had little or no experience in meeting with men of the world, and who lack many of the essential qualifications for laborers. True, much has been and can be learned by experience in the field. One thing we have learned is, that this kind of experience does not pay,—that is experience without some instruction. We have learned that much of the work done must be undone, and this will require more time, tact, and skill in dealing with minds than would have been required if no work had been done.

Can we afford to send out laborers without first giving them the best possible fitting up that lies in our power to give them? A school for this purpose can be maintained in each State with little extra expense to the Conference. In fact it has been demonstrated that a school of this kind may be a success financially. To illustrate: I will briefly give the experience of one State before and after the first school of this kind was held. The years 1889 and '90 were trying times for the canvassing work in that State. Crops in 1889 had been practically a failure, and in some sections of the State in 1890, a complete

failure. Our canvassers were about discouraged, and ready to abandon the field for another more promising one.

The winter of 1890 found our work in the above described condition. It was at this point that it was decided to hold a school for the benefit of the canvassers in which certain specified studies should be carried; among them was Bible, Church History and subscription books. At the end of four months of this kind of drill, our old canvassers went out with new courage and took six new ones along with them. Sales were increased from \$5,194.40 for 1273 days work in 1890 to \$7,267.28 for 1281 days work in 1891. Thus the net earnings of the State society on subscription books was increased from \$519 to \$726 the increase being more than enough to pay all the expenses of the school. The school was a success in many ways. It saved the canvassing work in that state. It raised the importance of the work in the estimation of our brethren. It drew our workers closer together in love, and fired them with a zeal for the work which some did not have before. Another school was held during January and February 1892 with as satisfactory results as the first had been. The third one is now in progress under favorable circumstances. As the workers are brought to see the importance of the work and realize something of the responsibility resting upon them as they present the solemn truths to the people, and that what they say may prove a savour of life unto life or of death unto death, they are enabled to see their need of help from above.

We can see a good advancement in methods employed in the sale of our books and confidently look for much fruit as the result of the work done.

But we cannot stand still. As the conflict deepens, as new movements are made, and new features are developed, our work must move along correspondingly rapid. The strong points in our canvass in 1891 were not our strong points in 1892. The instruction given last winter will not do for this winter. "The subjects which we present to the world, must be to us a *living reality*." How can this be, without the most diligent study? As it is the spiritual development that is the main object in view, a canvassers' school, to be a real success, should have the best spiritual help the Conference affords. Schools of this kind will be found to be an important means of furnishing men for new fields.

Knowing that other State Conferences held schools of this kind last winter, and being desirous of gaining information on this line of work, I wrote to the State agents asking some questions concerning their school and the advantages gained thereby.

I will quote from the letters received in answer to my questions:—

"One object, and perhaps the most important to be gained in the canvassers' school, is the *conversion* of many of the agents. One converted agent is worth a dozen unconverted."

We would add right here that a dozen unconverted agents is just twelve times worse than none at all, because it will take twelve converted agents twice as long to undo and do again the work done by the twelve unconverted agents. The brother continues:—

"A regular course of Bible study is taken up and all are brought in direct contact with the only means of grace. They are led to realize the prime *object* of the canvassing work, which is the *salvation* of souls.

"Our agents should have an understanding of the leading points of our faith. In this Bible study they can study the different subjects of the faith. They need this study for their *own* good. This will enable them to answer questions on leading points of our faith, which many of them cannot now do.

"In a canvassers' school we can take one step at least toward molding the work for good. They can be taught to be exemplary in *deportment*, *refined* in manners, and to teach the truth in every-day life.

"I believe a canvassers' school is a help to the work, not that we have accomplished all this in the one school that we have held, but I think we have taken a step in that direction. I think I can see a better grade of work done since our school."

Another brother from a State where a canvassers' school was held last winter, writes as follows:—

"I firmly believe they are a great help. We have only one canvassing school and I will try and give you something of an idea of results so far. We have enjoyed much of God's blessing, especially in studying the Bible, and all or nearly all said they learned how to trust God, how to exercise simple faith. Our canvassers have done a better grade of work than ever before, and as they are sent out to get truth before the people, this counts. Many of the canvassers have written me of the good visits they had with the people. Some new ones in the work write us they never could have succeeded if it had not been for the canvassers' school."

Testimonies from canvassers, concerning the benefits derived from these schools, could be multiplied, but let this suffice.

We believe the positions we have taken in regard to the instruction to be given to canvassers are in harmony with "Testimony" No. 32, page 159, where it says [in speaking of the mode of work to be followed]:—

"Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate the truth, engaging in Bible-readings when they can."

Ancient Israel provided schools for the instruction of the youth. In "Patriarchs and Prophets" we read:—

"Provision was made for the instruction of the young by the establishment of the schools of the prophets. If a youth desired to search deeper into the truths of the word of God, and to seek wisdom from above, that he might become a teacher in Israel, these schools were open to him. The schools of the prophets were founded by Samuel, to serve as a barrier against the wide-spread

corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and councilors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. . . . As they communed with God, and studied his word and his works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and piety."

There is a large number of pious and intelligent young and middle aged men among us who cannot have the benefit of attending our colleges, but who would become capable workers in the cause if they could receive the proper instruction. Can we do better for this class than to establish schools where such may search deeper into the truths of God's word, and seek wisdom from above, that they may become efficient laborers in the canvassing field, and thereby promote the interests of the work by furnishing it with men qualified to act in the fear of God as leaders and counselors?

And as in the days of the schools of the prophets, so shall it be now, as they commune with God, and study his word, wisdom from above will be added to their natural endowments, and when they go out to labor, they will enjoy the respect and confidence of the people, both for their learning in God's word, and for their piety.

"The chief subjects of study in the schools of the prophets, were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry." — "Patriarchs and Prophets," p. 595.

We believe the chief subjects of study in canvassers' schools should be the Bible, with the instructions given through the "Testimonies" and our subscription books.

There are other important things which may be and are taught in a canvassers' school; such as the business part, ordering and paying for books, reporting, etc. Canvassers should be taught how to economize. Many fail and leave the work because they cannot make a living. They do not know how to cut down expenses. If there is any work on earth in which a special education is needed, it certainly is this last great work, and as the canvassing work is recognized as an important branch of this work, we conclude that canvassers' schools are of very great importance, and judging from the results we have seen following the schools already held, we must conclude that they are of value to the work and a success in many ways.

Numerous questions were asked and answered, whereby many additional points of interest were brought out. The discussion of the subject was quite general, showing that there is a general awakening on this important question.

THE PROMISE OF THE HOLY SPIRIT.—No. 5.

PROF. W. W. PRESCOTT.

It seems as though we were learning from day to day how much instruction there is for us in the experience of the apostles as they were commissioned to go forth to their work, and as they were endowed with the power for the work. Going on with the thought that was suggested last evening, notice how striking is the parallel between the condition of that time and the condition of the present time under which the work of the message is to be done.

The apostles were few in number,—men who had no standing in the world at that time, and they were forced, under the very circumstances of the case, to depend upon some power,—some influence outside of themselves. Think of it for a moment. They had no institutions of learning. They had no publishing houses. In a certain sense they had nothing. And yet they had that without which you may have institutions of learning, you may have publishing houses, you may have organizations unnumbered, and yet be utterly unable to do the work of God. They had the power of the Spirit.

Notice what they had to meet. The whole power of the world was against them. There was no government at that time under which they could begin their work under favorable circumstances, and then branch out into countries less favorable. There was one power that ruled the world, and that power was opposed to any religion the tendency of which was to stir up men's minds, or to turn them in any way from the worship of the gods recognized by the State. And to have a company of men, comparatively unknown, with but few followers, come out with a new religion, the tendency of which was most decidedly to stir men's minds and turn them away from the established religion,—to have them not only profess this religion, and teach this religion, but claim the right to profess it and teach it, and claim the right in the face of the law to disregard the State religion and to turn just as many as possible against it—nothing could be more exasperating to an arbitrary power than just that position. And that was the position taken by the apostles. In the face of a law whose penalty to men of their rank was death; in the face of the law not to teach any new religion, nor to turn men's minds away from the religion recognized by the State, they went out, and that, too, under the express command of Jesus Christ, to preach that gospel to every creature.

Now some power must attend them, greater than the power of the State; and that power came to them on the day of Pentecost. And so they were

told to tarry in the city of Jerusalem, to wait for the promise of the Father, that they should receive power after that the Holy Ghost was come upon them. How is it to-day? Here is a people of no particular standing in the world, a people that can make no boast of learned men; a people that as compared with other denominations can make no boast of institutions of any sort; no ground of this kind upon which to rest any claim to attention in the world. Although we may think that we have educational institutions, and publishing houses, and sanitariums, and all that, yet anyone who knows the situation, knows that when you compare these facilities with those possessed by other denominations, there is nothing upon which to rest any claim of attention before the world. And now we stand with every earthly power against this work, our own government having turned in such a way that religious liberty is really at an end. The principle of religious liberty has been abolished now. And yet the command comes to-day with greater power than ever to this people, Go and give this message. Go everywhere and give this message, and that, too, as I read last evening, in the face of all opposition. There is to be no compromise. There is not to be even the appearance of wavering. The message is not to be softened down in the least, but in the plainest manner, truths unpalatable are to be taught.

In the time of the apostles the one truth which was the most unpalatable was to say to the people that they had crucified Jesus Christ, the Lord of Glory. Now the one truth most unpalatable is to say, that the image to the beast has been made in this country, and that those who now, with the facts plainly before them, intelligently choose the Sunday institution are receiving the mark of the beast in doing so. And it is our business to tell them so now. Now that is an unpalatable truth. Not only that, but as a matter of fact, the time will soon be here when it will be practically as unpalatable a truth to tell them that there is life and salvation only in Jesus Christ; to tell them that they do not know anything about justification by faith. And how shall we tell it unless we know the truth concerning it? I say that it will be just as unpalatable to them to tell them that truth as to tell them that in receiving the Sunday institution they are receiving the mark of the beast. So the commandments of God and the faith of Jesus will be equally unpalatable to teach in every nation.

Perhaps some have thought we have now found a doctrine upon which we shall have clear sailing, and that we can always preach justification by faith, and people will agree with us. It is not so. That is to say, it is not so if the genuine Protestant doctrine of justification by faith is preached, and not the papal

doctrine of justification by faith, and it will be received as a favorable message, just as we can preach the papal doctrine of the sabbath, and it will be received. But if the Protestant—the true Christian—doctrine of the Sabbath is taught, and likewise if the true Christian doctrine of justification by faith is taught, the time is near at hand when one will be just as unpalatable as the other, and both will meet with the same opposition. And yet we are taught that we have a message that we are not to cringe to declare, and we are not to beg the pardon of the people for telling them the truth.

Now I thought possibly some might draw the conclusion from my other remarks—perhaps more from the way in which the matter was said than anything else—that the way to approach people was to go out and say, *You did it*. That is, as though the apostles went out before these men and audiences with fierceness of spirit declaring to them, *You are murderers*. I want to tell you, it is in no such way that the message will go with power, because the power will not be in the fierce spirit of denunciation, but in the tenderness of love. But how shall we preach such a message as that in the tenderness of love, unless we have the mind of Jesus Christ? How can we go to people who are directing every effort to unjustly oppress us, to drive us from our homes, to bring the heavy hand of the civil law upon us, and tell them just what they are doing, in the spirit of love and tenderness, unless he who is love and who is tenderness dwells in our hearts? There is no other way. It is not natural for us to love people that are doing all they can to injure us. And our bearing a particular denominational name does not put love in the heart.

The example of Christ in his teaching is then to be ever before us. Remember his denunciations of the Scribes and Pharisees, as he called them hypocrites; but remember that when he uttered those scathing denunciations it was in the spirit of the utmost tenderness. When we read those words we cannot see the tears that flowed from his eyes; but it is nevertheless true that such was the case. So it was when he wept over Jerusalem, the place where he was treated as in no other place, saying, “O Jerusalem, Jerusalem!” It was with the most earnest longing that they might receive him, and with no spirit of hardness because they rejected him. He had only the deepest sorrow, because when they rejected him they were bringing death and destruction upon themselves. That was the spirit of it.

Let me read a few sentences from the manuscript of the forthcoming new “Life of Christ”:—

“Jesus did not repress one word of truth. But in his intercourse with the people he exercised the greatest tact and thoughtful attention. He was never rude; never heedlessly spoke a severe

word; never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity, but tears were in his eyes as he uttered his scathing rebukes.” [I tell you, nothing short of that same spirit dwelling in our hearts will enable us to follow that example in the plain message which we have to give.] “He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour, but he regarded them with pitying tenderness and sorrow so deep that it broke his heart. His life was one of self-denial and constant care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity, yet he stooped with the tenderest compassion and regard to every member of the family of God. In all he saw fallen souls whom it was his mission to save.”

Remember that we are to follow the example of Christ in his teachings, but the only way that we can do this, as it is true that the only way we can manifest his character in anything, is that he shall dwell in us, and do the teaching in us, and manifest his own character through us. It is utterly impossible for us to address ourselves to the task of manifesting the character and the Spirit of Christ. How can a man show that which he does not possess? How can love be the ruling motive of the heart, and show itself in every action of the life, if that love has never been shed abroad in the heart? for love comes only from God. “We love, because he first loved us.” Love is of God, and the power that is to be in the teaching now,—the power for which we are to look, is to manifest itself in such a way as to be perfectly evident to every one that the power is of God, and not of any man.

When Peter and John stood with that holy boldness before that council and declared that it was in the name of Jesus that the man was healed; when they had put them aside and conferred a little, do you remember the conclusion to which they came? It was, that they had been with Jesus. Now two things follow from that. First, the power was manifested in such a way, and these men gave glory to God in such a way, that even their enemies were forced to confess, much against their will, that the power was of God through Jesus Christ, and so the glory went to him. And, second, after they had thus confessed that these men had been with Jesus, and therefore that the power was the power of Jesus Christ, when they opposed it they confessedly opposed Jesus Christ, and not the men.

So it must be in this work. It must be apparent that the power is of God in Christ, and not in the human instrument. And it must be so apparent that even the enemies will be forced to confess it, and then their opposition will be confessedly not against the human instrument, but against God in Christ, who is the power in them. So, eloquence will not win this battle. Strategy will not win this

battle. Human plans will not win this battle. Advice volunteered by men wise in the world will not, when followed, win this battle. God will manifest his power in this work in such a way as to make it perfectly evident to all that it is the power of God, and that no one shall glory in flesh. And the power is to be in the deep love. That is the power of God.

It is satanic to compel people. When Satan can hold persons in his service by the allurements of the world, he holds them in that way. When those allurements fail to hold, then he begins to bring the pressure to bear upon them, and pressure of any kind, to force the will, is satanic. And therefore laws that are made to force the will in things of religion are the very essence of the spirit of Satan. God wins by love, and when love fails to win, he does not use force. I have sometimes stood almost overwhelmed in the presence of this thought. The very God of the universe, who creates all things by his word, who upholds all things by the word of his power, holds himself in abeyance at the command of the human will. And God, whose power is such that by the mere breath of his mouth we should all fail and be destroyed, . . . Nay, more; God, whose power keeps us in life, even though we are rebelling against him whose power sustains us and gives us the very power which we use against him; that very God stands and holds his power in abeyance, waiting the consent of the human will.

God holds out every inducement. His love draws; but when any man says No, and continues to say No, he controls the situation. The time will come, to be sure, when God will manifest his power, and when those who have persisted in rebellion will be destroyed; but during this time of probation God waits on the human will in matters of religion. To compel the conscience is satanic. To win a loyal, loving service is God-like. Now when we go out to carry the message of God for all people in the world, the idea of compulsion should be left out, and the winning power of love should be displayed. And before it can be displayed through the instrument, it must be displayed *in* the instrument.

Well, what has this to do with the outpouring of the Spirit? Simply this. What is the first fruit of the Spirit? Love. More than that. Read with me Rom. 5:1-5: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost [Holy Spirit] which is given unto us."

It is worth noticing that the word here rendered "shed abroad" is the very word that is used in Peter's discourse, quoting from Joel in Acts 2:17: "And it shall come to pass in the last days, said God, I will *pour out* of my Spirit upon all flesh." And as the Spirit poured out, so love is poured out in the heart, and the measure of the freeness of the gift of the Spirit is the measure of love in the heart. So when there comes the outpouring of the Spirit into any individual's heart, there comes with it a flood-tide of love, and in that love is the power for the message. You will remember in this connection Jer. 31:3: "The Lord hath appeared of old unto me, saying; Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

I will read Gal. 3:1: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Paul had had such an experience himself in crucifixion with Jesus Christ, that when he preached that truth to the Galatians it came to them with the same force as though the crucifixion had actually taken place in their presence. Who can describe a shipwreck like the one who has been shipwrecked? Who can describe a crucifixion like one who has been crucified? And said Paul: "I am crucified with Christ." Now when one has been crucified with Christ in his own experience, he can tell people of the love of that Saviour who was crucified for them, in a way that brings the matter before their minds as though the event actually occurred in their presence; and when that is presented, as it can be only by one who has himself been crucified, if people are not moved by the love of God in the gift of his Son, and the love of Christ in his death for them, there is no power under heaven that can move them. And in my very heart I have had the utmost pity for anyone whose heart was not melted by that exhibition of the love of God in Christ. It seems as though a heart of stone would melt before it.

But the laborer with God cannot present by any words of his, by any command of language which he may possess, that picture to other minds, as it is in his mind. Words cannot convey the thing itself. Words make the picture, but it is only the Spirit of God that can present that to other minds. You know how that is in our own experience. You read a familiar text of Scripture. How much does it mean to the different ones in a congregation of two thousand persons? It means just what that text has been in actual experience to the individual. Just that. When you preach to people to whom these thoughts are new, whose hearts have not been touched with these things, how can you preach to

them in a way to reach hearts? It must be just as it was in the days of the apostles. It was not the words that were used, but it was because the Holy Spirit took those words and made the impression upon the heart itself. So when those simple words were spoken there, the people who heard, saw the picture of Jesus Christ as he actually was. This is because the Spirit of God knows the mind of Jesus Christ, knows the love of Christ, and can present it as it really is.

When we present these truths our only hope is that the Spirit of God, in the heart of the listener, co-operating with the spirit in us presenting these truths will make the impression, will present the truth in its fullness and will give those who are in darkness such pictures of the light of God, such pictures of the love of Christ, as will win them. It is not in the power of eloquent words, it is not in the power of personal magnetism to do it. Nothing but the Spirit of God with the laborer, poured upon the people as he speaks to them, will do the work. Just as the Holy Ghost fell on the people when Peter spoke, so it must when we speak.

You remember the discourse of Stephen in the seventh chapter of Acts. When he was going over that very familiar history in such a simple way, what was the Holy Ghost doing? The Holy Ghost was with the people, and saying to them, Do you not see that means you? Do you not see what he is coming to? Stephen was not telling them that. Stephen was simply repeating the facts of history that were familiar to all of them, but as he worked along in his discourse the Holy Spirit kept working with that people, saying, Don't you see how that means you? Don't you see what he is coming to? Don't you see that condemns you every step of the way? And before he could finish the discourse and make the application himself, the Spirit had gone away beyond him, and they were ready to put him to death for a conclusion which he had not drawn himself, but which the Spirit had been impressing on their hearts. They were ahead of him in his discourse. That is the power of the Spirit in itself.

There is another thought that I would like to speak of in the remainder of the hour. How are we to distinguish between the power that will attend this message, and the power that will attend the false message? because there is to be a power, Nay, there is *now* a power attending falsehood and its proclamation. Why, I want to say to you that unless we have the power of God to meet it, we will be swamped as certain as the world. This is certainly so. It is of no use for a man knowingly to go and butt his head against a solid stone wall. But it is just as sensible for a man to do that as for one now in the face of the testimony that a new life and

power has come up from beneath, and is taking hold of all Satan's agencies;—it is just as much lacking in sense and good judgment for one to go out now from this Conference knowingly to meet that power unless he is assured that God is with him, as it would be to run his head squarely against a stone wall. That is the truth. That power of the opposition is real, and we shall know it. How then are we to distinguish between the power that is to be in this message and the power that is to be in the false message? Let me read a brief extract from "Early Writings," pages 46 and 47. The general subject is the end of the 2300 days. After describing the trouble of the Advent people at that time, at the end of the 2300 days, and their relation to others about them, who refused the light and turned from it, the writer says:—

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were howled down arose with him. I did not see one ray of light pass from Jesus to the careless multitudes after he arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. Then he raised his right arm and we heard his lovely voice (recognized the voice of the True Shepherd, it is a lovely voice) saying, 'Wait here; I am going to my Father to receive the kingdom; keep your garments spotless (buy the white raiment), and in a little while I will return from the wedding and receive you to myself.' Then the cloudy chariot, with wheels like flaming fire, surrounded by angels, came where Jesus was. He stepped into the chariot and was borne to the holiest where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to him in the holiest, and pray, 'My father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace."

What is this lesson? The faith that finds Jesus finds him in the Holiest now. What was the message to the churches? "Behold I have set before thee an open door and no man can shut it," and those who look for the light of glory in the face of Jesus Christ, must look to him through that open door in the holiest. Those who are still looking at the same place as of old to find him, are prepared to receive the deception. Now the thought is, that in this influence which Christ breathes, there is light, and power, and much love, joy, peace. In the influence that comes from Satan,—and that influence is now here in a special manner, there will be light,—

and no wonder, for he fashioneth himself as an angel of light. You will remember the lesson we had on Sabbath on that question of light; there will be light and much power, but no sweet love, joy, peace. That is to say, the power will be the santanic power of compulsion. The power in the true message will be the winning power of love. That must be the difference; that is the difference. So if we have the message for this time in power, it will be with much love, joy, peace; and that in spite of the oppressive laws,—yea, in spite of threats of loss of life itself,—there will be much joy and peace in it all.

See how nicely these things come together. I will read two or three verses. John 20:21, 22: "Then said Jesus unto them again, Peace be unto you; as my Father has sent me even so send I you," [and those words are for us to day.]. "And when he had said this he breathed on them and saith to them, Receive ye the Holy Ghost." Now what was coupled right with it? "Peace be unto you." So he said to his disciples, "My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled." They were to go forward with joy in the Lord, and were to have holy joy and holy peace all the time. He is our peace, and if we possess him we shall possess peace in its fullness. He is my beloved. If we possess him we shall possess love in its fullness. Read Rom. 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost." Rom. 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." You see how it all fits together; the Holy Ghost will have light and power in it for us. It will also have much love, joy, peace; and in that way it will differ from the power that will attend the false message; and that love, that joy, that peace can only be possessed by those in whom Jesus Christ himself dwells. "Strengthened with might by his Spirit in the inner man, that Christ may dwell in your heart."

I spoke of the necessity of the Holy Spirit making the picture before the mind of the people, and in conclusion will read an illustration:—

"Some of you have seen the great picture that was painted by Muncakzy of the Christ. That picture was being exhibited in Canada, at Toronto, I think, and there came a rude, rough, wicked sailor to see it. He entered the room at the time of day when there were no others there; and paying his money to the woman who sat inside the door, he came in and stood for a moment, looking at the canvas as though he would glance at it and go away. But as he looked he could not turn. He stood there with his eyes fixed on that central figure of majesty and love. In a few moments, he took off his hat and let it fall upon the floor. After a few moments more he sat down upon a seat, and then he reached down and picked up a book that described the picture, and began to read; and every few

seconds his eyes would turn toward the canvas and toward the figure of Christ. The lady who sat by the door saw him lift up his hand and wipe away some tears. Still he sat; five, ten, fifteen sixty minutes went by, and still the man sat there as though he could not stir. At last he rose, and coming softly and reverently toward the door, he hesitated, to take one last look, and said to the woman who sat there: 'Madam; I am a rough, wicked sailor; I have never believed in Christ; I have never used His name except in an oath; but I have a Christian mother, and my old mother begged me to-day before I went back to sea, to go and look at the picture of the Christ. To oblige her I said I would come, and I have come. I did not believe that anybody believed in Christ; but as I have looked at that form and that face I have thought that some man must have believed in Him, I am going out from this time to be a believer in Jesus Christ and a follower of His.' Oh beloved, as I heard that story, the tears came unbidden to my eyes, and my heart glowed with a mighty longing. I thought if a poor, weak man, living himself in a godless land, could take his brush and preach on canvas, and cause our Christ to glow upon it, until a rough, rude, wicked, licentious man should be won to believe him, what might not my God do if he might paint Christ in me—nay, if he might reproduce Christ in a human life, that the life might be Christ's and that men might come to believe on Him."

THE THIRD ANGEL'S MESSAGE.—No. 12.

ELDER A. T. JONES.

LAST night we came to this: that in order to have the righteousness of God—which is the latter rain, which is the preparation for the loud cry—we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5, 6. What is the thing that that text shows that the mind of Christ does? What did it do in him? It "emptied himself." When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that that text gives is that the mind of Christ empties of himself the one in whom it is.

When that mind that was in Christ emptied himself, then what came? God filled him. When that mind that was in him is in us, and does in us what it did in him—empties us of self—what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way.

Now what mind is in us to start with? The mind of self. What does that mind do? It exalts self. What kind of mind is it we have to start with? The natural mind. A man has a natural mind, and he must have another mind, he must have the mind that was in Christ; but that mind that is in Christ only empties of self the one in whom it dwells. Therefore as we have a mind to start with, and *must* have *another* than that, while that other empties of self the one in whom it is, does it not follow inevit-

ably that the mind which we have to start with, is a *mind only of self?*

God made man to start with, at the real start in Eden. Did God put in that man the mind of self? [Congregation: "No, sir."] Whose mind was it in that man? The mind of God. Brother Haskell has read to us in his lessons the wonderful wisdom that was in Adam, and that wisdom was of God, that was reflected in the life of Adam; his mind, his thoughts, his whole make-up reflecting the Maker. When God said, "Let us make man in our image," it meant a great deal more than the *shape*; it meant that if you and I could have seen Adam and Eve as they came from the hand of God, we would have seen the image of God reflected, and would have been caused to think of somebody back of them, far back of them, and far superior to them. Who is that? God.

But they did not stay as God made them. Satan came into the garden. God had said to them certain words, *his* words, the expression of *his mind*, his *thought* concerning them. If they had received those words, had retained those words, and the thoughts of God in those words, whose *mind* would they have retained? God's. When this other one, Satan, came and told them other words, expressing his thoughts, and the product of his mind, and they accepted that, and yielded to that: then whose thoughts did they receive, and whose mind did they receive? [Congregation: "Satan's."]

We need not go back into the depths of Satan's experience; we all know what it was that caused his fall. What was that? [Congregation: "Pride."] But self was the root of the pride; self is the root of everything; pride is the fruit of self only. Satan looked at himself before he got proud of himself. If he had looked into the face of him who sits upon the throne he never would have become proud. He would have reflected the image of him who sits upon the throne, as that image is manifested in Jesus Christ. But when he turned his look from the face of him who sits upon the throne, and turned it upon himself, then it was that he became proud of himself; then it was that he considered how beautiful he himself was, and his heart was lifted up because of *his* beauty, and he began to give *himself* credit for what *he* was. What *he* was came from God. But Lucifer gave *himself* credit for all that *he* was, and for what *he* was. Did he not in that, count himself as self-existent—in fact put himself in the place of God? But it all came from self; and that is the thought of it all. He said, "I will be like God; I will be like the Most High." He would be in the place of Christ; and any one who puts himself in the place of Christ puts himself in the place of God, because God is in Christ.

Then that being so, that being Satan's mind, when

he came to our first parents and they received of that mind, what mind was that? The mind of self, because it is the mind of Satan who is self; and the same ambition was set before them that he set before himself that made himself what he is himself: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." To be desired to do what? To make one wise. Wise as what? Like God; "ye shall be like God," knowing more than you know now; knowing such and such things. O yes, then that tree is a tree to be desired to bring to me that knowledge, to give me that wisdom, and this tree is the channel through which I can accomplish that object of being like God. That is it. Then what is the mind that is in us? [Congregation: "Self."] The natural mind is the mind of Satan; that is self always.

Now the Lord did not leave it there alone. The Lord did not stop right there. If he had stopped there, there never could have been in any man's mind in this world any impulse other than that of Satan himself; because the whole natural mind is of self and Satan only. But God said, I will break that up; "I will put enmity between thee and the woman, and between thy seed and her seed." God put the enmity there, the hatred against Satan's power, the hatred against the things that are in that mind even. God has planted that hatred there, and that is the source of every impulse to good, or to right, or anything of the kind that ever comes into any man's mind in this world.

But when God put that hatred of evil there, it also begets the *desire* for something better than this evil which we hate. But what is that better thing? What is the object of that desire? [Congregation: "Jesus Christ."] Because Jesus Christ and his presence, God's mind, comes back to the place whence it has been taken away. God's image comes back to the place from whence it has been banished by this deception of Satan. Christ is the image of God, the express image of his person, and when we receive Jesus Christ in his fulness the image of God is returned to the place where it belongs. Therefore his putting that enmity sets the will—the choice—free, so that man can choose this other mind. This is that Light that lighteth every man that cometh into the world. If a man will follow that light he will find Jesus Christ, as Abraham did, as Cornelius did, as every one does who will follow that ray of light. So he is the Desire of all nations. Haggai 2:7. Christ is that.

The man who finds that hatred of evil, that desire

for something better, that will to do good, is that the doing of good? [Congregation: "No."] Can he do the good that he is drawn to, by that impulse? [Congregation: "No."] Let us read in Romans and see what is done. Rom. 3:10, "As it is written, There is none righteous, no, not one." And the 12th verse: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Is that so? [Congregation: "Yes, sir."] Then how can we talk about a heathen doing good? *Does he do good?* "There is none that doeth good, no, not one." [A voice: "If a man has Christ, he can do good."] But if he has Christ, he is not a heathen. What we are talking about is the heathen.

No, even this need not be. We need not go to the heathen to inquire; all we need is to go to the Jews. Here is one that was a Jew, like you and I. Rom. 7:14, "For we know that the law is spiritual; but I am carnal, sold under sin." The carnal mind is the natural mind. Whose mind is the natural mind? Satan's, that is the mind of self; that is the mind of Satan. Well, let us read further. "For that which I do, I allow not." What is the reason I do not allow what I do? What is the matter with it? Why can't I allow it? Because I know it is wrong. It is not good. If it were good could I not allow it? "That which I do, I allow not." What is actually done then? The good? No, the *not good*. The bad. The wrong.

"For what I would, that I do not." What would he do? [Congregation: "Good."] That which I would I do not. What *would* he do? [Congregation: "Good."] What *did* he do? [Congregation: "Wrong."] Then on both these points what was done? The evil.

"But what I hate, that do I." What did he hate? Sin. He hated the evil, the wrong, the bad. But what did he *do*? The evil. He did the evil, he did the wrong, he did the bad.

Then how much *good* does the natural man do? None. Although he hates the *bad*, how much *good* does he do? None. He *would* do the good; but how much of the good that he *would* does he actually do? None. Now is that so? [Congregation: "Yes."] It is so; for the Bible says so. Then what in the world is the use of anybody's talking about the heathen doing good, or even a Jew doing good, or any man doing good, who has only the natural mind, and is only the natural man? This is not saying anything as to what he *knows*; that is not saying whether he has impulses to good or not; that is not the question. He had these impulses all the time, did n't he? He had the knowledge of good, so much that he hated the bad things that he was doing.

Now think of that. There was the natural man:

there was a man like you and I and every other man born into this world. He had impulses to good; he had the knowledge of good; he hated the evil; but what did he *do*? Not what did he think? Not what did he know? But what did he *do*? He did the *evil*. It is not a question of what he *knew*. Did he *do* anything else than evil? No. He *knew* something else, he knew better, did n't he? [Congregation: "Yes, sir."] Then let us not pass off our right *knowing*, for right *doing*. Let us not pass off our right knowledge for right deeds. *Knowledge* of right is not *doing* right. So he did not do any good. Who is that? It is you and I—the natural man. Is that I? Yes. Whithout the mind of Christ itself is that I? Yes. Then though I profess to believe in Christ, if the mind of Christ itself is not there, is that I? Yes. Is it you? [Congregation: "Yes, sir!"] All right, then, let us go together.

"If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it." No. I said I *would not* do it. I said that I hated it, and declared that I would never do it again. But I did do it. Then when I hated it, and resolved and re-resolved, and determined that I would never do it again, and yet *did* it, what in the world was the matter with me? I had the *knowledge*, but did not have the *power*. Now the gospel of Christ, "which is Christ in you," that is *power*; it is the power of God to every one that believeth.

Well, then the natural man is not free, is he? [Congregation: "No, sir."] He is not in a condition where he can *do* what he *would*, even with the bedimmed intellect, and the obscured mind that he has. He cannot live up to his own standard. But is what he would do *as he sees it*, is that as God would *have* him do it? [Congregation: "No."] Or as God would do it? [Congregation: "No."] Whose *right-doing* are we to have? [Congregation: "God's."] Yes, for God's righteousness is what we are to have. And righteousness is right doing. So that it is God's right doing that we must have. Then our understanding is exceedingly low, even with the light which God has let shine into our hearts. Then where is the *good doing* of any man in this world who has not the mind of Jesus Christ?

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." What is it that is present with us? To *will* to do good. Then what did that putting of enmity there against Satan—what was that the doing of? Is not it setting the man free to will? Yes. Was it anything more than that? [Congregation: "No."] Now think carefully of this; I mean on this point. There are other things in it, of course; but did that do any more for the man to enable him to *do* right

things, and glorify God, did it do any more for him than to set free his *will*, that he might *choose* which master he would have? [Congregation: "No."] It put the hatred there, and gave him the knowledge of something better. It gives the hatred of evil, leads him out towards the good; but does it enable him to *do* the good? [Congregation: "No."]

Now just another thought there. He hates the evil and declares he never will do it; and yet against his will, and against all his being for that matter, it is done. But what is it, and who is it, that actually does it? [Congregation: "'Sin that dwelleth in' him."] And who rules that? [Congregation: "Satan."] Who is the master of that man? [Congregation: "Satan."]

Now when the man is set free from that carnal mind, that mind of self and Satan, who controls that man? who then is his master? [Congregation: "Christ."] Yes. He who sets him free. It is Christ Jesus. Then when we are free from Satan's mastery we become bound to another Master. Satan's mastery is slavery and ruin: Christ's mastery is freedom and everlasting life, everlasting joy, and everlasting prosperity.

Now carry that thought a little further. When we had the mind of Satan and he was ruling, we said we would not do those evil things, but just those were done. Who did it? [Congregation: "Sin that dwelleth in us."] We said we will do so and so. We did not. Who kept us from it? [Congregation: "Satan."] But now in Christ we are free from him: we have the other mind. We say we will do that. Who does it? [Congregation: "Christ."] While in the natural mind we *refuse*, and who *does* it? [Congregation: "Satan."] And when in the mind of Christ, we *choose* and who does it? [Congregation: "Christ."] Is that so? [Congregation: "Yes."] It is God that worketh in you both to will and to do, of his good pleasure.

This thought will come more fully at another time; but we want to get the thought before you to-night.

"For the good that I would, I do not: but the evil which I would not, that I *do*. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" What is the condition of the man who has only the natural mind? [Congregation: "Wretched."] Yes, and in captivity. And the more intense the hatred of the evil, the more wretch-

ed the condition; because there is no deliverance from it, in anything the man can do for himself. Well, then, who shall deliver? "I thank God through Jesus Christ our Lord." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Now Romans 8:6, 7: "For to be carnally minded is death." What is the condition of that man who has only the natural mind? [Congregation: "Dead."] "But to be spiritually minded is life and peace. Because the carnal mind [the natural mind] is *at* enmity with God. [Congregation: "No; *is* enmity against God."] No; it is not *at* enmity with God; but *it* itself, *is* enmity. It "*is* enmity against God: for it is not subject to the law of God," until the man is converted? [Congregation: "Neither indeed can be."] Can't be? Cannot God make that mind subject to his law? [Congregation: "No."] Now, can't the Lord make that mind that is in you and me — the natural mind — can't he make that subject to his law? [Congregation: "No."] What is that mind? It is enmity against God. Cannot the Lord make that which *is* enmity *against* him, — can't he make it love *for* him? [Congregation: "No."]

There is the point: if it were *at* enmity, then it might be reconciled, because the thing that would make it *at* enmity would be the source of the trouble. And therefore, take away the source of the trouble, then the thing that is *at* enmity would be reconciled. *We* are *at* enmity; but when he takes the enmity away, *we* are *reconciled* to God. In this matter of the carnal mind though, there is nothing between; *it* is the *thing itself*. That is the root.

Then it *cannot* be subject to the law of God. The only thing that can be done with it, is to *destroy* it, *uproot* it, *banish* it, *annihilate* it. Whose mind is it? [Congregation: "Satan's."] It is the mind of self, and that is of Satan. Well then, what can a man do in the way of righteousness? what can be done in him, even, in the way of righteousness, until that other mind is there? [Congregation: "Nothing."]

Well, that is the mind that is in all mankind. Now let us see how this carnal mind, this natural man, works in the matter of righteousness, in the matter of justification.

Romans, first chapter, tells us this, verses 20-22: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise,

they became fools." Who was the first inhabitant of this world that professed to follow wisdom at the suggestion of self, at the suggestion of Satan? Eve. She was the first one that reached out after wisdom in this way. What did she get? [Congregation: "Foolishness."] She became a fool. And *we are all there*. Who leads the natural mind? Satan. Who works it? Satan. Then when those that he is speaking of here, had gone away from God, became fools, "and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things;" — that is heathendom.

Fifteenth chapter of Gibbon's "Decline and Fall of the Roman Empire," paragraph 17; he says of the heathen in the inquiry after the immortality of the soul: —

"In the sublime inquiry, their reason had been often guided by their imagination, and their imagination had been prompted by their vanity."

Mark it. Reason of what kind of a mind? [Congregation: "The carnal mind."] Guided by the imagination of what kind of a mind? [Congregation: "The carnal mind."] And the imagination prompted by the vanity of what kind of a mind? [Congregation: "The carnal mind."] Is not that exactly the mind of Satan? Vanity the root of the inquiry, and self the root of the vanity. This is the best comment upon that verse of Scripture you will find in this world. I read on: —

"When they viewed *with complacency* the extent of *their own mental powers*, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the *desire of fame*, which transported them into future ages, far beyond the bonds of death and of the grave; they were unwilling to confound themselves with the beasts of the field, or to suppose, that *a being, for whose dignity they entertained the most sincere admiration*, could be limited to a spot of earth, and to a few years of duration."

What is that but the description of Satan's career when he started. His reason prompted by his imagination; his imagination guided by his vanity, and viewing with complacency the extent of his own mental powers; the desire for fame beyond that of God, and unwilling to allow that a person for whose dignity *he* entertained the most sincere admiration could be properly confined to a subordinate place in the universe of God. Is not this an exact description of mankind in a heathen condition, written by a philosopher, looking only at the question from man's side of it? Could there be a clearer description of the working of Satan in his original career?

Well, what then? —

"With this favorable prepossession they summoned to their aid the science, or rather the language, of metaphysics. They soon discovered that as none of the properties of matter will apply to

the operations of the mind, *the human soul* must consequently be a *substance distinct from the body*, pure, simple and spiritual, incapable of dissolution, and susceptible of a much higher degree of virtue and happiness *after the release from its corporeal prison*. From these specious and noble principles, the philosophers who trod in the footsteps of Plato deduced a very unjustifiable conclusion, since *they asserted*, not only the future immortality, but *the past eternity of the human soul*, which they were too apt to consider as a *portion of the infinite and self-existing spirit, which pervades and sustains the universe.*"

What is that but the mind of Satan? Self-existing, like God. Equal with God. What is that then but the action in man of that very mind which in Lucifer in heaven, aspired to be equal with God? The mind that would exalt self to equality with God. That is the natural mind. That is the mind that is natural in every man in the world. That is the mind of Satan. And that is the working of this natural mind in open, bold heathenism. Then does not every such one need another mind — even the mind of Jesus Christ, that thought it not a thing to be seized upon to be equal with God, but emptied himself? Wherefore God hath highly exalted him.

Well there we have seen the heathen idea openly, broadly, and rawly, just as it is. Now let us see what this same thing is, as it stands before the world, professing to be justification by faith. And that is as it is manifested in the papacy. For the papacy is the very incarnation of Satan and this mind of self. For he "opposeth and exalteth *himself* above all that is called God or that is worshipped." And all this under the name and form of Christianity; all this as a counterfeit of the truth.

I have here a book entitled, "Catholic Belief." It bears the *imprimatur* of John Cardinal McCloskey, Archbishop of New York, and Henricus Eduardus, Card. Archiep. Westmonastery; written by the "Very Rev. Joseph Faà Di Bruno, D. D., Rector-General of the Pious Society of Missions; Church of SSmo Salvatore in Onda, Ponte Sisto, Rome, and St. Peter's Italian Church, Hatton Garden, London, E. C.; Edited by Rev. Louis A. Lambert, Author of "Notes on Ingersoll," etc., etc., and comes into this country with the approval of the Hierarchy in this country.

I shall read some from it. And, that you may have the two things — the truth of justification by faith, and the falsity of it — side by side, I will read what this says, and then what God says in "Steps to Christ." It is in the Testimonies also, and all through the Bible, of course. I want you to see what the Roman Catholic idea of justification by faith is, because I have had to meet it among professed Seventh-day Adventists the past four years right straight through. These very things, these very expressions that are in this Catholic book, as to what justification by faith is, and how to obtain it,

are just such expressions as professed Seventh-day Adventists have made to me as to what justification by faith is.

I want to know how you and I carry a message to this world, warning them against the worship of the beast, when we hold in our very profession the doctrines of the beast. Can it be done? [Congregation: "No."] And so I call your attention to this to-night so you may see just what it is; and so that, if possible, knowing what it is to start with, knowing that it is papal, knowing that it is the beast, you will let it go because it is that, even if you are not ready to believe in justification by faith, indeed, even if you cannot see that, as some are unable to, as God gives it. Now, if we find out that it is papal, I hope those who have held that, or expressed it at any rate, whatever they have held, will be willing to let it go any way. On page 74 of this work I read as follows:—

"In the case of grown-up persons, some dispositions are required on the part of the sinner in order to be fit to obtain this habitual and abiding grace of justification."

He has got to prepare himself for it. He has got to do something to make himself fit to receive it. As I read each statement from this book, I shall then read the opposite of it. So now, on pages 26 and 27 of "Steps to Christ," I read as follows:—

"If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? . . . There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are." And Rom. 4 : 5.

This is justification by *faith*. That other thing is justification by works. This is of Christ: that is of the devil. One is Christ's doctrine of justification by faith: the other is the devil's doctrine of justification by faith. And it is time that Seventh-day Adventists understood it. [Congregation: "Amen!"]

Again from the Catholic work:—

"A man can dispose himself only by the help of divine grace, and the dispositions which he shows do not by any means effect or merit justification: *they only serve to prepare him for it.*"

"No, I don't believe in justification by works; but we have got to do something in order to be prepared for it. We have got to show our good intentions any way. We have got to make some good resolutions before we start, any way; something to prepare us for it."

What does God say? On page 33 of "Steps to Christ" I read:—

"He is wooing by his tender love the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of his children, as is God with those he seeks to save."

He does what?—"Seeks to save." This is God's way. Oh, no, he waits until men prepare themselves to be saved. That is Satan's way.

I read on from "Steps to Christ:"—

"No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than he does. All his promises, his warnings, are but the breathing of unutterable love. When Satan comes to tell you that you are a great sinner, look up to your Redeemer, and talk of his merits. That which will help you is to look to his light. Acknowledge your sin, but tell the enemy that 'Jesus Christ came into the world to save sinners,' and that you may be saved by his matchless love." And John, 3: 16.

This is justification by faith: that is justification by works: this is Jesus Christ; that is Satan.

Then in this Catholic work it goes on to tell a lot of things that you must do in order to have these dispositions: "An act of faith, . . . an act of fear of God, an act of hope, . . . an act of repentance, . . . a resolution to approach the Sacrament of Penance."

These are things that will prepare you to be justified to be saved. On page 76 of this same work, I read:—

"We stand in continual need of actual graces to perform good acts, *both before and after being justified.*"

Good acts must be performed before we are justified, in order to fit us for it.

"The good acts, however, done by the help of grace before justification are not, *strictly speaking*, meritorious, but serve to *smooth the way to justification, to move God.*"

They "serve to move God." That is just the hard, iron spirit the devil asserts was in the Lord when he started, in heaven,—that God was a tyrant; that God does not want his people to be free, his creatures to be free; that he sits there and wants everything to go just so, without any reason, judgment, freedom, or anything of the kind; he has to be "moved" by his creatures. That is the doctrine that Satan has put into the idea of sacrifice from that time until now. God appointed sacrifices to show to man, to convey to man, what God is willing to do for man; that God is making sacrifice for him. But Satan whirled it around, and man has got to do this in order to get God into good humor; that the Lord is angry with him, and the Lord wants to punish him; and now we have got to sacrifice to pay him off so he will not hurt us; and we have to "move" him to justify us.

Let us read what the Lord says on that,—"Steps to Christ," pages 57 and 58. Speaking of the parable of the prodigal son, and how that, when the wanderer was yet a great way off, the father had compassion on him, and ran, and fell on his neck, and kissed him, it says:—

"But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by his prophet, 'I have loved thee with an everlasting love; therefore *with loving-kindness* have I drawn thee.' While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God, is but the tender pleading of his Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love.

With the rich promises of the Bible before you, can you give place to doubt? *Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him from coming to his feet in repentance? Away with such thoughts!* Nothing can hurt your soul more than to entertain such a conception of our heavenly Father."

Who wants to hurt our souls? [Congregation: "Satan."] Who wants most to hurt the soul?—Satan. What could more hurt the soul than that doctrine there in that book, that we must put ourselves into dispositions, into frames of mind, and make good resolutions and all these things in order to "move" God to take pity on us and save us. What could more hurt the soul than to think that God sternly holds off the sinner, until the poor lost soul does something to move him? What more hurtful thing could a person believe? The Lord's answer is: "There is nothing can hurt your soul more than such a conception." Then, where alone can that doctrine come from? [Congregation: "Satan."] Yet *that* is passed off under the title and under the idea of justification by faith! There is no faith in it. Away with it, saith the Lord. And let all the people say, Amen.

Again I read from "Catholic Belief:"—

"But if, with the assistance of actual grace, good works are done by a person who is in a state of justifying grace, then they are acceptable to God, and merit an increase of grace on earth and an increase of glory in heaven."

What saith the Lord? Page 61, "Steps to Christ." And this is in the chapter entitled, "The Test of Discipleship." It is talking to those who are disciples; it is talking to the same persons to whom that other book talks. What does it say?

"While we cannot do anything to change our hearts, or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us."

You see then, God's idea is that when he is there, he will show himself through us. The other, Satan's idea, is that after we have got the Lord converted, then we do some good work that is "meritorious," and we will be safe in this world, we will have "an increase of grace" on this earth, "and an increase of glory in heaven." That is the very foundation of the merits of the "saints," from which the pope draws indulgences to give to those who have not enough merit of their own.

Now, that which I have just read from this Catholic work is in a chapter on justification, preaching the straight doctrine on justification. Here (page 365) he reviews the doctrine of justification by faith, *in condemnation of Protestants who believe it.* Let us see, brethren, whether we shall be Protestants or Catholics. Let us see whether we shall be Christians or papists. Let us see whether we believe in Jesus Christ or Satan. That is what we need to understand now, and know we understand it, before we start in to give the third angel's message. I read:—

"As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called reformation—which was a revolution against church authority and order in religion—it seems that it was the aim of the reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven Sacraments of pardon and of grace."

"They began, therefore, by discarding five of these Sacraments, including the Sacrament of Order, in which Priests are ordained, and the Sacrament of Penance, in which the forgiveness of sins is granted to the penitent. . . . They then reduced, as it appears, to a mere matter of form, the two Sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the priests."

Elder Jones.—Is this true doctrine? Is it true that a man can approach God by himself, independently of the priests? [Congregation: "Yes."] What saith the Lord? "Steps to Christ," p. 117:—

"The relations between God and each soul are as distinct and full as if there was not another soul for whom he gave his beloved Son."

Thank the Lord. Now I read on in the Catholic book:—

"Independently of priests and of the sacraments, they invented an exclusive means, never known to the Church of God, and still rejected by all the Eastern Churches and by the Roman Catholics throughout the world, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself, independently of priests and sacraments.

"They have framed a new Dogma, not to be found in any of the Creeds, or in the Canons of any General Council; I mean, the new dogma of Justification by Faith alone, or by Faith only."

That is the "new dogma" that is condemned by the papacy; that is not in any of the creeds which she has. On page 366 I read again:—

"By adding the word *alone*, Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as means of apprehending justification, or as conditions to obtain it."

"Oh, yes, you have got to do something to pave the way; you have got to do something to get out of that place where you are," so that you can be justified. You must lift yourself up part of the way, and then the Lord will be moved and will receive you and

justify you. That is Satan's doctrine. "Shall we be Protestants, or Catholics? That is the question. [Congregation: "Protestants."] Shall we proclaim the third angel's message against the worship of the beast and his image? or shall we be a part of the beast and his image ourselves? That is the question. For the image is the image of the beast in this point as well as in all else, even though it profess to be Protestant. It is apostate Protestant. On page 367 of the Catholic book I read the following:—

"To do these acts with the view of being justified, is, they say, like giving a penny to the queen to obtain from her a royal gift."

What saith the Lord? Page 51, "Steps to Christ:—"

"This is the lesson which Jesus taught while he was on earth, that the gift which God promises us, we must believe we *do* receive, and it is *ours*."

Then which is Christianity? [Congregation: "The last."] But the Catholic Church says that this is Protestantism. It is true. Thank the Lord!

But, we continue reading from this Catholic work:—

"Come as you are, they add; you cannot be too bad for Jesus."

Thank the Lord that this is not Catholic doctrine. Thank the Lord it is no part of the beast or his worship, nor the image and his worship. Let us put them together. What saith the Lord? Page 27, "Steps to Christ:—"

"We can do nothing of ourselves. We must come just as we are."

Again, on page 55, "Steps to Christ:—"

"Jesus loves to have us come *just as we are, sinful*."

What is "sinful?" [Congregation: "Full of sin."] Does Jesus love to have us come to him just as we are, *full of sin*? [Congregation: "Yes."] Does he? [Congregation: "Yes, sir."] Let us be Christians. [Congregation: "Amen!"] Let us be Protestants. Let us have the third angel's message, which is the gospel of Jesus Christ.

"Jesus loves to have us come just as we are, sinful, helpless, dependent. We may come with *all* [How much? All.] our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love and to bind up our wounds, to cleanse us from all impurity. . . . None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them."

That is the gift of God. That is his gift—a free gift without money, without price, and I take it gladly, and everlastingly thank him for it. This is the Lord's idea of justification by faith. The other is Satan's idea. Let us read from the Catholic book again:—

"Through *faith alone* in His promise, they [Protestants] assert, you can and should accept Christ's merits, seize Christ's redemption and his justice; appropriate Christ to yourself, believe that

Jesus is with you, is yours, that he pardons your sins, and all this without any preparation and without any doing on your part."

Good! Thank the Lord, that is Protestantism! And Catholics know that it is Protestantism. Do you know it? On page 53, "Steps to Christ," let us see what the Lord says:—

"It is the will of God to cleanse us from sin, to make us his children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse." Eph. 1:3.

[Congregation: "Amen!"] Without any need of doing penance? [Congregation: "Yes."] Thank the Lord.

Now the Catholic book again:—

"In fact, that however deficient you may be in all other dispositions *which Catholics require*, and however loaded with sins, if you only trust in Jesus that he will forgive your sins, and save you, you are by that *trust alone* forgiven, personally redeemed, justified, and placed in a state of salvation."

Now let us read on page 33, "Steps to Christ," again:—

"When Satan comes to tell you that you are a great sinner, look up to your Redeemer, and talk of his merits. That which will help you is to look to his light. Acknowledge your sin, but tell the enemy that 'Jesus Christ came into the world to save sinners, and that you may be saved by his matchless love. Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a very large sum; but he forgave them both, and Christ asked Simon which debtor would love his lord the most. Simon answered, 'He to whom he forgave most.' We have been great sinners, but Christ died that we might be forgiven. The *merits of his sacrifice* are sufficient to present to the Father in our behalf."

Are they, in fact? [Congregation: "Yes sir."] Good! There is a great deal more in this Catholic work that I will not take time to read now. It goes on to define what *faith* is. Now think carefully, because I have met people all the way along who think that this very thing is faith which this Catholic book calls faith. I read page 368:—

"The word 'faith,' in the Scripture, sometimes means *confidence* in God's omnipotence and goodness, that He can and is willing to cure or benefit us by some miraculous interposition. Mostly it refers to revealed truths, and signifies *belief* in them as such. *No one has a right* to give to the word faith a new meaning, and take it, for instance, to signify *reliance on Jesus* for being *personally saved* through this very reliance alone, unless Jesus Christ or the Apostles had, in some instance, *clearly* attributed such a meaning to the word faith, and taught the doctrine of *trust in Christ for personal salvation* as the only requisite for justification. No one should attach a particular meaning to the word *faith*, without having a good warrant in Scripture or in divine tradition.

"Now in many passages of Holy Scripture in which *saving* faith is plainly spoken of, by *faith* is not meant a *trust in Christ for personal salvation*, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of him in the Gospel is true, and that what he taught is true."

On page 370, it defines faith, and I will read that before reading the opposite:—

“These texts, all of which refer to saving faith, prove beyond a doubt that *not trust in Christ for personal salvation, but the faith of the creed, the faith in revealed truths.*”

Now, what is faith according to that?—“The Faith of the Creed.” They simply draw up a statement of stuff that they call the doctrine of God, and then you *believe* that and *do your best*, and that passes for justification by faith. Whether the creed is drawn up in actual writing, or whether it is somebody’s idea that they want to pass off by a vote in a General Conference, it makes no difference in principle, the creed is there, and subscription to it is just that kind of faith. And there are people here who remember a time—four years ago; and a place—Minneapolis—when three direct efforts were made to get just such a thing as that fastened upon the third angel’s message, by a vote in a General Conference. What somebody believed—set that up as the landmarks, and then vote to stand by the landmarks, whether you know what the landmarks are or not; and then go ahead and agree to keep the commandments of God, and a lot of other things that you are going to do, and that was to be passed off as justification by faith.

Were we not told at that time that the angel of God said, “Do not take that step; you do not know what is in that?” “I can’t take time to tell you what is in that, but the angel has said, Do not do it.” The papacy was in it. That was what the Lord was trying to tell us, and get us to understand. The papacy was in it. It was like it has been in every other church that has come out from the papacy; they would run a little while by faith in God, and then fix up some man’s idea of doctrine, and vote to stand by that, and vote that that is the doctrine of this church, and then that is “the faith of the creed,” and then follow it up with *their own doing*.

Is there anybody in this house who was there at that time that cannot see now what that was back there? Then, brethren, is it not time to cut loose, if it takes the very life out of us? It will take the very life out of us; it will crucify us with Jesus Christ. It will cause such a death to sin as we never dreamed of in our lives before. It will take all that papal mind out of us, all that iron spirit out of us, and it will put there the divine, tender, loving mind of Jesus Christ, that wants no creed, because it has Christ himself.

Well, let me read that again and then the contradiction of it here. It seems as though one book was written for the other. Brethren, which of the books shall we follow?—Ah, “Steps to Christ.” That is what it is, and then it is steps *with* him; when we

have stepped *to*, then it is steps *with* Christ. Now, I will read that over again and then read the opposite:—

“Now, in many passages of Holy Scripture in which *saving* faith is plainly spoken of, by *faith* is not meant a *trust in Christ for personal salvation*, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of him in the gospel is true, and that what he taught is true.”

That is Catholic “faith.” Now what is the Lord’s definition, his idea of faith? Page 69, “Steps to Christ:”—

“When we speak of faith, there is a distinction that should be borne in mind. There is a *kind of belief* that is *wholly distinct from faith*. The existence and power of God, the truth of his word, are facts that even Satan and his hosts cannot at heart deny.”

Did not the evil spirits tell Jesus that he was Christ? [Congregation: “Yes.”] Then the devils, Satan and his hosts, do believe in the existence and power of God, that his word is true, and that Jesus is the Messiah, the Christ, the Son of God. Satan and his hosts believe all that. But that is not faith. How much power is there in their belief to work good in their lives?—None at all. They have no faith. But just this is the Catholic faith, is n’t it? What kind of faith is that then? That is satanic faith. That is all it is, satanic belief, as this puts it; but yet the papacy passes it for faith. And whoever passes that for faith is a papist even though he profess to be a Seventh-day Adventist. But I read on from “Steps to Christ:”—

“The Bible says that ‘the devils also believe, and tremble;’ but this is *not faith*. Where there is not only a belief in God’s word, but a *submission of the will* to him; where the *heart is yielded* to him, the *affections fixed upon him*, **THERE IS FAITH.**”

That is the truth of justifying faith; that is righteousness by faith; that is a faith that works, thank the Lord,—not a faith that believes something away off, that keeps the truth of God in the outer court, and then seeks by his own efforts to make up the lack. Not that. No, but faith that *works*. It itself is working; *it* has a divine power in it to manifest God’s will in man before the world. That is righteousness by faith,—the righteousness which faith obtains, which it receives, and which it holds,—the righteousness of God.

I continue reading from “Steps to Christ:”—

“Faith that works by love, and purifies the soul. Through *this faith* the heart is renewed *in the image of God.*”

I do not need to read any more, as this is enough to show the contrast, and the time is far gone. This is enough to show that the papal doctrine of justification by faith is Satan’s doctrine; it is simply the natural mind depending upon itself, working through itself, exalting itself; and then covering it all up with a profession of belief in this, that, and the other,

but having *no power of God*. Then, brethren, let it be rooted up forever.

In paganism Satan led the mind of man to put itself on an equality with God, without any covering at all. Then Christ came into the world, revealing the true gospel as never before — Christ in man, man justified by faith in him, and faith alone; a faith which has divine life in it; a faith which has divine power in it; a faith which lives and works; a faith that brings all things to him who has it, and restores the image of God in the soul. Then Satan took that same carnal mind which in paganism had made itself equal with God, and now he covered it with his own idea of faith and passed it off as justification by faith, and exalted the chief representative of it, above all that is called God, or that is worshiped, so that as God he sitteth in the place of worship of God, showing himself that he is God.

Oh that we may have the mind of Christ and not the carnal mind! Oh that we may have the mind of Christ and not the mind of Satan! Oh that we may have the Lord's idea of justification by faith, and not Satan's idea of it! Oh that we may receive the Lord's idea of righteousness by faith and not Satan's! Then shall we indeed receive the latter rain, "the teaching of righteousness, according to righteousness."

Brethren, let us believe the third angel's message. Now I hope that the way is clearly open before us, to study as it is the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Then let us go at it in the fear of God, seeking for his Holy Spirit to make it plain to us, so that that Teacher of Righteousness may teach us righteousness according to righteousness.