

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., FRIDAY, MARCH 3, 1893.

No. 22.

GENERAL CONFERENCE PROCEEDINGS.

FIFTEENTH MEETING.

THE fifteenth meeting of the General Conference opened at 10 A. M., March 2, 1893, with prayer by Elder J. H. Durland.

The report of the fourteenth meeting was accepted.

I. H. Evans, the Secretary of the Committee on Nominations, presented a report as follows:—

PARTIAL REPORT OF NOMINATION COMMITTEE FOR GENERAL CONFERENCE.

Your Committee on Nominations would respectfully submit the following partial report:—

GENERAL CONFERENCE OFFICERS.

President—O. A. Olsen.

Corresponding Secretary—To be filled by General Conference Executive Committee.

Foreign Mission Secretary—W. A. Spicer.

Recording Secretary—W. H. Edwards.

Educational Secretary—W. W. Prescott.

Treasurer—W. H. Edwards.

Executive Committee—O. A. Olsen, S. N. Haskell, W. W. Prescott, J. N. Loughborough, W. C. White, A. J. Breed, R. A. Underwood, I. D. Van Horn, J. H. Durland.

BOARD OF MANAGERS UNION COLLEGE.

W. W. Prescott, A. R. Henry, C. McReynolds, W. B. White, J. Sutherland, N. P. Nelson, C. F. Stevens.

BOARD OF MANAGERS OF WALLA WALLA COLLEGE.

W. W. Prescott, R. S. Donnell, J. E. Graham, Greenville Holbrook, T. H. Starbuck, T. L. Ragsdale, Geo. A. Nichols.

GENERAL CONFERENCE ASSOCIATION EXECUTIVE BOARD.

O. A. Olsen, A. R. Henry, W. W. Prescott, H. Lindsay, Geo. A. Irwin, F. D. Starr, J. N. Nelson, R. A. Underwood, A. J. Breed, W. B. White, Henry Nicola, I. H. Evans, C. H. Jones, S. H. Lane, D. T. Jones, R. S. Donnell, J. H. Morrison, C. McReynolds, I. N. Williams, R. C. Porter, John R. Eastman.

COMMITTEE ON FOREIGN MISSIONS.

U. Smith, W. A. Spicer, A. R. Henry, J. N. Nelson, H. Lindsay, A. O. Tait.

TRANSPORTATION COMMITTEE.

Allen Moon, A. R. Henry, C. H. Jones, R. S. Donnell, (. . . District Superintendent of District No. 2), T. A. Kilgore, R. C. Porter.

LABOR BUREAU.

A. O. Tait, W. H. Edwards, A. R. Henry.

BOOK COMMITTEE.

O. A. Olsen, U. Smith, A. T. Jones, W. W. Prescott, M. C. Wilcox, J. G. Matteson, C. H. Jones, F. D. Starr, W. A. Spicer, W. A. Colcord, M. E. Kellogg, W. M. Glenn, J. Kolvoord.

W. S. Hyatt, Secretary of Committee on Distribution of Labor, gave a further report as follows:—

The Committee on Distribution of Labor would further recommend:—

10. That Brother J. B. Goodrich, of Maine, go to Canada and take the place made vacant by the removal of Elder R. S. Owen.

11. That J. E. Jayne, of Nebraska, go to Maine and take the presidency of the Conference and Tract Society.

12. That L. Dyo Chambers go to District No. 2, and take the secretaryship of the Southern Tract Society.

13. That W. F. Williams go to Cape Town, South Africa, to labor in the Tract Society work there.

14. That Elder J. F. Hanson go to Chicago to labor, as soon as he can consistently do so.

15. That A. S. Hickox of California, go to Queensland, Australia, to labor under the direction of the Australian Conference.

16. That Delos Lake of California, go to India, to labor under the direction of the Foreign Mission Board.

17. That Misses Georgia A. Burrus, and Myrtle G. Griffis of California, go to India to labor under the direction of the Foreign Mission Board.

18. That Jennie Owen return, and Mettie Sharp, and Julia Parmalee go to England to engage in Bible work.

19. That C. H. Keslake and wife of Ohio make England their field of labor.

20. That Julius Christiansen connect with the Sabbath-school and Tract and Missionary work in Norway and Denmark.

21. That O. Nelson and wife go to Sweden to labor as soon as it can be consistently arranged.

22. That Elder F. H. Westphal of Wisconsin go to Illinois to labor among the Germans.

23. That Elder H. W. Cottrell make New England his field of labor.

24. That W. J. Stone go to Montana to labor in that field.

25. That E. T. Russell of Ohio go to Oklahoma to connect with the work in that field.

26. After further consideration, that we confirm the recommendation (referred back) that Elder D. T. Fero labor in the North Pacific Conference.

27. That Sister Nora Fenner of Ohio go to South Africa to labor in the Bible work.

28. That J. W. Collie of Minnesota go to District No. 2, to labor.

29. That E. W. Webster of Wisconsin, labor in connection with J. O. Johnston in South Carolina.

30. That Geo. B. Thompson of Illinois go to South Africa to labor.

31. That J. W. Scoles make Illinois his field of labor.

32. That F. I. Richardson of Michigan go to the Maritime Provinces and labor in connection with Elder R. S. Webber.

The meeting opened business on Resolutions 36 and 37 on which action was pending at adjournment.

Further discussed by A. T. Jones and A. R. Henry.

W. W. Prescott moved to amend the 37th resolution by omitting the word "henceforth" and adding the words "place ourselves on record as declining" after the word "we" in first line.

Supported by D. H. Oberholtzer and discussed by delegates Lane, Underwood, Tait, and Breed.

A. R. Henry moved the following as an amendment to the amendment:—

Whereas, We hold it to be inconsistent with the true relation which should exist between the Church and State, for the State to bestow upon the Church pecuniary gifts, favors, or exemptions: and

Whereas, There are in many States laws exempting church property from taxation; therefore

Resolved, That we labor, so far as in our power, to secure the repeal of all such laws.

Supported by R. A. Underwood.

Discussed by delegates Bollman and Eldridge.

Moved by W. B. White to refer back to Committee. Carried.

The thirty-eighth Resolution having been acted upon on the day presented, the thirty-ninth was next read.

Spoken to by C. H. Jones.

The striking out of the words "owned and" on suggestion of A. R. Henry was allowed without vote and thus carried, after being further spoken to by delegates Eldridge, Colcord, and Bollman.

Number 40 was carried without discussion.

D. T. Jones spoke to number 41, highly favoring the resolution. Carried.

Professor Prescott submitted the following further report for the Committee on Resolutions:—

42 *Whereas*, Experience has demonstrated that it is impracticable to call the entire Board of the General Conference Association together to meet the requirements of current business; and

Whereas, Much business is coming up at intervals between the meetings of the board, which needs immediate attention,

Resolved, That it is the opinion of this body that an executive committee of five should be selected from their number whose duty it should be to dispose of business which cannot be delayed for the assembling of the whole board.

43. *Resolved*, That we recommend the appointment of seven men to form a branch corporation of the General Conference Association for District No. 4.

The Chair having announced that there was no further business ready to act upon, C. Eldridge

Moved, That as the time of the Conference is fast slipping away, we suspend the rules and act on the business presented before us to-day.

Supported by A. T. Jones and carried.

The adoption of Resolution No. 42 was then moved by M. C. Wilcox.

Supported by William Saunders.

A. R. Henry spoke to this Resolution, giving carefully the reasons making it necessary to present it before this body.

Carried.

D. C. Babcock moved the adoption of number 43, and it was supported by S. H. Lane.

Discussed by delegates Henry, Tenney, and Holbrook.

Moved, by M. C. Wilcox to amend so as to read

"*Resolved*, that we recommend the appointment of seven men to form a corporation controlled by the General Conference, for District No. 4."

Not supported.

Moved, by C. Eldridge, to refer back to Committee.

Supported by C. P. Bollman.

Lost.

M. C. Wilcox's motion to amend was then renewed and carried, after which the resolution was adopted.

The adoption of the report of the Committee on Distribution of Labor, given at the beginning of the meeting was moved by A. T. Jones.

J. B. Goodrich, the Chair and R. S. Owen discussed the tenth recommendation.

The chair spoke to the 13th. S. N. Haskell spoke to the 15th, 16th, and 17th, reading a letter in connection with the last; M. C. Wilcox speaking to the same.

The Chair, J. N. Loughborough, and Lewis Johnson spoke to the 21st.

Action on the 27th was deferred by request of A. J. Breed.

M. H. Brown spoke to the 29th.

Delegates Bagby, Loughborough, and Wessells, discussed the 30th; and F. I. Richardson spoke to the 32nd.

The report as a whole was unanimously adopted. After some remarks by the Chair, the meeting adjourned.

Elder Haskell dismissed the congregation.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY PROCEEDINGS.

SECOND MEETING.

THE second meeting of the stockholders of the Seventh-day Adventist Educational Society was held in the Tabernacle at Battle Creek, Mich., at 3:00 o'clock, P. M., Feb. 28, 1893, as per adjournment. Prayer was offered by Elder J. N. Loughborough. Minutes of the last meeting were read and approved.

The Committee on Resolutions then reported as follows:—

Being now called to review the working of Battle Creek College for the year past, we note with profound gratitude the prospering hand of God in its various departments, and recognize in it his voice bidding us follow in the avenues of success which are thus opened to us, therefore be it,

1. *Resolved*, That, we here renew our pledge of loyalty to Him, and promise of support to this branch of His work, that this important factor in the extension of special truth for this time may be properly sustained, and its usefulness greatly enlarged.

In view of the fact that the present capacity of the college building has been reached, and that even now, outside rooms must be used for class work, thereby forbidding the extension of the good which the school might, and ought to do, as the message of truth advances, therefore,

2. *Resolved*, That immediate steps be taken to enlarge its capacity, enough to make provisions for the rapidly increasing demands upon it, provided the outlay does not exceed the sum of \$15,000.

J. O. CORLISS,
J. N. LOUGHBOROUGH, } *Committee.*
J. H. DURLAND.

The first resolution was adopted without discussion. The second resolution called out quite a lengthy discussion, which was participated in by R. M. Kilgore, J. O. Corliss, C. Eldridge, A. T. Jones, R. A. Underwood, O. A. Olsen, and others. The resolution was then adopted with two or three dissenting voices.

The Committee on Nominations then reported, recommending that the following persons act as trustees for the ensuing year:—

U. Smith, W. W. Prescott, O. A. Olsen, A. R. Henry, J. H. Kellogg, J. Fargo, W. C. Sisley.

On motion, which was adopted by unanimous vote, the Secretary was instructed to cast the ballot for the stockholders, for the persons named, and they were accordingly declared elected trustees for the coming year.

On motion, adjourned *sine die*.

U. SMITH, *President.*

W. W. PRESCOTT, *Secretary.*

THE PROMISE OF THE HOLY SPIRIT. — No. 10.

PROF. W. W. PRESCOTT.

THERE are a few more thoughts to which I will call your attention in the scripture that was read last evening, then we will pass to another part of the subject.

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.” John 16:12, 13, 14.

The Saviour said that he had other things that he wanted to tell them about, and he would not hesitate from doing it while he was present with them, but they could not bear them, and that they were not where they could properly consider the matter at that time. The promise was that the spirit of truth would come,—the *Spirit of truth*,—THE SPIRIT OF TRUTH. That means to my mind this: The Spirit that discerns truth because it is the truth.

There is a great difference between that, and hearing a long argument on one side and the other, and weighing the reasons for and against, and finally deciding that the balance of argument is in favor of this view, or this thought, or this doctrine, therefore I accept that as truth. It is that Spirit that decides that a thing is truth because it *is* truth. It is that Spirit which does not have to hear any other side,—that recognizes truth as truth, and error as error, because of the presence of the Spirit of truth.

That Spirit is greatly needed just at this time, because there will be every wind of doctrine blowing, every effort made to bring in—not in an open way, but in an underhanded way, in a way that we shall not recognize of our own wisdom—principles that really involve the whole question. They will, of course, be brought up in some way so as to deceive if possible. No one who has any wisdom sufficient to lead him to try to deceive, would make the deception so plain that every one would recognize it as a deception; but the effort will be made to bring it in as the truth, and to cloak it under the garment of truth, and yet, putting it in such a way that it will involve the whole question, and bring us to compromise with error without our knowing it.

The Spirit of truth is necessary to prevent that. Our wisdom and our discernment and our perception, when we are left to ourselves, without the special enlightening influence of the Spirit, will not be sufficient to guard us against the specious devices that Satan will bring into this work at this time.

Now comes the crisis; now comes the time when every effort will be made to mislead, to deceive, and to cover up the truth, to keep it from the people and to turn them away from it. And so the effort will be made, which we in all our wisdom will be unable to perceive. I cannot tell you how it will come. You do not know how it will come; but it will probably come from a quarter least expected. When we are watching one point, thinking perhaps there is where the deception will come from, that that is the channel through which it will be manifested, it will come in some other way. It will take more wisdom and more discernment than we possess to perceive the way from which it will come, and be ready to recognize it as soon as it comes. We do not want a principle of error to come in, in a suspicious way, to lead us off from the principles of truth and righteousness, the way cast up for the ransomed of the Lord to walk in.

But he will lead us, he will guide us, he will direct us in the way of all truth. "He shall not speak of himself." Christ did not speak of himself; he spoke the words that the Father gave him. The Spirit did not speak of himself, "but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." Christ glorified the Father when he was here, and in the following chapter, he says, "I have glorified thee on the earth: I have finished the work that thou gavest me to do." We might read it: I have glorified thee on the earth by finishing the work thou gavest me to do. What was he given to do? His work was to represent God to the world in the flesh, to interpret to the world the character of God. He came into the world to do that, to make plain to the world the character of God. It was to glorify the Father. So we read: "Herein is my Father glorified that ye bear much fruit." John 15:8.

We are to be filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God. That will glorify him through our instrumentality just as Christ glorified him when he was here.

The Spirit is to glorify Christ. That is, he is to reveal Christ to us and in us. He is to bring to us the presence of Christ and what he really is; to enlighten our minds as to the true character of Christ, and then to reveal that character in us. That will glorify Christ. That will interpret Christ to the world. Then when the Spirit comes in its fullness, do you not see that Christ will be glorified and magnified as never before? That Christ will be the topic, Christ will be the thought, his righteousness will be everywhere? One theme will occupy every mind, How we can best represent Christ and his righteousness.

Allow me to read a few words on this point: "He shall glorify me." This is life eternal that they might know thee — the only true God, and Christ whom he has sent! The Holy Spirit glorifies God by so revealing his character to his people that he becomes the object of supreme affection. They see clearly that there was never any righteousness in the world but his,—no excellency in the world but that derived from him. When the Spirit was poured out from on high, the church was filled with light, but Christ was the source of that light. His name was on every tongue, his love filled every heart. So it will be when the angel that comes down from heaven having great power shall "lighten the earth with his glory."

Now we want to take that as an actual experience that is to come now. We do not want to consider this as a question, as to how it will be sometime, or somewhere, or how it was in the apostle's days, but it seems to me that our minds want to be held to this point all the time; — This is present experience. We want to understand this for ourselves and we want to believe for these very experiences now. True, they were experiences of olden days, but they are to be repeated, and even with greater power and fullness in our day; and there are to be those right here, as I have said before, who are to see these things for themselves. I pray God that I may be one of them. I want to see these things. I want to live in these things. It is what we have been looking forward to for years. I praise God that it is here. I want to see it; and not only that, I want to be right in it and have a part in it.

We will further consider this evening some thoughts brought out in the twelfth chapter of First Corinthians where it speaks of the gifts. I can only consider these briefly. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of opinions, but it is the same God which worketh all in all." Verses 4-6. Notice these three verses. In the fourth it is the "same Spirit," in the fifth it is the "same Lord," and in the sixth it is the "same God."

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:7-11.

The first thought I want to call your attention to

in connection with this general subject is this: That it is the same Spirit, the same Lord, and the same God in all, and that these gifts are but the manifestations of the same Spirit. Notice how this Spirit is spoken of in the eleventh chapter of Isaiah, where some of the characteristics of the Spirit are given.

"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 he 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." Verses 2, 3.

Now in whom were these gifts fully manifested? [Ans. Christ.] You will remember that when Christ was here the Spirit was not *measured* out to him, and all these gifts were manifested through Christ, in whom was the fulness of the God-head bodily; who was anointed with the oil of gladness above his fellows, who was anointed with the Holy Spirit.

Let us notice these gifts: The word of wisdom: They said, Never man spake like this man. They were astonished at his words and said, Whence hath this man such wisdom? Isn't he the son of Joseph? Isn't this the carpenter? Are not his brothers and his sisters right here with us? He received that Spirit of wisdom from above. So we might go through all the list and speak of the faith in his life, of healing, and the work of miracles, of prophecies, and the discerning of spirits, etc., etc.

The gift of tongues was given to the disciples on the day of Pentecost. But it was given them for use right then, so that those of all the different nationalities might hear the gospel in the language which they could understand. So it did not need any interpretation of tongues there.

Follow the experience of the disciples and see how these gifts were manifested at once. Here was the gift of tongues manifested in the very outpouring of the Spirit of God. The gift of healing was seen in the case of the lame man at the gate of the temple. Then the Spirit came when Peter and John were called before the council, and they took knowledge of them that they had been with Christ. They knew they were unlearned and ignorant men. You may follow the whole record through and find instances. Peter was filled with the Spirit of wisdom so that he understood the whole matter about Ananias and Sapphira, that they lied to the Holy Ghost and proposed to keep back part of the money. And then in the case of Stephen when he was brought before the council, "They were unable to resist the wisdom and the spirit by which he spake." Acts 6:10. It was the gift.

It was not any unusual thing for one to prophesy, or for the Spirit to be manifested in vision. That

was continually happening. When the gospel was to go to the Gentiles, Cornelius had a vision. He obeyed it. Peter had a vision to prepare him for the mission he was to perform. The Spirit told him that the men were down at the door waiting for him, and further instructed him to go with them, nothing doubting. He went and preached, and the Holy Spirit fell upon him. We read in the tenth chapter that when the Holy Spirit fell on them, "they of the circumcision which believed were astonished, as many as came with Peter because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." The gift of tongues was manifested right there.

When Paul went on his way preaching, he asked some of the disciples if they had received the Holy Ghost since they believed. The revised version says, "did ye receive the Holy Ghost when ye believed." They said that they had not heard about it in that way, and then "they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:5, 6. So all through the records the gifts accompanied the outpouring of the Spirit. You well know that there is no record of the withdrawal of those gifts from the church. The point is that the Spirit was withdrawn because of the turning away from God and refusing to submit to him; because the mystery of iniquity worked, and the man of sin came in; because self was set up in place of God. Then the Spirit was withdrawn.

But now in the closing work of God, he wants that Spirit to be manifested again, and the gifts in the church to reappear. The gifts will reappear in the church. And God does not intend, as it seems to me, that these gifts are to be confined just to one here, or perhaps one there, and that it shall be a rare thing that any special gift shall be manifested in any church. I believe that in this closing work, with the outpouring of the Spirit will come back in their fulness the gifts to the church just as in the early church. So that there will be the gift of wisdom, the gift of knowledge by this Spirit; gifts of healing; working of miracles; prophesyings; interpretation of tongues;—all these things will be manifested again in the church. Such an experience is spoken of in 1 Cor. 1:5-7: "That in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." That is to be the experience of the church waiting for the coming of the Lord Jesus Christ,—every gift of the Spirit is to be manifested.

There are to be diverse gifts — diverse operations, but the same Spirit, the same Lord. There is to be perfect unity all the way through. Following in the same chapter is the wonderful illustration of the human body. You see how this illustrates the idea of perfect unity in the church, that there should be no divisions, no schisms. Suppose one foot decided to go over here, and the other foot decided to go over there; of course there would be a tearing apart of the body. Suppose you decided to go home to-night, and your feet decided not to go; if you left them there would be a tearing asunder of the body. Suppose one hand says, No, I am not going, I will stay here; there would be a tearing asunder of the body.

Now just in that way we are all members of one body, the church. The body is Christ; and whenever the body is to move, and one hand takes hold of something, and says, No, I am going to stop here, there is a tearing asunder,—there is a marring of the body of Christ, just as though your hand took hold of this post and you went on without it. The tearing asunder of any member causes suffering. When any member does not perform the work assigned to it properly, all suffer; and so there should be that spirit of unity in the church that the whole church will be governed by one mind and one will, just the same as all the members of the body are under the control of one mind and one will; and in the church, that mind must be the mind of Christ. Then there is no tearing asunder; then there are no members left behind to cause a marred body, but each member fills its place under the direction of one mind and one Spirit. That is the unity that Christ wants in his church.

To one is given by the Spirit the word of wisdom. The promise, which we are to take especially for this time, is found in Luke 21. Speaking of those who shall be brought into strait places, and before governors and kings to give their testimony: "Settle it therefore in your hearts not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." Verses 14 and 15. Now that is the promise to be relied upon specially at this time. He will give you a mouth and wisdom that none of your adversaries shall be able to gainsay or resist. But this means to rely perfectly on the word of God, and to have a perfect confidence in God, to step right out in a practical way upon that promise.

There are those here that will be brought into that place, and we have had instruction that the time is very near when we shall be brought to give our testimony before the rulers of the earth. Now when we are brought there, on whom are we to depend? The Spirit of God, and the promise, "I will give you

a mouth and wisdom that none of your adversaries shall be able to gainsay or resist."

But you see, we have got to take that promise and act upon it in order that the promise shall be fulfilled to us. It will not be that we will depend upon our own wisdom and then the Lord will make *that* wisdom; but he will actually give you a mouth and wisdom. It is just the same as it was in the case of Jeremiah, as recorded in the first chapter. The Lord called him, and he said:—

"Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee and whatsoever I shall command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:6-10.

In connection with this you will remember the experience of Moses, as set forth in Exodus 4: The Lord said unto him, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Verse 12.

Now just take that as a practical promise. Remember that when the Lord said that to Moses and sent him to deliver the people, he said it to every servant of his from that time and on, whom he sends on a similar errand. It is not necessary to send one to the country of Egypt, but every one of his servants to whom he gives a message or word for the delivering of his people, to every one of them he speaks that word and light at that time. Just go; I will be with you, and I will teach you what you shall say. But in order to get the benefit of that promise we are to stand on that promise, and act upon it. It will be fulfilled to us as in Isa. 50:4.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth my ear to hear as the learned."

Now when the Spirit is given to his disciples, and to his followers — to those that will be ministers of the manifold graces of God — when he gives his Spirit in this way, all these scriptures are to be fulfilled to us. Isn't this a glorious thought? to think of these things as being simple and real, and that the Lord was speaking just as much to you and me, when he spoke that, as to Moses. We are to take it that way, and we ought to be just as simple as children about it — simple enough to believe that the Lord means exactly what he says, and then act upon it.

Any other attitude than that spoils the whole thing. Let me read on that:

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." 1 Cor. 3:18.

Now the first step in order to become wise in the eyes of the Lord is to become a fool. That is to be perfectly simple; not to be demented, not to be an idiot, that isn't it; but to be perfectly simple, and to know continually that we know nothing as we ought to know it; but always to be in the attitude of receiving light and wisdom from him. You will remember the words of Paul concerning this when he preached. "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the prince of this world that cometh to naught: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1 Cor. 2:6, 7. Now it is true that the salient facts of Christianity are perfectly simple and plain as facts, and it is true that it is perfectly easy for anyone who will, to receive them unto salvation as living experiences in his own daily life; but it is also true that there is a science of Christianity.

We have spoken continually of a chain of truth. Now I believe that the time will come, as these things are revealed, when there will be a perfect chain of truth. A perfect chain, link after link, and I believe that that chain will unite us to the hope which we have, which is like an anchor of the soul, "both sure and steadfast, and which enters into that within the veil;" and that there will be a perfect chain of truth that will unite our souls to Christ within the veil.

There is a perfect science, I say, of Christianity that only the Spirit of God can open up to us, and only under the direction of his teaching shall we be able to bring it out. And in my experience there is nothing, shall I say, from an intellectual standpoint, that appeals so strongly to my mind. There is nothing that possesses a greater fascination to my mind than the working after this truth. There is something about it that draws one out all the time, and he is conscious all the time of more to which he is to reach forward. We think to-day that it is a glorious truth; and to-morrow we see more, and we reach a little farther, and a little farther, and all the time we are conscious that there is something greater beyond.

It was illustrated to me in an experience that I had with a gentleman who was describing to me a silver mine, and the experience in developing it. He said they had been cutting a tunnel into the mountain, and as they worked along towards the deposits, they found that they were near a grand

pocket of ore. He said that now they were working for that pocket, and just as soon as they struck that pocket, the stock would go up. But now, we are right near a pocket of rich truth. No one knows when we are going to strike it, and we are liable to strike it any day. We are just finding these veins of truth, and we are strictly safe in saying that there is a great pocket near at hand; the indications are to that effect. And when will we strike it? Why, almost any day. We are just ready to break into that perfect pocket of wisdom, light and glory in the word of God. Well, let us keep digging, and cutting the vein, and working for it.

To one is given by the Spirit the word of wisdom; to another the word of knowledge; to another faith; to another the gift of healing; to another the working of miracles. The same working of miracles will recur as in the early church. The servants of God will go out, their faces will be lighted up with the Spirit of God resting upon them and with a holy consecration to the work, and these will follow them. Then will be fulfilled in a larger sense the scripture, "These signs shall follow them that believe; in my name shall they cast out devils" etc., etc. It will come to us, thank God. Unto him be all the glory.

Now when I think that for four years we have been in the time of the latter rain, and that God has wanted to pour out his Spirit that these gifts might be restored, that his work might go with power; and that he wishes us to join gladly in the work and co-operate with him with the whole heart, it occurs to me that we have been the hands that have been holding on and the feet that would n't go; and rather than tear the whole body to pieces the body has waited.

So we are told that we are years behind; and if some of the hands had not held on, and some of the feet had not refused to go, so that the body could not move without tearing it to pieces, the body would have gone right along these four years. But rather than tear out a limb and leave it by the wayside—that means you and me—and so this four years' course be marked all the way by these parts of the body scattered along over the course,—rather than do that, the Lord in great mercy has let the body wait, so that we should not be torn out and be left by the wayside. But the body is going on now; and I say, Let every hand, and every foot, and every member be ready to go, that the body be not torn asunder. That is what the Lord wants to do, and he is going to do it now: and he has warned us and told us of it for four years.

To another he gave the gift of prophecy. It was a characteristic of Christ that he was the spokesman for God. It was prophesied of him before he came. You will remember the prophecy in Deut. 18:18: "I will raise them up a prophet from among their

brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." - And just as he finished his work here, he said to the Father: "I have given them the word which thou gavest me." Now to prophesy, in its broadest sense, as it seems to me, is to be a spokesman for God, whether you are to talk about the past, present, or future. It is to be a mouthpiece for God. Christ was a perfect mouthpiece for God. He should not speak of himself at all; and let me say, his followers are to be such perfect mouthpieces for Christ by the Spirit, that every word that is spoken shall be the word of Christ. And away will go all lightness, and chaffiness, and common talk, and jesting, and everything of that kind. It will go to the four winds. You do not find anything like that in the character of Christ. And when the Spirit of God rests upon man, he does not have any inclination to do that at all. A different spirit and a different mind takes possession of him.

It is time for this Spirit, and we are told to look for it. The last discourse that Christ gave was on the Spirit. The thirteenth, fourteenth, fifteenth and sixteenth chapters of John are parts of one discourse on the Spirit, and how it manifests itself. Now is the time for us to discourse, as we have not been doing, on the Spirit, and believe for it.

I wish to bring in another thought right here. "Quench not the Spirit." 1 Thess. 5:19. The same phrase is used exactly as when we say, Quench not a fire, Do not put out the fire. We say the fire was quenched by pouring water upon it. Quench not the Spirit. I have sometimes wondered what the force and meaning of that was. Put this scripture with it, and see if it does not throw light upon it: "Is not my word like as a fire?" Jer. 23:29. The Spirit of God dwells in his word, and it is through his word that all these blessings and graces come. Now we are told to Quench not the Spirit; do not put it out. "Our God is a consuming fire." "Is not my word like as a fire?"

Then you see how naturally followed the inquiry made by the disciples: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Luke 24:32. It says their heart burned as he talked to them of the Scriptures. As he opened the Scriptures the word was like a fire and they didn't quench it. Now when it is like that, and the message is like a fire shut up in the bones, it will come out. And when it comes out there will be light and power in it. Quench not the Spirit. It is the Spirit of God in his word that gives it power, and it is by that Spirit through his word - because all these things came through the word, - that all these gifts and graces come to us.

Now in closing, just a word. We have been talking for these evenings on this question of the Spirit, and how to receive it, and what it will do for us. But this subject does not want to stop here, or be left here. It seems as though almost the last word ought to be the same as almost the first word, and that is: The Spirit received is the thing that teaches us about the Spirit. That is what we want. And these promises are to be taken as belonging to us just exactly as much as they did to the disciples, and in the same sense; that the Saviour was speaking to you and to me; and that this word is just as much to us and is spoken just as much for us now as though he spoke to us in person; because his word goes right on speaking all the way down to the very last. Then just let the Spirit come into our hearts, and let that be the theme.

THE THIRD ANGEL'S MESSAGE.—NO. 21.

ELDER A. T. JONES.

WE take up the thought to-night just where it was left last night - that the work of God in salvation is the same as the work of God in carrying out his original purpose in creation: because, as stated then, at the time the creation of the heavens and the earth was finished, and all the host of them; God's completed purpose stood there, in which he took delight in that day. Yet, through the deception of Satan, this world was swung clear out of his creative purpose, and turned to the opposite.

Therefore, in order to complete his purpose, he has to gather from this world a people who will fill the earth, when made new, as it would have been filled if it had never fallen, in his original purpose. And when that is accomplished through this word of salvation, the power of God in salvation, that will be the real finishing indeed, the real accomplishment of his original purpose in making this world with all things; - a complete universe, when everything that is in heaven, and on the earth, and under the earth, and in the sea, and all that in them are, are saying "Blessing, and honor, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

And therefore, the Saviour, when he was here, said, "My Father worketh hitherto, and I work." God's work was finished when the seventh day began of old. He rested. But his work on this earth and forming man here was undone, so that he had to set to work again in the work of salvation to complete his original purpose; and therefore Jesus says, "My Father worketh hitherto, and I work."

Now I will read three passages in the Old Testament and three in the New, and you can multiply

on them just as far as you please, especially from the 40th chapter of Isaiah and onward, showing that in the work of salvation he puts his original work in creation, and himself as Creator, and his power as manifested in creation, as the basis of our confidence in his power to accomplish our salvation.

Turn first to Ps. 111: 4: "He hath made his wonderful works to be remembered." The revised version, the Hebrew, Jewish, and others give it: "He hath made a memorial for his wondrous works." That is what we have been talking about. That is the first part of the verse; and now the latter part: "The Lord is gracious and full of compassion." His wonderful works, then, that are signified in the memorial which he has established, are attached right there in that verse, to his graciousness, his fullness of compassion for man in this world, who needs it so much.

Now the 40th chapter of Isaiah, and you can follow on through, then, clear through the rest of the book of Isaiah, and you will see it all the way through. I will begin with the first verse, which is, you remember, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." The margin reads: "Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way for the Lord, make straight in the desert a highway for our God." That is the message of John the Baptist.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, cry. And he said, What shall I cry? All flesh is grass, and the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever."

And Peter quoting that text in the last two verses of the 1st chapter of 1st Peter, says: "And this is the word which by the gospel is preached unto you." He is quoting this from Issiah, that "the word of our God shall stand forever," and he says, "This is the word which by the gospel is preached unto you."

Then Isaiah goes right on and speaks in other words of the gospel: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the

LORD GOD will come with a strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young."

Now that is the gospel. Up to that point he is teaching the gospel by the word of God. Now read: "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Who did that? The same one who comes and says, "I will tenderly lead like a shepherd those who are mine; the same whose word now speaks to us in the gospel, and liveth for ever.

"Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?"

Then skip to the 25th verse: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Not one gets away. "Not one faileth" the text is. They are all kept: but what keeps them in place? [Congregation: "The power of his word."] He upholds "all things by the word of his power."

Now he tells us to look up and see who created all these things, and "bringeth out their host by number." He "bringeth out their host" how? [Congregation: "'By number.'" "By number."

Well then, what is that for? Now then, the 27th verse; Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Look up to the heavens and see who made all these things, and he calls out their host by number, and not one fails. Now, Jacob, why are you saying that God has forgotten you? What do you get discouraged for? What do you think he has forgotten you for? Why, he does not forget any of the planets in the universe; he knows them all by their names. Is he

going to forget your name? What are these two things put there together for? [Voice: "For our comfort."] Because the same one who created all these things is the one who comforted Israel. The one who knows all these things is the one that gives you and me our new name.

Twenty-eighth verse: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." Who does it? [Congregation: "The Lord."] Well, lift up your eyes and see who created all these things, and then that he has power to give to the faint. He has power for the faint, by his word; so he says, "Be of good cheer. Be of good courage." It is so. For, when he spoke to Daniel, "Be strong," Daniel said, I am strong, for thou hast strengthened me.

Now the remainder of the chapter: "Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not be faint." Because the power that keeps the planets in their courses and in one place, that same power will be with the weak and the faint; and so they can "run, and not be weary;" and they can "walk, and not faint." Then, don't you see that the Lord puts the creation, and his power in creation, there as the foundation of our hope in his salvation? Then is n't it all one?

Another blessed verse that touches so intimately everybody — I read it principally for that purpose — is found in the 147th Psalm, 3rd and 4th verses: "He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names." Then the one who can tell the number of the stars, call them all by their names, is he who binds up and heals the broken hearts — binds up their wounds. Well then, have you been wounded in spirit, broken-hearted and almost in despair, and thought everything and everybody had forgotten you? Why, just remember the very next verse. The thought connected with it is, — he not only "healeth the broken in heart, and bindeth up their wounds," but he tells the number of the stars, and he calls them all by their names, and he will not forget your name. That is the Lord. That is our Saviour, but the foundation of our confidence in him as Saviour, is that he created all these things and knows all their names, and holds them up by the word of his power, which saves.

Now, reading hurriedly in the New Testament;

you remember that scripture in the 1st chapter of John, 1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." And the 14th verse: "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "And of his fullness have all we received, and grace for grace."

Then, that one who created all things came here himself, "full of grace and truth;" flesh like ourselves, and through him we are partakers of his fullness. Don't you see then, that the only thought that God would have us have about salvation is, that he who created us saves us; that the power by which he created is the power by which he saves; and the means by which he created — his word — that means is the very one by which he saves. And this was his word, "unto you is the word of this salvation sent."

Eph. 3, speaks of the gospel: beginning with the 7th verse and ending with the 12th: "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Now, what was he to preach? "The unsearchable riches of Christ;" and to make men see what is the mystery that is "in God, who created all things by Jesus Christ." Then the gospel is to bring men to understand God's purpose when he started out to create in the first place. Then, if the gospel were engaged in any other work, and teaching any other thing, or any other power than that original creation, don't you see, the preaching of it would not bring them to that? But, that being the design of it, that simply shows the force that is before us always, that God's purpose in the gospel is to make known to men who have lost the knowledge of it, the knowledge of his original purpose in creating all thing by Jesus Christ.

So we read on: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." "But we read in another place that he purposed that before the world began. He would have to, if it was an eternal purpose. Then, in Christ, in the salvation of this world and men, and the working of Christ in it, God is carrying out his eternal purpose that he began at the

beginning. "In whom (in Christ) we have boldness with confidence by the faith of him."

Let us read that eternal purpose again: "According to the eternal purpose which he purposed in Christ Jesus our Lord." Then that original creating purpose that we spoke of last night, that was in Christ, this carrying out of it that was frustrated, is Christ. Then it was Christ back there, and it is Christ now. It is Christ all the time, and the power of God in Christ all the way: the power of God manifested in the word all the way for the accomplishment of his purpose at the beginning and the accomplishment of that purpose at the close. Satan came in and swung the world off in a crooked way. The Lord said, "All right, we will carry it out that way." Satan didn't do anything. He swung the world off, and so it has gone on, as it were, in a little byway, and God will carry the thing through in that by-way, and accomplish his eternal purpose so that it will astonish the universe and destroy the devil. *It will do it.*

The same thing is in Col. 1, beginning with the 9th verse. I will read hurriedly from the 9th to the 17th verse: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist:" Creation, salvation, the blessing of God, and his grace, and deliverance from the power of darkness, also, it is all one story—the creative power of God, and God in Jesus Christ.

First chapter of Hebrews has it all through. Well it is all through the Bible. Now then the thought. We do not need to dwell any further upon the thought that salvation is creation, and is given as a sign signifying creative power manifested in Jesus Christ. And the only way that that power is manifested at all is in Jesus Christ; the only way we can know God is in him. Now he has set up that sign

to signify the creative power of God in Jesus Christ; and whether that creative power be in the original creation, or in the work of salvation to carry out that original purpose in creation, it is all the same power, the same purpose, by the same one, in the same way, and by the same means and the same sign signifying all in all, in all its bearings and workings.

Now then if you have another sign set up, to signify the work of salvation, another sign than that which God has set up—will that other sign signify the power of God and the salvation that is expected? [Congregation: "No."] Now think carefully of this. God set up a sign to signify his power working everywhere and in every way, in Christ Jesus. If you or anybody else sets up another sign, it cannot signify the power of God, because it is some other one than God that sets it up. Anybody else who sets up a sign, it is not God that sets it up. Then it is impossible to signify the power of God by another thing, another sign; that is impossible. Is that so? [Congregation: "Yes."]

Further, if anybody should find anywhere in history another thing set up to signify salvation, it would signify salvation by another power than the power of God in Jesus Christ. It would have to do it. Well, has there been any effort, any pretense ever made in history, by any other power, to save people, apart from Jesus Christ? [Congregation: "Yes."] Has there not arisen in the world a power called anti-Christ? [Congregation: "Yes."] "Anti" is against or opposed to, Christ. That power does propose to save people, does n't it? [Congregation: "Yes."] Let us read the description of what it does in the first place: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:4.

Daniel 8:25 also says: "He shall also stand up against the Prince of princes." He shall "stand up" to reign, to rule, and to show forth his power "against," opposed to, "the Prince of princes." Who is the Prince of princes? [Congregation: "Christ."] He stands up against him, he will reign, he will exercise his power, manifest his work, in opposition to Christ. Take the eleventh verse: "Yea, he magnified himself even to the prince of the host." But the margin reads, "He magnified himself *against* the Prince of the host of heaven;" because the previous verse shows it is the host of heaven. Then as Paul says, He exalted himself, opposed and exalted himself above all that is called God, and that is worshipped. Magnified himself, exalted himself against the Prince of the host.

What power is that? [Congregation: "Papacy."] That power is the papacy, the Church, the Catholic Church, the Church of Rome. Now is it not the

doctrine of that church that there is no salvation anywhere else? [Congregation: "Yes."] Or by any other means than that church? Isn't that settled? [Congregation: "Yes."] Further, that church, that power opposed to Christ, that exalts and sets up itself as the way of salvation, is itself opposed to Christ. And yet that church says there is no other way of salvation. Then is it not plain that if it is going to have any sign to signify its power to save, it has got to have another one than the Sabbath. That is settled.

Now then another thought. As it must be a sign other than the Sabbath, which is the sign of the power of God in Jesus Christ in salvation, then any other power setting up a sign to show and signify its power unto salvation, would it not have to be in the nature of things a rival sabbath? It would have to be that; there is no room for anything else. If they would set up anything else as a sign, the sign that God has set up would stand alone and distinct in the world, and it would take precedence of it and there would be no rivalry at all. Therefore, to make the rivalry complete, and to make his power manifest in opposition to Christ, the man of sin has to have a sign of *his* power unto salvation; and it must be, in the nature of things, a rival to the sign which is the sign of the salvation in Christ. It has to be that.

And the Church of Rome makes no pretense to anything else; it makes no pretention to anything else than that the Sunday which it has set up is the sign of the power of the church to command men under sin into the way of salvation. That is settled. That is the object of it; that is all it has started out to do; and that is all it did.

Now when the Sunday was set up, and enforced upon the people by the power of earthly government, it made the practical living papacy, as it exists in the world. When it was done, Sunday was put in the place of the Sabbath of the Lord by a direct and definite purpose. That was done. Here is the record. This is said by one of the men who did it. On page 313 of "Two Republics," we read as follows:—

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."— *Eusebius*.

Then the law was there to enforce the observance of Sunday, and what was the purpose of that? From "Two Republics," p. 315, I read:—

"Our emperor, ever beloved by Him, who derives the source of imperial authority from above, and is strong in the power of his sacred title, has controlled the empire of the world for a long period of years. Again; that Preserver of the universe orders these heavens and earth, and celestial kingdom, consistently with his Father's will. Even so our emperor whom he loves, by bringing

those whom he rules on earth to the only begotten Word and Saviour, renders them fit subjects of his kingdom."— *Eusebius*.

Then that purpose was to save people by that means; and the Sunday was put there as the sign of the power that was doing it; instead of the Sabbath of the Lord, which signifies the Lord's power to do it. I read further on page 316:—

"He commanded, too, that one day should be regarded as a special occasion for religious worship." *Id.*

And again,—

"Who else has commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord's day, and to observe it as a festival, not indeed for the pampering of the body, but for the comfort and invigoration of the soul by instruction in divine truth?"— *Eusebius*.

That is all it was set up for, to take the place of God, to take the place of the Sabbath of the Lord. It is appropriate enough that it should do so, because we have found if there is going to be another power that is going to save men, it has got to have another sign than God's to signify its power; it belongs there.

That made the papacy; that set up the government of the church, and made the church the channel of salvation by absolute earthly power and compelling men into that way.

Now we have read the doctrine of the church here—the doctrines of the church of Rome in the way that men must be saved, and it was altogether man's self; it was altogether the power of self alone that could save. That is not the salvation of Christ. Her doctrines are that a man must fit himself, good enough, and the Lord would take him and make a regular bargain with him, "If you will do so and so then I will be good to you." That is the record itself there in that book, I have not time to read it tonight. Her doctrine is that a man must do that; but there is not power in him to do it; but there is the argument, if he does it, then he gains all. That is not the salvation of Christ. That is not the salvation of God.

Further than this: the professed Protestant churches of the United States have taken that same course now, and have also exalted Sunday, the day that they place in this government, as the Catholic church did in the Roman empire, and for the same purpose.

Further than this, these professed Protestant churches know that there is no commandment given for that thing. They say that. They say that it began with the primitive church. I do not care how far back they claim to get it in the primitive church; if it be a Church institution, a church ordinance, that the church commands men to perform, it is the same thing, it is the

same *evil* thing. Because any church that would attempt to do it, becomes in the nature of the attempt, an apostate church. Trace it to the days of the apostles if you want to, yet the church that did it is, in the nature of things, an apostate church, attempting to save itself and others without the power of God. Therefore whatever church did it, it is in the nature of things a fallen church, because it is not the church's office in the world to command men; the church's office in the world is to obey God, and not to command men.

Any church, therefore, that presumes to command men is, at the very motion of it, an apostate church. The church that obeys God is the church of God. God commands; his is the power; his is the authority; he used the church, that through it he may reflect his power and his glory unto men. But the church has no right to command anybody; it obeys God *alone*, too.

Now I will put that in another way, or state it a little more plainly. It is not the church's place to command anybody; and it is not the church's place to *obey* anybody, but *God only*.

Now look at that a little further. The church as a whole—Catholic and apostate Protestant—has already put herself in the place of Jesus Christ; because any church that exalts *herself* and makes *herself* the way of salvation, is, in that thing, an apostate church, and puts herself in the place of Jesus Christ, who is the Saviour, do n't you see?

Then no Church can exalt herself as a Saviour of men; she may exalt Jesus Christ as the Saviour of men, and Jesus Christ in her as the Saviour of men, but not *herself*; because it is the same with the church as with the individual. I have the righteousness of Jesus Christ; I have the presence of Jesus Christ dwelling in me. That is the word of the individual Christian, but the individual Christian cannot say *I* am the Saviour; the individual Christian cannot say *I* am righteousness; that *I* am good, and have goodness to bestow upon others, that they may be saved. No; the Christian can say, I have the righteousness of Christ; Christ dwells in me, and sends in me, and through me, his blessed purpose in reaching others and saving them. But *he* is the Saviour; *he* is the righteousness; *he* is the power; *he* is all and in all.

As with the individual, so with the collection of individuals. As Christ dwells in the individual, so he dwells in the collection of individuals, in an additional sense beyond that which he dwells in the individual; and the righteousness of Christ in the collection of individuals is only the idea of the righteousness of Christ in a greater measure, if anything could be, upon the collection of individuals, which is the church. So as Christ in the individual works through the individual, to save, so Christ *in the church*

works through the whole church to save. But if the church grows proud and thinks *she* is above all, and begins to give *herself* credit for her glory and her power to save, she, in that moment, puts herself in the place of Jesus Christ as the Saviour.

That is the same self-exaltation in the church that there is in the individual, and it was the self-exaltation in the individuals that made the self-exalted church and brought on the apostasy.

Now then, that is the church putting herself forth as the way of salvation, as the saviour indeed, as the only channel of salvation, and all must be saved by the way she lays down. And she thus exalted herself against God and against the Prince of the host, against Jesus Christ, and set up that sign of her power to save, against the sign which God set up. And, as we have found, she did it with the direct intent and purpose to put it in the place of the Sabbath of the Lord.

And in the second apostate church,—that which has come in this land—she has done the same thing. She has by a direct act of the government of the United States, the congressional action, put the Sunday institution, the sign of the power of the Church of Rome to save men,—the professed Protestant churches have put that by a direct congressional act, in this land, in the place of the Sabbath of the Lord. So that both mother and daughters have put the Sabbath of the Lord out of the way, and have put the Catholic church's sign of salvation in its place.

Now let us see what that amounts to. What have we found the Sabbath is? The Sabbath we have found by every consideration, is the sign of what Jesus Christ is to the believer; the sign of what God in Jesus Christ is to men; that it has in it the presence, the blessing, the spirit, the refreshing, the presence of Christ which makes holy, and the presence of God which sanctifies. It has in it the presence of Jesus Christ; and the man who keeps it by faith in Jesus has the presence of Jesus. And as each Sabbath day comes he finds additional presence of Jesus.

Then when that apostate church put that out of the way, and put her own sign in its place, did she put only the day out of the way? [Voice: "She put Christ out of the way."] Was not that putting Jesus Christ away from the minds and lives of men? When the apostate daughters have done the same thing in our land, before our eyes, have not they by that put away the presence and the power of Christ and thus taken him away from the knowledge of men and from the lives of men? [Congregation: "Yes."]

Now it seems to me that there is a point there that is worth our consideration, as to why it is that progress has not been made in Christian profession in

the ages that are past, in the way that Christ intended always that progress in Christian life should be made. What did he put into the life of man when he made him, even though he had remained faithful and never sinned, to carry him on in everlasting progress in the knowledge of God, in himself,—what did he put there? Let me ask it over again now. When God made man at the beginning, put him here upon the earth to live, if he had remained faithful forever, and had never sinned, was there anything that God had put there and attached to him that would carry him on in an everlasting progress in the knowledge of God in his own heart's experience? [Voice: "The Sabbath."]

Did n't we read it last night over and over? Did n't he put himself, his name, his living presence, his sanctifying power, into the Sabbath day, and give that to man, although he was already blessed, although he was already glorified: so that when the blessed man came to that blessed day, he received additional blessing? Is not that so? [Congregation: "Yes."] Then has not God put into the world something that will, if observed, if kept as God chooses and intends,—be something that will keep man, carry him onward, in a channel of growth and progress in the knowledge of Jesus Christ, in himself? What is that? [Congregation: "The Sabbath."]

It is there since man fell. Now then, when the Church of Rome took the Sabbath away from the minds of men—that by which they might be brought to the recognition of Christ and to the converting power of Christ—was there anything there to carry them forward in the sanctifying work of Christ? That is the secret, then, you see, why each church, starting out in the knowledge of God, salvation by faith, and righteousness by faith, came to a stand-still; then another church had to rise up, and preach righteousness by faith, salvation by faith, and come to a stand-still; and another one had to rise up and do the same thing, and come to a stand-still. But when we came to this, the everlasting gospel is to be preached again, and a church to rise up again at the last which has that sign which brings the presence of Jesus Christ to men in his living presence, in a progressive work unto a completion. That is the church that has the Sabbath of the Lord; and the church which has the Sabbath of the Lord is brought to that completed work in the salvation of Christ.

Then who can measure, who but the mind of God could possibly measure the iniquity and the evil that has been done to the world by that fearful thing that the apostate church has done? None but the mind of God can comprehend the mischief and the loss that has been wrought in the world by that thing.

Well then, the effect of that was to take away the presence of Christ; take Christ away from the knowledge, the heart's experience, of men; and to put another, to put a human power, a satanic power, to put *self*, in the place of God, and in the place of Christ, who emptied himself that God might appear.

Now here is a historical parallel so apt and so perfect that I read it. First, mankind altogether, as men, without any church at all, are subject to God. Can they exist without him? [Congregation: "No."] If any man by his own act could indeed become independent of God, could he exist? [Congregation: "No."] What did Satan start out to do in the first place? Was it not to become independent of God, self-existent? If he could have accomplished his purpose, what would it have been? [Voice: "His destruction."] Bound to be, because he could not exist without him who created him; but in his wild ambition, in his intense all-absorbing selfishness, he thought he could live without God who created him.

Is not that the same thought in this self-exaltation that has put itself in the place of God? Well, whether it be man as man, or men professedly as Christians organized into a church, they are equally dependent upon God, and God in Jesus Christ; and they are subject to the law of God. The law of God is the supreme law; the law of God is the government of his whole universe, and everybody on the earth is subject to that law.

Now see the parallel: About two hundred and sixty years ago Ireland had Home Rule, as she is after it now. She had a Parliament of her own, governing her own internal affairs, the affairs of Ireland; but she was subject to the supreme government in England. Now I read from the fifth volume of Macaulay's "History of England," page 301 of this particular edition; chapter 23, however; and if you have other editions you can find it in that chapter. Now notice:—

"The Irish Lords and Commons had presumed not only to re-enact an English Act passed expressly for the purpose of binding them, but to re-enact it with alterations. The alterations were indeed small: but the alterations even of a letter was tantamount to a declaration of independence."

Now is the law of God enacted to bind the church as well as every other man? [Congregation: "Yes."] Has that apostate church presumed to alter that law? [Congregation: "Yes."] The alteration of it in a single letter would be what? [Voice: "A declaration of independence."] She has altered it more than a single letter, in the actual thought, in the very idea, in the very thing that reveals and brings the presence of God above every other part of the law. She has taken him out of it. Then what has she done? [Congregation: "Put herself

there." She has established her own independence of God, and proclaimed it to the world.

The Protestant churches,— professedly Protestant, not Protestant any longer,— the professed Protestant churches have drawn the Congress of the United States into the same identical position; they have drawn the Congress of the United States into a re-enactment of the fourth commandment, haven't they? [Congregation: "Yes."] It was quoted bodily and put upon the statute book of legislation. Gov. Pattison, the other day, in Pennsylvania, speaking in the capitol of that State, arguing in behalf of Sunday laws that are already on the statute books, said that this law is only a part of that system of the law of God which is "re-enacted" in the statutes of Pennsylvania. He says that the law of God is there "re-enacted."

But did they re-enact the law of God as it is? [Congregation: "No."] To do that, to undertake to enforce it, would put themselves on an equality with God; but they re-enacted it with alterations, and that puts them above God. And the churches of this nation have proclaimed themselves independent of God, in the act which they have taken of setting up his own law and then deliberately altering it in the course of the legislation which set it up.

Let me read another sentence from Macaulay's "History of England," from the same page as before:—

"The colony in Ireland was therefore emphatically a dependency; a dependency, not merely by the common law of the realm, but by the nature of things. It was absurd to claim independence for a community which could not cease to be dependent without ceasing to exist."

Was there ever a more complete parallel on earth to illustrate in the place of government and government law this principle, than that which occurred there, and was recorded for our instruction?

Now a thought. Jesus Christ came into the world himself, didn't he? [Congregation: "Yes."] He made the Sabbath himself, didn't he? [Congregation: "Yes."] He was Lord of the Sabbath himself, wasn't he? [Congregation: "Yes."] He knew, and he alone, the true idea of the Sabbath, didn't he? [Congregation: "Yes."] Yet he did things on the Sabbath, carrying out the true idea of the Sabbath, which did not suit the ideas of the priests and Pharisees and the politicians of that day, didn't he? [Congregation: "Yes."] And that stirred up their hatred against him. The thing that did stir up their hatred against him was that very thing,—that more than anything else he disregarded their ideas of the Sabbath. Isn't that so? [Congregation: "Yes."] And their hatred put him out of the world for that reason more than any other under the sun,

that he disagreed with their ideas of the Sabbath. They did it.

In the fourth century there was another apostate church disagreeing with God's idea of the Sabbath, and they put the Sabbath and him with it out of their minds, and out of the world as far as their power could go. The other put him out of the world, but he came back again; and they put him out only so far as their power was concerned; that is all.

Here is another apostate church, a third one, following the example of the other apostate two which have gone before. It has put him in his Sabbath out of the world because their ideas of the Sabbath disagree with his, and they will not submit to his. That is a fact; you know that is a fact.

In order that that original apostate church might accomplish her purpose of putting him out of the world, and thus maintain their ideas of what the Sabbath is, they joined themselves to an earthly power, they joined themselves to Caesar, and turned their backs upon God. That was done. In the second apostasy of the church, that she might accomplish her purpose of putting him in his Sabbath out of the world, she joined herself to Caesar, likewise to accomplish her purpose. In the third apostasy, in order that these also may carry their idea of the Sabbath against Christ's idea of the Sabbath, they must put him in his Sabbath out of their way; but in order to accomplish it they must join themselves again to the powers of earth, again to Caesar, as the others did before them.

In the first apostasy, when they joined themselves to Caesar in order to get rid of him, and sustain their own ideas of what the Sabbath is, against him, the result of that, although it was accomplished by a mere minority, a very small minority,—in fact so small that they did not dare to let the people know what they were about for fear they would rescue him out of their hands entirely,—that minority, small as it was, was composed most largely, and was led entirely, by the leaders of the church; and these leaders of the church, by threats, compelled the representative of Caesar's authority, by their threats, to yield to their ideas, and execute their will. You know they did it. That is the record; and that was the utter ruin of that nation, was n't it? [Congregation: "Yes."]

It is possible, then, is it, for a minority, a *very small* minority, led by even a minority of the church managers,—but the leading ones,—to take a course that will ruin the nation of which they are a part? [Congregation: "Yes."]

When we come to the second apostasy, they did the same things again, by trading off their influence to worldly power, and by this means get govern-

mental power in their hands to accomplish their purpose of putting Christ in his Sabbath out of their way, and maintaining their own ideas of the Sabbath against his.

That was done by the minority; it was done by chief leaders of the church, and but a few at that. What was the result of that intrigue to the empire of Rome? — It was its utter ruin. Then it is possible that a minority, a very small minority, insignificant, as compared with the great mass — led, though, by a few of the Church prelates; — I say it is possible for such a few as that, to establish such a system of things, and take a course, and put the government into such a course of work as will prove its utter ruin. That has been demonstrated twice in history.

Then, in this land, last year, before your eyes and mine, a minority of the people of this country, led by a few, — a minority only of the church leaders, — did, by threats, bring the politicians to surrender the power of government into their hands to accomplish their purpose of sustaining their ideas of the Sabbath against Christ's idea of the Sabbath. It has been demonstrated twice in history that such an act as this ruined the nation in which it was done. Does that double demonstration mean anything in the third instance? [Congregation: "Yes."] The lesson that is taught in both instances will be felt in the third instance. It means that. Ruin, and nothing but ruin can come out of it: they themselves cannot prevent it. It cannot be done. They have set a going a train of circumstances that nothing in the universe can stop. *That is fixed.*

Now this Congress is about to expire. It is altogether likely from the whole situation, that it will expire without touching the question further. If the next Congress should repeal it outright, it would not affect the situation and the results. That thing has started, and it will go on in spite of everything they can ever do. You and I need not be surprised that if it be not repealed by the next Congress, that it will be repealed some day, and when that day comes, then let every Sabbath-keeper on the earth rise up with all the vigor that the Spirit of God can give him, CUT LOOSE FROM EVERYTHING ON EARTH, and put it into the cause of God. For, in but a little while the tide will swing back and take all with it to ruin. You and I need not be surprised that that may come. When it comes, that will be the meaning of it.

But, those who have not had an experience in the cause of God will mistake the meaning of it; and they will say to you, "We told you all the time that you were making too much out of that. There was nothing in it." And so, they will settle back; but when the tide swings back, they are caught in ruin. Let not your minds and your hearts be deceived by

anything of that kind, even though it should come twice. You *believe* it. Believe what is being said here. Study it for your lives, for your lives are in it. Bear in mind that that which has been done means, in itself, exactly what these two previous lessons teach — it means ruin, though there might be the repeals once or twice. The tide is set, and the result of that follows, in spite of anything that the universe can do. Then, it is no difference what a man tells you, you tell him you know better. No difference if Congress undoes it. You tell them that that is the surest reason that the thing is that much nearer than ever, and put your whole soul into it. If he laughs at you, God has promised that the day will come that you will laugh and he will mourn. It is dangerous business.

Well then, these are *some* of the things. We will call your attention to other things at another time.

Now then, the question as to whether the Sabbath — the seventh day — the Sabbath of the Lord, is the day, or Sunday is the day, has considerable meaning in it. It means more than any one on the earth has yet dreamed, unless taken personally into the counsels of God. Further than that, let us look at it. We have found that the Sabbath is the sign of the power of God in Jesus Christ, working the salvation of men. We have found that the Sabbath brings by itself and in itself the presence of Jesus Christ into the living experience of a man, as nothing else can, and keeps it there. That is a fact; if you have not found it out in your own experience, you believe it, and you *will* find it in your own experience. Every one may know who will believe.

Well then, we have found that the attempt in that was to take the Lord away from the knowledge of man. That has been demonstrated.

Now, upon that question, then, as to whether the seventh day is the Sabbath of the Lord or not, hangs man's salvation. That is settled. Upon that question hangs their salvation or their destruction, *now*. There are instances of that kind. Let us turn and read it, and with that thought we will close for this time. Acts 25: 19, 20: "But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters."

That was a great question to make such an uproar about, as to whether a man was dead or alive. Here the whole Jewish nation was stirred up against one of their own people and all the question that was involved was as to whether one was dead or alive. That is all that Festus saw in it. But you and I know that upon whether that person was dead or alive, depended the salvation or the perdition of this whole world.

You know that is so. And the same thing is asked to-day. "What is the use of all this stir about whether it is Saturday or Sunday, about the keeping of the day. Why, it is only a day anyhow. What is the use of getting up a new sect — a new denomination — and making a great stir? What is the use of making all that stir about it, whether Sunday is the Sabbath, or another day; whether we rest on one day or another? Never mind as to whether that day is the Sabbath or not."

Upon the decision of that by men as individuals and as bodies, depends the salvation or the destruction of this earth to-day. That's settled. Whether that day is the Sabbath of the Lord or not, upon that hangs the salvation of men to-day, as it did back there that day. Those people, in their envy against Christ, and determination to maintain their own idea against God's idea — they got him out of the world, and then they got up a controversy as to whether he was dead or alive; so these same people will put the Sabbath out of the world, and then raise up a question as to whether it is the Sabbath or not.

They know well enough it is the Sabbath, but like those back there, they will maintain their own ideas of the Sabbath against God's idea, and though he has told them that he is Lord of the Sabbath, just as certainly as that was so in that question depended the salvation of men, just so certainly to-day on this question depends the salvation of men; because we can say boldly that the salvation of men does depend

and does hang upon their keeping the Sabbath of the Lord because the keeping of the Sabbath of the Lord has the presence of Jesus Christ, his life, and man cannot be saved without it.

So I say again, we may boldly say that the salvation of a man depends upon his own observance of the Sabbath of the Lord as it is in Jesus Christ; for that means Jesus Christ; Jesus Christ means the Sabbath, and the Sabbath means Jesus Christ. In this day, and when men are enlightened upon it, when the message of the everlasting gospel is to be preached to the world, when the third angel's message is to go to them, with Christ in it, and Christ the all and all of it, then they also that reject the Sabbath of the Lord, they turn their backs upon Christ, and they themselves know that there is no salvation in that way.

But have n't we in our previous study seen that there is nothing else to preach to men in this world but Jesus Christ, and him alone? That is the only thing, and have n't we seen that we are to preach him in the face of every earthly consideration, every consideration of protection of earthly powers, every consideration of wealth, or influence of any kind, and life itself? That is in the message to the world; Christ is the message to the world; Christ as made known in the Sabbath of the Lord, which is "a sign between me and you, that ye may know that I am the Lord your God," and my name is "I AM" what "I AM!"

