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THE WORK IN ARGENTINA.

E. W. SNYDER.

(Continued from page 462.)

ON entering our work in Buenos Ayres, we found two classes of people; namely, the rich and aristocratic class, and the working, or peon, class. The wealthy class of Argentina are a people of leisure, having obtained their wealth chiefly from the sale of lands that were enhanced in value by foreign push and enterprise. Railways have contributed not a little to increase the value of these lands, as well as other industries, and it is a noticeable fact that the leaders in all the enterprises for the up-building of the country are found among the foreign people. This is true of all mechanics—carpenters, blacksmiths, and skilled workmen in all lines of work. One thing that makes our work very interesting is the absence of competition in our line of business, there being but one man in the subscription-book line, and he handling only high-priced books. This practically leaves the field to us. This feature makes the people very approachable, and willing to listen to all we have to say, and with their bump of curiosity abnormally developed, they are always anxious to look at anything new. The lower, or peon, class are not able to reach the prices that we must ask for our books, as they receive but fifty or sixty cents a day; and for this class we must have an assortment of small publications, that would retail at not over a dollar.

It may be interesting here to notice some of the things concerning the living of these two classes above mentioned. The majority of the laboring classes live in what is known as conventillos, corre-

sponding to our tenement houses. These are usually one-story buildings, the entrance from the street opening into a large corridor, or patio, without a roof, around which are built a row of rooms with doors opening into the patio. One family usually occupies only one room, however large the family may be, while all cooking is done in the patio outside. The sight of the patio in the evening presents a strange conglomeration of nationalities, there being found Italians, French, Spaniards, Hungarians, and a multiplicity of nationalities in them. One fifth of the population of Buenos Ayres live in this way. This fact does not contribute to the well-being of the city from a sanitary standpoint. These people largely find employment at home, and frequently can be seen working in front of their doors, employed in cobbling, mending shoes, sewing, or the manufacture of alpargatos, or native shoes.

Quite a number of the lower class earn their livelihood by peddling fruit, vegetables, live poultry, etc., from door to door. In fact, the foreigner is impressed with the small scale on which business transactions are done, and no inducement is made by merchants for large transactions. One point of embarrassment to foreigners is the fact that there are no fixed prices on goods, but it is calculated that at least double the real value of the article will be charged, and this runs in all lines of trade. By experience we learned that no dependence could be placed on the natives, especially as regards fidelity in their employment in any line of business. Each job must be separately bargained for before being done, or when the work is done, double the value of the service will be demanded.

One feature that strikes the foreigner as he enters the city is the din and noise of the cart-drivers, and he is constrained to give his attention to the native driving cows through the streets, and milking them as he supplies his customers. An odder spectacle than this is the sight of mares being driven through the streets, and milked in the same way. The higher class of Argentina look down upon manual labor, and a foreigner doing such labor is called a

mere peon. The highest ambition of the men is light office work, or something that will not soil their hands, where they can take their leisure, and have their mate, native tea, served up to them every hour. The ladies of this class are also leisure-loving, and any afternoon they may be seen leaning from the window balconies by the hour, dressed in finest silks and the latest fashion. Their highest ambition seems to be to sit in the window, and attract the attention and compliments of the passers-by, as well as perhaps to study the fashions. One feature is plainly noticeable, that is, the absence of women in the lines of employment in which we see them in our own country; namely, telegraph operators, stenographers, sales-women, postoffice assistants, etc.

We cannot but praise the Lord for his wonderful providences that have broken down the barriers of Catholicism, and opened the country to the benign influences of the gospel. Several influences have contributed to this end, the first being that of the commerce between Argentina and other nations, which brings in an influx of foreign population. This has given to the government and institutions a broader and more liberal mold, the better class of men being masons and liberals.

Another evangelizing influence that may be noticed is the work of the American and British and Foreign Bible Societies, whose colporters travel through the country, scattering portions of God's word.

To give an idea of the prevailing notions concerning the Bible, I will relate a case. The gentleman who received the first invoice of Bibles, related to the writer that the first invoice sent out from England about forty years ago, was an experiment, and they were sold by agents among the merchants and the better class of people of Buenos Ayres simply as the most authentic history of the origin of man. Of course it was with remorse that they afterward confessed their ignorance. Bible colporters in the interior travel many leagues without finding a family that has a Bible, or even knows the nature of the book. The enterprises of these societies are missionary, and are not self-supporting, many of the Bibles being distributed gratuitously.

One enterprise of the British and Foreign Bible Societies is worthy of mention. Some four years ago a Bible carriage, equipped with two beds for the missionaries, a depository for the Bibles, and a rostrum forward for the speaker, was prepared, and made a trip from San Nicolas to Tandil, a distance of five hundred miles. The plan was to enter the Plaza, announce the meetings, and go from house to house

selling Bibles. In places these missionaries were stoned, and their lives threatened by the priests; but they report that the more the opposition, the more the people seemed to desire to hear the other side of the matter; and in some instances they succeeded in making sales in every house.

The experience of these laborers makes us hope and believe that our publications will find ready sale in this country; and shall we not see in all these pioneer missionary efforts of others the providence of God reaching out before us, preparing the way for the last-message of truth? Is it not time that we as a people act on our belief that this message is to go to the uttermost parts of the earth? The testimony of the Spirit has told us that just now is the time to labor in foreign fields. O, may we see the hand of God leading out before us, and have hearts to do his bidding. And may we behold, with the mind of Christ, in every creature, however degraded, the investment of the Saviour, and work with him in the carrying out of the divine purpose toward fallen man.

THE THIRD ANGEL'S MESSAGE.—No. 24.

ELDER A. T. JONES.

THE text for to-night is in Acts 10:28: "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation."

The Interlinear Greek that I have here, shows that this was spoken really stronger than our translation gives it. "He said to them, Ye know how unlawful it is for a man, a Jew, to unite himself, or come near, to one of another race." Not simply, "Ye know that it is an unlawful thing; but, 'Ye know how unlawful it is' to do so.

Now was it unlawful? Was it unlawful for a Jew to keep company or associate with one of another race? The Jews regarded it as being unlawful; but was it unlawful? The Jews were God's people. They had professed to be his people for ages. By this time they should have learned that whatever God said, and *that alone*, was lawful; and that nothing that anybody else should say had any force of law, and therefore could never properly be spoken of as lawful, and consequently any violation of it could never be spoken of as unlawful. They should have learned that; but instead of learning it, they learned the opposite of it: and so entirely opposite was it, that what men said was counted really as more binding than what God himself said. Men's com-

mandments, men's customs, and men's ways made void the word of God itself, even as Jesus said. "Ye have made the commandment of God of none effect by your tradition."

Now Christ in his work which he did in the world, and which he has done in himself for all who are in him, was just the reverse of that whole order of things. He turned the matter so as to bring men to see that what man or any collection of men may say, cannot be spoken of as lawful, and has no place in the Christian category as lawful, or the disregard of it as unlawful; But what God alone says, that alone is lawful, and not to do what he says, that alone is unlawful.

Now this is the principle that we are going to examine in a study or two,—may be more,—and this is the principle we need to examine now, because we have come to the borders of the time, and shall soon be fully into the time, when the world will be bound as entirely under men's commandments and men's traditions and men's prejudices, which make void the law of God, as those people were when Christ came into the world. And therefore as certainly as our allegiance shall be to him, as it must be, so certainly we will be drawn so close to what God says, that that alone will be our whole rule and definition of conduct; that alone will be our guide, and that in Christ, as it is lived in Christ and wrought out in him.

And when that shall be so, with the world wedded to forms, and ceremonies, and traditions, by which they make void the law of God, they will deal with those who do concerning their traditions as Christ did concerning the others, as they did in that day with him. Therefore it was never God's purpose that it should be counted unlawful to associate with people of other nations; and if the Jews had remained faithful to God, it would never have been counted by any one of them unlawful to associate, or have anything to do, with one of another nation. They had to come to this position by a direct shutting of their eyes, and a turning of their backs upon the Lord's dealings and God's teaching from the beginning and all the way down.

Just look a moment at the position of the Jews as set forth by Peter in the text which was the expression of the whole idea of the Jewish nation. In their estimation, all the nations were shut away from God, and had no place at all with him. Yet all the way along, the Lord had been constantly showing them that this was not so at all.

In the days of Jonah and the glory of the kingdom of Assyria, before the kingdom of Babylon had come into history at all—away back there God called one

of his people—Jonah—to go to that heathen nation, and tell them of the doom that was hanging over them and the destruction that was to come, if by means of the warning they might repent, and escape the ruin. He said to the Lord: There is no use for me to do that, because thou art a gracious God, and repenteth thee of the evil; and if I go overthere and tell them what you have told me to tell them, and if they repent of the evil, and turn from their wickedness, you will not destroy the city. What then is the use of my going on that journey to tell them that the city will be destroyed? You will not do it, if they turn from their evil ways.

But the Lord insisted that he should go to Nineveh, but he, still holding to his views, started off to Joppa to go to Tarshish. The Lord brought him back, and by that time he was convinced that he would better go to Nineveh. He went to Nineveh, and entered the city—three days' journey—preaching, "Yet forty days, and Nineveh shall be overthrown." Word came to the king of Nineveh and he sent word to all the people to turn from their evil ways, put on sackcloth and ashes, and cause even the animals to fast, and to have the people cry mightily unto God. The Lord heard their cry, accepted their repentance, and saved the city. Jonah went out, and sat on a height before the city to see whether God was going to destroy it; and he did not destroy it; and then Jonah did n't like it at all. He said, Now that is just what I told you before I started. I told you that if I came here and told them what you told me to tell them, they would repent of the evil, and you would forgive them, and not destroy their city, and it came out that way; and I would better have stayed at home.

And God saw their works, that they turned from their evil ways; and God repented of the evil that he said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish.

For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? Jonah 3:10; 4:1-4.

Then it tells how Jonah went out and sat on the east side of the city, and there made a booth, and sat under it until he might see what would become of the city; and the Lord prepared a gourd, and it withered, and Jonah got very angry about that, and prayed again that he might die.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the

which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Well, it is supposed that Jonah himself learned this lesson finally. And further, this was recorded, and it was kept as one of the holy books in the hands of the people, from which they were taught. And they should have learned the lesson which it taught, that the Lord had a care for other nations, and that he wanted his people to care for other nations.

Jonah knew and said that he knew, that "thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Knowing that, he should have been that much more ready to go to those people, and preach to them the Lord's message, that they might repent, and be delivered. But in spite of that book which they had, in spite of that lesson which it positively taught, from that day forward they went directly opposite to it. They thought that God cared not for the heathen except as they became as the Jews; and the Saviour told those who thought that way that the proselyte they had compassed "sea and land to make" was "twofold more the child of hell" than themselves. It was so.

After that they went on in their crooked course, away from the true idea of God respecting them and the nations around, and became so self-inclusive, so shut up within themselves, and so evil, as to be worse than the heathen around them. Then the Lord scattered them among all the nations around them, and they were obliged to associate with other people; they had to do it. And yet Peter says: "Ye know how unlawful it is for a man, a Jew, to unite himself, or come near, to one of another race,"—with men that were uncircumcised. In the eleventh chapter, the brethren at Jerusalem charged him, "Thou wentest in to men uncircumcised, and didst eat with them."

Daniel and his three brethren had eaten at a heathen king's table, and with heathen, day in and day out for years, and God was with them all the time, and made Daniel one of the great prophets, and he delivered the three from the fiery furnace. Now what was that recorded for, and put in their hands for, as one of the books which they were constantly to study? You can see that it was simply to teach them directly the opposite of what they were saying and doing.

More than this: Turn to the book of Daniel, fourth chapter:—

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth. Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

That is Nebuchadnezzar preaching to all nations, kindreds, and languages, the truth as to the true God, and how good he is, and how great his wonders are. They had this in their hands. They had this in their own records, that God had given Nebuchadnezzar a dream, and had given Daniel the interpretation of the dream for the king, and that by this means God had brought Nebuchadnezzar to this place where he sends forth a proclamation to all nations, and languages, telling how good the true God is, how great he is, and how good it is to trust him. Look at the last verses of that chapter. Nebuchadnezzar has told his experience; how he had offended against God, and was driven out, and the Lord brought him back in his own good time:—

At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

There was a lesson, then, constantly before them, by which the Lord was trying to teach them that all these notions of theirs were directly the opposite of the truth. He was teaching them that he was ready to reach the heathen, and wanted to reach them; and that he had separated Israel from among the nations, that they might know more of him, and tell it to all nations. And if they had stood in the place where God wanted them to stand, from the beginning, no such task as this would ever have fallen to a heathen king; for the people of God themselves would have proclaimed his glory to all the nations. But when they shut themselves away from God, and in that shut themselves away from the nations, then God had to use the heads of these heathen nations to bring the knowledge of himself to all the nations.

Look at the sixth chapter also. There is the instance of Darius, and the persecution of Daniel and his deliverance. Let us read the decree of Darius in the twenty-fifth verse:—

Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in

heaven and in earth, -who hath delivered Daniel from the power of the Lions.

There again the knowledge of the true God is made known to all peoples, nations, and languages by the word of one who to the Jews was an outcast, utterly forsaken, and repudiated of God. But there it stood in their own language, in their own hands, year after year, and it was ever teaching them the opposite of the things that they were teaching and doing.

One more instance, related in the first chapter of Ezra, we will read in connection with the last two verses of the last chapter of 2 Chronicles :—

Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation through all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up.

Now we need the first three verses of Ezra 1 :—

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem." Ezra 1: 1-3.

That is enough. There are plenty more instances in the Scriptures to show how entirely the Jews had shut their eyes and turned their backs upon the Lord, in order to reach the point where they stood when Christ came into the world, and where he found them.

Now it is true that in the books of Moses, when the Lord brought the children of Israel out of Egypt, and in other Scriptures, it was told them that they were to be separate from all the nations. That is so. It also told them how that separation was to be accomplished. In the thirty-third chapter of Exodus, in verses 14-16, this is told :—

My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

So shall we be separated. How is that "so"?—*Thou goest with us.* Thus they were taught the means by which they should be separated from all the people.

Now, if they had courted his presence, and also had his presence with them, they would have been separated from all the people indeed, in heart and in life. Yet they would have associated with all people upon the earth. They would have gone to all people, and nations, and languages, and tongues, telling them of the glories of God, and his goodness and power, just as Nebuchadnezzar, and Darius, and Cyrus did.

But, instead, they did not court his presence, and have him ever with them to sanctify them,— for to be separated from the world unto the Lord is to be sanctified. If they had had the Lord's presence to sanctify them, they could have gone anywhere on the earth, and still they would have been separate from all the people.

But not having that which would separate them, and which alone could separate them, then if they were to be separated from the world, how was it to be done? How alone could it be done? We know they did not have him whose presence alone could do it. The only way, then, by which it could be done at all, was for them to do it themselves, and they did go about to separate themselves according to their own ideas of what God meant when he said they should be separated. But a man's ideas of what God means,— we know how near the truth they are, for he says: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8, 9. So it is as far away from the truth as a man can get.

Having not the presence of God to do it for them and in them, they took it upon themselves, and they had to take it upon themselves to do it if they were to be separated at all.

But when they did not have the presence of God, which alone could do it, then their attempting to separate themselves, what alone could it do? Think, now, what alone could that end in? It could not possibly end in anything else than the building up, the enlarging, the great, overtopping growth, of *self*. Self-confidence, self-pride, self-exaltation, self-righteousness,— every kind of selfishness,— more and more increasing itself upon itself; and all in the vain effort of themselves to fulfill the Scriptures, by which the Lord had said they should be separated from all the nations.

And when by this means they had reached the point at which they were worse than the heathen around about, the Lord had to take them out of the land, and scatter them abroad among all the nations. And when they were so scattered, they were more

separated from the nations than they had ever been at any time from the day that they came into the land. Because when they were scattered among the nations, they sought the Lord as they had not in their own land; they trusted him as they had not in their own land; they found him as they had not appreciated him there; and his presence with them separated them from the heathen when they were scattered among the heathen.

In all these ways the Lord was trying to teach them that they were not going the right way, to teach them the true way in which it alone could be done. Yet in spite of it all they took the wrong way to do it. Yet more than this: Not having the presence of God, which would give meaning to all that he had said and all that he had appointed for them to observe in their services and worship, this self-seeking way led them to pervert the Lord's appointed forms of worship. It led them to make these a means of salvation. And when they had practiced these, they held that that made them righteous; and the other nations not having these, therefore they could not be righteous. They held that God had given these forms for this purpose, and had not prescribed them to other nations; and therefore God thought more of them than he did of anybody else.

Thus they not only put themselves in the place of God, but all the services which he had appointed for another purpose they perverted, and turned altogether to the service of self-righteousness, and self-exaltation, and self-exclusion.

If they had had his presence as he appointed for them, all these appointed forms would have had to them a divine meaning, and a divine life in every phase of service which God had appointed. Then they would have found Jesus Christ himself, and his living presence and converting power; and that would have given living energy to every form that was appointed, and to all these symbols that were before them. Then all these things would have had to them a living interest; for they would have represented only a present Christ,—Christ present with them.

Thus the lack of the presence of Christ in the life by a converted heart led altogether to the enlarging of themselves in the place of God, and to making all the divine forms which God had appointed, *only* forms and outward ceremonies, by which they expected to obtain life. It led to the putting of these things in the place of Christ as the way of salvation.

Now I think we have just about time enough in the present hour to read some passages respecting

what they had made of all this in the time of Christ. I ask you to think carefully of this.

I have here some of the advance chapters of the new "Life of Christ," by Mrs. E. G. White, and a great deal is said upon this subject which we have studied so far to-night; and I thought it would be valuable to all our ministers and workers especially, and to all people also, if we could bring these statements together here, where we can have them in the BULLETIN before our eyes, to use in the time to which we are coming.

I have therefore brought this down, and will now read passages, without making any particular comment upon them to-night, but the next lesson will follow as the consequence of this, and all these points are necessary to our further study. As the "Life of Christ" is not yet printed, but still in manuscript, I cannot, of course, give references.

The Jewish leaders refrained from associating with any class but their own. They held themselves aloof, not only from the Gentiles, but from the majority of their own people, seeking neither to benefit them nor to win their friendship. Their teachings led the Jews of all classes to separate themselves from the rest of the world in a manner which tended to make them self-righteous, egotistical, and intolerant. This rigorous seclusion and bigotry of the Pharisees had narrowed their influence, and created a prejudice which the Saviour desired to remove, that the influence of his mission might be felt upon all. This was the purpose of Jesus in attending this marriage feast, to begin the work of breaking down the exclusiveness which existed with the Jewish leaders, and to open the way for their freer mingling with the common people.

The Jews had so far fallen from the ancient teachings of Jehovah as to hold that they would be righteous in the sight of God, and receive the fulfillment of his promises, if they strictly kept the letter of the law given them by Moses. The zeal with which they followed the teachings of the elders gave them an air of great piety. Not content with performing those services which God had specified to them through Moses, they were continually reaching for rigid and difficult duties. They measured their holiness by the number and multitude of their ceremonies, while their hearts were filled with hypocrisy, pride, and avarice. While they professed to be the only righteous nation on the earth, the curse of God was upon them for their iniquities.

They had received unsanctified and confused interpretations of the law given them by Moses; they had added tradition to tradition; they had restricted freedom of thought and action, until the commandments, ordinances, and services of God were lost in a ceaseless round of meaningless rites and ceremonies. Their religion was a yoke of bondage. They were in continual dread lest they should become defiled. Dwelling constantly upon these matters had dwarfed their minds, and narrowed the orbit of their lives.

Now a question: What was the root of that whole thing? — Self, self, self-ishness all the time.

Jesus began the work of reformation by bringing himself into close sympathy with humanity. He was a Jew, and he designed to leave a perfect pattern of one who was a Jew inwardly. While he showed the greatest reverence for the law of God, and taught obe-

dience to its precepts, he rebuked the Pharisees for their pretentious piety, and endeavored to free the people from the senseless exactions that bound them.

Jesus rebuked intemperance, self-indulgence, and folly; yet he was social in his nature. He accepted invitations to dine with the learned and noble, as well as with the poor and afflicted. On these occasions his conversation was elevating and instructive. He gave no license to scenes of dissipation and revelry, but innocent happiness was pleasing to him. A Jewish marriage was a solemn and impressive occasion, the joy of which was not displeasing to the Son of man. The miracle at the feast pointed directly toward the breaking down of the prejudices of the Jews. The disciples of Jesus learned a lesson of sympathy and humility from it.

In another chapter, on Nicodemus and his visit to Christ, we have this:—

At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin, and thus had lost sight of Christ to whom it pointed. God would teach them that all their services were as valueless, in themselves, as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin-offering.

Of the woman of Samaria at the well:—

Sinful though she was, this woman was in a more favorable condition to become an heir of Christ's kingdom than were those of the Jews who made exalted professions of piety, yet trusted for their salvation to the observance of outward forms and ceremonies. They felt that they needed no Saviour and no teacher; but this poor woman longed to be released from the burden of sin. . . .

Jesus was a Jew, yet he mingled freely with the Samaritans, setting at naught the customs and bigotry of his nation. He had already begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world. At the very beginning of his ministry, he openly rebuked the superficial morality and ostentatious piety of the Jews. . . .

In the temple at Jerusalem there was a partition wall, separating the outer court from the apartment of the temple itself. Gentiles were permitted to enter the outer court, but it was lawful only for the Jews to penetrate to the inner enclosure. Had a Samaritan passed this sacred boundary, the temple would have been desecrated, and his life would have paid the penalty of its pollution. But Jesus, who was virtually the originator and foundation of the temple, drew the Gentiles to him by the ties of human sympathy and association, while his divine grace and power brought to them the salvation which the Jews refused to accept.

The stay of Jesus at Samaria was not alone to bring light to the souls that listened so eagerly to his words. It was also for the instruction of his disciples. Sincere as they were in their attachment to Christ, they were still under the influence of their earlier teachings,—of Jewish bigotry and narrowness. They had felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans.

Do you see the connection between that and the previous quotation? Talking with the women of Samaria, Jesus had begun to break down the partition wall between the Jews and other nations; and the disciples thought it was incumbent upon them to cherish "enmity." Do you see that when Jesus wanted to break down that partition wall, he did it by abolishing the enmity?

They were filled with wonder at the conduct of Jesus, who was breaking down the wall of separation between the Jews and the Samaritans, and openly setting aside the teachings of the scribes and Pharisees.

The disciples could not refuse to follow the example of their Master, yet their feeling protested at every step. The impulsive Peter, and even the loving John, could hardly submit to this new order of things. They could scarcely endure the thought that they were to labor for such a class as those Samaritans.

During the two days while they shared the Lord's ministry in Samaria, fidelity to Christ kept their prejudices under control. They would not have failed to show reverence to him; but in heart they were unreconciled; yet it was a lesson essential for them to learn. As disciples and ambassadors of Christ, their old feelings of pride, contempt, and hatred must give place to love, pity, and sympathy. Their hearts must be thrown open to all, who, like themselves, were in need of love and kindly, patient teaching. . . .

Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their prejudices and misconceptions. Their meaningless exactions and requirements had become a by-word among the people of other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It could not then be called a delight, the holy of the Lord, honorable; for the scribes and the Pharisees had made its observance a galling yoke. A Jew was not allowed to light a fire upon the Sabbath, nor even to light a candle upon that day. The views of the people were so narrow that they had become slaves to their own useless regulations. As a consequence, they were dependent upon the Gentiles for many services which their rules forbade them to do for themselves.

They did not reflect that if these necessary duties of life were sinful, those who employed others to do them were fully as guilty as if they had done the act themselves. They thought that salvation was restricted to the Jews, and that the condition of all others being entirely hopeless, could neither be improved nor made worse. But God has given no commandment which cannot be consistently kept by all. His laws sanction no unreasonable usage nor selfish restrictions. . . .

The simplicity of his teachings attracted the multitudes who were not interested in the lifeless harangues of the rabbis. Skeptical and world-loving themselves, these teachers spoke with hesitancy when they attempted to explain the word of God, as if its teaching might be interpreted to mean one thing or exactly the opposite. . . . Both by his words and by his works of mercy and benevolence, he was breaking the oppressive power of the old traditions and man-made commandments, and in their stead presenting the love of God in its exhaustless fullness. . . .

The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews. Jesus wished to rid it of these incumbrances. . . .

The Old Testament Scriptures, which they professed to believe, stated plainly every detail of Christ's ministry. . . . But the minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unreasoning bigotry. . . .

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the service of the sanctuary. They loved the highest greeting in the market-places, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies.

We will have one more quotation:—

These admonitions had effect, and as repeated calamities and persecutions came upon them from their heathen enemies, the Jews returned to the strict observance of all the outward forms enjoined by the sacred law. Not satisfied with this, they made burdensome additions to these ceremonies. Their pride and bigotry led to the narrowest interpretation of the requirements of God. As time passed, they gradually hedged themselves in with the traditions and customs of their ancestors, till they regarded the requirements originating from them as possessing all the sanctity of the original law. This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God, which would have corrected their errors, and thus it separated them still farther from them.

In the days of Christ these exactions and restrictions had become so wearisome that Jesus declared: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." Their false standard of duty, their superficial tests of piety and godliness, obscured the real and positive requirements of God. In the rigid performance of outward ceremonies, heart-service was neglected.

THE THIRD ANGEL'S MESSAGE.—NO. 25.

ELDER A. T. JONES.

THAT we may have the subject, or rather the particular point of it, clearly before us, I will repeat a few expressions in the passages with which we closed last night's lesson:—

At the marriage at Cana, Jesus began the work of breaking down the exclusiveness which existed among the Jews.

Their religion was a yoke of bondage.

The miracle at the feast pointed directly toward the breaking down of the prejudices of the Jews.

Jesus was a Jew, yet he mingled freely with the Samaritans, setting at naught the customs and bigotry of his nation. He had already begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world.

Of the disciples at Samaria it says:—

They had felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans. They were filled with wonder at the conduct of Jesus, who was breaking down the wall of separation between the Jews and Samaritans, and openly setting aside the teachings of the scribes and Pharisees. . . . During the two days while they shared the Lord's ministry in Samaria, fidelity to Christ kept their prejudices under control. They would not fail to show reverence to him; but in heart they were unreconciled. Yet it was a lesson essential for them to learn.

Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their prejudices and misconceptions. Their meaningless exactions and requirements had become a by-word among the people of other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It could not then be called a delight, the holy of the Lord, and honorable, for the scribes and Pharisees had made its observance a galling yoke. A Jew was not allowed to light a fire upon

the Sabbath, or even to light a candle on that day. The views of the people were so narrow that they had become slaves to their own useless regulations.

The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews.

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the service of the sanctuary.

As repeated calamities and persecutions came upon them from their heathen enemies, the Jews returned to the strict observance of all the outward forms enjoined by the sacred law. Not satisfied with this, they made burdensome additions to these ceremonies. Their pride and bigotry led them to the narrowest interpretation of the requirements of God. As time passed, they gradually hedged themselves in with the traditions and customs of their ancestors, till they regarded the requirements originating from men as possessing all the sanctity of the original law. This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God.

Now a few more short quotations:—

In all his lessons, Jesus presented to men the worthlessness of merely ceremonial obedience. . . . The Jews had become earthly, and they did not discern spiritual things. And so when Christ set before them the very truths that were the soul of all their service, they, looking only at the external, accused him of seeking to overthrow it. . . . He knew that they would use these works of mercy as strong arguments to affect the minds of the masses, who had all their lives been bound by the Jewish restrictions and exactions. Nevertheless he was not prevented by this knowledge from breaking down the senseless wall of superstition that barricaded the Sabbath.

His act of mercy did honor to the day, while those who complained of him were by their many useless rites and ceremonies themselves dishonoring the Sabbath.

The Jews accused Christ of trampling upon the Sabbath, when he was only seeking to restore it to its original character. The interpretations given to the law by the rabbis, all their minute and burdensome exactions, were turning away the Sabbath from its true object, and giving to the world a false conception of the divine law, and of the character of God. Their teachings virtually represented God as giving laws which it was impossible for the Jews, much less for any other people, to obey. Thus in their earthliness, separated from God in spirit while professedly serving him, they were doing just the work that Satan desired them to do,—taking a course to impeach the character of God, and cause the people to view him as a tyrant; to think that the observance of the Sabbath, as God required it, made man hard-hearted, unsympathetic, and cruel.

Christ did not come to set aside what the patriarchs and prophets had spoken; for he himself had spoken through these representative men. He himself was the originator of all truth. Every jewel of truth came from Christ. But those priceless gems had had been placed in false settings. Their precious light had been made to minister to error. Men had taken them to adorn tradition and superstition. Jesus came to take them out of the false settings of error, and to put them into the framework of truth.

What could more fully express the thought of the "form of godliness without the power," than do those people and their services in that day? Can you imagine? Every one of these statements is simply

another way of stating the truth that they had "a form of godliness without the power." Now we are in a time in the world's history when that same thing—"the form of godliness without the power"—is cursing the world. And the same truths that were written in the Scriptures against that thing *in that day*, are the light and truth of Jesus Christ against that thing *in this day*. The same thing that saved the people from the form of godliness without the power in that day,—the same thing that saved the people from the senseless round of forms and ceremonies, of ceremonialism and the ceremonial law, which is simply ceremonialism.—the same thing that saved the people from that in that day is to save the people from that in this day.

What saved the people from this thing in that day? "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances [contained in ceremonies, contained in forms without the power]; for to make in himself of twain one new man, so making peace." It was an absolute surrender to Jesus Christ of every interest in the universe, and thus finding in him the destruction of the enmity, in that day, that saved people from ceremonialism; and nothing short of that will save people from ceremonialism in this day. Nothing short of that will save Seventh-day Adventists from ceremonialism, and from following the same track of the old ceremonial law.

[Prof. Prescott.—"I would like to know if we get the thought clearly, because it all seems to center right there. Are we to understand that thought, that Jesus Christ did at that time really abolish not simply that ceremonial law, but that he did a great deal more than that; that he abolished ceremonial law everywhere and always, no matter how expressed."]

Yes, sir; that is the point exactly.

We will come at that in another way. What was the cause of all this? What was the cause of that separation between Jews and Gentiles? What was the cause of their having a form of godliness without the power? What was the matter with the disciples with Jesus at Samaria?—"Enmity"—enmity, sin, self. But enmity, sin, self, *is all self*. It was the putting of self in the place of God that not only perverted God's appointed services and forms of service, but added to these a whole mountain of ceremonies and additions of their own, as we have read. What was the object of it all? What were they doing all this for?—To be saved, to be righteous. But there is no form or ceremony that even God himself ap-

pointed that can save a man. That is where they missed it. That is where thousands of people still miss it. And that is the "form of godliness without the power," and that is ceremonialism; and if you will receive it, that is the ceremonial law, that was abolished by the abolishing in His flesh of the enmity, and so breaking down the middle wall of partition.

It was the lack of the presence of Jesus Christ in the heart by living faith, that caused them to put their trust in these other things for salvation. Not having Christ for salvation, they did these other things, that by these they might be righteous. And thus they took the means which God had appointed for other purposes,—they took the ten commandments; they took circumcision; they took sacrifices and offerings, and burnt offerings, and offerings for sin. They took all these, which God had given for another purpose, and used them to obtain salvation by them; used them to obtain righteousness by the performance of them.

But they could not find righteousness by the doing of these things; they could not find peace; they could not find satisfaction of heart; because it is not there; it was all of themselves. Therefore, in order to be certain of it, they had to draw out these things which God had appointed, and the things which he had said, into ten thousand hair-splitting and casuistic distinctions, so that they could be so certain to come directly to the exact line that they could be sure that they had the righteousness they were after. Yet all these things did not satisfy; they did not find peace of heart yet; and consequently they had to add a great many things of their own invention; and all these were their own invention anyhow. It was all ceremonialism from beginning to end; and it was all done that by these they might become righteous.

But nothing but faith in Jesus Christ can make a man righteous; and nothing but that can keep him righteous. But they did not have that; they did not have him abiding in the heart by living faith. so that his virtue itself would shine out in the life through these things that God had appointed, which Christ himself appointed for that purpose. And therefore, when they attempted by these things—simply the expression of their own selves working out thus—to obtain righteousness, they missed real righteousness; and thus that *self* in them built up this that the testimony calls so often "middle wall," "a wall of partition," "senseless exactions," "hedging about,"—using the expressions over and over again in almost every conceivable way.

What caused that wall to be built up? Did God build it up?—No. Who did build it up?—They

themselves. And what was it in them that was the foundation of the whole thing?—Self. And that self, as we have studied so often, is enmity against God; it is not subject to the law of God, neither indeed can be. And we read that the disciples “felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans.” To acquire it?—O, no; but to cherish it, to hold fast to it.

Then as that enmity, which is simply the expression of self, is that which caused all this wall to be built up, when Jesus Christ wanted to break down the wall and destroy it,—annihilate it,—what was the only way effectually to do it? Is it the way to break down a wall, a building, to begin at the top, and take off a layer of stone here, and another there, or to begin in the middle, and take out a stone here, and another there?—No; if you want to break down the whole thing, you take away the foundation, and the thing is done; the wall is destroyed; the building is torn down.

Jesus Christ wanted to abolish that whole thing; he wanted to break down that wall absolutely, and leave it in ruins; therefore he struck at the foundation of the thing. And as the spring, the foundation, of the whole senseless wall was this enmity, Jesus broke down the wall by “having abolished in himself, in his flesh, *the enmity*,” and along with that, “even the law of commandments contained in ordinances.”

[*Mr. Gilbert.*—That word “righteousness” itself has become perverted, so that now the meaning of the word “righteousness” is a man that gives alms; that is, a man that gives a certain amount of alms has obtained righteousness.]

Brother Gilbert, who is a born Hebrew, and a Jew indeed now, says that that same idea still prevails among the Jews; that the word “righteousness,” and the idea of righteousness itself, has been perverted, and that now it means simply that which they receive as the consequence of that which they have done, in giving alms, or whatsoever it may be, in the way of right doing. It is all righteousness by works, righteousness by deeds, *without Jesus Christ*. It is all ceremonialism. And it is just as bad for Seventh-day Adventists to-day as for any Pharisee in Judea eighteen hundred years ago. All have it who have the profession of Christianity without Christ, who have the *form* of godliness without the power; it is only the fruit of the enmity, that is all.

Whenever, wherever, you have the enmity, you will have ceremonialism. You cannot get rid of the thing without getting rid of the enmity; and as certainly as that enmity is there, it will show itself. In

some places it shows itself in what is called a color line; in other places it shows itself in national lines, —a German line, a Scandinavian line, etc., etc.,—so that when fully developed, there would be as many lines in the Third Angel’s Message as there are nationalities and colors on the earth. But in Jesus Christ no such thing can ever be. And if we are not in Jesus Christ, we are not in the Third Angel’s Message.

In Jesus Christ the enmity is abolished, and consequently in him there is no color line; there is no Scandinavian line; there is no German line; nor any other kind of line. There is neither white nor black; neither Germans, nor French, nor Scandinavians, nor English, nor anything else, but just Jesus Christ manifest upon all, and through all, and in you all. But we will never find that out,—even Seventh-day Adventists will not certainly find it out,—until that enmity is abolished by a living faith in Jesus Christ, that surrenders the will to him, to receive that living, divine image of which we heard in Brother Prescott’s lesson to-night. That is where we are; and this is present truth to-day, and for Seventh-day Adventists as well as for other people. O, it is still the same cry; “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.”

Here is another word right upon that. It tells the whole story on both sides:—

At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin, and thus had lost sight of Christ, to whom it pointed. God would teach them that all their services were as valueless in themselves as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin-offering. Whether for the healing of their wounds or the pardon of sin, they could do nothing for themselves but to manifest their faith in the remedy which God had provided. They were to look and live.

Now see the *present* truth:—

There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to his favor.

Who have fallen into that similar error with the Jews?—Those who feel that they must depend upon their obedience to the law of God to recommend them to his favor. Is that you? Have you ever seen anybody like that any time in your life? Thank God that he has broken down the middle wall of partition.

The nature and importance of faith have been lost sight of, and this is why it is so hard for many to believe in Christ as their personal Saviour.

It is that same determined drawing of that enmity that will not let go until it is crucified, dead, and buried with Jesus Christ,—it is that that draws, and draws,—“O, I must do something; I am not good enough for God to like me; he is not good enough to care for one as bad as I. I must do something to pave the way; I must do something to break down the barriers that are between him and me, and make myself good enough, so that he can take favorable notice of me. And therefore I must and I will keep the ten commandments; I will sign a contract, and enter into a bargain to do it.” And then you try to do it as hard as you can.

Here is a passage from Farrar's "Life of Paul," page 40, that I will read:—

The Jewish priests had imagined, and had directed, that if a man did not feel inclined to do this or that, he should force himself to do it by a direct vow.

Precisely. And so if you do not have it in your heart to do it, why, you must do it anyhow, because it is right, and you want to do right; and so we will sign the covenant, take a vow, “O, well, now I have signed the covenant, of course I must do it. I have no pleasure in it; it is a galling yoke; but I have signed the covenant, and I must keep the pledge, of course.” That is ceremonialism. And it springs from the enmity which is self.

There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to his favor. The nature and importance of faith have been lost sight of, and this is why it is so hard for many to believe in Christ as their personal Saviour.

And when Christ is believed in as your personal Saviour, when true faith lives and reigns in your heart, you need no vows to force yourself to do this or that. No; but the heart will always gladly exclaim; “I delight to do thy will, O my God; yea, thy law is within my heart.”

But Jesus Christ has broken down that middle wall of partition. He has abolished in his flesh that enmity that would fight against faith, and keep man away from God. He has abolished that enmity that would keep man away from Christ, that would put something else, everything else, in place of Christ, and that causes men to depend upon anything and everything under the sun for salvation,—everything but Jesus Christ,—whereas, nothing, nothing under the sun, in heaven or earth, nor anywhere else, can save, but simply Jesus Christ, and faith in him. That is the only thing that saves. And if any one expects to be saved by what he calls faith in Christ *and something else*, it is still the same old ceremonialism; it is still the working of the

enmity. Men are not saved by faith in Christ *and something else*.

Some may think that is too strong, and perhaps I would better read the rest of that sentence:—

When they are bidden to look to Jesus by faith, and believe that without any good works of their own he saves them, solely through the merits of his atoning sacrifice, many are ready to doubt the question. They exclaim with Nicodemus, “How can these things be?”

Yet nothing is more plainly taught in the Scriptures. Than Christ “there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. Man has nothing to present as an atonement, nothing to render to divine justice, on which the law has not a claim. If he were able to obey the law perfectly from this time forward, this could not atone for past transgressions.

The law claims from man entire obedience through the whole period of his life. Hence it is impossible for him by future obedience to atone for even one sin. And without the grace of Christ to renew the heart, we cannot render obedience to the law of God. Our hearts are by nature evil, and how, then, can they bring forth that which is good? “Who can bring a clean thing out of an unclean? not one.” Job 14:4. All that man can do without Christ is polluted with selfishness and sin. Therefore he who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. True, man cannot be saved in disobedience, but his works should not be of himself. Christ must work in him to will and to do of his own good pleasure. If man could save himself by his own works, he might have something in himself in which to rejoice. But it is only through the grace of Christ that we can receive power to perform a righteous act.

Many err in thinking that repentance is of such value as to atone for sin, but this cannot be. Repentance can in no sense be accepted as atonement. And, furthermore, even repentance cannot possibly be exercised without the influence of the Spirit of God. Grace must be imparted, the atoning sacrifice must avail for man, before he can repent.

The apostle Peter declared concerning Christ, “Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts 5:31. Repentance comes from Christ just as truly as does pardon. The sinner cannot take the first step in repentance without the help of Christ. Those whom God pardons, he first makes penitent.

Nothing, nothing, nothing but faith in Jesus Christ, and in him alone—nothing but *that* saves the soul, and nothing but that keeps the soul saved.

The great trouble with the Jews from the beginning unto the end was in having the Lord so far away that even the things which God had given to signify his perfect *nearness*, were taken and used as the tokens of his being *far away*. Sacrifices, offerings, the tabernacle, the temple, its services,—all those things were used by the Jewish teachers and the great mass of the people in such a way that all that these services meant to them was that they pointed to Christ away off yonder somewhere. It was understood that these things meant the Messiah, but it was the Messiah afar off. And they must

make themselves good, so as to bring him near; and these things were looked to as having virtue in themselves, and so as able to give righteousness.

I am not certain whether Seventh-day Adventists have got beyond the idea of those things back there, that they signified Christ afar off. I am not saying now that Seventh-day Adventists think that Christ is now away off. But I am afraid that they have not gotten away from the idea, when they look at the sanctuary and its services, the sacrifices and offerings, that that was intended to teach them of Christ away off yonder somewhere. So it is said that these things all pointed to Christ. These things did all point to Christ, that is the truth. But it was Christ near and not far off. God intended that all these things should point to Christ living in their hearts, not 1800 years away; not as far off as heaven is from the earth; but pointing to Christ in their living experience from day to day. When we get fast hold of that idea, and then study the sanctuary, the sacrifices, the offerings,—in short, the gospel as it is in Leviticus,—then we shall see that that meant Christ, a living, present Saviour to them day by day, and we shall also see that he is that to us to-day also.

There is gospel, there is Christian experience, for us to-day in Leviticus, in Deuteronomy, in Genesis, in Exodus, and in the whole Bible. But when we read those passages, and say that those sacrifices and offerings all pointed to Christ afar off from the Jews, and expect that the Jews were to look through these services away off yonder to Christ to come sometime—when we read those scriptures, and look at them that way, then we are reading those scriptures precisely as the Jews did, and we are standing precisely where they did at that time in these scriptures.

That will never do. No. We are not to look at the sanctuary, with its furniture and paraphernalia standing as God placed it, with God's presence therein, and think that signified to them that they were to learn by it that God dwelt only in the sanctuary in heaven. When we look at it that way, then we are ready to think that that is about as near as he is to us, because that is as near as we have had him come to them. For if we look at it for them in that way, then if we had been there in their places, how would we have looked at it for ourselves?—In the same way; and this shows that had we been there, we would have been precisely as they were.

The tendency is, even with us, to read of the sanctuary and its services, and God dwelling in the sanctuary, and the text, "Make me a sanctuary that I may dwell among them," and say, Yes, God dwelt among them in the sanctuary, and that pointed

to the sanctuary that is in heaven; and the time is coming when God will dwell with his people again, for he says of the new earth, "Behold the tabernacle of God is with men, and God will dwell with them, and be their God, and they shall be his people;"—so when the new earth comes, God is going to dwell with his people again. *But where is God now?* That is what we want to know. What matters it to me that he dwelt with the Jews in Jerusalem two or three thousand years ago? What matters it to me that he is going to dwell with his people on the new earth? What matters all this, if he does not dwell with me now? For if he cannot dwell with me now, it is certain that he never can dwell with me on the new earth nor anywhere else; for he has no chance. What I want to know, and what every soul needs to know, is, Does he dwell with me now? If we put him away back yonder in the days of the Jews, and then put him away off on the new earth, what does that do for us now? How does that give him to men now? In that way, how is he with us now? That is what we need constantly to study.

Now, you can see that there is a great deal more in that system of ceremonialism than simply a little passing thing that disturbed the Jews a little while, and then vanished. For human nature is still and ever bothered with it as certainly as the devil lives, as certainly as the enmity is in the human heart. That mind which is not subject to the law of God, neither indeed can be—just as certainly as that is in the world, and as long as it is in the world, just so long the world will be cursed with ceremonialism. And as long as there is any of that in my heart, I shall be in danger of being cursed with ceremonialism.

What we are to do is to find such deliverance in Jesus Christ, such absolute victory and exaltation at the right hand of God in heaven, *in him*, that that enmity should be completely annihilated in us in him. Then we shall be free from ceremonialism; then we shall be free from traditions and men's commandments, and men making themselves a conscience for us. (See in Brother Durland's lesson, page 167 of the BULLETIN.) Men say, "You must do this, or you cannot be saved; you have got to do that, or you cannot be saved." No, no. Believe in Jesus Christ, or you cannot be saved. Have true faith in Jesus Christ, and you are saved.

It is the same battle that was fought out in Paul's day and work. He was preaching Jesus Christ alone for salvation. But certain Pharisees "who believed" followed him around, saying, "O, yes, it's all well enough to believe in Jesus Christ; but there

is something else. You have got to be circumcised, and keep the law of Moses, or you cannot be saved." That contest lasted for years, and against it all Paul fought all the way; he would not compromise a hair's breadth at any point. "If ye be circumcised, Christ shall profit you nothing." "Whosoever of you are justified by the law; ye are fallen from grace." Nothing, nothing but Christ, and faith in him! Well, they took it to the council at last; and there the Spirit of God decided that Christ, and not ceremonialism, is the way of salvation. That is the whole story. One was an attempt to fasten ceremonialism upon Christianity, or rather, in the place of Christianity; the other was the living principle of Jesus Christ by living faith, actuating the life and the heart of those who believe in him.

There is a vast difference between ceremonialism and principle. Jesus Christ wants us to find him so, fully and so personally that the living principles of the truth of God, as they are in Jesus Christ, shall be our guide, and that those living principles shining in the life of the man, by the glory of Jesus Christ, shall be our guide at every point, and we shall know what to do at the time. Then we do not need any resolutions or vows to force ourselves to do this, that, or the other. That is the difference between ceremonialism and the principle of the living presence of Christ in the heart. One is all formalism and outward service, without Christ; and the other is all in Christ, and Christ all and in all.

Let us look again at the things the Jews were doing back there, at the temple services, the sacrifices, and the offerings, that you may see this a little more fully yet. I know, and so do you, that the sanctuary, the temple, was a representation of the sanctuary which is in heaven; that the sacrifices were representations of the sacrifice of Jesus Christ; and the priesthood and its service were representations of the priesthood of Christ. In all these things God would teach them, and us too, of himself as he is revealed in Christ. There was a sanctuary first, and there was the temple built in place of the sanctuary. There was the temple standing on Mount Zion in Jerusalem. And from that, God taught them that yonder is the true temple on Mount Zion in the heavenly Jerusalem. God dwelt in this temple on Mount Zion in Jerusalem, in Palestine; and by that he showed them that he dwelt yonder in the heavenly temple in Mount Zion, in the heavenly Jerusalem.

And he said also,—and this was true in both places and from both sides,—“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place.” Any-

where else? — “With him also that is of a contrite and humble spirit.” When? We are reading away back yonder. When did he dwell “with him also that is of a contrite and humble spirit,” as well as “in the high and holy place?” Did he do this seven hundred years before Christ, when Isaiah spoke?—Yes. But did the Lord begin only *then* to dwell with him that is of a humble and contrite spirit, as well as in the high and holy place on Mount Zion?—No.

A thousand years before Christ, when David spoke, did he do it then?—Yes. Had he only begun it then?—No. Fourteen hundred years before Christ, when Moses wrote and taught the people, did God dwell then with him that is humble and contrite?—Yes. But had he only begun it then?—No. He always, eternally, dwells in both places—with the humble and contrite as well as on high.

Well, then, did not God, in that temple on the earth, teach them not only how he dwelt in that heavenly country, but how he dwelt in the temple of the heart also?—Most assuredly. There was the earthly Mt. Zion right before their eyes, representative of the heavenly Zion, which God would have right before their eyes of faith. There upon Mt. Zion, the high and lofty place in the earthly Jerusalem, was the temple, and God dwelling in the temple. And in this God would show that he dwelt not only there, but also in the temple of the heart, the sanctuary of the soul, of him that is of a contrite and humble spirit. And in putting his temple among sinful men, and dwelling therein himself, he was showing also how he would himself dwell in the temple of Christ's body, among sinful men, and in sinful flesh.

There, too, was a priesthood of the earthly temple on Mt. Zion in Jerusalem. There was a priesthood of the sanctuary at Shiloh, in the wilderness. That, it is true, represented the priesthood of Christ, but did that represent any priesthood of Christ before A. D. 1? Shall we say that that represented a priesthood of Christ that was afar off?—No. That priesthood in Jerusalem, in the sanctuary in the wilderness, represented a priesthood that was already in existence after the order of Melchisedek?—Thou shalt be a priest forever after the order of Melchisedek?—No, No. “Thou art a priest forever after the order of Melchisedek.” Was not Melchisedek a priest in the days of Abraham? And is not the priesthood of Christ forever after the order of Melchisedek?

Do you not see, then, that this whole system of services given to Israel was to teach them the presence of the Christ then and there for the present sal-

vation of their souls, and not for the salvation of their souls eighteen hundred years, or two thousand years, or four thousand years away?—Surely, surely, it is so.

O, it has always been Satan's deception, and has always been the working of his power, to get men, all men, to think that Christ is as far away as it is possible to put him. The farther away men put Christ, even those who profess to believe in him, the better the devil is satisfied; and then he will stir up the enmity that is in the natural heart, and set it to work in building up ceremonialism, and putting this in the place of Christ.

There was also circumcision. Was that a sign of something that was coming away off yonder? No. It was a sign of the righteousness of God which they obtained by faith, and which was there present in them who believed, and when they believed. It was that to Abraham, and God intended it to be that to every man. But instead of this they had taken it and made it a sign of righteousness, by circumcision itself, by works itself. Thus they left Christ all out, and put circumcision in his place. It was a sign of righteousness, of faith. They did not have faith, and therefore they undertook to make it a sign of righteousness by some other means; and thus it became only a sign of selfishness.

God gave them his law—the ten commandments. Was it that they might obtain righteousness by that?—No, but that it might witness to the righteousness which they obtained by faith in Jesus Christ abiding in the heart. That is what the ten commandments were for, just as they are to-day.

So were not the sacrifices offered typical of Christ?—Yes. But it was typical of Christ present by faith. Was not Christ right there? Was not Christ the Lamb slain from the foundation of the world? Was not Christ a gift of God there before the world was? Then when he called on men from Adam unto all—as long as the sacrifices were offered in that way—when he taught them to offer those sacrifices, what was that but teaching them that that was a token of their appreciation of the great sacrifice that God had already made for them, and of which they were enjoying the benefit by having that gift in the heart, which was Jesus Christ?

Well, we need not go any farther. That is enough to illustrate it. Is it not plain, then, that everything that God gave to them in that day was intended to teach them concerning the personal, living Saviour, personally present with them, if they had only received him? And all they needed to do to receive him was to believe in him. The gospel was preached unto them. Heb. 4:2: "But the word preached

did not profit them, not being mixed with faith in them that heard it." "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." How did they come short of it? How?—By not seeing Christ crucified present with themselves in the thing which they were doing.

Now when we read over those things, and study them, the sanctuary, for instance, and see only so many boards, and so many sockets, and so many curtains, and all these in type of something up yonder in heaven, and that all there is to it, and not see or know Christ in that in our own personal experience, wherein are we different from them? I do not say that is the way that it is done; but I say that if a person looks at it now in that way, then where is the difference between him and the Jews of old?—There is none. Is Christ away off still?—No; he is "not far from every one of us." What is "not far"? It does not say, He is not *very* far. No. It says, "He is *not far*." And as certainly as you get a definition of "not far," you have the word "near." He is near to everybody, to us; and he always has been. He was also near to them, and he always was near. But by unbelief they could not see him near. And now, in all those services which he gave them, as well as those which he has given us, he wants us all to see the nearness of the living Christ dwelling in the heart and shining in the daily life. That is what he wants us all to see. And he wants us all to see it all. That is the way he wants us to look at it.

Now another thing: What was it that caused all that? What was it that caused them to put Christ afar off, and changed the sacred, living services of God into ceremonialism?—It was "the enmity." It was self, the enmity of self, that caused it all. And that self expressed itself in unbelief, because it is not subject to the law of God, neither indeed can be. That put a vail over their faces, so that they could not see to the end of that which was before their eyes.

They could not "look to the end of that which is abolished." 2 Cor. 3:13. Not that this end was so far off that they could not see from where they were, clear down to the end of it; that is not the thought at all. But they could not see the object of it. They could not see what was the intent of it, with themselves, at that time. We are too ready to give to that expression the thought that here was something which pointed to something else away down yonder, and they could not see from there clear down to the end of it. But that is all wrong. No, those things which were before their eyes were intended to point

to something right close to them, and that was Christ himself personally present with them, and within their hearts at that time. That was the end of it, that was the object, the aim, the purpose of it.

Therefore, through the enmity, this unbelief which produced formality blinded their eyes, and put a veil over their faces, so they could not see the meaning, the object, of that which was abolished. Of course not; and as long as that enmity is in the heart of a man even to-day, it produces unbelief there, and it puts a veil over *his* face, so that he cannot see to the end of these things that were abolished. He cannot see that the object of these things was the living presence of Christ in the temple of the heart day by day, as the service was going on. It all means Christ, and he is not far; the object, the end, of all these things is right near, but they cannot see it. Why? — Let us read now that passage in the third chapter of second Corinthians, beginning with the first verse: —

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of the stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament, not of the letter —

Letter of what?— Of “the new testament.” They had the letter of it, did they not? They had the letter of the new and the old both, but all they had was the letter, and was in the letter.

Who also hath made us able ministers . . . not of the letter, but of the spirit: for the letter killeth.

What letter kills? Letter of what kills?— Letter of the New Testament, as well as any other letter. Here is a book: There are some letters in it. Those are simply the forms which express ideas. Those letters are not the ideas, they are the forms that contain the ideas, and convey those ideas to us. Those things back there were the letter, the forms, that contained the ideas, the spirit, and the grace of God. That is true; but in it all they saw only the letter. Did they get the idea, the grace, the spirit?— No; they had only the form, the letter, even as we read in Rom. 2:20: “Which hast the form of knowledge and of the truth.” There is the law of God. Take it there as a man sees it in letters, that is the form — the perfect form, too — of knowledge and truth. Take it as it is in Jesus Christ, and we have the

thing itself, the complete idea of it, and all the grace and the spirit of it.

That you may see this, I will read one of the finest expressions I have seen upon that subject: “The righteousness of the law was presented to the world in the character of Christ.” In the letter of the law we have the form of it. As man looks at it, and sees it as it is in tables of stone, or on a leaf, he sees the form of knowledge and truth; but in Christ we have the perfect substance and idea itself. In the letter we have the perfect pattern, the perfect form, of knowledge and truth; yet it is only the form. In Christ we get the very substance and idea of knowledge and of truth expressed in the words, the letters, which are the form containing the truth. So then, while the letter killeth, “the spirit giveth life.” Thank the Lord!

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? . . . And not as Moses, which put a veil over his face.

Why was it necessary that he should put a veil over his face? Was it to keep them from seeing it? Was it to prevent their looking to the end of it?— No. It was because “their minds were blinded.” Moses came down from the mount with his face radiant with the glory of God. But their sinfulness, which was the consequence of their unbelief, which was the consequence of the enmity, caused them to be afraid of the bright, shining glory of God, and they ran away. When Moses discovered why they did not come near, he put a veil over his face. And this veil was upon his face simply *because of the veil that was upon their hearts*, through unbelief. Do you see?

They could not see the object of that glory upon Moses's face. Why?— Because their minds were blinded. But were their minds blinded only then and at that time?— No; “until this day remaineth the same veil untaken away.” Where? When?— “In the reading of the Old Testament,” the veil is still there.

But O, when the heart “shall turn to the Lord, then the veil shall be taken away,” because in Christ is abolished the enmity that created the unbelief.

Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

Upon how many hearts is the veil then?— Upon every natural heart; for the mind of the natural heart

is enmity against God, for it is not subject to the law of God, neither indeed can be. "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." Where?—O, in Him in whom we find the abolition of this enmity, in whom we find the breaking down of all this formalism, in whom we find the annihilation of all ceremonialism, in whom we find life, the light, the bright, shining glory of Jesus Christ,—in him there is liberty. Now, in the Old Testament, in the services which he had appointed, in the rights and forms which he there gave, we shall see Christ; and in the performance of all that is appointed we shall see only the expression of the love of Christ that is in the heart already by faith.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

I am glad that Jesus Christ has abolished the formality. He has cleared away, broken down, and left in ruins, that middle wall of partition that was between men, and taken it out of the way, nailing it to his cross. When we in him and with him, are nailed to the cross, then we find the enmity abolished, the wall broken down, and we are all one in Jesus Christ; Christ is all in all; and all this, in order that God may be all in all.

THE WORD OF GOD.—NO 9.

PROF. W. W. PRESCOTT.

It seems fitting that at some time during this series of studies special attention should be directed to that feature which especially distinguishes this people; that is, the subject of the Sabbath.

I shall therefore this evening call your attention especially to the Sabbath question in its relation to the subjects which we have been studying together, as also, in a general way, in its relation to the special closing work for this time.

The Sabbath has a special and peculiar significance with reference to the very subjects which have occupied our attention during these studies. There is hardly one of the special topics which we have considered that does not seem, as it were, to culminate in the Sabbath, to which the Sabbath does not have a special relation. In the early part of our study,—and the same thought has followed throughout,—our attention was called to the special necessity at this time that we should come out of Babylon; that we should separate from the world. And certainly the Sabbath, when rightly understood, does

have a special significance with reference to this question.

Read first in 2 Cor. 6 : 17, 18 :—

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

In order to be members of this divine human family, we are called out, and invited to be separate; then we shall be received as sons and daughters in the family of God. If there is any one thing which will of itself separate from the world, it is the Sabbath and true Sabbath-keeping. Of course we can have a mere outward form in this as well as in any other matters; but true Sabbath-keeping does in itself separate from the world, so that while one is *in* the world, he is not *of* the world.

The familiar scripture which speaks of the experience of Moses and the people of Israel in the thirty-third chapter of Exodus, enforces this thought. Twelfth verse and onward :—

And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

"So shall we be separated." Dr. Young's translation is, "So shall we be distinguished." Both are correct. Both ideas are in the word; but the separation does not mean a separation merely by placing two things apart from each other; but it means a separation by one distinguished or exalted, so that although there should be a large company together, one would be separated from the rest of the company in this sense, while in the company, being specially exalted in some way.

That is the meaning of this text. So shall we be distinguished, exalted, and by this means separated, from all people that are upon the face of the earth.

But it was the presence of God in Christ that was to exalt them, or distinguish them, and thus separate them from all other people. But the very idea of Sabbath-keeping is the rest which was promised in this statement: "My presence shall go with thee, and I will give thee rest." And the very basis of

the Sabbath is the presence of Christ in the Sabbath. So when Christ in the Sabbath is received and is recognized, his presence is sought, welcomed — his presence which has been in a special and peculiar way put into the Sabbath, in the blessing that has been pronounced upon it — his presence gives rest, his presence exalts, his presence glorifies, distinguishes, and so separates. And the people whose God is the Lord, recognize that in this special way, in the observance of the very day which he hath commanded, they are indeed a distinguished people, — distinguished in point of privilege. For it seems very clear from the general tenor of the lessons we have been studying together, that when we study God's plan of salvation and the provisions of his grace for us, everything is from the point of privilege on our side. And it is the privilege of the Sabbath, as well as the duty of the Sabbath; but there is blessing in it, and God desires that that blessing shall be upon us, and that in recognizing him, his presence, in the day which he has thus set apart and blessed, it itself should be a special blessing to us. So it is said of the Sabbath, as of the individual, that God blessed the Sabbath that it might be a blessing to us, just as he has blessed us that we might be a blessing to others.

And there is a thought worth noticing there. It is said that God blessed the Sabbath day, and hallowed it. If we should take directly into English the word that is translated "blessed" in the Septuagint translation of the Hebrew word (Gen. 2:3), we should say God eulogized the Sabbath day; that is, spoke well of the Sabbath day. But when God speaks well of a thing, when God eulogizes either a person or a thing, one of two things must be true: before he speaks well of a person or a thing, there must be a sufficient cause in God's mind for speaking well of that person or that thing. If that be not true up to the time of his speaking well of it, then the very fact that he speaks well of it makes it worthy of that; that is, his very word in speaking in that way makes it what he says of it.

So when he has eulogized the seventh day, the Sabbath day, has spoken well of the Sabbath day, — and there is no record that he has ever done such a thing of any other day of the week, — it follows that in speaking well of that particular day as above other days, he distinguished that day by placing upon it something that made it worthy to be thus spoken well of. The very speaking well of it gave that character to the day.

Now if God has spoken well of the seventh day as distinct from any other day, it is certainly safe for

us to speak well of that day. If God has eulogized the seventh day above every other day, we may be sure there is reason for it, and we may be sure we are right in doing as he has done. There is therefore no reason for casting reproach upon that day, for speaking of it as the "old Jewish Sabbath." — God never spoke that way of it. God spoke well of the seventh day. God eulogized the seventh day, and it is certainly proper that every one of his creatures should follow his example in this respect. It is true that God blesses us upon every day, yet it is also true that he has blessed this day as he has blessed no other day. Now the blessing that he has given to us is the same blessing that he has put upon that day. "Christ in you the hope of glory" is the special blessing that he puts upon us. That is the same blessing that he puts upon the day, — Christ's presence in the day.

Now when these two meet, and when we, in whom Christ dwells, meet the Sabbath, in which he puts his blessing, there is manifestly a double blessing which may be enjoyed upon that day, and which cannot be received upon any other day. That is, there is a blessing upon the Sabbath, when it is recognized as the Sabbath, that cannot be enjoyed on any other day, no matter what we call it; because our calling that day by a special name, or our giving it any special exaltation, does not do for that day what God did for the seventh day when he distinguished it and spoke well of it.

So in the observance of the very day which God has thus blessed, that is, in receiving Christ in the Sabbath, and recognizing him in the blessing of that day, there is a blessing for us in that day, just as there is a blessing in Christ — the real Christ — that cannot be found in receiving any false christ as the Christ. There are false christs many, but in none of them is found the blessing and the salvation that is found in the true Christ. It is not a question of majorities. If we should follow that idea, there are more people upon the face of the earth who reject the true Christ than who receive him. It is a question of individual relationship to Christ, just as it is with reference to the day. What man may say or not say, what man may do or not do, with reference to that day, does not affect the character which God has given to it.

It is said of Christ, "He came unto his own, and his own received him not." Then he was there in power and blessing, as it is recorded, "The power of God was present to heal them;" yet rejecting him as Christ, they rejected the blessing that was for them in Christ. So the Sabbath comes to every one. Those who receive it, — to them a special blessing

comes; those who reject it receive none of its blessing. But the blessing is there, and their rejecting it does not take away the blessing. So at the present time we here see in a marked manner the test of this idea of separation from the world,—I do not mean simply in the outward fact,—although in itself it does outwardly distinguish a people if they outwardly observe the seventh day as distinct from any other day. While that does serve as an outward mark to distinguish them, I mean, especially the true idea of the Sabbath as God has made it, and not as man has made it.

True Sabbath-keeping is in itself a separation from the world and from worldly things; and no man can truly keep the Sabbath according to God's idea of Sabbath-keeping, who is not thus separate from the world; because, while there is the literal institution of the Sabbath on the literal day, which has its special significance at this time, as we shall note, at the same time in the very idea of Sabbath-keeping is the idea of nearness to God; and as nearness to God means separation from the world, so the true idea of Sabbath-keeping means coming out from the world, and drawing near to God. Thus the Sabbath cannot be truly kept without a drawing near to God, and that drawing near to God is a separation from the world, because the things of God and the things of the world are entirely distinct.

So the Sabbath and Sabbath-keeping have a special significance just at this time in connection with this message,—this invitation which the Lord has sent with special clearness, that we should come out of Babylon, that we should arise and shine, for our light has come; but Jesus Christ is the light, and it is the presence of Jesus Christ in the Sabbath that makes it what it is. And the glory of the Lord will be seen upon us, and the glory of God and the truth of God are inseparable from the presence of God; and so the presence of God brings glorification. And so from whatever standpoint we may look at it, the Sabbath and Sabbath-keeping have a special significance at this time in connection with this invitation to come out of Babylon, and to be separate from the world.

In another way in this closing work the Sabbath has a special significance. The work now is to prepare a people for the Lord's coming, to prepare a people to welcome Jesus Christ in his own person,—a people in whom the image of God is perfectly restored,—a people in whom Christ is found so completely, and who are found so completely in Christ that all the dross and every stain of sin has been removed. It is sin that is to be consumed; but when sin is all through and through the indi-

vidual, then sin cannot be destroyed apart from the individual. God's purpose is that by his presence in us we shall be cleansed from sin; that all the dross shall be consumed before that manifestation of his visible glory. Then sin and sinners will be destroyed; but to those from whom sin has already been cleansed by this glory in his presence, to those who have thus been separated from the world and from sin, the glory of God then manifested does not destroy, but it is welcomed as the blessing of God.

When God completed his original work of creation, and crowned the work by the creation of man in his image, then he rested, and pronounced all very good. And the Sabbath came at the close of that creative period as a sign and mark of the power that had created, and of the Creator who had exercised that power. But it was the sign of the completed work of creation. Then sin came in, and marred the work of God. Its effects were felt upon the earth as well as upon man, so that the mind of God, which had been expressed in his created works, was marred because the curse came upon the earth. His mind was also expressed in the creation of man; but that thought was marred, because that image was marred, and man no longer represented the thought of God, no longer was in the image of God. But God's original purpose will yet be carried out, and all this time the work of creation has been going forward. We are created in Christ unto good works, and the whole creation groaneth and travaileth in pain, waiting for the time to come when this curse shall be removed. But when God's mind is fully met, and the image of God again restored in man, then the Sabbath idea comes in again as the sign of this work completed, in spite of all the efforts of Satan to turn aside his thought, and to interfere with the accomplishment of his purpose.

So in the glorious work of re-creation just before God's original plan is consummated, and his mind is again met in man made over in his image,—just then the Sabbath, as the sign of his completed work, must be brought out again, as also with it the whole truth of God, especially concerning the law of God and the relationship of the law of God to the Christian, and the relation of the Sabbath to the law, and the relation of the Sabbath to the individual,—all that must come out clearly now, because the work is almost consummated, God's original idea is almost met again, and again must come the same sign or mark as the token of that completed thought and that completed work.

So when we speak of the present time as being the sealing time, when God's people are sealed for the heavenly kingdom, then the true Sabbath has a

special meaning and a special place in that work. Let us notice this thought as we read in Revelation 7 and other scriptures concerning this sealing. Rev. 7:1-3:—

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads.

And then follows the statement that the number sealed amounted to 144,000. In the fourteenth chapter, first verse, the same company is mentioned again:—

And I looked, and, lo, a Lamb stood on the Mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

Now the significance of this,—the Father's name written in the forehead as a seal of the living God, as a mark of the living God. Ex. 23:20, 21:—

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

“Beware of him, and obey his voice, . . . for my name is in him.” This was the angel of the covenant.—Jesus Christ; and the Father's name was in him.

The Father's name is defined in the thirty-fourth chapter, beginning with the fifth verse:—

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.

That is the Father's name. But that is the Father's character; and the Father's character was in Christ, the angel of the covenant. And the law of God being simply an expression of what God is, an expression of the character of God, his name was there, his character was there, his law was there,—not as an outward garb, not simply as a certain number of precepts or commandments and prohibitions,—but the living law, the life and character of God, was there.

Now when we come to the closing work just before the second coming of Christ, the Father's name is written in their foreheads, or they are sealed with the seal of the living God, or the character of God in

Christ is fully reflected in them, or the law of God is written in their hearts,—all meaning this one thing, that the image of God is restored. Then the whole thought is that the character of God is to be revealed in its perfection just as it was in Christ, in the people that are prepared to stand in that time when they shall be without a Mediator.

But let us carry this thought further, and see the significance of the Sabbath in its relation to this idea. First in the relation of the Sabbath to the law. The fourth commandment is in a special sense the seal of God's law, in that the fourth commandment contains the name of God, his authority as Creator, and the extent of his authority. It is true that other commandments mention the name of the Lord; but there is no other commandment that tells who he is, why we worship him, and how extensive is his kingdom. But he is the Lord, the Creator; and because of his being the Creator, our worship and homage are fittingly paid to him. Now as he is the Creator of heaven and earth, the extent of his authority is heaven and earth. And so in putting this commandment in the bosom of the law, he has put there the seal of his authority as Creator.

To take away this seal leaves an imperfect law; but the scripture says that “the law of the Lord is perfect.” And the word there used to express that idea of perfection is the same that is used in other scriptures, as in Eph. 1:4: “We should be holy and without blame before him in love;” and as in the fifth chapter and twenty-seventh verse: “It [the church] should be holy and without blemish;” Jude, twenty-fourth verse: “Now unto him that is able to keep you from falling, and to present you faultless;” and as in 1 Peter 1:19, where Christ is spoken of as “a lamb without blemish.”

Now just as Christ was without blemish, so it is the purpose of God that we should be without blemish; that we should be perfect, without blame; so the law of God is without blemish,—perfect. And when any change is made, and notably when any change is made in the commandment which contains the authority of the Law-maker, it becomes an imperfect law.

But that law is the character of God; and when that law is written in the heart by God, that is the perfection of character,—the character of God; but if the law is imperfect, there must be an imperfect character. Therefore the perfection of character, the perfect image of God in the soul, cannot be attained aside from the most complete conformity to the character of God as set forth in his perfect law.

But in its relation to the closing work, the Sabbath

is the seal of the law of God, and the people of God are being sealed. When we look at it in the light of the new covenant, which says that the law of God is to be written in the hearts, we see that the law of God is inseparably connected with the new covenant; and God, by his Spirit, is writing that law upon the hearts. When he has completed the writing of that law upon the heart, then the character of God in Christ is given to that individual fully. While it is yet imperfectly written, there may be some likeness; but when that likeness is to be complete, then the law must be written perfectly and completely.

Now when the law has been thus perfectly written upon the heart, then just as with any other document, it is to be signed, sealed, and delivered. We become, therefore, the living law; we become the law in living personality, and we are the writing. Then, therefore, it is said that we are epistles, "known and read of all men." We ourselves become the writing, and we are ourselves to be signed, sealed, and delivered. We are signed with the name of the One who executed the document; and he who executed this writing upon the heart, is none other than God, and so his name is to be there upon the forehead. And we—the gospel in personality, the living law—are signed with the Father's name in the forehead.

The law is first completely written, but now comes the signature, the name, of the one who executes the document, and so, after the law of the Lord is perfectly written in the heart, in the life, and we become in ourselves the gospel or the law in personality, then God puts his name on us, and we are signed. The Father's name is written on the forehead, and we are sealed. The seal is put there as the token, as the mark, and there will be something special about it that will distinguish us. So as we are now considered as the document itself, we are distinguished from other documents executed by other persons or beings; we are distinguished from all other people upon the face of the earth. That sign or that seal is a mark or a token of deliverance, both past and to come, just as the Sabbath was made a token of deliverance of the children of Israel from Egypt. When they had been delivered from Egypt, the Sabbath commandment was respected, as we read in Deut. 5:15:—

Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.

The Sabbath was instituted in the first place as a sign of God's creative power, and of him as Creator. Now there being such marvelous exhibition of that

creative power in delivering the children of Israel from bondage, the Sabbath is taken as a sign, because it is the same creative power that delivered them; so he uses the same institution as a sign, and it has an additional significance,—a sign of God's power to create, and a sign of God's power in delivering the children of Israel from bondage. But it is also a sign of God's power which delivers from spiritual bondage, the Egypt of sin.

Now we are the document, and we are signed, sealed, and delivered; and we are to be delivered again. We have been delivered from spiritual bondage; we have been delivered from the world. Although we are in the world, we are not of the world; and the document is complete, the law is completely written, and now comes the signing and the sealing and the delivering; and the Sabbath stands all the time as the sign, the seal, the mark, the token, and I may say further that it is a sign of deliverance from the literal trouble of which we read in the ninth chapter of Ezekiel. I will not take time to read the scripture so familiar to you; but this mark, this sign, is a token of deliverance from all that evil. So it is the token of deliverance of the soul from literal trouble, and it is a token of perfect deliverance.

But you may ask of what significance is the particular day itself in all this. Is not all this idea met in the Sabbath institution? and is there not the idea of a particular day in all this? I call your attention to a thought that it seems to me may serve to illustrate the thought as to the relation of the particular day in all this. The Sabbath is the seal of God, of God's law. In a certain sense, the whole law is in the Sabbath; yet the Sabbath is placed there as one of the ten precepts. Now consider the ten precepts as the seal to be impressed. Consider the ten precepts as being but the image of God, the image of Christ, to be impressed upon us so that that image may be perfectly restored in the soul. Ordinarily documents were attested by a seal in olden times, instead of by the name, as in later times.

In later times the name came to be regarded as more certain than the seal, but in earlier times the seal itself was used. Each king and each officer, and often a private individual, had a seal of his own. It therefore became necessary that this seal should be kept with great care, lest some one with no authority to use it should have access to it. Therefore the keeper of the great seal was one filling an office of great responsibility. Is it not true that unto them, the Jews, were committed the oracles of God? Were they not keepers of the great seal? and are not those who are keeping the commandments of God at this time the keepers of a great seal?

But further to protect against the improper use of the seal, it was sometimes the case that the seal itself was divided up into different parts, and one part placed in the hands of one person, and another part placed in the hands of another person. So several persons must be together before the seal could be used. Now suppose there were intentions of fraud, and here are several persons who are keeping the several parts of this seal. They get them all together except one, and his portion of the seal is missing; but they think, having nine tenths of the seal, it will not make so much matter about the little corner, and they will make something else to put in there; and then they can use it for the seal. Now, is that the man's seal?—No. Although nine tenths of the seal are there, one part is lacking, and you can put in no other part, and have that man's seal.

Here is God's law, altogether perfect, altogether it is the character of God,—ten precepts expressing that name of God. Now suppose we take nine of them, and instead of taking the tenth, we put in a man-made piece; is that God's seal any longer? Is any part of it God's seal? Taking out a part of it, and making a change of even one tenth of it, destroys it as God's seal. It is another seal entirely. So the result of destroying that tenth is to destroy the whole. Just so in this case, the result of changing the one commandment, and putting a counterfeit in its place, is to change the whole law. It then becomes the seal of some other authority. When we admit the power to change one tenth, we admit the authority to change the whole. And while we may outwardly appear to have the seal of God, and while there may be nine tenths of it that outwardly corresponds to the original seal, the fact that one tenth is thus taken out, and what man has made is put in its place, entirely destroys God's seal.

It seems to be clear that the Sabbath and the Sabbath day,—the Sabbath as God made it,—occupies the pinnacle in all the system of God's truth; and at this time, when the light is shining much clearer, and when God is preparing a people for his coming and his glory, and he is to work as never before in completing that work of restoring the image in the soul, there stands not only the Sabbath institution, but the original Sabbath day, as the pinnacle in the whole system of truth.

GENERAL CONFERENCE PROCEEDINGS.

THE seventeenth meeting of the General Conference was called at ten A. M. on Monday, March 4, 1895. Hymn 843 being sung, prayer was offered by

W. B. White, and the minutes were read and accepted.

Prof. G. W. Caviness extended to the audience an invitation to visit and inspect the Sloyd department of the College, and to attend a musical recital in the afternoon.

The Chair called the attention of the Conference to the election of Trustees of the General Conference Association, which was informally transacted the preceding day. It would now be necessary to confirm the election, in order to render it legal. A. O. Tait moved, S. H. Lane seconded, that the candidates for the office of Trustees of the General Conference Association chosen in the former meeting be elected.

A. R. Henry moved and H. Lindsay seconded that the name of John N. Nelson be substituted for that of L. L. Lawrence, as, on account of other engagements, Brother Lawrence would not be able to attend to the business. The amendment was adopted, and the election was carried unanimously.

The report of Committee on Distribution of Labor, page 463, was then taken up. O. A. Johnson moved and M. C. Wilcox seconded that the items be considered separately and adopted.

Elder G. B. Tripp being called upon to speak in reference to Recommendation 42, said he did not wish to take any decided position in reference to the matter. He did not feel any positive indication of duty in that direction, or any impression that he should go to the field selected; but, nevertheless, it might be his duty, and if it were, his only wish was to do it. He preferred to take a neutral position, and would trust that the Lord was leading and guiding in whatever action might be taken.

The chairman stated that the selection of some one to go to Zambesia to take charge of the work was a question which had long been before the Committee. Different individuals had been thought of in connection with that mission, but in each case circumstances intervened which render their going wholly impracticable; but in the case of Brother Tripp the way seemed to open, and he trusted that it might be the Lord's will that Brother Tripp should go. If, however, any circumstances developed which clearly indicated that it would not be consistent for him to go there, other measures would be taken by the Committee.

The Foreign Mission Secretary then spoke from a large map of Africa, of the mission and the work which was being entered upon.

Brother C. D. Zirkle, of Virginia, spoke of the attachment that the people in that Conference had formed for Brother Tripp, and the sorrow they would

feel in parting with him; but if it were his duty to go, they would send him forth, praying that the blessing of God would go with him. The recommendation was carried.

Numbers 43, 44, 45, 46, 47, and 48 were passed without amendment.

Recommendation 49 was spoken to by W. M. Healey, who said that there are 4000 Chinese in Honolulu, and many of them are of the better class. He thought that the very best means by which to reach China itself would be to reach those who had left the empire, and would afterward go back to carry the truth to their fellow-countrymen.

Allen Moon remarked that as there were a number of nationalities in the Hawaiian Islands, and a large amount of missionary work to be done, he thought it would be better not to restrict our workers to the Chinese class.

F. M. Wilcox moved, and Allen Moon seconded, that the word "Chinese" be stricken from the recommendation.

J. E. Graham asked if missionary work were not already established there with other nationalities.

W. M. Healey stated that it is a fact that there is a church in Honolulu, and that missionary work is being done by various members of that church, and he feared that if the word "Chinese" were stricken from the resolution, that that class of people would be neglected.

M. C. Wilcox spoke of the great need of work there, and that our own brethren need help. He thought that the work should take a more general scope.

The motion to amend was lost, and the original recommendation was carried.

Number 50 was spoken to by E. W. Webster, and adopted.

Number 51 was passed without debate.

The Secretary of the Foreign Mission Board spoke from the map, of the work on the West Coast of Africa, and bespoke for those who are going there the earnest prayers of the people of God.

The Committee on Distribution of Labor submitted the final report. M. C. Wilcox moved that the rules be suspended, and the report be acted upon at once. The report is as follows:—

52. That Elder L. A. Hoopes take the presidency of the Virginia Conference, made vacant by the removal of Elder G. B. Tripp.

53. That Elder R. A. Underwood labor in Pennsylvania.

54. That Elder J. P. Henderson, of Iowa, go to Illinois to labor.

55. That Elder J. S. Shroek, of Minnesota, go to Illinois to labor in the German work.

56. That Ole Oppegard go to Argentina to canvass among the Scandinavians as a self-supporting worker.

57. That P. Giddings return to British Guiana to labor.

58. That Elder J. T. Boettcher remain in this country to engage in educational work.

59. That Elder W. T. Drummond, of Texas, labor in District No. 2, under the direction of the district superintendent.

60. That Daniel Nettleton, W. A. Hennig, and C. N. Harr take the places made vacant on the Nebraska Conference Committee by removals.

61. That all other calls for labor be referred to the General Conference Committee and Foreign Mission Board.

In reference to Recommendation 54, J. P. Henderson remarked that the Iowa Conference had bestowed much kindness and care upon him in sickness, and that now his health and strength had returned, he felt under obligations to put forth his best efforts in appreciation of the kindness he had received from his brethren in Iowa. Otherwise from that, he felt in harmony with the recommendation.

The Chair remarked that these matters had been under consideration by the committees of both conferences, and the agreement was mutual.

E. G. Olsen, of Iowa, stated that they appreciated the labors of Brother Henderson very much, and should miss him from their State, while S. H. Lane welcomed Brother Henderson to Illinois as one of his sons in the gospel. This recommendation was carried, and the remaining ones were adopted without amendment or debate.

The Committee on Credentials and Licenses then presented the final report, as follows:—

Credentials—G. B. Tripp, James A. Morrow, C. C. Lewis, V. H. Lucas, W. T. Drummond.

Missionary License—Mrs. E. W. Webster, Dr. Braucht, A. B. Stauffer, Miss Lucy B. Post, D. U. Hale, G. P. Riggs, E. R. Palmer, E. W. Snyder, C. A. Nowlen, T. H. Davis, F. B. Bishop, W. E. Haskell, M. C. Sturdevant, C. E. Sturdevant, T. B. Buckner, Mrs. Rachel E. Flowers, Frank Mosebar, L. Brookings.

Ministerial License—J. H. Kellogg, Paul J. Dean, W. H. McKee, F. W. Howe.

By vote, the action granting missionary license to W. H. McKee was rescinded, and his name was inserted among those for ministerial licenses.

After several names overlooked by the Committee had been entered by common consent, any remaining names were referred to the General Conference Committee, and the report was adopted.

As no further business appeared at this point, the Conference moved to take a recess until 6:30 P. M., when it would meet for the farewell meeting, and the transaction of any remaining business which might come up.

The final meeting of the Conference was convened at 6:30 P. M. D. A. Robinson offered prayer and the

minutes of the previous meeting were read and approved. The Committee on Distribution of Labor submitted a further report as follows:—

62. That, in view of the evident need of the workers going to New Guinea having some special training, the opening of the work in that island be deferred for the present, and that Elder A. J. Read and wife be permitted to remain in this country to take some special preparation for the work; and further,—

62a. That in view of this change, the question of Dr. Braucht's field of labor be left to the Foreign Mission Board.

63. That the name of Elder W. A. McCutchen, of Georgia, be substituted for that of Elder L. A. Hoopes as president of the Virginia Conference.

64. That in view of Elder L. A. Hoopes remaining in Nebraska, the name of C. N. Harr be omitted from the Nebraska Conference Committee.

S. H. Lane moved that the rules be suspended, and the report adopted.

Recommendation 62 was spoken to by the Chair, who explained the reason for the change in the report already adopted to be the earnest request of Elder Read that he might receive additional training in medical work.

A. J. Read, affirmed his desire for such training and the recommendation was adopted.

Recommendation 63 was adopted without discussion.

W. B. White spoke to No. 63 and gave as a reason for the changes suggested that in view of the drain already made on Nebraska, they earnestly requested that Elder Hoopes might remain with them.

Carried.

Number 64 was carried without debate.

Elder D. T. Jones spoke in behalf of the work in Mexico, and made a plea for additional help. So far the work has been largely experimental. Now we need a substantial work and a supply of workers to meet the demands of the field. Mexico is a good field for preparation of laborers for other Spanish speaking countries.

S. H. Lane moved that the matter of furnishing help for the Mexican field be referred to the foreign Mission Board. And that, in view of the importance of the Mexican field, the matter receive immediate attention.

Minutes of the meeting were accepted.

On motion of H. W. Decker, Conference adjourned *sine die*.

MEETING OF THE SANITARIUM IMPROVEMENT COMPANY.

THE meeting of this organization was held in the Tabernacle at 7 P. M., March 4, 1895, J. H. Kellogg, M. D., in the chair. The Secretary, G. H. Murphy,

called the roll of members, and declared a quorum present.

The Chair being authorized to appoint a Committee on Nominations, appointed F. D. Starr and Mrs. L. M. Hall such committee. The committee being fortunately prepared, nominated the following as Trustees of the Company: G. H. Murphy, W. H. Hall, J. Fargo, J. H. Kellogg, A. R. Henry.

J. N. Loughborough moved, A. R. Henry seconded, that the Secretary be instructed to cast the ballot in favor of the nominees. The motion was carried unanimously, and the above names were declared elected.

The Secretary stated that no business having been transacted, he had no report to present.

The meeting adjourned.

NOW THAT IT IS OVER.

It is the universal sentiment of those who have been in attendance at the session of the General Conference just closed, that it has been in many respects a remarkable meeting, and all in all the best and most profitable General Conference ever held. If it be asked why we thus decide, the answer will not be a direct one, but it must be comparative. For we have had many blessed and profitable meetings in the past.

But as we draw nearer the consummation, the gravity of the situation increases. It is therefore consistent that a deeper conviction of duty, a clearer perception of our position, a deeper insight into the divine will, and a more thorough spirit of unselfish devotion, should characterize the people of God. Without saying that we have attained unto all that has been designed for us in those respects, it may be said that God is leading his people to a better experience in those things; and as they increase, our work will increase in power. There were more of them manifest in our meetings this year than ever before.

Another matter that contributes to this end is the fact that as the spirit of antichrist and oppression draws about us the cords of arbitrary, worldly power, the church presses together. They become more closely united in sympathy as the issue before them becomes more distinct. There is not that distracting tendency upon the part of some to move spasmodically, and upon the part of others to become apathetic and querulous.

It has been especially noticeable that in all the deliberations of this meeting, in the discussions, and the few debates that have arisen over various ques-

tions, there has been an entire absence of captiousness, of personal feeling, of innuendo, or retort. A calm dignity has characterized all parties. The fear of God and the best use of rational powers have been the motive power. And it is a most gratifying fact that the conclusions reached have been in nearly if not in every case satisfactory to all.

We have seen these things manifested in our assemblies before; but now it has been exemplified to a better degree than before. There were about sixty recommendations received from the Committee on Distribution of Labor. But there have been no heart-burnings or bitterness. Earthly ties have been broken but the workmen have not lost their hold on God.

In the Bible work the discourses have gone deeply into the subjects. And we believe that the Spirit of God has led the way. We doubt not that the unfolding of these truths will give an impetus to the spiritual experiences of our people everywhere.

The BULLETIN has given a faithful account of the discourses of Elders Prescott and Jones, with only slight verbal changes from the verbatim form. And we have already received responses from our readers expressive of the good they were deriving from them.

The gladness we felt as we grasped each other's hands four or five weeks ago has in a measure been replaced by the sadness of parting. But the delegates are anxious to get back to their work, and the BULLETIN bids them God-speed in their work.

THE CLOSING MEETING.

THE congregation assembled at 6:30 on Monday evening for the last meeting of the Conference. A brief meeting of the Conference was called, for action on some matters as seen in the minutes. Then the Sanitarium Improvement Company held its meeting for election of officers. At 7:30 a hymn was sung, and prayer was offered by I. D. Van Horn. Elder A. T. Jones occupied a few minutes, after which Elder Olsen spoke a few words of parting admonition and encouragement.

The large congregation then participated in testimonies and songs of praise. The universal testimony was that of thanksgiving for blessings received during the meetings, and of appreciation of the spirit of unity and brotherly love which has prevailed.

"Rock of Ages" was sung, and J. N. Loughborough pronounced the benediction. After this there followed a season of hearty Christian farewells and "God bless you."

THERE will be at least one more number of the BULLETIN in this series, though its publication will probably be delayed till toward the latter part of the month. It has been thought best to establish the paper as a quarterly, which will afford a medium for giving statistics, reports, and other matters of general interest. It also makes it possible for the BULLETIN to be registered as second-class mail matter. It may be that the BULLETIN will be in some way amalgamated with another paper; that matter is for the General Conference Committee to decide. But, any way, we expect to see our readers once more before relapsing into silence.

OUR next number will contain much that is valuable, among other things, the last discourses of Elders Jones and Prescott. In addition to this, we shall present a discourse by Elder Jones delivered in the College on Sabbath afternoon on the great issue before us, especially as relates to the right of appeal from Supreme Court decisions. This was a timely discourse, and presents a subject with which we need to become very familiar.

ONE noticeable feature of the meeting now closed is that so few left before its close. The interest in no way declined, but rather increased from first to last. In the last few days the meetings were almost continuous, there seemed to be so much to be said and done. Weariness became quite a general complaint and the anxiety of the delegates to reach home and field again was manifested by a large number taking trains in different directions during the night. Those who were appointed to distant fields are losing no time in their preparation for departure.

To the various Committees and Boards there still remains perhaps a fortnight of hard work to finish up the business on hand.

A very pleasant hour was spent at the College from 5 to 6 on Monday afternoon, where a musical treat of a high class, under the direction of Prof. E. E. Barnes, was given to delegates and visitors. The program was both instrumental and vocal, and the selections were remarkable for their beauty.

A CORRECTION.—The name of A. F. Ballenger should be included in the Executive Committee of the International Religious Liberty Association, as given on page 462.