

EXTRA.

THE HOME
MISSIONARY
HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.— John 4:36.

BATTLE CREEK, MICH., U. S. A., AUGUST, 1893.

THE HOUR OF WATCHING.

Sermon by Elder A. T. Jones, preached in the Tabernacle, July 15, 1893.

MARK 10: 38, 39: "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"

Those who were here the last time I spoke, remember that this is where we stopped that day in the study of the subject. I wish to call your attention to the same subject to-day, only continued farther than we were able to follow it that day; for it is a lesson that we all must learn if we would meet the Saviour in peace.

These are the words that the Saviour spoke to the disciples, James and John especially, when they came to him and asked him whether one of them should not sit on his right hand and the other on his left in his kingdom.

"And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

For the purpose of keeping the connection, I shall simply read again the passages from "Early Writings," that were read before, to show that this scripture is for us as well as it was for those disciples there.

Concerning the righteous in the time of trouble, we read:—

"Great power was with these chosen ones. Said the angel, 'Look ye!' My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them, yet they stood firm, approved of God and trusting in him. I saw them perplexed; next I heard them crying unto God earnestly. Through the day and night their cry ceased not: 'Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen round about us.

They have appointed us unto death; but thine arm can bring salvation!' These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God; yet, like Jacob, every one, without any exception, was earnestly pleading and wrestling for deliverance.

"Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. Said he, 'The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.'"

Another passage to the same effect:—

"It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out, 'Why do n't your God deliver you out of our hands? Why do n't you go up and save your lives? But the saints heeded them not. Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; the people of God must drink of the cup, and be baptized with the baptism.'"

Now that you may see how exactly that corresponds to the time that the Saviour was drinking this same cup, I read another passage:—

"They (the angels) wished to surround the Son of God, but the commanding angels suffered them not. . . . They wished then and there to surround their Commander, and disperse that angry mob."—*"Early Writings," pp. 37, 38.*

Now to proceed with the lesson for to-day. Let us turn to Matthew 26, and read, beginning with the 30th verse:—

"And when they had sung a hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die

with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me."

Now notice; he took the eleven to Gethsemane; but he left eight in a certain place, and took Peter, James, and John with him further, near to where he was praying, and called upon them to watch with him. Now all the disciples needed to have a part in what was going on just then; but you can see from this that if there was any difference at all, Peter, James, and John were more in need than the others.

Therefore he took them nearer to the place where he went to pray. Still he left them, and went a little way beyond, and then prayed. So we read the same verse again:—

"Then saith he unto them, My soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

For their sakes as well as for ours, though more for their sakes, he wanted them to watch through that hour with him. In that hour he needed and he wanted even human sympathy, but he could not have it, because those upon whom he called for it went to sleep and failed him. What we are studying, however, is what they lost themselves by not staying awake and watching with him that hour. For if they had watched with him *that* hour, they would not have forsaken him the next hour. Yes, if they had watched with him *that* hour, they would not have *forsaken* him the *next* and *denied* him the *next*.

Now we all know that they failed. In the time when they needed to stand, more than any other in which they were ever called upon, we know that they failed. But the failure was not *in that hour*. Peter's failure was not when he denied the Lord, *but when he went to sleep* there, when he should have watched with the Lord. James and John and the other disciples who ran away, who forsook the Lord—their failure was not when they ran away; *it was when they went to sleep*, when they failed to watch in the time of watching. So that if they had watched with Jesus that hour, they would have passed safely and faithfully through the coming hours; they would have obtained an experience that they needed, and which they must have, in order to stand in the time of trial which was coming.

Now notice another point here about this hour of watching, and what was to come immediately following. We read right on in the record; it is all one. There is the word, "Could ye not watch with me one hour?" Then he said, "Watch and pray, that ye enter not into temptation." Did he not know what they were to meet in the following hour? Did he not know what temptations and trials they were to meet that night? *He* knew what trials they were to meet; he knew what temptations were to come. *They* did not know; therefore he said unto them, "Watch here with me, lest ye enter into temptation." They did not know what he meant, and so they thought they could take that time—whether they thought it or not, they did take that time—for sleep.

Turn to the 22d chapter of Luke, and read another passage there, keeping this place in Matthew. Reading on in Matthew we come up to the place where Luke's record tells us what Matthew's leaves out, Matt. 26 : 45 and onward:—

"Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me."

Now Luke 22 : 52, 53:—

"Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: *but this is your hour, and the power of darkness.*"

See, he said to the disciples, "Tarry ye here and watch with me;" "Could ye not watch with me *one hour*?" Then when the high priests and Judas and the soldiers came, he says to them, "This is *your hour*, and the power of darkness."

Now we know, and all we need to do is to refer to it, that there is an hour of temptation, an hour of evil, and the power of darkness, through which the saints of God are now soon to pass, and that is to come upon all the world. Turn to Rev. 3 : 10: "Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." There is an hour of temptation that is to come upon all the world, to try them that dwell upon the earth; and that hour is the time of the pow-

er of darkness; for you remember, in 2 Thess. 2: 8-10, are these words:—

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with *all power* and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”

There comes a time when Satan works with all power. All the power that this world knows will then be in the hands of Satan, to be used against the saints of God. Well, was not all the power *then* in the hands of Satan also, to be used against the Lord? Had not the professed people of God forsaken the Lord, and joined themselves to the Roman power, and had not this Roman power carried out against the Lord their designs in putting him to death? So that thus all the power of the world, that the world *then* knew, was used by the enemy against the Lord. And the time comes just before his second coming, when all the power that this world now knows is again to be banded together at the command of the enemy, to be used against the Lord and against his people. So that there is again the hour of the wicked and of the power of darkness; just the same as at that time through which the Saviour passed, when he said to the wicked, “This is your hour, and the power of darkness.”

Those who are to meet the Lord are likewise to pass through the same kind of time as did our Lord; and again it can be said to the wicked, This is your hour and the power of darkness. But before he went into *that hour of the wicked* and the power of darkness, Jesus passed through an hour of trial. Not necessarily a literal hour, the measure of time; but a time of temptation, a time of trial. And his disciples, too, *should* have passed through that time *with him*, in order to pass through the coming hour of darkness and the time of evil with him. You see plainly that this record of what he there passed through, and through which his disciples failed to pass, is written *for us*; because those who meet the Saviour are to pass through that same kind of experience. Again the hour of evil and the power of darkness is to be met and experienced by the disciples of the Lord. And there was a time of watching then for the disciples, before that time of the power of the wicked. Is there a time of watching with the disciples to-day? There was a time of watching, that day before the hour of evil and the power of darkness, that came upon him and them there. And there is a time of watching now also before this hour of the wicked and the power of darkness comes, through which those who meet the Saviour will have to pass.

All this record was written for our sakes, and it was not written in vain. There is a time of watching through which we are to pass, and we are to pass through it with the Lord Jesus, as they ought to have done. If we are to stand when that time comes,—the powers of darkness working with all the power this world knows,—we are to watch as they ought to have

watched. And if we to-day slight that time of watching as they slighted it, we will fail in the time of trial as certainly as they failed. And if we fail in this time of trial to-day, why, the failure is complete, there is no remedy for it, and no recovery from it.

There is an hour of watching now through which *we* are to pass, just as certainly as there was an hour of watching then through which *they did not* pass, awake; and if we fail in this hour of watching as they failed in that, we shall fail in the coming hour of trial and temptation as they failed in that.

Now I read concerning this; and we can tell where it is, too. We can tell whether we are in it or not; we can tell whether we are there or not. I want you to see, brethren, that the Lord has fixed it in his word so that those who believe that word, and have that word abiding in them, shall know just as certainly that the Saviour's coming is now at the door, and will take place while people are alive who are now living, as that they know that they themselves are alive. He has not left it for his people to guess as to whether his coming is at this time.

It is true, people can see with their outward eyes the signs that all people can see; but we need to see with *other* eyes what other people *do not see*, and what we cannot see with our outward eyes. It is true, there are signs multiplied on every hand, and all men are seeing them; men of the world are seeing the things that portend greatest disaster,—revolution, and upheaval of everything, and they do not know what is going to come of it. About two weeks ago, when Brother Moon and I were passing through Boston, we went to see a prominent man of that city, and he went on to tell us (he did not wait for us to tell him) of the many signs that show there are crises at hand, which will bring unforeseen events to the world. He did not see the coming of the Lord in it; I do not think that he believes in the Lord, anyway; but he sees all these things which certainly portend an upheaval.

Again, at the Fourth of July celebration of the New York *Independent* at Woodstock, Conn., Justice Brewer made a speech; Senator Hawley made a speech; and President Lowe, of Columbia College made a speech—he was president of the day; Dr. McArthur, of New York City, made a speech; and every one of these men called the attention of that audience to the time of danger in which we now are. Justice Brewer and Senator Hawley especially mentioned it as a time of danger, and Senator Hawley went so far as to say a time of trouble and of distress, “unprecedented.” That is what he says; and he is the man who had the chiefest part in doing that which brings it about. Of course he does not know what he is doing, any more than Pilate did back yonder; but he did it.

I simply mention this to show you that men of the world—men who are a part indeed of what is going on—see dangers that mean such an upheaval, such a crisis, and such a time of revolution as nobody ever saw. That is the way they look at it.

Now then I say that Seventh-day Adventists ought to be able to see that much, anyway; but we *ought* to see much *more than that*. We should see the Lord and the coming of the Lord in all these things. That is where we are. We are in the time when the people who are living will see him coming. That is settled. And he wants us to see what purpose God has in all this, and what is going to come out of it, through the working and the power of God.

Therefore in this time of watching, just before the time of trouble, just as with the disciples, he wants us to watch indeed, and to watch truly with him, that we may be able to stand when the crisis comes. Now I read that you may see without mistake that *we are in that time of watching* now; that we are now in a little period corresponding in that "hour" through which the disciples were to pass in watching with him.

You saw in an editorial article in this last week's *Review*, a little quotation from "Early Writings," reading thus: "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." Now you all know that is being done, — has been done for the last year and more, — in that Christ is in it, and it is in Christ, and that is all the meaning that it has; with the fullness of Christ as the fullness of meaning of the Sabbath. Well then, can the Sabbath ever be more fully preached than to preach the fullness of Christ in it? Can any truth be more fully preached than to preach the fullness of Christ in it, and to preach *it* as the fullness of Christ, and Christ the fullness of it? It is impossible, because Christ is the fullness of all things. Now that is not saying that we see all in the Sabbath that there is in it; we are to find there more fullness of Christ always; but I say it is impossible to preach the Sabbath, or anything else, more fully than to preach the fullness of Christ in it, and as the living One to us.

Now the Sabbath was to be proclaimed more fully *at the commencement of the time of trouble*. Then I simply make this statement: As it is impossible to preach any truth more fully than to preach the fullness of Christ in it; as the Sabbath is being preached that way now; as the time was to come when the Sabbath should be preached more fully than it has ever been before; and as that was to be at the commencement of the time of trouble, — then I want to know whether we are in the commencement of the time of trouble? I do not care whether you say Yes or No; I want you to think about it.

Now for an explanation of what that time of trouble is. It is not the pouring out of the plagues. Here is an explanation by the same one who wrote it: —

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary."

What kind of period? — A short period. When? — Just before the plagues are poured out, while Christ is in the sanctuary. Then his last work for us in the

heavenly sanctuary is marked by this short period here called "the commencement of the time of trouble."

"At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel."

Anybody who should read that, and see what is going on around us, in this nation as well as in every other nation, will know that trouble is coming on the earth; yet the nations are held in check so as not to prevent the work of the third angel.

Now further; that little period just before the Saviour comes, his last work in the heavenly sanctuary, corresponds to that short period through which the disciples passed just before he went to the cross. Think of this: Was not the last work that the Saviour did for his disciples while he was on the earth, done in that last hour in Gethsemane? Immediately following that, he was given over into the hands of the powers of darkness, and taken to the cross. But the cross was involved in that hour; for the Saviour said, "If it be possible, let it pass from me; nevertheless not as I will, but as thou wilt." And it did not pass; so he accepted it there. The cross was in that hour, and there is where the test was borne; there is where the battle was fought, and the final victory won. And so there is where the last work of Jesus was done for his disciples while he was on earth. That was just preceding that hour of temptation and the power of darkness that came upon him and them. Here is a little period just while the last work is being done for us in heaven, and this is just before this other hour and the power of darkness. Do n't you see, then, that as that little period, while he was in Gethsemane before the hour of darkness and the power of evil, was a short period through which the disciples were to watch with him and be prepared for the hour of temptation that was to follow; so here is a short period for us, through which we are to watch, in order that we may pass through the hour of temptation and the power of darkness that is soon to come — that we may *not* fail, as they failed?

Now can you fail to see that? Please think of it. And when meeting is over, take up the last days of the Saviour, and read them over, and read them over every day, and think of them all the time, and you will see that it is so.

Now I will read another passage in connection with this: —

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." — "Early Writings," p. 27.

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." — "Early Writings," Supplement pp. 1, 2.

So that shows us as plainly as words can, that this little period—his last work for us in heaven—just before the plagues are to be poured out, corresponds precisely to that little hour in which he wanted the disciples to watch with him, that they might be able to stand through that other hour that came upon him and them.

There is another thought in that, too. It says, "At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel." Are we in the time of the loud cry of the third angel? Has the latter rain been falling? Has the time of refreshing come? When did the latter rain begin? We had the word direct here at General Conference that we have been in the time of the latter rain since the Minneapolis meeting,—nearly five years ago; so that we are nearly five years along in that "short period" called "the commencement of the time of trouble." I do not know how many more years are going to come; but I know that so much is gone, and you do too.

Well, then, that being so, that commencement of the time of trouble being a short period before the real time of trouble comes, before probation is gone, before the Saviour's work is finished, and ere the power of evil and the hour of temptation comes to try all them that dwell upon the earth,—that being so, and we being nearly five years along in that period, is it not time for us to inquire whether we, like the disciples, *are asleep*? Because in that time back there when he called them to watch with him, he went away and prayed, and came back and found them asleep, and woke them up, and said, "Watch and pray that ye enter not into temptation." He went back again and prayed, and came back and woke them up the second time?—*No*, that is not it exactly. Let us read:—

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. *And he left them.*" Matt. 26: 41-44.

He did not wake them up *the second time*. "He left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, *Sleep on now, and take your rest.*"

He has come with his message, and found us asleep, and woke us up; now if he comes the second time with his message and *finds us asleep*, what then? There is the danger that he will go his way *out of the most holy place* of the heavenly sanctuary, and say, *Sleep on now*; "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." When that hour is passed, all that anybody can do is to sleep; and the whole world will be asleep, because they are in the darkness. But woe be to us if we sleep through that hour. And woe be to all who do sleep through that hour!

But if the words of the message of the blessed Christ will not wake us, what *can* wake us? And if

the time in which we live, and the things that are so abundantly shown before us,—if these cannot wake us, and keep us awake, what *can* do it? He told them over and over what was *to come*, and they went to sleep under it. He is telling us over and over what is *here*, and what are we doing? Are we, too, asleep? What was the matter with them? We found it—self. Self was the trouble. It was self that hid their eyes that they could not see.

He *told them* that for *their* good, and he has *written it* for *our* good. Therefore the same message that he said to them is here for us, in the twelfth chapter of John. We read it before; now let us read it again:—

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12: 24.

How, then, shall we bring forth much fruit? Do you know? Do you want to bring forth much fruit? Do you know how to do it? "If *it die*, it bringeth forth much fruit." Are you dead, then? That is the question. Are you dead? Are you bearing about in the body the dying of the Lord Jesus, that the *life also of Jesus* may be manifest in your body?

"Except a corn of wheat fall into the ground and die, it abideth alone." Following out the figure, What is the ground into which we are to fall and die, that we may bring forth fruit?

We are rooted and *grounded* in love (Eph. 3: 17), rooted and built up in Christ. Col. 2: 7. Then Christ is the ground out of which we bring forth fruit. He is the ground of "the trees of righteousness" (Isa. 61: 3), the trees of love, the love of God, the ground in which we are rooted and built up. Well, then, don't these two things come together, Except ye fall into Christ and die, ye abide alone. But if I am alone, and am found alone, in that time of trouble, what is going to become of me? Can you tell?—I am lost forever. But if I be found with Jesus Christ in the time of trouble, do you know what then will become of me? That is plain enough; if I be found *alone* in that day, alone I will remain forever, and that is eternal destruction. But, O joy! if I be found that day in Jesus Christ, and with Jesus Christ, then with him I remain forevermore, and that is everlasting life, that is eternal salvation.

This, then, is where we are. Are we falling into Christ? Are we dying with him daily? Are we falling upon that Rock? It is the same thing. "Except ye fall upon the Rock and be broken;" "He that falleth upon the Rock and is broken," is found complete; but if he falls not upon the Rock, and the Rock falls upon him, it grinds him to powder.

So the question with us every day and hour is, Am I dying with Christ, Am I dead with him? And if I be dead with him, then I shall live. If we be dead with him, in that very thing we shall live with him.

Because we are not only to reckon ourselves "*dead indeed unto sin, but alive unto God* through Jesus Christ our Lord." Rom. 6: 11. So if we die with him here, we shall live with him here and hereafter. That

is settled. If we stand faithful in this time of watching, and if we watch faithfully through this time, building upon that Rock, we shall stand forever. We need not fear for the hour to come, if we be wide awake, and watchful through *this hour*.

Here is something that has come to me just lately, that seems to me to be about as good an illustration as I can give of this whole thing that is before us right now. You all know that within the last two or three years the United States government has been building a lot of war ships. The government itself does not build them, but contractors build them. They make a bid, and the government accepts the bid, and the contractor builds the ship, venturing all upon its being accepted. And when it is finished, the contractor wants to deliver it to the government. But the government will not accept it until it is tested. Accordingly, it is taken out on the ocean where there is a straight course, and for a certain number of hours every particle of the machinery on that ship is set going at the highest pitch it is possible to stretch it, right straight through, until the test is over. And if it stands that test, then the government says, "That is all right; that is a good ship; we will take it."

Now the builder, knowing that that ship has to pass through such a severe trial as that, and that if anything about the ship fails; knowing that if a rod breaks, or a beam springs anywhere, it is not accepted,—knowing this, you know well enough that he tests every piece of material that he puts into the ship before it goes in. You know well enough that he does not go about and pick up a piece of iron here and a slab yonder, as it may happen to come to hand. He does not do it that way; he does not go at it in any such hap-hazard way at all. But instead of this, every particle, every piece of wood or steel,—*everything* that is put into that ship is thoroughly tested and examined beforehand, because if it goes in there weak, the flaw will be found out when the test comes, and the *whole ship* fail.

Now we are to pass through a time of trial such as has never been on this earth, only equaled by the trial through which the Lord Jesus passed. No man ever passed through such a trial as will those who are to be accepted of the Lord in that day. Then is not it time that, knowing this, we were examining our building to see what kind of structure we are putting together? To carry out the figure, we may ask, what kind of ship of character are we building; because that is the test that is to be passed, the test of character. It must be such a character as will bear all the temptation that Satan himself can bring to bear upon it, with all the power and all the evil there is in this world in his own hands.

What kind of ship of character are we building? Are we picking up this thing here, and another thing there? Are we putting in such material as happens to be at hand? Are we saying, "I can do this or that, and it will come out all right in the end?" Is that the kind of character we are building? Is that the kind

of ship we are putting together? Just as certainly as that is it, when the test comes, the flaw will be found out, the flaw will appear, and there will be a break. We need a character, then, that will stand every possible test, and as long as it needs to be carried on, just like those ships, do not we? And as that ship-builder examines every particle of material, and tests it before it is put in, so we are to do the same thing,—examine every particle of material that goes into our character building, and see that it is thoroughly tested before it is put in.

Well, is there a supply of any such material of character that we can draw from, that has been tested, so that we can put that into the building, and be sure that it will not fail? Is there?—*Indeed there is*. Thank the Lord, Jesus Christ lived in the world; he met every test that we shall ever have to meet. He met it to the full, and as long as the test was given, even a whole lifetime; and he never failed, no not in a single point. Not a flaw is seen in his character from beginning to end. The test is complete in every sense. And that supply was laid up there in Christ, for you and me to draw from, to put into our character building, so that when this time of test comes, it will bear the test again as it bore it then.

Are we then putting the character of Christ into our character building each day, each hour of the day, each moment of the day,—Christ instead of ourselves, Christ instead of self, his character instead of ours, his will instead of ours, his way instead of our way, his goodness instead of our goodness, which is only badness, himself instead of ourselves? If we are doing that, weaving Christ in there, every hour of the day, every minute of the day, at every thought,—then we shall know that when the test comes, as severe as it may be, our building will bear the test as long as the test needs to be borne, because *all the material* of which it is composed has borne the test already, and there is no possibility of its failing.

Well, then, brethren, this is where we are. We are on the border of that final testing time. Is your ship of character ready to be presented to the Judge for acceptance? Is it?

This is now the question with us all, and this is where we are. Brethren, what are we doing? What are we doing? Do we really realize that this is where we are? Do we? Is that one thought engrossing all the mind? Is that the one thing we are thinking about? Is that the one thing we are living in view of? Is that the one thing we have in mind above everything else? in the place of everything else, Christ in all things, instead of self in anything? His character instead of our own? In view of the shortness of this "short period," nearly five years of which is gone, in which to prepare and watch through this hour with him, is it not indeed "high time to awake out of sleep"? to "awake to righteousness"—the righteousness of Christ alone—"and sin not"? so that when that time comes, we shall pass safely through the time of trouble, through the test, through the trial, and be accepted forevermore.

He told us all, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come to him, and sup with him, and he with me." There is the drinking of the cup, you see. You "shall drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." But O, the blessedness of it is, he says he will come in and sup with us. He wanted them to drink with him. They failed. They said, "We are all right; we are able." He says now to us, "Are ye able to drink of the cup and to be baptized with the baptism?" Are ye able? Let us not say, "We are able." Rather let us say, "Lord we are *not* able. We are not able, except thou drinkest with us. We are not able to go at all a single step, except thou goest with us. If thy presence go not with us, let us not go. But thou hast promised to drink with us. Thou hast promised to go with us. We depend upon thy promise; we trust thee, Lord. And when thou art with us, all is well. Because thou livest, we shall live also. Yea, though we walk through the valley of the shadow of death, we will fear no evil, for thou art with us; thy rod and thy staff they comfort us."

Thus depending on Him day by day, we shall succeed, we shall bear the test, we shall be accepted forevermore; for in him we are complete, now and evermore.

A FALSE ACCUSATION AND WHAT WE ARE COMING TO.

"In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives."—*Great Controversy*, p. 592.

The signs all indicate that these words are soon to be fulfilled. As the Sunday-closing measure and other like measures fail to meet with all the success which their promoters desire,—fail to close the Fair and to get the people to keeping Sunday better,—they will of course charge the failure to something. And as Seventh-day observers oppose Sunday legislation upon principle, and deny that Sunday is the Sabbath of the Bible, very naturally they will be accused of a large share of the responsibility in the case. Already the charge has begun to be made. An injunction was secured from Judge Stein by a Mr. Clingman in the month of May, restraining the World's Fair management from closing the Fair on Sunday. Since the directory decided to close the Fair recently, this injunction has been brought into requisition again. Referring to this matter, an article in the *Chicago Evening Journal* of July 22, is headed as follows: "Religion Creeps In. Clingman has many anti-Sunday Supporters. Seventh-day Adventists, Hebrews and Secular Union Behind Him. They are Working for World's Fair Opening." And in the article itself the following statements are made:—

"Not the least interesting phase of the controversy is the religious phase it has taken. The religious question has been injected into it, as is generally believed, by the Sunday openers. This has but just developed. It is credibly reported that Seventh-day Ad-

ventists and Hebrews, who claim Saturday as their Sabbath, in conjunction with the Secular Union, who have no Sunday, are back of Mr. Clingman, in the movement for Sunday opening. These are believed to be 'the others' so frequently alluded to by Attorney Mason as being interested in the injunction with Mr. Clingman, and that they are using that gentleman simply as a cover for their movements. This has been hinted at all along, but recent developments have made it quite plain that Second [Seventh] Day Adventists, Hebrews and the Secular Union started the injunction ball rolling and are backing Mr. Clingman and Attorney Mason up."

The *Chicago Inter Ocean* of July 23, likewise says in an editorial headed, "The Adventists and the Fair:"—

"The suit before Judge Stein was not brought, as many suppose, by secularists, or by any body of men opposed to Sabbath observance. It was brought by gentlemen who are excessively strict Sabbatarians, but who believe that Sabbath falls on the seventh day of the week, as ordained by Moses, and not on the first day, as accepted by most Christians. The petitioners in Judge Stein's court are Seventh-day Adventists, who conscientiously refrain from all needless labor on Saturday, and who not unnaturally claim a right to work on Sunday."

Of course there is not a word of truth in the statement that the petitioners in Judge Stein's court are Seventh-day Adventists, or that they are working for the Sunday opening of the Fair. All along, our position has been, as stated time and again in our different periodicals, that we were not concerned as to whether the Fair was open or shut on Sunday, but rather in the question as to whether it was opened or shut on Sunday *by law*. But the Sunday closers evidently are bound not to understand our position. Misrepresentation is a large share of their stock in trade.

W. A. C.

A DENIAL of the statements which appeared has since been published in the *Inter Ocean*, and that paper editorially accepted the denial. Of course the charges were made by the Sunday advocates, and the *Christian Statesman*, while noticing the denial, does its best to leave the impression that it is an equivocation. It says:—

"The Seventh-day Adventists deny having any part in the Stein injunction, but Clingman's lawyers plead for Sunday opening in behalf of those who 'observe the seventh day of the week.' With five days of the week open to them without breaking their Sabbath, they can hardly urge with reason the breaking down of our Sabbath in their interest."

WHAT IS JUST BEFORE US.

THE time is upon us when the miracle-working power of the arch deceiver will be more decidedly revealed. And his deceptions will increase in their delusive attraction, so that they will perplex, and if possible, deceive, the very elect. The prince of darkness with his evil angels is working upon the Christian world, inducing those who profess the name of Christ to stand under the banner of darkness, to make war with those who keep the commandments of God, and have the faith of Jesus. An apostate church will unite with the powers of earth and hell to place upon the forehead or in the hand, the mark of the beast, and

prevail upon the children of God to worship the beast and his image. They will seek to compel them to renounce their allegiance to God's law, and yield homage to the papacy. Then will come the times which will try men's souls; for the confederacy of apostasy will demand that the loyal subjects of God shall renounce the law of Jehovah, and repudiate the truth of his word. Then will the gold be separated from the dross, and it will be made apparent who are the godly, who are loyal and true, and who are the disloyal, the dross and the tinsel. What clouds of chaff will then be borne away by the fan of God! Where now our eyes can discover only rich floors of wheat, will be chaff blown away with the fan of God. Every one who is not centered in Christ will fail to stand the test and ordeal of that day. While those who are clothed with Christ's righteousness will stand firm to truth and duty, those who have trusted in their own righteousness will be ranged under the black banner of the prince of darkness. Then it will be seen whether the choice is for Christ or Belial. Those who have been self-distrustful, who have been so circumstanced that they have not dared to face stigma and reproach, will at last openly declare themselves for Christ and his law; while many who have appeared to be flourishing trees, but who have borne no fruit, will go with the multitude to do evil, and will receive the mark of apostasy in the forehead or in the hand.—*Mrs. E. G. White, in Review and Herald of Nov. 3, 1892.*

THE feeling of distrust, uncertainty, and perplexity which exists in this country, and in fact in all the world, is a sign of the times which all can see if they cannot read. In his message to Congress, just called in special session to consider what may be done to re-

lieve the situation in this country, President Cleveland says :—

"Our unfortunate financial plight is not the result of untoward events nor of conditions related to our natural resources; nor is it traceable to any of the afflictions which frequently check national growth and prosperity. With plenteous crops, with abundant promise of remunerative production and manufacture, with unusual invitation to safe investment, and with satisfactory assurances to business enterprises, suddenly financial distrust and fear have sprung up on every side. Numerous moneyed institutions have suspended because abundant assets were not immediately available to meet the demands of frightened depositors. Surviving corporations and individuals are content to keep in hand the money they are usually anxious to loan, and those engaged in legitimate business are surprised to find that the securities they offer for loans, though heretofore satisfactory, are no longer accepted. Values supposed to be fixed are fast becoming conjectural, and loss and failure have invaded every branch of business."

REPORT OF LABOR FOR JULY, 1893.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	72 261
" " " " " " United States	15 938
Number periodicals sent to foreign countries	2 412
" " " " United States	929
" letters written to foreign countries	265
" " " " United States	109

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries	10 324
" " " " " " United States	6 164
Number periodicals sent to foreign countries	553
" " " " United States	609

SCANDINAVIAN WORK.

Pages books and tracts sent out	10 516
Number of <i>Senebud</i> and <i>Vaktare</i> sent out	1 099
" " letters written	130

INTERNATIONAL TRACT SOCIETY. (Main Office.)