


EXTRA.



THE HOME
MISSIONARY

Arise, Shine; for Thy Light is Come, and the Glory of the Lord is Risen upon Thee.

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

THE "CLOSE COMBAT."

A Sermon Delivered by Elder A. T. Jones, at the Camp-meeting in Lansing, Mich., Sept. 29, 1893.

WE are to study this morning where we are, and what we are to do. And in order to see this more plainly it will be well to take a glance at the question of where we *have been*, and what we *have had to do*, unto this time. Seeing that anew, we can better understand where we now are and what is now to be done. The message which made us all what we are, is that message which says: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;" and the corresponding text: "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name."

That is the message that made us what we are, and brought us where we are to-day. "Early Writings" mentions it on page 117:—

"This message was designed to put the children of God upon their guard by showing them the hour of temptation and anguish that was before them."

We have seen that, haven't we? We have been brought to view the hour of temptation in the scriptures that are for us now, and we are now in the hour of watching preparatory to the hour of temptation,

and the loud cry of the third angel's message is now going to the world to prepare a people for the hour of temptation which we are soon to meet.

So I read this sentence again and the New Testament one with it:—

"This message was designed to put the children of God upon their guard by showing them the hour of temptation and anguish before them. Said the angel, 'They will be brought into close combat with the beast and his image.'"

Brought into what?—They will be brought into close combat with the beast and his image. In the terms which men use, the expression, a close conflict, a close combat, in other words, suggests a hand-to-hand conflict, that is, the closest kind; that is what is before us. Brought into close combat with the *image* and *the beast* is it?—No, that expression is never used in the Testimonies nor in the Bible. It does not say, "If any man worship the image *and* the beast," it does not say, "We are brought into close combat with the image *and* the beast," does it? It is the beast and his image. The beast stands first all the time, does n't it? Brought into close combat with the beast and his image: "If any man worship the beast and his image." I simply read that so far to call attention to that idea that the combat is to be close between the people who fear God and the beast and his image.

"Those who would not receive the mark of the beast when the decree goes forth must have decision now to say, Nay, we will not regard the institution of the beast."

Do you see the difference? Those who would not receive the *mark* of the beast must have decision now to say, Nay, we will not regard the *institution* of the

beast. Then we are to disregard the *institution* in order to escape the *mark*. And when the time comes to enforce the mark, those only will escape it who have disregarded the institution. That is the message we have, that is what has brought us here.

Now then, we have seen that thing coming a good while; I mean we have *seen* it. Of course we have said it was coming a long time, but that was said a long time before there was any sign, except the word of God, which said it was coming. But from the time when we could see the thing moving which would make this image of the beast, that has been a considerable time, and that started with what was known as the National Reform Association. That Association stood alone for a number of years in its purpose and its work to make an image of the beast, to make this a Christian nation, and so to set up Sunday as the national Sabbath. We had that Association alone to deal with, and we did deal with it to some extent,—not near so much as we ought to have done, of course; but we did to some extent. Some people thought we were rather severe with it sometimes when we did deal with it, but I think that they now hardly think that we dealt any too severely with it at that time.

Well, in 1887 the National Reform Association secured the alliance of other organizations to such an extent that the other organizations had the lead, and the weight of influence and of strength were in the other organizations instead of in the original one. While the National Reform Association stood alone, all its weight and all its influence were from itself alone, and we had to deal with it alone. When the National Prohibition Party and the Woman's Christian Temperance Union joined the National Reform Association, their influence and weight were greater than that of the original Association. Then we had these to deal with, and we did, and a great many thought we were too severe on them when we were dealing with them, but I do not know whether these now would think we dealt any too severely with them then. I do not think we ever did.

In 1888 that combination secured the alliance of another association, which had more weight and influence than this combination had altogether before this additional one was added. That was the American Sabbath Union. Its weight and its influence took the lead now of the whole combination as soon as it joined it, and with that we had next to deal. The others stood in the background as it were, and with this we had to deal direct. And so you know we dealt with the American Sabbath Union for two or three years, and some people thought we were too severe with the American Sabbath Union, but I do not suppose that they will now think that we were any too severe with them then.

Then in 1889 they joined hands with the Catholic Church, but the Catholic Church did not take the lead at once, did not step up and do the part that she is doing to-day, and it was not for that purpose that she joined hands, and that they joined hands with her.

What they joined hands with her for was that they might make to Congress the representation that it was the *united Christian sentiment* of the country, and not sectarianism, that called for national Sunday legislation. That is all it was for, and they did not intend, and Rome did not intend yet to assume the prominent place. All united to get Congress to take the step. Then when by this means Congress was added to the National Reform combination, all these others fell into the background, and *Congress took the lead*, and with Congress *we had then to deal*.

And now that Congress has done what the combination called for, has done what the Catholic Church wanted done all the time,—now *she steps forth* and takes the lead, and *with her we have to deal* from this time and forward.

Now do you see the situation? Each association, each department that arose, we had to deal with direct. As the successive ones joined the first one, we had those to deal with directly, and with the others only indirectly. And when Congress joined the combination, we had Congress to deal with directly, and all the rest only incidentally. Now then, that is all passed. We have the Catholic Church to deal with from this time forward directly, and all the rest only incidentally. The government of the United States itself takes second place now, and the Catholic Church stands forth predominant, and with her we have to deal.

Well, then, it *has* come to that, as we shall see a little more plainly presently; but now that it has come to that, you can see that there will be a closer combat, and it will mean more than anything which we have met before. It was comparatively a very easy thing, and void of all danger of any kind, to deal with the National Reform Association, because they have no power. It was all simply in the field of argument and discussion. It was the same when the other combinations joined that; the same when the American Sabbath Union joined it, and the same when Congress joined it. But when Congress joined the combination, it put the power, not into Protestant hands, but *into Catholic hands*. Protestants securing the control of Congress did not put the power of the government of the United States into the hands of Protestants, but into the hands of the Catholic Church. So that when we have her to deal with, it is her *in possession of power*, and that means more than any discussion that we have yet carried on.

More than this, the testimony which came about a year ago, told us of his message of Revelation 18, "Another angel came down from heaven, having great power; and the earth was lightened with his glory;" that he comes bearing no soft, smooth message, but one that is calculated to stir men's hearts to their very depths. Now when men's hearts are stirred to the very depths, then whatsoever is in the hearts is going to show itself. If it is wickedness and violence that is in the depth of the heart, it will show itself when it is stirred. If it is honesty and the love for truth, that will show itself. And we are

now in the time when the message of God, preached as it is, will stir men's hearts to their very depths; and if it strikes a wicked heart and stirs that to its very depths, then we may expect a wicked reply. You can see that.

Well, then this brings us to the point where the testimony says we are to come into close combat with the beast and his image. Now that you may see that I am not speaking unadvisedly on this thing when I say that it is with the Catholic Church we have to deal henceforth, and that the Protestants, instead of getting power into their hands, have put power into the hands of the Catholic Church, I read a passage:—

“I saw that the two-horned beast had a dragon's mouth, and that his power was in his head.”

Now, then, the prophecy says that in the last days they will be heady, don't it? One characteristic of the wickedness of the last days is that they will be heady. Well, Seventh-day Adventists want to be hearty, not heady. God wants hearty people; the devil is satisfied with heady people. “I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth;” that is the decree we read of last night. The decree would go out of his mouth.

“Then the Catholics bid the Protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh shall be slain.”

At whose command is that decree issued?—That of the Catholic Church. Protestants are merely her tools, the instrument through which she works, and therefore when I say that we have the Catholic Church to deal with from this time forward, I do not mean the Catholic Church independently of Protestantism, but the Catholic Church using Protestantism, and through *it* we have to deal with *her*. She is the motive power, she is moving the wires, she is pulling the strings. In fact she has been doing this already until she got this power in her hands, and now she will do it more than ever, and she is even now doing it more than ever. I read on:—

“Then the Catholics bid the Protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh shall be slain, and the Catholics whose numbers are large will stand by the Protestants. The Catholics will give their power to the image of the beast, and the Protestants will work as their Mother worked before them, to destroy the saints.”

His power was where?—In his head. Then what is the head of the image of the beast? His power was in his head, and the Catholics give their power to the image of the beast, and the Protestants will work as their Mother worked before them to destroy the saints. The power was in his head, and the decree goes out of his mouth. Do you see the point? The papacy is the head, Protestantism is the mouth, and she speaks her decree through Protestantism. It is the beast that is speaking.

“But before their decree bring forth or bear fruit, the saints will be delivered by the voice of God.”

Good. I simply read that that you may know that I am not speaking without authority when I say to you that with the Catholic Church we are to deal from this time forward. Not only we, but all the other people. I think I said to the people on the Lansing camp-ground last year—to the people who keep Sunday—that, from that time forward, they would have to render an account to Rome as to how they kept Sunday and why. Did I? I have said it in other places; I do not know whether I said it here or not. Did any of you hear it? [Voices: Yes sir.] Very good. I have been telling it everywhere, that the people who keep Sunday, from this time forward will have to render an account to the Catholic Church as to how they keep it and why they keep it. And now she herself is calling upon them to render that account. So that it is the literal truth that we and the others,—people who keep Sunday, and people who keep Sabbath—have Rome to deal with. Now I want you to see that she knows this too, that she has this in her mind now, and is already talking about us. When it comes to that point, that the Catholic Church takes up Seventh-day Adventists and talks of us, and sets forth our doctrines, that gives us to understand that she knows where we are. And when she goes on and deals with Protestants, and calls upon them for their authority for keeping Sunday, then it is time also for them to understand that she has them in her eye, too.

The *Catholic Mirror*, published in Baltimore, is Cardinal Gibbons's official organ. It is the mouth-piece of the papacy in the United States. The official documents are printed there. The pope's official communications with the Cardinal and to the Catholic people are published through that paper. That paper, in its issues of Sept. 2, 9, 16, and 23, has four editorial articles; that is, official statements in the Cardinal's own organ, upon Protestants and Seventh-day Adventists—the Protestants for keeping Sunday, and the Seventh-day Adventists for keeping the Sabbath. I will read the first one. I have read all four of them, but the first one has the sum and substance of all the rest. You can get them all later, but what I will read you is in this. The articles, all four of them, are printed under the one heading. It is entitled, “The Christian Sabbath.” And the sub-head to it is this:—

“The Genuine Offspring of the Union of the Holy Spirit, and the Catholic Church, His Spouse. The Claims of Protestantism to any part Therein Proved to be Groundless, Self-Contradictory, and Suicidal.”¹

That is to say, the Christian Sabbath, using that for Sunday all the time, is the genuine offspring of the union of the Holy Spirit and the Catholic Church. And that the claims of Protestantism to any part at

¹ These articles have all been reprinted since in the Religious Liberty Library, No. 15. They should be obtained by the thousand and spread everywhere.

all in Sunday observance is proved to be groundless, self-contradictory, and suicidal. Well, that is pretty plain to start with, isn't it? She just simply says to all the Protestants: "Any claim that you make to any part at all in Sunday observance is groundless, self-contradictory, and suicidal. You are committing suicide when you claim it, and profess to stand upon 'the Bible alone.'" That is pretty plain. She never talked so plainly before, did she, in this country? No, sir. And the reason of it is that now she knows she can afford to talk plainly, because she has all things in her own hands. I read:—

"Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty one pages, published by the International Religious Liberty Association."

Published by what?—The International Religious Liberty Association. Do you know anything of it? Are you a member of it? [Voices: Yes, sir.] There are some here, of course, who are not. Don't you wish you were? When the Catholic Church will take it up, and name it, don't you wish you belonged to it? Then you better become members right away, to-day. If there is anybody here who is not a member of the International Religious Liberty Association, you would better become a member this very day!

This leaflet is entitled, "Appeal and Remonstrance." Have you ever seen that? [Voices: Yes, sir.] Have you read it? [Voices: Yes, sir.] You see it has brought forth a response:—

"Embodying resolutions adopted by the General Conference of the Seventh-day Adventists, Feb. 24, 1893. The resolutions criticize and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

"The Adventists are the only body of Christians with the Bible as their teacher who can find no warrant in its pages for the change of day from the seventh to the first."

Now I may say, before going any further, that she treats us perfectly square in all this; states the truth just as it is, and a good deal more fairly than any of the Protestants have ever stated our case.

"Hence, their appellation, 'Seventh-day Adventists.' Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God himself, repeatedly reiterated in the sacred books of the Old and New Testament, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God while on earth."

That is a good foundation. And she knows it.

"On the contrary, the Protestants of the world, the Adventists excepted, with the same Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the sixteenth century, with the time-honored practice of the Jewish people before their eyes, have rejected the day named for his worship by God, and assumed, in apparent contradiction of his command, a day for his worship never once referred to for that purpose, in the pages of that sacred volume.

"What Protestant pulpit does not ring almost every Sunday

with loud and passionate invectives against Sunday violation? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land, against opening the gates of the World's Fair on Sunday? Who can forget the thousands of petitions, signed by millions, to save the Lord's day from desecration? Surely, such general and widespread excitement and noisy remonstrance, could not have existed without the strongest grounds for such animated protests.

"And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expression of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition.

"Doubtless, our Calvinistic brethren deserved and shared the sympathy of all the other sects, who however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

"They thus became 'a spectacle to the world, to angels, and to men,' although their Protestant brethren, who failed to share the monopoly, were uncharitably and enviously disposed to attribute their steadfast adherence to religious principle, to Pharisaical pride, and dogged obstinacy.

"Our purpose in throwing off this article is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their 'Cheshire cheese'), that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

"The Christian world is, morally speaking, united on the question and practice of worshipping God on *the first day* of the week.

"The Israelites, scattered all over the earth, keep *the last day* of the week sacred to the worship of the Deity. In this particular the Seventh-day Adventists (a sect of Christians numerically few) have also selected the same day.

"The Israelites and Adventists both appeal to the Bible for the divine command, persistently obliging the strict observance of Saturday.

"The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same grounds as the Old; *viz.*, an inspired record also. He (that is, the Adventist) finds that the Bible, his teacher, is consistent in both parts (Old Testament and New); that the Redeemer during his mortal life, never kept any other day than Saturday. The gospels plainly evince to him this fact; while, in the pages of the Acts of the Apostles, the Epistles, and the Apocalypse, not the vestige of an act cancelling the Saturday arrangement, can be found.

"The Adventists, therefore, 'in common with the Israelite, derive their belief from the Old Testament, which position is confirmed by the New Testament, indorsing fully by the life and practice of the Redeemer and his apostles' the teaching of the sacred word for nearly a century of the Christian era.

"Numerically considered, the Seventh-day Adventists form an insignificant portion of the Protestant population of the earth, but, as the question is not one of numbers, but of truth, fact, and right, a strict sense of justice forbids the condemnation of this little sect without a calm and unbiased investigation."

And when she has held the "calm and unbiased investigation," then what? Then what? "Let us not condemn without a calm and unbiased investigation." Why condemn at all, even after a calm and unbiased investigation? You can see the line now that is laid out before them. They propose to nag the Protestants with this thing right straight along all the time until she gains her end, and then she will turn her attention to us. She tells them in the last words that she utters in this article, if there is any Protestant in the United States that wants to take up the advocacy of Sunday, she is ready for it, and would be glad to meet him in discussion, "but as their policy is to lay low, it is altogether likely that none of them will say the word"—that is the way she winds up this challenge.

If the Protestants do take it up, that will simply give the Catholics that much better opportunity to discuss it, and show their authority in the whole thing. If they do not take it up, then the Catholic Church will simply take advantage of their silence, and claim from their silence that they admit everything, and therefore, they are all Catholics. And when she gets them all under her authority that way, none of them daring to say anything against her, then she will call upon us to render an account why we do not keep Sunday. Do you see the plan? Then it will be that we shall come into active, close combat with the beast. Are you ready for it?

See here. I just want to call your attention to a thought. You can think of it all you please, and you will find opportunity to. We are up to the time when the gospel goes forth to save people from the ruin that is to come upon the nations. We know that. We are in the time that corresponds to that time when the early Christians were selling out preparatory to escape the ruin. Are we?—Yes, sir. And in that same time, while they were selling out and preparing for the ruin, they were persecuted, on this hand, and on that hand. They were arrested, and imprisoned, and scourged, and threatened to be killed. Then you see this, that the book of Acts is our book of present truth, our daily experience from this time forward. You study the book of Acts now, if you want to know what your experience is to be, if you are faithful to the third angel's message.

"The Protestant world has been, from its infancy in the sixteenth century, in thorough accord with the Catholic Church."

Hear that.

"The Protestant world has been, from its infancy in the sixteenth century, in thorough accord with the Catholic Church in keeping 'holy' not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice for over three hundred years, must help toward placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible, the sole recognized teacher of both litigants, being the umpire and witness. If, however, on the other hand, the latter furnish arguments incontrovertible by the great mass of Protestants, both classes of litigants, appealing to their common

teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other resource left than the admission that they have been teaching and practicing *what is scripturally false for over three centuries*, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture. To add to the intensity of this scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to his servant, man: 'Remember the Sabbath day to keep it holy.'

"No Protestant living to-day has ever yet obeyed that command."

That is a fact. Of course this speaks only of Protestants; that is, exclusive of Seventh-day Adventists. No Protestant has ever, says the Catholic Church, observed the command of God to remember the Sabbath day to keep it holy. That is true.

"No Protestant living to-day has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher, the Bible, which, from Genesis to Revelation, *teaches no other doctrine*, should the Israelites and Seventh-day Adventists be correct. Both sides appeal to the Bible as their 'infallible' teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and whereas a false position on this all-important question involves terrible penalties, threatened by God himself against the transgressor of this 'perpetual covenant,' we shall enter on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions, easy of solution:—

"First. Which day of the week does the *Bible* enjoin to be kept holy?

"Second. Has the New Testament modified by precept or practice the original command?

"Third. Have Protestants, since the sixteenth century, obeyed the command of God by keeping 'holy' the day enjoined by their infallible guide and teacher, the Bible; and if not, why not?

"To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error."

In the next three articles these three questions are answered, showing that the Catholic Church is the only authority for Sunday; that Protestants are standing upon Catholic ground, and that, therefore, when they claim to keep Sunday, and claim the Bible only as their authority, they are committing denominational suicide. I read this that you may see that the time has come of which we told the people: That the people who keep Sunday from this day forward, are now called upon to give an account to the Catholic Church as to why they keep Sunday, and also, the other articles show, as to how they keep it too.

Well, when she has got over her controversy with them, the next step will be to take us up, but in fact we are in the controversy already, because we are named there. [A voice: What paper is that in?] That is in the *American Sentinel*. You see what those people are missing who are not taking the *American*

Sentinel? Those here who are not subscribers would better subscribe to-day.

Now we are to be drawn into controversy with her, face to face, that is a fact. And in the other articles it comes out plainer yet, especially on the infallible authority, the infallibility, of the Church. She brings it up this way: The Adventists and Protestants both stand on Protestant ground, and claim the Bible as their infallible teacher, and their sole and ultimate authority; while we Catholics have the Bible, the infallible guide, and also an infallible interpreter of that guide — the pope — so that we know just where we stand. That is, it is true, the "Protestant" position; but it is not the Christian position. It is not the Seventh-day Adventist position. The true position is this: We have the Bible, the infallible truth of God. We also have Jesus Christ, the true head of the church, as the infallible teacher and interpreter of the infallible word, through his Holy Spirit, which is the infallible guide into all truth. Jesus Christ himself interprets the Scriptures, he guides his church by his Spirit, *through prophets*. So you see at once that the culminating point, the pivot, upon which turns our controversy with Rome, is the spirit of prophecy. And when in opposition to the spirit of prophecy, Rome sets up her claim to infallible authority, in order to make good her claim and maintain it by evidence, she will be compelled to have supernatural communications. In order to secure these, she will have to seek her "saints," which is really going to the dead, and thus she will be led to seek unto them that have familiar spirits, — she will be compelled to go to Spiritualism for "visions," and "prophets." Thus Catholicism and apostate Protestantism, which have already joined hands, will join hands with Spiritualism, as announced in "Testimony 32," p. 207. Thank God for the spirit of prophecy!

And it is plain that we are right on the eve of this threefold combination. Then there will be just two bodies in the world, — the Catholics and the Seventh-day Adventists. For whoever does not propose to go with the Catholic Church, there is no place for him to go but with the Sabbath-keepers. Those who choose to go with her will stand on her ground, of course, and will accept her "infallible" authority. And the only way that she can maintain her authority against the power of the third angel's message is in finding "prophets" and "visions" of her own. But anybody but the Lord, who supplies prophets and visions, is of the devil, and that is Spiritualism. Thus again I say they are driven to join hands with Spiritualism in order to maintain their doctrine of infallibility. And the Lord has given to us the true doctrine, the true Protestant doctrine of infallibility, and has manifested it, and will yet more manifest it, by the prophets, through visions from the Lord, his own voice speaking, and leading his people like a flock. [A voice: Thank the Lord!] Amen, let all the people thank the Lord.

But you can see how we are coming face to face, and into close combat with the beast and his image.

You can see that. Well then, brethren, that being so, is it not important that you and I become thoroughly acquainted with the spirit of prophecy? Not simply acquainted with a *person who has* the spirit of prophecy. Not simply become thoroughly acquainted with a person who is a prophet, but become thoroughly acquainted with the spirit of prophecy itself. There is a difference between having confidence in a prophet and having confidence in the spirit of prophecy. You may have confidence in a prophet because you are acquainted with that person and have confidence in the person, and have had opportunities to understand the claims of that particular person to be a prophet. But if God should speak by some other one, to whom you had no opportunity to apply the physical tests that would satisfy you that that person was a genuine prophet, then how would you know whether that person was a prophet of the Lord or not?

This is worth considering, because there are going to be more prophets before the third angel's message closes, and that you may see that, I will read a passage. Second chapter of Acts, 17th verse: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters" — O no; your daughter shall prophesy. Is that it? "Your daughters;" plural number. That is not all. "Your sons." Whose sons? — *Your* sons, and *your* daughters. Is that so? Well now, suppose one of them should prophesy some day, how would you know whether it was true or false? That is the question. Suppose some one should write a testimony to you as from the Spirit of God, some day, how would you know whether that were true or false? You had no opportunity to see that person in vision, when the matter was given; you had no opportunity to apply the physical tests which the Bible has given.

The Lord has given physical tests which, when they can be applied, are proper enough; we cannot do without them, it is all well enough; but suppose a testimony comes really from the Lord to me, from one whom I never knew to be a prophet or anything of the kind — we will say it is really from the Lord. How am I to know whether that is genuine or not, when I have never applied, and have had no chance to apply, any of the physical tests which the Bible gives? How can I tell? Before believing that testimony and acting upon it, am I to wait until I can see that person have a vision and apply all the physical tests that the Bible has given, in order to know whether it be a true testimony or not? The testimony might be very urgent. It might be some important duty laid upon me, but am I to wait to hear whether that person from which it comes has had a vision, or wait till I see that person in vision in order to tell whether it is true or false? Brethren, there is a better way. "My sheep *know my voice*, and they follow me."

Now that you may see that there may arise such occasions as that, I will read of one occasion that did arise. Turn to 2 Chron., 20th chapter and 11th

verse. A great mass of heathen came up against Judah to destroy them, as they are massing the heathen against us now to destroy us. Jehoshaphat was king. He called all the people together, and they prayed unto the Lord and fasted. He said then, beginning with the 11th verse:—

“Behold, I say, how they reward us, to come to cast us out of thy possession, which thou has given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee. And all Judea stood before the Lord, with their little ones, their wives, and their children.”

They were in a strait; they wanted help from God, and nothing would answer but help from God. What then?—

“Then upon Jahaziel, the son of Zechariah, the son of Benalaih, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; and he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God’s.”

Did he have a vision there, and that whole multitude have a chance to come up and apply all the physical tests that the Bible gives in order to be sure whether that was from the Lord or not? There is no evidence written there that he had a vision at all. The Spirit of God came upon him in the midst of the congregation, and he prophesied in the name of the Lord, and it was true, and the people knew that it was from God. How did they know it?—Ah, they knew his voice.

I am not saying anything at all against the application of all the physical tests that God has given. I am only saying that when we have no opportunity to apply these, you and I need to know his voice that we may answer when the Lord speaks, and we may know what to do when he speaks, even though we have not the opportunity of applying these tests. Therefore, as God has promised that your sons and your daughters shall prophesy—remember that is not all. “Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams.” Sons, daughters, young men, old men, that is not all yet. “And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.” Sons, daughters, young men, old men, servants, and handmaids, God says that out from all these he will call persons to be prophets. Well, suppose he should! How are we going to know?—We are to become acquainted with his voice, so that when he speaks, we shall know the voice. “My sheep know my voice, and they follow me,” and the devil cannot imitate the voice of Jesus Christ. No, sir. He cannot imitate the voice of Christ. He may speak in the very words that are in the Bible, but it is not the voice of Jesus. No, sir.

Therefore, become acquainted with the voice of Jesus, brethren. And that means to get your hearts

filled with the word of God, so that in your hearts and minds will be ringing the tones of his voice. And then when any one speaks from him, the tones will combine and harmonize with the tones that are ringing in your hearts and minds already, and you know his voice. Fill the whole heart with the words of the Lord. And this only brings to us afresh the importance of more diligent and earnest Bible study than we have ever engaged in before. That is what we must do or else we shall be deceived. We shall certainly be deceived if we are not acquainted with the voice. If I am not acquainted with the voice of God, is there not danger of my rejecting the true word of God spoken to me, because I do not know the voice, and have not the opportunity of applying the physical tests that God has given? If I do not know the voice, is there not danger that I might reject the true word of God and endanger my eternal salvation, cut myself off from ever having a knowledge of God and walking in his way? And we are in this danger today, because the time has come when God is pouring out his Spirit upon the people, and there will be more than one prophet. And when another prophet shall speak in the name of the Lord what he will speak, you and I will be in danger of refusing him, and of rejecting the testimony of God, if we do not know his voice.

And we know that there are to be false prophets, too, and many of them. False prophets shall multiply upon the earth. How shall we know whether they are false? We shall not have a chance to see whether the false prophet is in vision or not, because we do not want to associate with those classes. We do not propose to circulate among Spiritualists and connect with that thing. How are we to know them, then?—Ah, “My sheep know my voice; and they follow me;” “and a stranger will they not follow; for they know not the voice of strangers.” That is, the voice of strangers does not have any place in their heart, it cannot call them. They know that it is not the voice of the true Shepherd, and that is enough. We do not need to know it to become acquainted with it, when it is not the right one. We know the true voice, the voice of the Good Shepherd, and we do not need to know any other. Was it not written to us last winter that, to those who stand steadfast in the truth and seek God with all the heart, and are consecrated to him, and sanctified unto God, that “in the midst of all the delusive doctrines, the Spirit of God will silence every other voice than that which comes from the True Shepherd?” O then is it not time that we become acquainted with the Spirit of God, more than ever before? Why the fearful importance of this time calls upon us to seek for such a measure of the Spirit of God as has never been known in this world except at Pentecost, and even now in greater measure than at Pentecost. Will you seek for the Spirit of God that you may know his voice? That you may be acquainted with the Spirit of prophecy? And then God will make us acquainted with prophets.

Now I want to read to you from the testimony that that is where we are, and you can see we are right in that place. But before reading this I might call your attention to another thing. We are now in the presence of the Catholic Church, and have her to deal with, and all the others occupy the background. But this controversy drives them into the next and culminating combination—the alliance with Spiritualism. Well, then, when they join hands with Spiritualism, then the Catholic Church itself, as such, will rather fall into the background, and we shall have Spiritualism, and then shortly the devil himself, to deal with. Then, thank the Lord, Jesus himself comes, and we are free from the whole wicked combination forevermore.

Now then, "Testimony 32," page 206, I read some things right along so that you will see what has been, and where we are, and what is to be:—

"Wealth, genius, education will combine to cover them [Sabbath keepers] with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a 'Thus saith the Scriptures,' to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for a Sunday law."

Has not that been done?—Yes, sir. We know that has been done. That is past.

"Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error."

What conflict?—The last. How many of these things have we read here in these lessons? Why, in the Bible, in "Early Writings," in the events around us in the world, and in the Testimonies, every point strikes the same words—it is the *last* thing, and almost the *last* act, the *last* work of his ministry, the *last* work of the message, the *last* great conflict. What does that mean? Ah, these things all clustering around one point, and each one the last in its particular line of prophecy, all mean that we are in the presence of the end of all things. That is precisely the meaning of all this, and there is no escaping it. Oh, we are to get ready. I read on:—

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."

That is yet to come. We are between this and the yielding of legislators to the demand for a Sunday law. That is past; this is to come. And here is another situation of the same kind:—

"When Protestantism shall stretch her hand across the gulf to clasp the hand of the Roman power."

Has she done it?—She has. We know she has, and at the Parliament of Religions, Chicago, Archbishop Ryan proudly proclaimed it. That is past, then, is n't it?

"When she shall reach over the abyss to clasp hands with Spiritualism."

And we are in the presence of this very thing. Again one of these things is past, and the other is to come. And we are entering upon the very controversy that drives them to this. Because, though Protestants deny the infallibility of the Romish Church, they have to assert their own infallibility to sustain Sunday. And that same assumption is creeping in largely among professed Protestant leaders to-day,—that the Church is of authority and must be obeyed, is a general consensus of opinion. It is simply the doctrine, in another form, of the infallibility of the pope. Well, have they not already required Congress to interpret the Bible for them their way? And whoever interprets the Bible claims infallibility to start with. Then professed Protestants have set up and established in this country the infallibility of an organized body of men; they have asserted the power of Congress correctly to interpret the Scriptures. And in this alone they are committed to the Romish principle of infallibility. Again I read:—

"When she shall reach over the abyss to clasp hands with Spiritualism, when under the influence of this three-fold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government."

She has repudiated every principle as a *Protestant* government by this which she has already done. And there remains only the alliance with Spiritualism to repudiate every principle as a Republican government. Then when that is done, and they—

"Shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."

Now then,—

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us."

What apostasy?—Why, this apostasy of Protestantism clasping hands with Romanism, and then with Spiritualism.

"So may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."

Now then that shows us that as the approach of the Roman army meant the impending destruction of Jerusalem, so the approach of this thing shows us the impending close of probation. Is it approaching? Do we see it approaching? Have they joined hands with Romanism?—They have. Are we in the midst of the controversy right now that drives them, in spite of themselves even, to join hands with Spiritualism?—We are. Then is not that the sign that shows the impending flight of the angel of mercy never to return, the close of probation, the time of

trouble, and the marvelous working of Satan and *then the end*? Is n't it time we sought the Lord? Is n't it time we became indued and filled with the Spirit of God? Is n't it time we prepared for the conflict, which is to be a close combat? Now do n't you see what I meant in the previous lesson when I read that one sentence here in which it said, in this time of the loud cry "the people of God are prepared [by the loud cry] to stand in the hour of temptation which they are soon to meet"? And,—

"I saw a great light resting upon them as they united fearlessly to proclaim the truths of the third angel's message."

How proclaim it? — "Fearlessly." Well then that is thrown in there — they united fearlessly to proclaim it — to show that we are in a time when there is danger of some being fearful to proclaim it, that it requires fearlessness in order to do it. And it is repeated.

"This message seemed to be in addition to the third angel's message, joining it, as the "midnight cry" joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the solemn warning proclaiming the fall of Babylon, and calling upon God's people to come out of her that they may escape her fearful doom."

Now I call your attention to a few words that the Catholic Church has spoken, and is speaking to-day, this present year, as to what they propose to do now with the Republic. Here is a document issued by the "Catholic Truth Society of America." It is spreading Catholic documents all over the United States, filled with all kinds of insidious doctrine to make it appear that the Catholic Church is the conservator of American institutions. This is entitled, "The Catholic Church and the American Republic." And I read: —

"The friends of Catholicity on the other hand assure us that as God in his providence creates a new soul for every human body that is born into the world, so the American Republic was no sooner born from the womb of time than he in like manner created a separate republic to be its companion, its protector, and its infallible guide through all the years of its existence."

What, according to this precious document, did he give to be the infallible guide of this republic? — "He gave the Catholic Church to be the infallible guide of this republic." But the Protestants have got Congress to take up the doctrine of infallibility to guide it without the Catholic Church. That brings a controversy, then, between the Church of Rome and Protestants, as to whether they are the true infallible guide, or whether the Catholic Church is. So you see the whole question of infallibility comes to us from every side and we are driven into a controversy, of which this is the central point. I read on: —

"They [the friends of Catholicity] tell us, furthermore, that, as the soul can live without the body, but the body cannot live without the soul, so the Church can live without the Republic, but the Republic cannot live without the Church. In a word, that the Church is necessary to the Republic, and without her spiritual guidance the Republic must inevitably fall, as evidenced by the ancient

republics of history before her. These are bold doctrines to preach to Americans."

Exactly. She knows that. But she knows the time has come when she has the power so firmly in her hands that she can preach as boldly as she pleases.

"Is not this whole country stamped for a Catholic land? With the great doctor, St. Augustine, guarding the Atlantic coast, and the heroic missionary, San Francisco, the Pacific; with the indomitable apostle, St. Paul, kindling zeal and enthusiasm in the North, and the gentle San Antonio inspiring love and peace in the South; with the Warrior King, St. Louis, in the center, and the great St. Joseph and Notre Dame, the gracious queen of heaven, hard by,— with all these powerful intercessors pleading for her, can we, I say, expect anything less than a glorious triumph for Catholicity in America?"

"Surely God's plans are manifest. America is the last and greatest of nations; and he means to possess her for himself. . . . The nets of St. Peter will drag this continent from ocean to ocean, till they are filled to breaking with the souls of men that shall be saved."

These *are* bold doctrines to preach to Americans; that is true. But the sad thing about it is that Americans hear the preaching and calmly sleep on. And even yet more sad — the saddest of all, is that Seventh-day Adventists are not awake to these things, and are not prepared for the conflict.

This shows what they propose to do with us all. O, that we might have more of the power of God. O, that we might believe fully in the power that we may have. Is n't it high time to awake out of sleep? Is n't it high time to get such a spirit of the message of God, as will fit us to go forth and fearlessly proclaim that message as it is now to be given, and so be able to meet the Catholic Church upon her own ground, and defeat her by the power of God, and the sacred things of his truth? It is time that our ministers were waking up more than they are. It is time that we were getting acquainted with these encroachments of the Catholic Church, that we may meet her where she is, and be able to defeat her, before all the world by the power of God as she stands forth, Goliath-like, challenging the world. O, the time that has been lost by this looseness, this dilatoriness, this slackness, in the study of the third angel's message, and the things that God has sent to us year after year to study!

Break loose, brethren. Cut loose from everything. Fall on the rock and be broken all to pieces. Are you going to awake now, and find out everything that God sends? He that knows the least can learn the most. And when a man will confess to God that he knows nothing, then God can teach him everything. The Lord can do more for that man in one day than the man himself can learn in ten thousand years by his own effort, or through his own opinions.

How are you prepared for the issues before us? Who is ready? Who is ready to enter into the impending conflict with Rome? Who is ready? Who is ready to take the word of God and stand upon it, let Rome do her worst? Who is ready to go forth in

the conflict in the face of Rome, and against all the power that she has over all the earth, and back of her, Satan ready to give her all his power. Who is ready?

Isn't it time we seek the Lord? Isn't it time we seek him here at this meeting that he may pour his Spirit upon us that he may give us a clear understanding? O, for more than a year God has had an ocean of light ready to open before us. More than a year we have been standing right on the shore of an ocean of light. Will you seek him that he may launch us off the shore into the fullness of the light and glory he has for us? Will you? O, it is time! it is time! O that we might break loose from the world; that we would cut loose from everything of earth; that we might be launched into this ocean of light that God would bestow upon us by his Spirit, and by which he would prepare us for the work we have to do.

Not only that, but we are so near the coming of the Lord that we can almost see the light of the city from where we stand now. Just one or two more steps upward and we shall be where we can see the glory of the beautiful city. We are almost to the heights. Brethren, will you cut loose everything that we may rise? He is our Leader. I will seek the Lord with you. Shall we seek him together? Let it be done. For the Lord's sake, let it be done. Let us not rest satisfied until it is so. Give him no rest until it is made so. Here we are. These things surround us. May the Lord awaken us to the times; and may we have his everlasting salvation, and be prepared to meet him when he comes in all his glory.

HEALTH REFORM BY FAITH.

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

God wishes above all things that you and I may prosper, and be in health. "Even as thy soul prospereth." So the Lord puts our health, and his care for our health, just on the same level exactly with our souls' prosperity. He has made abundant provision for our soul's prosperity *in his word*. And our souls cannot have the prosperity which he has provided, if we slight the provision he has made, that is, if we slight his word. But he has made provision also that we may be in health, *even as* our souls prosper. Then he has certainly given direction and made provision in his word as to how this shall be done. And we cannot prosper and be in health, if we slight his word in this respect. So we cannot have health of soul without using the provision which God has given, without following his word faithfully; neither can we have health without doing the same thing. And when he wishes above all things that we may have health, just as certainly as our souls prosper; when he expresses as much care for our health as for the other; we are not making the response to his wish that we should unless we do give health that

place that he gives it. Unless we give health the place that he gives it, we are assuredly not fulfilling his will in all things. He desires that we shall be filled with the knowledge of his will in all things.

Let us read:—

"For this cause we also, since the day we heard it, do not cease to pray for you, and to *desire that ye might be filled with the knowledge of his will* in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto *all pleasing*, being fruitful in every good work, and increasing in knowledge of God." Col. 1:9, 10.

"Filled with the knowledge of his will." And assuredly our expression of his will is in this text: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." He has thus expressed his will in this matter, and if we are filled with the knowledge of his will, then the subject of health will have in our estimation and in our lives the place the Lord desires it to have; and then we shall walk worthy of the Lord unto all pleasing, in this matter, and shall have the health that he wishes us to have; and so we shall be fruitful in every good work, and increase in the knowledge of God.

Health reform, then, is just as certainly—I do not say as *much* but as *certainly*—a part of God's plan of salvation as righteousness by faith. He wishes as our souls prosper; but how can our souls prosper without righteousness by faith?—They cannot do it. He wishes above all things that we may prosper and *be in health* even as our souls prosper. Then how can our health prosper as he wishes it without health reform by faith?—It cannot do it.

Genuine health reform means health reform by faith, as genuine righteousness means righteousness by faith. And if a person does not apply health reform by faith, then he does not get the benefit that is in it, and he cannot. And now that you may see that that is just what the scripture says, I will read a passage. Turn to the 14th chapter of Romans, beginning with the 15th verse:—

"But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin."

This statement that whatever is not of faith is sin, is a universal truth. Yet here it is stated in direct connection with eating. Whatsoever is not of faith in eating, as well as anything else, is sin. So that

he that doubteth is condemned, or damned, if he eat; because of what?—Because he eateth not of faith. Then a man that eats not of faith, what is his condition before God?—He is condemned. What is he doing?—Sinning, for whatsoever is not of faith is sin.

Faith is the gift of God. It comes to us by the word. For faith cometh by hearing, and hearing by the word of God. Then in order to eat by faith, where are we to get the faith, and the authority for eating, and what we shall eat?—From the word of God, most surely. If a man slights what the word of God says he shall or shall not eat, he does not eat by faith. Because the faith by which we are to eat is of God, to be brought to us, and be created in us, by the word of God, just as the faith by which we receive righteousness and virtue, comes from God by his word.

So that just as the word of God brings faith to us, pertaining to our soul's salvation, so the word of God brings faith to us concerning our health. The word of God brings faith concerning our soul's prosperity, and when in faith we accept that word, our souls prosper; so in faith we take this word concerning our health, and our health prospers. Now that is a fact. For in direct connection with our eating and drinking, that word says: "Whatsoever is not of faith is sin." Look back at the first verses of this fourteenth chapter of Romans. We read: "One believeth that he may eat all things, another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." And so it goes on regarding this matter of eating and giving God thanks, eating to the glory of God, eating by faith, and closes up the whole chapter with that all-sweeping word, "Whatsoever is not of faith is sin."

Here is another text worth studying. In the 10th chapter of 1 Corinthians, the 27th verse:—

"If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no questions for conscience' sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake: for the earth is the Lord's, and the fullness thereof. Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience? For if I by *grace* be a partaker, etc."

Our salvation is by *grace* through *faith*, and so our health reform, our eating, is by *grace* through *faith*. And that not of ourselves, it is the gift of God. Health reform never came by us. It came from God. Therefore, as the salvation of souls came by the grace of God, the gift of God through faith, and not of ourselves; so health reform came as the gift of God, and by grace through faith, and that not of ourselves, it is the gift of God.

"If I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."

Here is another verse, 1 Cor. 6 : 19, 20 :—

"What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's."

Our body belongs to God. Does our spirit belong to God?—Yes. Who can make our spirits prosper? Who can bring our spirits to the image of Christ?—None but Christ. Who can bring our bodies to that?—None but Christ. Our bodies are to be made in the image of Christ, as well as are our souls. Of course they are. The word says so. Let us read the verse that says it. Phil. 3 : 20, 21 :—

"For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Then our characters are to be just like Christ's; our bodies are to be just like Christ's. In other words, our spirits are to be just like his, and our bodies are to be just like his. And therefore it is not saying too much to say that health reform *must be by faith*, or else it is not health reform. And without living health reform by faith we will never get the benefit of it, any more than we can be benefited by a righteousness that is not of faith.

Our bodies are the Lord's just as certainly as are our spirits; and our bodies are to be like Christ's just as certainly as our spirits and our characters are to be made like Christ's.

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5 : 23.

And that is the object of health reform. It is to prepare our bodies for immortality. So now I will read the evidence of it. Here is the testimony on the object of health reform—what is to be attained by it. Vol. 1, of the bound Testimonies, p. 554 :—

"It should ever be kept prominent that the great object to be attained through this channel is not only health, but *perfection* and *the spirit of holiness*, which cannot be attained with diseased bodies and minds."

What is the object of health reform, then?—Perfection, and the spirit of holiness. It is simply the same thing as being like Christ in body and in spirit.

Page 564, same volume. The title of it is, "Health and Religion;" but in speaking of the health institution, and why it should be established, the object of health reform, and the work of it, it is stated thus :—

"God would have a health institution established, which will in its influence be closely connected with the closing work for mortals *fitting for immortality*."

The object of the third angel's message is to fit us to meet Christ alive. And the health reform is part of the third angel's message. We will come to that presently in another way. Then health reform is just as much in its place fitting people to be like Christ

and to be translated to immortality when he comes, as the main body of the third angel's message is to make us like Christ in character.

Then Vol. II., p. 356 :—

“What is the work that we are to undertake here just previous to receiving immortality?—It is to preserve our bodies holy, our spirits pure.”

When is it that we are to do that?—Just previous to receiving immortality. That is the work. Then it is plain enough that health reform is to fit a people for immortality.

Now, Vol. I, p. 559. This touches the very point we had a moment ago in another way :—

“The health reform is closely connected with the work of the third message, yet it is not the message.”

See the difference? It is closely connected with it, but it is not it.

“Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message.”

Now as to its place. Here is the place of health reform :—

“Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message.”

Well, what are the events brought to view by the message? Just think of that for a moment. What are the events brought to view by the third angel's message?—The coming of the Lord; and before that, the pouring out of the plagues, and the worship of the beast and his image on the part of the wicked; perfect holiness and the close of probation on the part of the righteous. The image of Christ is to be reflected in us fully; we are to be sealed with the seal of the living God; so that we are like Jesus in character. And then we are to pass through the seven last plagues, and meet him when he comes in the blazing glory of all the universe, that we may be like him in body. Those are the things brought to view in the third angel's message, and health reform is to be preached by us all and set forth as the preparatory work to meet those things which the message tells about. “Among these it is prominent.”

Well, then, don't you see that health reform, without the events that the third angel's message brings to you, is almost meaningless? In any other view than God gives, it is almost meaningless, because it is not simply for present health, in this world; it is not simply as a thing of health, that men may go on without believing in the Lord, and just merely for the sake of health. There is a benefit in that, of course; but that is not the purpose of preaching or teaching it by us. It is not that people shall merely have health. No, sir. It is health *by faith*, in view of the things that are brought to view by the third angel's message, to meet Jesus Christ, and the things that are coming between us and his coming. And therefore we are to preach the third angel's message, and get people to see what is coming, and then get them to prepare their bodies to meet them, as Jesus Christ o prepare their souls for the close of probation.

In other words, righteousness by faith brings us to the perfection of Jesus Christ in character, and health reform by faith brings us to the perfection of Christ in our bodies. Between the point where we are sealed with the seal of the living God, and the coming of Christ, there are the seven last plagues, and our bodies have got to go through them unscathed, before they become like the glorious body of Jesus. When we preach to the people the coming of the Lord, and the necessity of meeting him, and the motive in keeping the Sabbath, and all that, their bodies are not prepared by that in itself, to meet him. So that the health reform has to come in in its place, and fit the people to meet the events brought before them in the preaching of the message; and that is just as much a part of the third angel's message, in its place, as is the other.

Faith in Jesus Christ, personal faith in Jesus Christ, and receiving righteousness by faith, and the keeping of the Sabbath, seeing Christ in it, and receiving the seal of God, the perfect image of Jesus Christ, reflected in the character,—this prepares the character for the close of probation. And the health reform is to prepare our bodies for the close of probation, because, between the close of probation and the Saviour's coming, our bodies are to pass through the plagues before we are ready to meet him, and be like him, seeing him as he is. This is true. It says so. I will read that again :—

“The health reform is closely connected with the work of the third angel's message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent.”

One more passage as to the object of health reform. Page 486, same volume :—

“In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, ‘I will praise Thee, for I am fearfully and wonderfully made.’ They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body.”

And that work is necessary to the people in order that they may be fitted for translation. The people of God must know themselves; and the object of health reform and of the teaching of it, is that we may know how to treat ourselves, and how to live to have good health, and be fitted for translation.

Well then, I say again that the object of health reform is not merely for health's sake; and that that is not God's view of it. When it is practiced and taught anywhere merely for health's sake, it is not meeting God's mind. Of course the person who practices it will have better health, but will he be prepared for what it is to prepare him?—No. Getting people ready to meet Jesus Christ, to be translated, ready for the Lord,—that is the Lord's idea and purpose in health reform.

Now right in the same line, let us study another division of it. Health reform is to be practiced by faith, just as any other part of religion is. Well, how much faith can I have for you? How much faith can one have for another?—Not any. How much religion can you have if you find out what faith I have, and then try to live according to my faith?—None that is worth anything. I cannot find out another man's faith, and how he lives by faith, and how the promises of God live in him in response to his faith, and how he prospers in all these different things by faith, and then shut myself up to that, and have prosperity, too. One cannot live by another's faith, and copy another's religion. It is impossible to do that. Faith is wholly an individual matter. Therefore it is written: "Hast thou faith? *Have it to thyself* before God." Now, then, true health reform is by faith; therefore, just as truly as faith is an individual matter, so true health reform is an individual matter; one cannot practice it for another. God's promises are just as much an individual matter to you as though there were not another man in this world. And they are just as much an individual matter to you with all the other men in the world, as though there were not another man in the world, for the reason that no two men are alike. Now it is the same thing in health reform. It is the same thing in all the work of a lifetime. Just as we read here a while ago, "Hast thou faith?" What then?—"Have it to thyself before God." And in that place he is writing about eating, too,—eating and drinking. Well, then, in matters of health reform, have faith for yourself, and study that thing for yourself, and live it for yourself. Apply it by the Spirit of God and the faith of Jesus Christ to yourself in your own life, according to your own needs before God.

Health reform then, on this basis, you can see, is just as certainly an individual matter as is the person's own soul's salvation. You cannot save your soul by finding out how I believe to the saving of mine, and then how the Lord works with me to save mine. You have to find out from God himself, for yourself, so that he will work in you, and you know that for yourself, as an individual personal matter. So it is with true health reform. Though I be hearty and strong and able to do much work, you are not to find out how I live and then copy that in order that you may be hearty and strong and able to work. The probabilities are it would kill you. No, you find out for yourself how *you* should live, and then live that way in order for you to be healthy and strong and able to work.

Now I want you to see that the Testimonies teach and emphasize this very thing. In Vol. 1, p. 486, is the following:—

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work."

Let us do it.

"Ministers and people must act in concert."

And they will when the ministers act first.

"God's people are not prepared for the loud cry of the third angel's message."

What has that to do with health reform? Is health reform to prepare us for the loud cry, too?

"They have a work to do for themselves, which they should not leave for God to do for them. He has left this work for them to do."

Now the sentence:—

"IT IS AN INDIVIDUAL WORK; *one cannot do it for another.*"

Now that is plain enough. Health reform is an individual work, and one cannot do it for another. We are not to ask some one to do it for us; and we are not to ask some one to live, and then tell us how they live, and then we live like that, and then call that health reform, and be pale, and lean, and not good for anything. No, sir. There is no health reform about that.

Second volume, p. 371, middle of the page, touches this question.

"When we adopt the health reform, we should adopt it from a sense of duty, *not because somebody else has adopted it.*"

Here in Vol. III., p. 311, we read:—

"Our preachers should all be sincere, genuine health reformers, *not merely adopting the reform because others do*, but from principle, *in obedience to the word of God.*"

Do it, each one, because he knows that God speaks to him, and he receives it as from God, and performs it thus. That is health reform by faith, and having the faith to himself before God.

Here, also, in Vol. II., p. 374:—

"Some of you feel as though you would like to have somebody tell you how much to eat."

That is not all, either. They would like to have some one tell them *what* to eat, and just *when* to eat it, and then *how much* to eat at that time. It is all the same thought.

"Some of you feel as though you would like to have some one tell you how much to eat. This is not the way it should be. We are to act from a moral and religious standpoint. We are to be temperate in all things, because an incorruptible crown, a heavenly treasure, is before us. And now I wish to say to my brethren and sisters, *I would have moral courage to take my position and to govern myself. I would not want to put that on some one else.*"

On page 367,—two-classes are presented before us:—

"First, those who were not living up to the light which God had given them. They started in the reform *because somebody else did*. They do not understand the system *for themselves*. There are many of you who profess the truth, *who have received it because somebody else did*, and for your life you could not give the reason. This is why you are as weak as water. Instead of weighing your motives in the light of eternity, instead of having a practical knowledge of the principles underlying all your actions,

instead of having dug down to the bottom, and built upon a right foundation for yourself, you are walking in the sparks kindled by somebody else. And you will fail in this, as *you have failed in the health reform.*"

Thus you see that if we attempt to live the principles of the third angel's message, or profess to believe, because somebody else does, instead of getting it all individually from the Lord himself, then we are as weak as water, and we fail. And if you receive health reform that way, because somebody else does, and then attempt to practice it the way somebody else does, you will likewise be as weak as water, and will fail in the health reform. Don't call that way of doing, health reform. It is not health reform at all. The Lord does not want us to fail in our spiritual health, nor in our physical health. But "whatsoever is not of faith is sin;" and sin is failure. Well, then, have faith just as certainly in one as in the other.

This is all I have to give now on this particular line. What I desired in this line of thought—or you can call it a lesson, just as you please—was to find what health reform is, what the object of it is, and that it is an individual work—that it does not belong to one for another. This is simply preliminary, opening up the whole field for our study. And as we study it all the way through, so far as we shall have opportunity to study it, we shall see how entirely the whole course of health reform mapped out for us meets the points here made. And the object of the health reform is not met unless it is followed in the way here pointed out.

Well, then, let it be thus preached and practiced. Of course we cannot preach it effectually unless we do practice it. Living health reform will do more than all our preaching without it. The ministers and the people are to move in harmony, move together. And as I said when I read that, this will always be so *when the ministers move first*, as they ought. But if God has to take up the people and carry them ahead of the ministers, then the work does not move in harmony. We are to be a living illustration of health reform, as we go before the people, and practice it before them, and at their tables, and teach them at the fireside, just as we teach them righteousness by faith. And we shall have to teach it and practice it right amongst people who have been professing to be health reformers for years. But God is in it, and it will win; and the great object named will be accomplished; we shall be prepared to pass safely through the seven last plagues, and be fitted for translation.

WE watch for the Lord, not when we gaze up into the sky, expecting him to come forth, but when we keep our minds open and alert in the line of the development of Christ's kingdom. The officers on board ship watch for the haven as soon as they leave Liverpool, taking it all bit by bit. So we are watching for the grand consummation of this economy when we fill up the opportunity of every hour as it comes.—*John Pillans.*

"BEHOLD WHAT MANNER OF LOVE."

THE Lord sends us warnings and rebukes in his love and care for us; but he sends along with these, messages of comfort and encouragement in the divine promises of grace and power. As we accept the rebukes, the promises are made our own. The following extracts from a Testimony sent to the last General Conference, express God's thoughts of good toward us:—

"I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which he bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church. 'If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning.' 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.'

"Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, 'Let Israel hope in the Lord from henceforth forever.' 'Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.' Consider, my brethren and sisters, that the Lord has a people, a chosen people, his church, to be his own, his own fortress, which he holds in a sin-stricken, revolted world; and he intended that no authority should be known in it, no laws be acknowledged by it, but his own.

"Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in, and through, the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God, that commenced in heaven.

"At this time the church is to put on her beautiful garments,—'Christ our righteousness.' There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize his law, the foundation of his government in heaven and throughout his earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the

kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God, will attract the notice and admiration of even the world, and many will by the good works which they shall behold, be led to glorify our Father in heaven. The loyal and true bear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom he has honored, bringing them into possession of an eternal weight of glory.

"The language of the psalmist may be adopted by the commandment keeping people of God: 'Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart when I shall have learned thy righteous judgments.' 'Thy hands have made me and fashioned me: give me understanding; that I may learn thy commandments.'

"The Lord has provided his church with capabilities and blessings, that they may present to the world an image of his own sufficiency, and that his church may be complete in him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of his grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character.

"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth.' 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'

"God has in training a people, chosen, elect, precious. They were once the children of disobedience, disloyal to God. But now 'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.' The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil nulled against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ develop-

ing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

"To his church Christ has given ample facilities, that he may receive a large revenue of glory from his redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is his depository, in which the wealth of his mercy, his love, his grace is to appear in full and final display. The declaration in his intercessory prayer, that the Father's love is as great toward us as toward himself, the only begotten Son, and that they shall be with him where he is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,—Christ the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.'

ELLEN G. WHITE."

THE DRAGON STIRRED IN CANADA.

THE good people of the Dominion Government mean to keep pace with their brethren in the States in their zeal for the Sunday Sabbath, and in their opposition to the Sabbath of the Lord. Recent advices report the arrest and probable prosecution of one of our brethren for Sabbath observance. In the same section a Jew, who has accepted of Christ, has been suffering quite a little persecution because he persists in keeping the Sabbath of the Bible and laboring on Sunday. Hitherto the Jews have lived in comparative peace on this continent. But little fault has been found with them for Sunday labor so long as they pursued their avocations on the seventh day. But the association of Christ and his Sabbath in the experience of the Jew as well as the Gentile seems to be wholly incompatible with the ideas of Sunday sabbatarians.

WHEN so many of the religious journals of the day are attributing Mayor Harrison's death to the Sunday opening of the World's Fair, it is refreshing to see one journal at least (and we trust there may be many others) which is sufficiently free from dark-age superstition and bigotry to disclaim against such perverse and nonsensical teaching. The *Independent*, in its issue of Nov. 9, says:—

"The very worst possible use to which the doctrine of Providence can be put, it seems to us, is to intimate that the assassination of Mayor Harrison, which saddened the closing hours of the World's Fair, was punishment by God of the sin of the directors in keeping the Exposition open on Sunday. The act of the directors can hardly be too strongly reprimanded. It will have its own train of evil results; but we do not presume that there is one of the directors who will for a moment imagine the assassination was the result of the vote for Sunday opening. God does not instigate a crime to punish a sin. The assassination was as distinct from the question of Sunday opening as the rising of the Riff tribes in Northern Africa."

BEHIND PRISON BARS.

As all of our readers doubtless know ere this, two of our brethren are now suffering imprisonment at Centerville, Maryland. The reasons for their incarceration have already been given in our church paper. They were convicted of Sunday labor ostensibly, but as all who are acquainted with modern Sunday legislation know, the real cause of their conviction and imprisonment was not Sunday desecration, but Sabbath keeping, the sacred regard of the one and only day which Jehovah has set apart by divine appointment.

A blessing is pronounced by our Lord upon those who are thus persecuted for righteousness' sake. It is the privilege of all such to "rejoice and be exceeding glad," realizing that they are but following in the steps of Him who was "despised and rejected of men, a man of sorrows and acquainted with grief." Christ was persecuted and finally slain on the charge of Sabbath breaking, and his followers to-day need not expect better treatment. But the precious promise, "Lo, I am with thee alway, even to the end of the world," lights up the path, and unites to all trials a blessed peace which robs them of their terror. Peter could sleep quietly and sweetly on the night preceding his anticipated execution. We are glad that while the outcome of the imprisonment of our brethren in Centerville is not apparently so calamitous as was that of Peter's, the same comfort wherewith he was comforted cheers their hearts. This is apparent from a letter just received from Centerville, which we here-with append:—

"CENTERVILLE JAIL, Nov. 12, 1893.

"DEAR BROTHER AND EDITOR: "I write you this morning (Sunday), after spending my first Sabbath behind the prison bars. I am rejoicing in the blessed promises of the Saviour. God in his precious word says he will never forsake his people, but he will be with them unto the end (Matt. 28 : 20), and I am rejoicing in that blessed truth. 'Prisons do palaces prove, for Jesus Christ does dwell with me.'"

"I want to say to all my dear brethren and sisters, Be of good courage, for the Lord is soon to come and burst the dark cloud of sin. Then his people that are shut up in prison, and those that are not in prison, are going to be caught up to meet the Lord in the air. Praise his holy name !

"I want my time fully employed while here. There is no better way of getting the third angel's message before the prisoners than for God to shut some of his preachers up with them. I expect that will be done, if it is not already. God sent his own Son, and shut him up in the prison of humanity, and he knows what sore temptations mean ; for he has felt the same. I will close my letter, bidding you God speed. I am happy in the Lord.

"Yours in the work,

"ISAAC BAKER."

Says the Lord: "Remember them that are in bonds as bound with them ; and them which suffer adversity, as being yourselves also in the body." Heb. 13 : 3. Let us remember these brethren in our prayers, and by our means.

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BACK NUMBERS.

THE call for back numbers of the HOME MISSIONARY has been so great that the supply is now exhausted. This will explain why some who have ordered back numbers, or have sent in subscriptions beginning with back numbers, have not had their orders filled in this respect. No numbers can be supplied further back than October. Let all bear this in mind, and it will save disappointment.

THE NOVEMBER EXTRA.

THIS extra is sent out to our readers somewhat later than we had expected ; but the sixteen pages of live, fresh, and highly important matter it contains, will more than compensate for its tardiness.

We give in this another talk on health. We are glad this branch of reform is beginning to assume its proper place and importance along with the other reformations embraced in the message for this time. It is by walking in all the counsel of God that we are to wear the victor's crown. Let us come up on every point. Delay in complying with any duty, however small it may appear, may prove our eternal ruin. A settled purpose to do every duty and to walk in every ray of light shining from God's word, and from the testimonies of his Spirit, should be the principle that should actuate every Seventh-day Adventist. Eternal vigilance is the price of liberty.