

Sermon by Elder L.R. Conradi,
S.D.A.Church, Oakland, Calif., Sunday, March 29, 1903.

10:30 A. M.

We have listened during the past days to the straight truths of our message for today. We have listened to the wonderful prophecies ~~of~~ pointing so clearly to the time of the end, and that this generation shall see the coming of our Lord. We also listened last night to the wonderful providences of God in opening the way; but while this is so plain to us all, it does not exhaust the truth or its treasures; but as we take up these prophecies we see in the very beginning how this work shall be accomplished; by what power it shall be done, and in what way the prophecies will be carried out. I read to this effect in Revelation 1:20. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

The very opening of the Book of Revelation reveals to us a mystery, and if we understand that mystery fully we shall know how all these prophecies will be carried out, and will be carried out exactly at the time and in the manner in which God has prophesied. The Book of Revelation is the revelation of Jesus Christ, no one else; but he who has died for us on the cross is the author and finisher of this very work. The very first words say this: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John"; but before the Lord portrays before our minds these chains of prophecies, before he reveals to us the seals, and the trumpets, and the messages,

he has something in the very first chapter for us to understand, and that is a mystery; and what is the mystery? Let us see. It says as John was in the spirit on the Lord's day that he heard behind him a great voice as of a trumpet "Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia." Now as John hears a voice and turns about, and as he turns about and beholds a person, a personage---but who was it? We do not need to question very long as to who it was. It says: "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of ~~hadix~~ hades and of death."

Who comes as the very first part of the Revelation? The Revealer himself, Jesus Christ. He appears to John on the lonely Island of Patmos; he has the assurance that what the book contains will indeed be carried out.

It was my privilege two years ago, while on a journey to Jerusalem on the steamer to see the island of Patmos from afar off, away off in the ocean, away from the main land, away from the places, and kingdoms, and provinces where John had labored, and had raised up, undoubtedly, a number of these churches mentioned. There he is, away from them in exile; humanly speaking the future seems dark to him; but while he is in exile away from his churches--- who appears? Christ himself appears on the stage of action, and lays his right hand on his servant, and inspired confidence in him. He shows unto him a mystery; not simply that John may be assured that Christ is with him, but that we may be assured that Christ is with us; that we may know who is to carry out these prophecies; that

we may understand that it depends not simply upon weak, man to do it; but there is one who wants to be the power in man to do it, and carry it out, and that is the mystery. He says of this, "And I turned to see the voice that spake with me, And being turned, I saw seven goldencandlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot." He describes him. Now John did not understand at first what the seven candlesticks were; he did not understand at the same time what it meant that the Son of man had seven stars in his hand until the explanation was given unto him of the mystery. What is the mystery? "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches." Let us look for a moment at the mystery. Who holds the stars in his hands? Christ himself. Who are the stars which he holds in his hands? The angels of the churches. How do we explain this? The messengers of the churches. Who holds the messengers who are to carry out this work in his hand? Christ himself. And if Christ himself holds the messengers in his hand who are to carry this message to the end of the world, who is able to stop the work? (Voices: No one!) And who should fear to go forth if he knows and realized that Christ himself holds him in his hands? I am so thankful today to know that Christ holds us in his hands wherever we may go, and if we believe that assurance in our hearts, that it is Christ who holds us in his hands, who should fear if he goes? He leads us, he guides us, he assures us of victory wherever we may go before we do go, if we go in faith. But it is not simply that Christ holds the messengers. It is not simply he who holds the workers who may go forth in foreign, distant

lands, or who may labor here; but he is amidst the seven golden candlesticks. What are they? The church of Christ. Not simply the messengers are to carry the truth being held by the hand of God; but the Church itself is to be the golden candlesticks which light up the world. We are to be in these last days the Church on the golden candlesticks. Our faith is to be tried as gold in the fire, the true gold in this world, and Christ wants us to wake up and be the light in this world. That is the call that has been mentioned; that is what he wants to reveal to us in the very beginning. And brethren and sisters, if we know that at this meeting, and realize this at this meeting, every question will easily be solved. May it be the question how long it shall take to finish this work, or who shall do it, or in what way and manner, if Christ is in our midst and we perceive the mystery, and he holds us as ministers in his hands, you may be assured he who is next to the work will carry it ~~away~~ ^{to the end} at the appointed time and hour. And that is the very first thing, the first principle that we must realize---Christ in our midst. Be ready to carry out the work. Be ready to shine, to let this glory shine forth, ~~xx~~ even unto the end of the world. He has sent forth his messengers with the assurance, "Lo, I am with you always even unto the end of the world." And he did not simply reveal this part to John, but,--you see the Book of Daniel. You read the Book of Daniel--the second chapter, the seventh chapter, the eighth chapter, the ninth chapter---wonderful revelations, it is true, but to my mind, the tenth chapter is just as important as any of them. Daniel saw in the second chapter the wonderful powers of this world, one succeeding the other until the kingdom of God came. He saw in the seventh chapter the papacy; in the eighth chapter, the little horn and its work. He gets in the ninth chapter the

the time of the seventy weeks, and even bringing us down to our days; but in the tenth chapter he learns by what power it is to be done. And I well remember over twenty years ago, some twenty-three years ago when I stopped in Battle Creek, how Brother White took me one night over to his home on the hill, and he spent with me I think until one o'clock at night talking with me all that time, and what was his theme? Why, it was Christ in these prophecies. That was his theme. He was alive with it. He saw it, he realized it, he impressed it on my mind and my friends you read it there. Why, who is to carry out the work? Media--that power Media; Persia ~~with~~ may have its terrible iron laws; Grecia may interfere; but who will stand by Gabriel?---Michael, the Prince. And it is not simply the promise that Michael, the Prince, will stand by Gabriel and by Daniel; it is Michael the Prince who reveals himself to Daniel just the same as he did to the Revelator. He said, I am with you, I am with you, and in the last days, the Book of Daniel says, in the very lastdays, at the very end of time, who is to stand up? "And at that time Michael shall stand up. He is the one. Why, it is no one else but Christ, our Saviour, who stands up in the last days to carry out his work.

It is He that is to do it, and He will do it. He is ready and anxious to do it, if we are prepared to let Him do it in us.

Last night we heard of some of the providences of God in opening up the mission fields in the last century. We might go back a little farther than that. I think there are some more providences connected with the proclamation of God's truth. We can go back even as far as the book of Genesis, to the time when the ~~inhabitants~~ inhabitants of the antediluvian world were destroyed by the flood, and a second world came forth, to be destroyed finally by fire. At that time God, in His almighty wisdom, laid ~~him~~ out the plan as to how the work should be done. I have often read this prophecy, these words given to Noah at this time, when God said to Him: "Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge ~~Japheth~~ Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Who appears first? ---Canaan. Who ~~comes~~ next?--- Shem. Who comes finally?---Japheth. Is Japheth the power that is to carry the work in the last days? Has this prophecy been fulfilled?

Last November I was down in Egypt, in the land of Ham; and I noticed there the mighty temples, the wonderful monuments of the Pharaohs; and as I saw these mighty works, I said to myself, "No wonder the Israelites 'quaked' when that mighty king forbade them to go," When we take into consideration the cruel power with which he oppressed them, it is no wonder that they feared him. Not simply Egypt was at that time in

the power of Ham, but the land of Canaan itself, where the Philistines ruled. But God, in His wisdom, had said that this power should be broken. Did He break it?---Yes. After that power had ruled for a time, Israel, ~~was made a nation~~ in ~~the~~ God's providence, was led forth to the Red Sea. God delivered them out of Egypt, and brought them into the promised land at the appointed time and hour. He did not fail.

The next power having the supremacy was Shem---the children of Israel. God said He was the God of Israel; that He was with Israel as a nation.

But Japheth was to come. We see from the historical record that after a time, after the children of Asia had ruled the world, the rulership was transferred to Europe. ~~The Roman Empire~~ Alexander came upon the stage of action; the Grecian power went forth into Asia and Africa, and became ~~the~~ the master of those peoples. The Old Testament was translated into the Greek language. Greek became one of the most important languages in the world. It is the language of the New Testament to-day, in the original.

The Romans, another power, followed. They took possession of the world world, simply to prepare the way for the first advent of Christ. This mighty power, holding, so to speak, universal sway, prepared ~~the way~~ just as wonderfully the way for the first advent of Christ as we see the world ^{to-day} preparing for His second advent.

Thus Japheth gained the ascendancy. It is true, Rome did not rule all the world; but look at the condition of things to-day. If we had before us the map of Africa,

of Asia, of South America, of all these different countries, ^{ruling} ~~men~~ who ~~should~~ should we see ~~men~~ the world? Do the Asiatics or the Africans rule the world?---No, the Europeans.

Why did God bring it about, in His providence, that in these last days the European powers, including America (for the people living in America came from Europe) hold Africa, Asia, America, Australia, and the islands of the sea? Is it in order that they may show forth their power?---No, my friends; it is that they may prepare for the coming of the Master. This is why Africa, the islands of the sea, India, and China are open to-day. This is why, when I go to Egypt, I can speak there just as freely as I can here. This is why there are granted to us in Egypt and in many other countries even more favors than in America. To-day when I go to Egypt, I can go from Alexandria to the farthest point in Upper Egypt for half-fare, because I am a missionary. ~~They~~ The way is open for us. They ~~recognize~~ recognize us as missionaries there, and grant us special favors. This is more than is sometimes done even in America. So it is in many other countries; and so it will be, more or less, to the end of time. All the facilities for rapid transit from place to place, are provided, in God's providence, simply for the one purpose of hastening the proclamation of the third angel's message.

We may go ~~on~~ still farther, and look at God's providences from another point of view. When our Saviour was crucified, you remember that on the cross there was an inscription written in three different languages---Greek, Latin, and Hebrew. These were the three principal languages of that time and place. There is a meaning in all this.

At the downfall of Jerusalem, the Jews were scattered into all the world,---into Greece, Rome, and every other country. The Greek and the Latin languages were spoken all over the world. As Paul went forth, sent of God, ~~nowhere~~ he could go over to Asia Minor, and preach the gospel there. He could go to Athens, and preach in the Greek language; for ~~in~~ he was familiar with that language. True, the Spirit of God had descended upon the disciples, ~~giving them the gift of tongues~~ imparting to them the gift of tongues; but the way for the rapid spread of the message had also been prepared by the distribution of the Jews everywhere in countries the language of which was familiar to them. In Athens and Rome alike, Paul could preach in Greek as well as in Hebrew. Thus it was made possible for the gospel to be proclaimed everywhere during the first century.

But the church apostatized. Let us for a moment look at the picture, as portrayed to us in the book of Revelation. As the main body of the ^{early} Christian church apostatized, did the church of God cease to exist? Was ~~there~~ God's providence still manifested toward His faithful children? Yes; but, as prophesied in the twelfth of Revelation, we find this church in the wilderness. "The woman [God's church] fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days. . . . To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, * from the face of the serpent."

No longer is the church to be found in Jerusalem, in Rome, in Corinth, but away in the wilderness,---in the fastnesses of the rocks and the mountains; in the dwelling-places of the eagles, so to speak; in the caves and caverns and ^{almost} inaccessible valleys of the mountains in Italy, in France, in the Orient, in Bulgaria, in Moravia. In these places the church was kept; in these places the Lord provided for it as he did for Israel of old, whom He carried on eagles' wings and hid in a safe place.

The church in the wilderness, during the dark ages, understood the prophecies. When I read, sometimes, the modern expositions of the prophecy of the little horn; when I find, even in our own ranks, those whose faith in our application of this prophecy wavers---those who are doubtful as to whether this refers to the papacy or not, I wish I could show to them a document that I have in my possession, written in the year 1100 by the Waldensians. ^{ancient} In this writing it is set forth that Antichrist is not simply come, but that he has ~~im~~ grown old and gray-haired; that he is the man in Rome. The Waldensians understood Daniel's prophecy. They did not question this exposition of its meaning. Although they had to flee from the power of Antichrist, they preached the true explanation of this prophecy, and believed it. God cared for this church, and they gave the truth for that time, the time of "the patience of the saints."

Just about the time when the papacy thought that she could crush out the life of the remnant church, we see springing forth, not in Rome, not in the mountains, but in a new section,---in Germany, in Switzerland, in England, in Scandinavia,---the

Reformation of the sixteenth century. The papacy did not expect the Reformation. It came upon them suddenly. God had provided a land for His church. The woman no longer remained in the wilderness, hidden amidst the ~~mountain~~ rocks and mountains, but appeared in ~~a~~ Northern Europe, a land prepared for her. God's providence had prepared the way in England, Germany, Switzerland, Scandinavia, and other countries, for His church to prosper. The Reformation ~~movement~~ arose with power. The true principles of the gospel, including separation of church and state, were recognized and taught at that time.

But were these principles carried out? Instead of ~~having one state church, one pope,~~ we have state churches in every country, popes in every church. This is the only difference between the condition at present and before the Reformation. And why?--The Reformation petrified. The Protestant church, so to speak, went back into infidelity. This is the condition in which we find it in the seventeenth century,---a condition in harmony with the message given to the Sardis church: "Thou hast a name that thou livest, and art dead." This church revealed no missionary spirit. No missionaries were sent out; no aggressive work was done.

About the time the Reformation began, God, in His wisdom, looked forward to the period when the church would lose its missionary zeal; and He prepared another land in which there might arise a movement for the consummation of His work in the earth. Of the discovery of America, Luther wrote: "We hear the news that a new country has been discovered, in the

providence of God, across the waters."

Brothron, why was ~~the~~ this world discovered? That a mighty nation might arise, to become the greatest nation of the world?--Ah, no; this country was discovered in God's providence, ~~in order~~ in order that there might be prepared a center from which ^{might go forth} the message for these last days. When Roger Williams came over here, the first city he founded was named Providence. The early settlers of this country believed that they were being led by God's providence. ~~Therefore~~

~~the motive prompting~~ The motive prompting them to come to this land was altogether different from the motive of the Spanish Catholics, who settled the Southern portions of the Continent to rule, and to ~~enrich~~ enrich themselves. As the "Mayflower" reached the shores of New England, the first sound made after their landing was the voice of prayer and thanksgiving to God for His providential care in ~~bringing~~ bringing them safely to this land of liberty. *I* Bancroft, the historian, says: "Truly America is the child of the Reformation." Only in the light of this statement can we fully understand the history of America. In America the Reformation crystalized. Here the truths proclaimed by the Reformers actually took shape, giving us a ~~land~~ country of freedom of conscience. Although I have spent the past seventeen years in Europe, I can still see that this is the land of Providence. I admire this country, not because of the ~~high~~ high sky-scrappers of New York City, or the gold and the fruit of California' but because God has chosen this land as the land ~~from~~ from which, in His providence, the light of the Reformation is to go to the ends of the earth.

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a mighty message going forth 'Fear God and give glory to him.' Did it sound forth in this country. Is this the very country chosen for that purpose? Yes sir. And did it shake this country? Was it simply

the prophecy, a chart hung up and a declaration of that, or was there a power with it? I studied the Methodist Year Book, and the Methodist Year Book states that during the four years from 1840 to 1844 256000 conversions Europe. France, though the devotedest child so to speak, the devotedest when it heard the news, and heard of the openings over here of the principles of liberty, it took hold of them, it left them to throw off the yoke of the church, but as they did not know better they went into infidelity, but then even in their infidel condition I see the providence of God. While before that time devoted Catholics, they began now to say there is no God. We do not believe in that book, we will burn that book. At the same time God took those very man and led them on to freedom and made them fulfil the prophecies. It is so. The very men who doubted the prophecies, who scorned the Word of God, were made the instruments to carry it out, and when the thing was done, or just after, in the year 1798 in a discourse by the President of that Republic, stated that they were carrying out the judgments upon that man in Rome. They knew it. They declared publicly. No wonder that we now--no wonder at that time expositor of the prophecies in Europe saw that in the year 1798 such an important point was reached. The first men of Europe saw it and declared it; their eyes were opened. It is no strange thing, and after that they began to study the prophecies, but notice, that while God had in his providence prepared this country, and given it its liberty, what do we see next? We hear a mighty message going forth 'Fear God and give glory to him.' Did it sound forth in this country. Is this the very country chosen for that purpose? Yes sir. And did it shake this country? Was it simply the prophecy, a chart hung up and a declaration of that, or was there a power with it? I studied the Methodist Year Book, and the Methodist Year Book states that during the four years from 1840 to 1844 256000 conversions

took place in America. They acknowledged it. How many the next four years? Their number diminished instead of increased. Then there must have been a power with it. It is stated in the Methodist Year Book that from 1840 to 1844. That is wonderful, but still more. You have the mighty message converting the hearts of thousands and tens of thousands in America. Did it effect Europe? Yes. Men preached over there, and the same statements are given over there. It says in our papers and the history of the work over thereof the men who preached over there that they firmly believed, and one thing that was fixed upon definitely was that Christ was coming in their day. But with this belief it says a mighty power went with it, and souls were converted veerywhere. The same thing over there. My brethren we cannot adjust this prophecy, as some men have said to me of late. We cannot adjust it. It is the hand of God. God sealing the thing on both sides of the ocean. I can preach this message as freely across ~~the waters~~ the waters as I can preach it here. It is a fact inscribed by the Spirit of God upon human hearts, and it spread all over Europe, even to Asia and to Africa, but after this took place the disappointment came, and we can realize how the men felt at the time of the disappointment. They had believed the Saviour would come, everything was ready, the message had been given, and now thousands and thousands left their lands, and they were scoffed and made fun of everywhere, and more than this, at the same time while they were looked down upon and ridiculed and their followers became a handful, testing truths came forth, the Sabbath of the Lord, the spirit of Prophecy, and other kindred truths, and a little later on a little handful 30 or 40 or 50 gathered in a barn began to study and plan how they could begin to carry these truths to the world. Oh may we have the fidelity of those men. If in that time of trial and ridicule and disappointment--that entire time this thing was to be done, why should we not today, after our numbers

HAVE SWELLED INTO THE thousands all over the world. If we only had the same spirit there could not be any difficulty, but we would go on a little further. We want to see now the providence of God right in the wake of this message. It is true, after a time, we went over to England, we went over to Skandinavia, we went over to Switzerland, to the very country where the reformation began, to the very places where shall we say the earth helped the woman to prepare. And as this message came from America over there it began to ring new life into the fields and souls were converted and churches raised up in those portions, but there were other portions all locked up. Where the government said, you cannot come and present this message. No minister can enter this country; nobody is allowed to go here or there. Walls were built up so to speak, against the truth Satan was beginning in fact to build them up. But did those walls of Jerico last? Did they last? Did they stand? There is Russia. God has made America what it is today, to receive the millions and the millions of Europe to come here, and not only the millions of Europeans that are flocking to this country, but I see the Chinese, the Japanese and other countries. What is the purpose of all this? There is a purpose in it. What is that purpose? That they may get rich? That they may settle down here, that this may become the greatest country in the world? No. I tell you what is the purpose of God. It is they they may come here to learn the truth. That is it. God has in his providence opened this country that you and I and every one might realize our responsibility in giving the truth to the thousands and millions who come from all parts of this world. And may God help us to fulfill our responsibilities in the fear of God. What has brought the men from Russia and from Japan, and from China, from Africa, from Australia and Italy to us in free

America, where you can reach him, and where in a little while, in a few years, he will learn your language. He may not speak it as well as you do, but one thing, he will learn it sufficiently to understand you. God has placed this truth with us as a people, and I am thankful to him that he has brought them here in order that they may become acquainted with his message. And while Russia has tried in every way to shut up this message, he brought a man from Russia over here, a simple common man in many ways, oppressed, but they felt there must be something across the waters, there is a land of liberty where they could serve God, where they would have freedom, and they flocked here. And I well remember, I think it was in the year 1880 or 1881, some of the brethren will remember, when at the General Conference at Battle Creek, Elder S.P. Whitney got up and spoke about the Russians in South Dakota. And he said at that time there is a demand for a laborer there who understands that tongue. I went up to Bro. Whitney, and asked him about it. He looked at me for a minute, and then he said, it ought to be an old man, and they would like to have an old man with a long beard. Well, I was not an old man, and I did not have a long beard, and I thought I was not the man to go up there, but I could not rest in the office, and when Bro. Butler sent for me to go up to Dakota, I went up there, and some of the people thought I was a Russian, but I was not born in Russia. I do not know when I had seen Russia, I did not know anything about the language or anything, but I came over from Germany and came in contact with this cause because God in his providence had brought this people here. And they had seen the truth from reading the Word, from hearing about us, and now the next thought was to send that truth back. That was the first thought. And after I was with them a number of months the missionary spirit took hold of them, and an old gentle-

man 60 years old he said to us, "Brethren, I must go back to my home, God calls upon me to carry the truth back to that country." He was a simple farmer, he had an impediment of the speech, he was 60 years old. He had a nice home here with his sons, but no, he could not rest. We felt at that time as though he was not the man to go at all. What could a man of his age, with an impediment in his speech, and hardly able to speak, do in Russia. Well, I tell you. He could not do anything. And I cannot do anything, and you can not do anything, but if Christ calls a man, he will make the weakest man strong, if he believes that Christ is with him. That man went forth; he did not have the power of speech, but he had Christ with him, and the message in his heart. He wanted to go back to his friends and to his acquaintances, and the only way he could get there was to sell his good boots, he had brought a good pair of boots from America, and he traded them off for another pair, and that gave him enough money to continue his journey to the Crimea. No one said I will pay your way, or I will give you so much salary, but he went forth. What did the old man do, he could not preach, but he had our little tracts with him, and he would come to a person, and he would say Here I am an old man, I cannot read very well, would you read this little tract for me, and would not oblige an old man. They were glad to do it, and as read the tracts they said What is this, we never heard of such a thing, and they would ask for some of the tracts, and he would say, I will see that you get hold of one.

And so in a little while all through that country the seeds of truth were ~~sowz~~ scattered. People sprang up and began to keep the Sabbath, and the pastors ~~were gathered~~ got together. They said "What shall we do? What can we do? We cant take hold of that man, that looks too bad. Just think, if we should take hold of him. It would be a shame for us to take hold of him.". Why, the truth seemed so weak and insignificant. But our Savior above ~~does~~ ~~not~~ had chosen him to use him to carry the truth. And he was the man who got through the frontiers into that country and sowed the truth and even to the present time when I go to Russia I have people speak to me of that old man, who first brought those tracts and spoke to them about the truth. Brethren and Sisers God calls everyone of us into His service. Christ ~~wants~~ wants to come in us all and use us to finish His work. And I say if God could use an old man with 4-60 years, and his tongue not correct, not ~~at~~ the best, who of us can excuse himself from His service? None. But there is some more providence about this. As I went over to Europe--it is now over 17 years ago--I hardly landed there labored a little while inSwitzerland, when an urgent call came from Russia, to go into that country. A number had embraced the truth and kept the Sabbath, and they wanted to a see a minister come, and teach them more, baptize them extend the Word. I answered to the call. I had never been in Russia. I didnt know anything about it. But I knew that there you had to have a pass-port, and I secured my passport, andI went. I saw here the provid-

had been
ence of God as clear as if His hand ~~was~~ with me. As I got down to Roumania, before I entered that country, I got on to the steamer Danube, and a gentleman, a missionary, who was a converted Jew, met me, and I began to talk about the truth, and he became interested as I mentioned the fact to him that we kept the Sabbath, and he told me his experience. He said "I have been sent by the London Society to go to Russia to labor among the Jews. I am a converted Jew.

And as I came to Constantinople, I went up to the Russian consulate, and I wanted to get permission to enter that country. ~~Consider him~~, He said to me, 'Do you need to go to Russia?' I said to him, "Yes". He says, "You cant go into Russia without a passport. That is impossible. You have to have the special permission of the Consulate". That was news to me. But, he says "I came to that Consulate, and he asked me what I was, and I said A missionary. He says, "We dont want any missionaries in Russia". And he says, What could I do ? My furniture, my family, everything with me . And I cant get permission to get in. I prayed to God. And he says then it came to me "You go up to Bucharest, Roumania, there is another Russian consulate there, and the next time you be wiser. When he got up there, they asked him again, what he was, and he said, "Well, he was going to visit his friends", and he had a certain trade, and he mentioned his trade. Alright, they would pass him. I think that was the Providence of God--the hand of God. Now I knew just how to do it, so when I got back to the station and they asked me, and I

said 'I am a type-setter, a printer (and I am one)-- well, he put me down as a printer, and he let me pass. I entered the country. But that is the providence of God. Oh I believe brethren and sisters, that the Lord Jesus Christ is with us in this work. He is ready to open the way if we can believe Him. He is ready to guide us and direct us. As I came into the country, I knew it was difficult, but the peasants flocked and came by scores, and although it was harvest. They laid down their work at night and sometimes came as late as half past nine or ten o'clock, and they didn't go to sleep either; they kept awake. And the next morning they would go again to work--right in harvesttime.; until one night the windows flew in. Then I said, "Never mind, it may be worse". But I didn't know what I said. It took but a few days longer, and we were inside of a Russian jail. And the accusation was "Jewish heresy". On the way, I asked a lawyer, what does the Russian law say about this? Why he says, if your accusation is Jewish heresy, if that is the complaint against you, you go to Siberia without grace. That's the law"

The worst crime is Jewish heresy. Well, what could I do? The doors were locked behind us--and I know at night when we knelt down to ask God to help us, there was a little hole in the door --they called it the 'Judas hole'--and a jailer, who walked up and down, and would look into the door to see if we were there; and he would ~~see~~ see us, flow and then see us kneeling and praying and he used to say scoffingly, 'Your God does not hear you'. Bu t

I tell you we have a God that hears us. (Amen). Oh I am so thankful that God has given power to this message and that he is there with us. He was there. He was ready to help us. He heard us, and ~~had~~ His angels knew it. And look at the provision now. We had 40 ~~max~~ different States and territories then; 15, 16, 17 years ago

America, or the Adventists, were not so well known in the United States as they are at the present time. There were not as large numbers as there are to-day; and the Minister of America ~~was~~ might have been from California or Louisiana or Kentucky or Maryland or somewhere else, for we did not have any Sabbath keepers perhaps at that time, and they never heard about it, and when he got my letter he said, 'I don't know those people. What am I concerned about those Adventists?' He wrote me "Your case is a very difficult one. That is one of the worst things to do in Russia I shall do my best". From what place do you think that man was? Detroit, Michigan;

Mr Lathrop, from Detroit, Mich. Now you know there is not a ~~set~~ State in the United States itself to-day where Seventh-day Adventists are better known than Michigan. Well now God had that man right there, and when he got the news he did not write to the Russian minister, but he went there personally.

And that Minister said to him, "Here is the complaint; that is Jewish heresy; he is trying to seduce people to Judaism;"

Well now, supposing that man had known nothing farther about us what could he have said? They keep the Sabbath. They are Jews. They are not Christians. But this minister, Mr Lathrop, said 'I

know these people, and I know they are Christians and believe in Christ". And as he gave his testimony, the minister said, "Can you on your honor say that the ~~Ad~~ Seventh-day Adventists are a Christian people?" And as he said it, the message flew over the wires, thousands ~~and~~ of miles, to ~~the~~ Petersburg, to the very South--the Crimea, "Let that man go". (Amen). That man himself,-- the jailer, everybody, said :""Your God does not hear you". But the electric wire brought the message, "Let that man go". And as that jailer let us out, from the prison, he said to me, "I am not worthy to lead you". I said, Why ? "Oh", he said, "Your God has heard you". (Amen). I am thankful to-day that there is a God in this Message, that there is a Savior who hears us. (Amen).

And He does not simply hear us, to open the doors to Russi, but to open the doors to every country in this world, if we only believe, if we are in His hand, and He guides us.

But I shall not speak any longer. I shall close here, but simply say that 17 years ~~ago~~ have passed. What is the condition to-day ? In that very empire, in spite of decrees, though that empire is walled about so to speak, stretching not simply taking in all Europe, but the half of Asia to-day, in spite of that, there are to-day 12, 13 hundred Sabbath keepers. (Amen). They are there. And they are in every part of that Empire; not simply Germans, but in half a dozen different languages. The last visit I paid to our school, I went to the Russians. We ~~have~~ about half a dozen native Russians in our school. We teach the Russian lang-

uage. But still more. Not simply that these people are coming in among us, and embracing the truth; God is opening the way; but not simply in the South perhaps, in the country, but in the very cities of the Empire, in Petersburg itself, we have a Church, right next so to say, to the ~~royal~~ palace of the Czar. Though they guard every house stringently; they dont allow any Catholics somehow, or other, this truth has entered in. Good men and women ~~take~~ have listened to it, and ~~they are~~ there they assemble in the upper room behind locked doors you might say, seeking the Master for help and strength. And it is not simply Petersburg for to-day; ~~that~~ this truth is affecting, ~~not~~ the common people one of our in a Sanitarium—
 In our institutions—we have a lady, a ~~Russian~~ lady from Russia, a Countess, from the nobility of ~~St.~~ Petersburg. She has been with us some mnths. She is deeply interested in our having students from Russia, and she even helps them with means to keep them in the school. Oh, God is preparing the way.

But since I came to this country the message came over the wires --still more revolutions are in Russia --terrible revolutions more than we know of--outaide of it. Many things occur in that Empire which we dont know, and the Emperor felt impelled to give liberty as far as we know. The news comes over the wires ~~ix~~ "Liberty proclaimed for Russia".

What does it mean? Who brought it about?---The angels of God have been at work, the Saviour has been at work there, and he has said that the barriers must come down and be removed. That is not the only country; there are other countries just the same as that.

Oh, brethren and sisters, may we learn the lesson during this Conference that it is who who provides; that he is in the midst of his church always. There may be the early church, full of life, he is there; there may be the church persecuted, he is there; there may be a church lifted up, he is there; there may be a church smitten down, trampled down, he is there; there may be a church having the name to live, and yet dead, he is there. There may be a church full of love, brotherly love, ---Philadelphia---he is there; and he is also with the Laodicean church, if we open our hearts, and let him come in. He knocks at the door. He wants us to repent. He says to-day, Open the door, and I will come in and ~~sup~~ sup with you. Oh that he may come in to you and to me and sup with us, and give us the power of his Spirit, that we may, by his power, carry his message to the ends of the world, in this 'age, and at this time, to his name's honor and glory, Amen!

SERMON OF ELDER A.T. JONES, March 29, 1903.

"Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

That, as says the Word, is the church that Christ will present to himself, when he comes. He loved that church, the church, and gave himself for it, and whosoever will be of that church when it shall be the glorious church, not having spot or wrinkle or any such thing, must love the church, and give himself for it.

That is the church by whom God will give his last message to this world in this generation. But he can not have that church by whom he can give that message until he shall find a people who will love the church and give themselves for it.

This is in the philosophy of things as well; for is not it written, Let this mind be in you which was also in Christ Jesus? And when that mind in him led him to love the church, and give himself for it, what will that mind do in any other person? I need dwell no longer upon that; that the church is the body of Christ in the word. It is Christ manifested in the word; it is Christ incarnate in the world, and that church being his body, being himself manifested, to love that church, and give myself for it is nothing less, and it can not be anything more than to love him and give myself for him. Membership in that church, then, comes not by belonging to the church in order to belong to Christ, but by belonging to Christ in order to ~~belong~~ belong to the church. And the difference between these two things is the difference between Christianity and the

the mystery of iniquity. The difference between these two things is the difference between Christianity and the papacy, between the mystery of God and the mystery of iniquity. The mystery of iniquity exalts the form, the name, the idea, of the church; and then calls, and sweeps, and forces all the world into that church, in order that it may be what the mystery of iniquity designs. Not for salvation, for salvation is not in it; not for righteousness, for righteousness is not in it. The people are the same as before, but they bear a different name. They conform to different form of things than they did before, but in character, in live, in all that they ever were, they are the same as though they were not members of the church at all. But the church, the church of Christ, is himself manifested. He is this.

Therefore to belong to this church we must belong first to him. And membership in this church depends altogether upon our membership of him. And being in this church depends altogether upon our being in him. Then when we come into the church by coming into him, and be in the church by being in him, that makes a new people; that changes the individual into another man; that makes him Christian, such as is Christ, Christ manifest.

Then we need to consider ourselves daily, each one for himself, am I a member of the church; that is, enrolled on the books of the church? Am I a member of the church because I have joined the church, and that is my dependence, or am I a member of the church because my name is in the book of life? Am I a member of the church because I have given myself to Christ, and belong to him, and live and move and have my being in him? Such as these are the only members of the church that there are on this earth. It matters not how much we have our names on the church book, nor how long we have

been members of the church by joining what is an idea of the church in form, a collection of individuals. It matters not how much we do that, nor how long it be done, we will never be members of the church that way. ~~Am~~

And though it should be that opportunity, circumstances prevent your name being on any book on earth, or in any collection of individuals on the earth, yet if you are joined to him, and live in him, you are a member of that church, though you be the only soul on earth. That is the only true membership of the church of Christ, and that is the only true way to membership in the church of Christ.

Christ loved the church, and gave himself for it, in order that he might sanctify and cleanse it with the washing of water by the word, in order that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Therefore this same mind ought to be in every one, in order that we shall be Christians. The only thing for us to do is to love the church, and give ourselves for it, that we may be sanctified and cleansed with the washing of water by the word, that we may be presented to him, a glorious church, not having spot or wrinkle or any such thing.

Christ loved the church and gave himself for it, We are familiar with the thought that Christ loved me, and gave himself for me. And we have read in that, with other scriptures to the same purpose that, in loving me, and giving himself for me, he loved me and gave himself to me. ~~It~~

It is the same with the church. He loved the church, and gave himself for the church, and in loving the church, and giving himself for the church, he has loved the church and given himself to the church. Then when I from him, with his mind, and by him, love the church, and give myself for it, I love the church, and give my-

to
self ~~from~~ it , so that I literally belong to the church.

A few words upon that. It is a common expression, such and such person belongs to the church. I belong to the church. The question for us to ask nowadays is, Do I belong to the church, or do I belong to the world? Do I belong to myself? Am I possessed or owned? Am I held by the church, and so do I literally belong to the church? Have I surrendered myself to the church, to Christ, in order to the church? Of course I mean the church as the body of Christ, and being members of the church only by being members of Christ, and being in the church only by being in Christ. I say, Have I given myself to the church to belong to the church?

That is the kind of church that Christ left when he went away, or at least that he had in a few days afterward, when he bestowed the Holy Spirit. That is the kind of church, in other words, that he sent into the world to begin his great work on the earth, and that church of that kind, few in numbers, reached the world with Christ's message in that generation that was half gone when they began. It is not a question of numbers nor of the size of the world, nor anything of the kind for us to consider to-day in giving this message to the world. The one thing for us to consider is, Do the Seventh-day Adventists all belong to the church?

That one question settled, that one question settled with the seventy-five thousand Seventh-day Adventists today; that these seventy-five thousand each, individually, for himself belongs to the Church---the easiest problem that could ever occur on the earth is to give the third angel's message in the rest of this generation.

So there are numbers, and plenty to do it, for the world is not more than seventy-five thousand times as large today as it was in the apostles' day. While there were one hundred and twenty folks to begin with that day when pentecost fell, so it would be less than 75,000 times larger; but you can see the proportion. The world is not as much bigger today than it was when the apostles began from pentecost as the numbers of Seventh-day Adventists are more. Then when that little company could reach the world so that the Scripture could say every creature under heaven in the generation that was then half gone---because they belonged to the Church; so, today, it is perfectly easy for this number to reach the world in the rest of this generation if only we shall all belong to the Church.

XM There is abundant means. Seventh-day Adventists have plenty of money, but it does not all belong to the Church. That is the trouble. There is enough money amongst Seventh-day Adventists today to give an impetus to this message that would reach the world in the rest of this generation if only that money can belong to the church. There are enough facilities, there is enough talent, there is enough ability, all the supplies that are ever needed, or ever shall be needed, if only those facilities, those faculties, shall belong to the church. And it is a question worth asking, whether, if my money belongs to the world, whether I belong to the church. It is a question worth asking that if my talents, my abilities are put into the work of the world, as of the world, and

not to the church as of the church, then the question is worth considering, do I belong to the church myself?

That turns ~~me~~^{to} our attention the question, how much does it take to compose me? How much is there of me? How much is there of a man? Could you have a man and his faculties yonder, his abilities yonder, and the fruit of his faculty the fruit of his abilities, the results of his life and endeavor, these yonder? Could you have the man here---all of him? No sir. All my faculties, all the fruit of my life must be where I am ~~for~~^{for} me to be there,---We can not escape that, and I belong to the church. Do I? That is the question. 75,000 Seventh-day Adventists belong to the church. Do we? That is the question. To illustrate: Suppose that I have got my name on the church book, am a member of the church, I belong to the church; I am a school teacher and I spend all my time, all my endeavor, all my ability and all my faculty as a school teacher in the world's school teaching, and in teaching in the world's school, in the world's way, in the world's education, it is worth asking, Do I belong to the church? Am I loving the church and giving myself for it? Whatever my profession, I am giving my faculties, I am giving my life, I am giving what I am in the ability which God has given me, I am giving it to the world for the world's work, and to the world's purposes. That is so. Then am I loving the church and giving myself for it? Do I belong to the church?

Suppose I am a physician and I give my ability, my talent, my faculties, my life, and my endeavor to the world's way of what is called medicine, the world's way of treating disease, I stand as a member of the church, as belonging to the church, and I am to be sanctified and cleansed with the washing of water by the word of God,

and in that word of God there is given to the church the divine, the true system of medical treatment, the true philosophy and treatments ~~of the word~~ with regard to health, disease, right living and all these things. I belong to the church to be sanctified and cleansed with the washing of water by that word. Instead of doing what that word gives to me, to which I am committed as belonging to the church, I take what the world gives and devote that which I get from the world to the world, and I belong to the church. Do I? I belong to church, to the church for the purpose of being sanctified and cleansed with the washing of water by the word of God to the church. There is in that word and that word itself is a system of education. That is right, that is the true and is the only true education. I say I belong to church, but I am satisfied with the world's education, the world's system of education, the world's philosophy of education, I spend my life there, devoting ~~to~~ to the world,---I want to know do I really belong to the church?

I am a man of other affairs in the world, whether it be business, or farming, or carpenter work whatsoever, I mean the every day, commercial, business world. I stand as belonging to church, and in the efforts which I put forth of thought, of endeavor, the blessing of God upon it ~~all~~ all--increase comes. I put it in the worldly bank; I am not a speculator, I belong to the church, but here is the means God has given to me as a member of the church, and I put it into the worldly bank, loan it to worldly men to be used in worldly business instead of in the work of the church, in the bank of heaven to be used for the work of the church to which I belong. Then it is a fair question for me to ask---Do I belong to the church? ~~There~~

These are enough to illustrate. That is all we want. And now there is not one here of these delegates who cannot look all over this land and see thousands upon thousands of Seventh-day Adventists who stand in a position as belonging to the church which leaves a wide open question for each one to ask---Do I belong to the church? And every one here knows that if all the Seventh-day Adventists in the United States from this day and forward would really belong to the church, you yourself will confess that there is no question at all, but that this message could be given to the world in this generation. You can all say amen to that. You know that that is so. Then you see, brethren, the problem is not difficult. It is just this question to be decided---that is all, for each one, for himself, Do I belong to the church?

And now shall I, finding myself, my faculties, or my means in work in the world, in behalf of the world, or engaged in the world's work---whirl it away from there, put it into the church's work enlist it in the cause of the church in the earth, to which I belong---let that be done and ~~may~~ you know that that would shake this world out of its place spiritually. Think of it! If all the Seventh-day Adventists in the United States would really consider this, and love the church, give themselves for the church, and to the church, their families, their children, what would our system of education be? Where would that stand? It would stand where it ought; and such consecration as that would bring such power from ~~above~~ heaven as that the teaching would be easy. The lack of teachers would not be such as it is even now. And so, with all the rest, if all the Seventh-day Adventists in the land would turn their families unto

Christian education, unto the education that becomes the church,
and that the world is calling for the Church to give, and for the
want of which, and because of the lack of which the world itself is
saying that the church in education is a distinctly diminishing
quantity.

It is time that there should be one church in the world; that should arise and be not a diminishing quantity in education, but be the whole thing in education. It belongs to the church. So then this covering all the rest of it, of the Seventh-Day Adventists thus giving themselves to the church, living it and giving themselves to it, and with thier talents, whatsoever it is, whatsoever attribute, whatsoever is of me, have that devoted to the church, in the work of Jesus Christ, whose body the church is, then the whole problem would be solved. The world's facilities are abundant. This is given to us. In Brother Daniels' discourse last night that was presented to us all. The world has facilities already; God has prepared them--and Bro. Conradi today, the whole of these facilities are ready unto the harvest. The prophecies, so abundant, showing that we are here, have been presented. Oh, let this church present herself to Christ today, loving the church. This people I say present themselves to Christ in his church to love that church, to give ourselves for it, give ourselves to it; whatsoever effort my hand puts forth; whatsoever faculty that my mind may be characteristic of; whatsoever there may be of me, in whatever line it may be enlisted, the results that shall come from that shall belong to the church. The fruit of that shall belong to the church; that effort itself shall be in behalf of the church. Then, Oh, it will be Oh, as a day as it were before; this will be a holy church, not having spot, or wrinkle or any such thing. This is the secret. That is enough for that phase. Here is another. The church is the pillar and the ground, the support and the stay of the truth in the world. The only means by which this world can ever obtain the truth is by the church. By the churches' being in the world, and because the church is in th world. It may

be that the church, like the church of Israel and Judah, will not of itself voluntarily spread that truth abroad to the world; it may like Israel and Judah shut themselves within themselves, and turn the truth of God awry, put other things in its place and shut themselves away from the world and thus fail to give it to the world, but if that is to be so, that church will be scattered as was Israel and as was Judah amongst the nations of the heathen and there in oppression and in slavery, in bondage, the nations will find the truth through the church. So whichever way it may be the only way that the nations can get the truth is from the church. The only way that God's truth can reach the nations is through the church; therefore it is--this is how it is that the church of Christ, which is Christ, is the pillar and the ground, the support and the stay; that which maintains to the world the truth, keeps it alive in the earth.

Now then, how can the world obtain the truth from me, as of the church, when all my efforts are enlisted and spent in the place of the world, in the world itself, in the world's occupations, and in the world's philosophy of occupation. How can that be done? No, sir. The world cannot see the church in me in that condition of things. In order for the truth to reach the world by me, who am of the church, is that I shall do the work as the work of the church. If I am a farmer I farm because of the church. If I am a teacher, I am a teacher of the church, a representative of the church; if I am a physician, I am a representative of the church, and the churches' work, and the churches' philosophy, the churches' truth, it has to go to the world to maintain in the world. Therefore this cause, that every one of us who professes to belong to the church shall so

really belong to the church that everything in our lives, in our actions everything that comes into the course of our lives shall be distinctly of the church, relate to the church, and we will hold it up to the glory of God as of the church.

Then, Oh then that church will be so filled with the truth, and so sanctified by the truth with which she is filled that the glory of God which is in that truth will shine forth, and the world will see her, that glorious church, the glory of the Lord shall be seen upon thee, and the word will be fulfilled that she shall arise and shine for her light is come and the glory of the Lord is risen upon her. You know that that is so. Now this is only to have said in what has been said, only to have said, in other words, that in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants, the prophets. That mystery of God finished, is the gospel preached to all the world that the end may come. That mystery of God finished in the world is the work of God in preaching the gospel to the nations finished. It is more than that. Along with that. The mystery of God is God manifest in the flesh. The finished mystery of God is the ~~finished~~ completion, the perfection of the manifestation of God in the flesh by the believers in Jesus who belong to the church. So that there are two places occupied in the finishing of the mystery of God. One place is the world itself, to which the gospel is to be preached; the other place is the lives of the believers of the truth. We might preach and proclaim in words to the ends of the earth, to every soul on earth in our generation so that phase of the work would be completed, and would be finished; yet if the manifestation of God in the lives of those who preach that is not completed also, we could preach

that thing ten thousand years, and the end would never come.

It is not simply that the gospel shall be preached to all the world and fill all the world, but it is that when that is done, there shall be a people ready to meet him at the end, and without that manifestation of God in the flesh of each believer, only God manifest in the flesh, mark it, the mystery of God finished, God manifest in the flesh, and that completed, only God to be seen, in anything, in any act, of life of the believer. So that his life is God manifest, only that is the finishing of the mystery of God in the way that it counts. Oh, and you know that if that way were wide open, and God totake possession and fill the lives of the 75000 professed believers today, and that were done, that the other part would be the easiest thing in the world, to reach the end of the world, all the nations so that the end should come. Again you know that the mysteru of God is Christ in you, the hope of glory. Then the finished mystery of God is the finishing of the growth, the manifestation of Christ in the believers. So that we shall stand in this world in the image of Jesus Christ, reflecting only him, that when the believers shall be seen, only Christ will be seen; everything that is said, everything that is done, every tone of the voice, all that we are will tell only of Christ. Then that is the finishing of the mystery of God in truth in the way that it counts, and that is what has to come before the end ~~can~~ can come; that is the church that he presents to himself but more--the gift of the grace of God and of his spirit is to the church for the perfecting of the saints, for the work of the ministry, for the building of the body of Chrust, the building up of the church till we come, dont forget it, till we all come in the unity of the faith and of the knowledge of the son of God unto a perfect man, unto the measure of the stature of the fullness of Christ, that we shall

stand in this world as Christ stood when he was here. Only that is the finishing of the mystary of God. But that is not difficult. That need not take long, because Christianity is creation, not evolution-- christianity is creation, not evolution. God speaks and it is so. Not a long series of ages ~~xf~~ to develop, to evlve. And we are His workmanship, created in Christ unto good works. God hath before ordained that we should walk in them. A l that it needs is surren- der.

Then all that is needed to put this denomination, this collection of people, so into the church, and to make us so of the church that the work shall be finished in this generation, is unconditional surrender to Jesus Christ, and that surrender everlastingly maintained.

And this finishing of the mystery of God is only, in another way, the story of the cleansing of the sanctuary. When the angel talked on the subject of the twenty-three hundred days, he did it differently from the way that I used to present it, and from the way that I have heard many others talk. When the angel of God came to talk to Daniel on the subject of the two thousand and three hundred days, he began thus: "Seventy weeks are determined upon thy people and upon thy holy city." They will begin at the going forth of the commandment to restore and build Jerusalem, and will continue sixty-nine weeks, unto the Messiah the Prince; and then ~~seventy~~ after that, ~~and~~ 1843, and a half. That will bring it to 1844; and then shall the sanctuary be cleansed. That is in it, but that is not the angel's sermon here.

Listen: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Any preaching of the sanctuary, any study of the sanctuary and proclamation of the sanctuary that does not preach and proclaim the finishing of the transgression in the life of him who preaches it,

~~which~~ that does not mean, and manifest itself in, the making an end of sins in his life, that does not include the making reconciliation of iniquity in him who gives the message, that does not bring everlasting righteousness into the life of him who is preaching,---it is not preaching the message of the cleansing of the sanctuary at all. The ~~message~~ messenger~~delivers~~ leaves out the very thing that the angel of God, in presenting it, makes the substance of the whole story.

Yet brethren are in this audience to-day, who know of men who could run the gamut of the twenty-three hundred days, and give every chapter and every verse, and repeat it, that do not know in their lives the finishing of transgression, that do not know the making an end of sins, had no reconciliation for iniquity in their faith, had no everlasting righteousness there to keep them back from sinning. You know that that is so. Then that kind of preaching of the sanctuary and of its cleansing, will never bring the cleansing of the sanctuary, will never bring us to the end. No, sir. There is a cleansing of the sanctuary in heaven that is true; and while that is going on there, and makes an end of sins there, and a reconciliation of iniquity there, and finishes transgression there, and all that, if it is not done for the saints and believers on the earth, then that cleansing of the sanctuary can never end; we never could, in that case, come to the end of this world. So the cleansing of the sanctuary in heaven must be equalled, or rather, I will put it this way: The cleansing of the church of the saints on earth must keep equal pace~~with the~~ must be exactly in proportion

as the cleansing of the sanctuary in heaven, or that church will not be up-to-date.

Now let me put it the other way: Though I preach the finishing of transgression in the lives of individuals, and though I preach the making an end of sins, and of finishing of transgressions, and making an end of ~~all~~ sins, and the making of reconciliation for iniquity, and the bringing in of everlasting righteousness in the life of the individual, and ~~do not~~ not preach with it the sanctuary and its cleansing, that is not the third angel's message. That can be preached also---I was about to speak the self-antagonistic ~~message~~ phrase, "until doomsday;" but doomsday would never come, to preach that way, don't you see. Domsday can not come till the sanctuary is cleansed; the sanctuary can not be cleansed until ~~transgression~~ transgression is finished in your life and mind, an end of sins is made in your life and mine, and reconciliation made for the sins that have been committed; and then, O then, in place of it all, everlasting righteousness brought in to hold us steady in the path of righteousness. You know what difficulties we have had, of keeping righteousness in the life. We love it; we give ourselves to it, in surrender; but this comes up, and that comes up, and the other, that we grow feeble, and fail, and lose the power of that righteousness out of the life that makes it everlasting righteousness.

O then, we need in this Seventh-day Adventist Church, amongst these people who stand as belonging to the Church, there is need ^{of} such a cleansing of the sanctuary, such

an idea of the cleansing of the sanctuary, as will finish trans-
gression in the life of every Seventh-day Adventist, will make
an end of sins there, and will make reconciliation for all the
sins that have ever been there, and bring in, O, to bring in
everlasting righteousness, a righteousness that comes to stay, a
a righteousness that comes to abide, a righteousness that
comes to rule, everlastingly, and to keep us unto ^{an} everlasting
inheritance, and take us to everlasting mansions.

Only that, brethren,---your hearts and minds witness
that only that can be any true cleansing of the sanctuary; and
your hearts and minds will witness to all of this, that if
there can be such consecration, such surrender, as that,
receiving of such cleansing as that, and belonging to the church
indeed as this is, the giving of this message, the finishing
of this work, and delay no longer, can be accomplished in the
generation that remains.

And, brethren, your hearts will testify, also, that
without these things, we can talk, and talk, and talk, about
it, and it all be true, it all be true, but we can ~~talk, and talk, and talk~~
talk it all, and it will not finish in this generation. ~~It~~

Then here we are. Now shall we, shall we not, O,
shall we not truly give ourselves to belong, literally to belong,
to the church, loving the church, giving ourselves for it,
giving ourselves to it, that thus we may be cleansed in this
day of the cleansing of the sanctuary, with the washing of
water by the word, that Christ may present it to Himself as He
has been longing, longing all these years to do, a glorious church,
not having spot or wrinkle, or any such thing, but holy, and
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Sermon of W W Prescott
41. Mich 29, 1903 7:30 pm
Mar 29 WWP

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We considered together before, our present position in prophetic ~~history~~ history and the call to finish in this generation the work of preparing the way of the Lord. It seems natural that we should study now what that work is which prepares the way of the Lord, and to mark whether there be any special emphasis upon any special phase of gospel work for this generation. Our greatest need is to know the purpose of God for any particular time or work, and then to be in harmony with that purpose, so that God's purpose shall easily find expression in the earth through His Church, the ordained channel through which light, knowledge of salvation, shall be made known to the earth.

Now while in different epochs of the world's history there have been special phases of truth to be emphasized, yet there ~~is~~ is always ~~one~~ one truth to be emphasized in every time; and that is that the purpose of God, is set forth the salvation of sinners who will exercise faith in the merits of Jesus Christ. (Amen).

Now, whether it be in one age of the world or another; under ~~one~~ one outward form ~~of~~ organization or another, yet always there is this one purpose of God—that is, the purpose of salvation from sin. Now ~~there~~ there have been special experiences that have seemed to mark off special epochs in the history of God's work in the earth. And with some of these there have been special phases of truth that must be emphasized at that time. That is, God's truth is infinite. It is all-inclusive. It is broad enough to meet every issue. It is broad enough to meet every form of opposition that

may be raised against it. All it needs is that there shall be instrumentalities, that there shall be channels through whom the right phase of the truth may be brought to the earth; through whom just those rays of light that are needed at that time shall shine forth ~~far~~ in order that the gospel shall be sufficient for the needs. That is, there is only one gospel, and that gospel is the gospel of salvation from sin through faith in Jesus Christ.

But that is infinite. And can be applied to every possible situation, to every possible thing, to every possible opposition that may be brought against the gospel; and it is clear enough to unveil every possible deception the enemy may bring to hide from men the light of God's truth. When the flood was impending Noah gave his message, and the Scripture says that he was a preacher of righteousness. That is always the gospel. But Noah's preaching of righteousness at that time meant that he should set forth clearly and distinctly ~~that~~ the world, that God had threatened the world with a flood, and that there must be special preparation to escape it. That was preaching righteousness in Noah's day. To preach ^{Noah's} righteousness to-day, to declare to the world an impending flood, and the necessity of preparation for it, would not be God's purpose for this day.

John the Baptist was a preacher of the gospel, raised up of God at a special time to do a special work. But the burden of his work was, "Repent ye, for the kingdom of heaven is at hand", and he baptized them unto remission of sins. But John's preaching of repentance and remission of sin at that time would not have been

a message of repentance and forgiveness of sins, the message of righteousness at that time, if he failed to make it very clear that the kingdom of God was at hand. That the time was fulfilled and he was the voice that was to prepare the way for the manifestation of the Messiah, and yet he preached nothing but the gospel of righteousness, the gospel of forgiveness of sin, through faith in Jesus Christ.

In our own time, there is only one gospel to preach, this same everlasting gospel of salvation from sin but this everlasting gospel of salvation from sin must be preached in such a way in this generation that it shall declare also that the time is fulfilled. The kingdom of God is at hand; and that it shall also prepare the way for the coming King.

Now, in order to make this clear to God's messengers, He has given for every special such occasion and such need a special setting for the message for that time.

John the Baptist took his message in a very marked mannerway ~~as~~ as the scripture says, from the prophet Isaiah. And when we note the scripture that is quoted as being the foundation of his message, we find that it came from the 4th chapter of Isaiah, and I would like you to notice while we read together from this 4th chapter of Isaiah, as giving a special setting for the message of John the Baptist.

Isa. 40 : "Comfort ye, comfort ye, my people, saith your God; Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for

she hath received of the Lord's hand doubte for all her sins. The voice of him tht crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings lift up thy voice, with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. Behold the Lord God will come with strong hand, and his arm shall rule for him, behold his reward is with him, and his work before him".

Now that was the special setting for the message of John the Baptist, and he took up that message very definitely in his work. And his message centered in this one idea: Behold your God. Behold ~~your~~ the Lord thy God cometh. And when that dya on the banks of the Jordan, he saw Jesus of Nazareth standing in the multitude, he took up that word of the prophet Isaiah, and applied it definitely in the setting that belonged to it, in his message, and he said, "Behold the Lamb of God tht taketh away te sin of the world". And it was necessary tht John the Baptist should rise at that time and should say behold your God; he should say it in these words--"Behold the Lamb of God that taketh away the sin of the world". And why? Because God as the Lamb of God, tht taketh away the sin of the world; because God, as revealed for salvation from sin; because God, as the righteousness of his people had been hidden from ther eyes; a cloyd had been brought in between and man was taking the place of God, but the message cleared away the ~~pink~~ veil, and pointed out with distinctness the Lamb of God, the revelation of God in the flesh as the deliverere from sin

You will note in reading in the Gospel by Luke, 3rd chapter,
--I will read from the 2nd chapter, the prophecy of Zacharias &
at the time of the birth of John the Baptist, beginning with the
67 th verse of the 1st chapter of the gosepl by Luke : "And his
father

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And when he himself spoke of his message as he gave it, the very same thought was emphasized, of salvation. He was to prepare the way of the Lord, to give knowledge of salvation in the remission of their sins. This work of John the Baptist is not finished until the Lord come, and his reward is with him. That is, the work of John the Baptist was to prepare the way of the Lord when he was first manifested to bear sin. The work of John the Baptist will not be completed until the way is prepared for him to be manifested in glory. Therefore the very work of preparing the way of the Lord in this generation is to take up and complete the message of John the Baptist, to give knowledge of salvation in the remission of sin.

But, as in the time of John the Baptist, there was this special setting, and this special setting still holds, there is for our time an additional a new setting of this message of preparation, and that setting is found in Rev. 14: 6--12.

Let us note clearly that the message of preparation, the gospel message to be preached in this generation, the gospel which is to be preached in all the world for a testimony to all the nations, to prepare the way for the coming King, is still the everlasting gospel of salvation from sin, and ~~any~~ ^{of} preaching this message of preparation in this time which does not find its sum and its substance in bringing to the people salvation from sin, is not the message that will prepare the way of the Lord; and yet that message of salvation from sin is to be preached definitely in the setting that God has given for us himself, for this generation. It is by that setting that we are to know how to deliver the message in such a way that it shall meet exactly the situation in this generation.

The prophecies are clear enough to set forth that we have come to the last generation, but that mere fact is not enough. It does not save from sin; it does not cleanse from sin; it does not

deliver from the power of sin; to know the fact that this is the last generation, to know the fact that the coming of the Lord is near; there is an experience in this fact that must be known, and that experience in this message of the coming of the Lord, the experience of this message of preparation of the way, will deliver from sin, and will make the church without spot or wrinkle or any such thing.

Will you note especially some of the setting of this message. It is not to be expected that in one brief hour we can unfold all this message. I want just to emphasize some characteristics, some pointers as it were, in the message. The first thing that is emphasized is that it is the everlasting gospel, an eternal gospel which this angel has to proclaim. And the first words spoken as the setting of the message are these: Fear God and give him glory, for the hour of his judgment is come, and worship him that made heaven and earth, the sea and the fountain of waters.

Now that is a positive message to be declared. The second message simply states a fact, and introduces a name which needs explanation. Babylon the great is fallen, is fallen. Simply a statement of fact, and introducing of a name, a symbol that needs explanation. The third message is simply a further statement of fact. It is a warning against the worship of the beast and his image, introducing symbols that need explanation from some source, symbols that are not explained in these few verses. The warning, the last warning, the most terrible, one of the most terrible warnings in the scriptures: If any man worship the beast and his image, and receive his mark in his hand or in his forehead, the same shall drink of the wine of the wrath of God, which shall be poured out unmixed into the cup of his anger.

Now to teach the gospel message of salvation from sin through faith in the gift of righteousness of Jesus, the only mediator and Saviour, and to preach it with this as the syllabus, and this as the guide, is the work to be done to prepare the way of the Lord in this generation. And the very first thing to which we are introduced in the message in the words, Fear God and give glory to him, for the hour of his judgment is come, brings us face to face with that which sets forth in the fullest manner the whole provision of God for the salvation from sin. And that whole provision is wrapped up and revealed in the sanctuary question. And by the terms of this message, the first thing that we are brought to face when we are to preach salvation from sin through faith in Jesus Christ, is the whole question of God's provision in the sanctuary.

And this brings us to note the real meaning of sin, The real meaning of sin. What is involved in sin. What it means, when it has worked itself out. And that is, sin is such treason against God and his righteous government, as means the casting down of God from his throne, and the putting of the sinner in the place of God. Every sin involves that, the casting down of God from his throne. Every sin has that bound up in it. That is what sin means, no matter what the particular sin be; that is what sin means. The casting down of God from his throne, and the setting aside entirely, the annihilation of God and his righteous government, and the establishment of the sinner and his unrighteous way in the place of God.

Now how does God deal with sin which has that meaning in it? He does not abdicate his throne for the sake of the sinner; but he sets forth a provision for the conduct of his government, even when that effort to cast him down from his throne has been made. That is he sets forth his government, as adapted to a world of sin,

and to subjects who are in rebellion against him, and he makes it clear that the power by which he will rule even those who have sought to cast him from his thron~~s~~ is the power of infinite love, and that by giving himself in behalf of those who would cast him from his throne, he would lif~~e~~ up those who have falled, and give them anew a place with him on his throne, and that is set forth in the sanctuary question.

In order that finite minds may deal with infinite truth, it is brought within finite compass, and the government of God, which is from everlasting to everlasting, is brought into finite time, and the extent of God's government, the extent as it were of his dominion which is from sea to sea, and from the river s to the ends of the earth on this earth, and beyond all the power of man to comprehend in infinite space, he brings it down to the narrow space of thirty cubits long and ten cubits broad, in order that men might deal with it; and the time he brings down to one year, in order that men may deal with it; and the sanctuary, the sanctuary setvice, as set forth in the tabernacle among Israel, and later in the temple, is the letting down upon earth of the object lesson which sets forth God's government, and how he deals with those who have sought to dethrone him.

The scripture sets it forth. You remember that that he shall sit as a priest upon his throne. King and priest, but now the priestly office taking the lead. As priest upon the throne, still king, and yet exercising the executive office as a priest, in dealing with sinners; he sets forth in the provision of the sanctuary, the plan that he has devised from eternity for salvation from sin.

Now notice some of the lessons that come just from the leading events connected with this history of this sanctuary question. First, when he would set forth this object-lesson upon earth through

his servant Moses, he made known his purpose to his people, because God's people are so intimately related with this question of the sanctuary that they cooperate with God in his work through Christ in the sanctuary. So that every step of the way the divine and the human cooperate; and God sent this word to his people, Let them make me a sanctuary, that I may dwell among them. And in the 25th, 26th, 27th, 28th, and 29th chapters of Exodus God gave to Moses explicit instruction concerning the building of the sanctuary, and the preparation for its service, the anointing of the priests, the whole provision.

Moses was to make this known to the people because the people had a part to act in this work. He made it known to the people and the people acted their part in the work, and the sanctuary was built and the service was established. Now that is the first marked development upon the earth in the revelation of the truth found in the services of the sanctuary. That service went on for centuries. The real import of it was lost sight of; it was perverted into mere form and ceremony, and yet it was God's established service; but in due time, in the development of God's purpose came that time when type met antitype; when everything was fulfilled; the great Sacrifice was offered, and the ministry was transferred from the earthly sanctuary to the heavenly sanctuary.

Now there are some things about this question that it is not best for us to try to settle, at least not now; but there are some things that can be settled, and some of those things I want to emphasize, and one of them is this, that whether we can comprehend it or not, there is something in these different steps in the development of God's purpose of salvation from sin as set forth in the sanctuary and its services that does make a difference to the people of God, that they ought to know. It is God's purpose that they should know, and it is necessary ~~that~~ for them to know in order to cooperate intelligently with God's development, and the purpose of salvation as found in this question; therefore it was necessary that when this change was made, the veil of the temple was rent, the services upon earth, the typical service ceased, the ministry in the holy place in the sanctuary in heaven above began; it was necessary that the people should know concerning it. How did they find it out? Note some steps in the development of the purpose of God, and the revelation of his truth to

that people.

First, John the Baptist came with his message to prepare the way of the Lord. Next, the Messiah himself was revealed. Next he was crucified; he was raised from the dead; he ascended on high.

Next came the day of Pentecost. Now these events have a relationship one to another. The message of John was to prepare the way for the coming Messiah. His message received would have prepared the people to receive the Messiah. The reception of the Messiah would have prepared them to understand his work and mission, that they would know of his crucifixion, his resurrection, and his ascension. That knowledge would have prepared the way for the blessing on the day of pentecost.

On the other hand, the rejected message of John the Baptist hedged up the way for them to receive the coming Messiah. Their rejection of the Messiah when he was manifested shut away the light, and the knowledge that would enable them to understand his work, his death, his resurrection, his ascension. Their rejection and crucifixion of him, and their blindness to see concerning his work, closed their minds against the blessing that was to come on the day of pentecost.

How were these successive steps revealed? By the messages that God himself sent; and when on the day of pentecost the Holy Ghost came upon them, the sound of ~~the~~ a rushing mighty wind, their minds were enlightened concerning the purpose of God, and they saw, and Peter, as the spokesman, set forth the fact that Jesus, the Messiah, the one who had been crucified, who had been raised from the dead, who had ascended on high, was now the high priest in the heavenly sanctuary; and it was because of his work as high priest in the heavenly sanctuary that they enjoyed the ministry of the blessing they had that day. And he made that clear, the Holy Ghost

being interpreter; and you can see this by reading in thesecond chapterof the Book of Acts. He first quotes from David the prophecy concerning theleaving of his soul in hades, suffering the holy One to see corruption, then he said "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on this throne: He seeing this before spake of the resurrection of Christ, that his sould was not left in hades, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

He saw that day what Paul in his letter to the Hebrews so distinctly stated. "Now of the things which we have spoken this is the sum. We have such an high priest who is set down on the right hand of the throne of the majesty on high, a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man," and that was opened up by the Holy Spirit to their minds that day, and Peter, as the spokesman, told them, and that he was in, as it were, a new epoch in the development of this gospel plan of salvation.

Now as soon as these successive revelations are made, and the light shines clearer concerning God's purpose, then the effort is always to perfect, to hige that purpose; so the sanctuary service was perverted in the days of Israel, and so the sanctuary ~~xx~~ the heavenly sanctuary service was perverted; it began to be perverted in the early church. The mystery of iniquity which began to work in Paul's day was simply the working out of a definite plan on the part of the enemy of God's truth that he should hide from the people the

light and the blessing and the power for salvation from sin that were revealed in ~~Jesus~~ this new opening up of the truth of the sanctuary question. The church and the world went into the darkness of the dark ages because the light that would shine from him who sitteth between the cherubim was shut off from them.

Now after eighteen centuries, we have come to a third step in the development of this truth, set forth in the sanctuary question, and that is this: According to the prophecy of the 2300 days we have come to the time of the cleansing of the sanctuary. Now mark that in the prophecies, in the statements of God's word these several things all come at the same time: the cleansing of the sanctuary as set forth in Daniel 8:13, 14; the coming of the Son of man to the ancient of days, as set forth in the 7th chapter of Daniel; the coming of the Lord to his temple as set forth in the third chapter of Malachi; the coming of the bridegroom as set forth in the parable of the virgins in Matt. 25, all deal with the same grouping of events, and they all center in that time in 1843 and 1844. At that very time comes the message to the church concerning him who openeth and no man shutteth, and shutteth and no man openeth; and the message to the church, Behold I have set before thee an open door which no man can shut.

Now that was at the beginning of this message and this work,-- the word that was to prepare the way for the coming of the Lord. When that transfer of the ministry was made from the holy to the most holy place in the heavenly sanctuary, as set forth in these scriptures, it marked a new step in the development of the gospel. And it marked a phase of truth that the people ought to know. Now note the history of that time. First came what we call the first angel's message, and the message went forth to prepare the way of

the Lord--a definite time message concerning the fulfillment of prophecy, and the coming of the Lord. And in the preaching of that message the position was definitely taken that the prophecy of the 2300 days would expire in the year 1843.or 1844. After 1843 had passed and the Lord did not come there was a general union of the advent believers upon the truth that the Lord would come in the spring of 1844, with no effort to fix a definite date, and that time passed. And then the light came again, and they fixed a definite day, the tenth day of the seventh month, the 22nd day of October, 1844. And then came in the message of the second angel, and the midnight cry. And in that short time of 1844 there went forth a message of wonderful power, and the tenth day of the seventh month came and the Lord did not come to this earth, and they experienced that most bitter disappointment. But those whose faith held to the prophecies, whose personal experience in the message was the experience of deliverance from sin, who had found in that message personal salvation could not believe that they were all wrong in that work, and they waited upon God, and they studied his word for light, and light came; and what was the light that came? It was the light on the sanctuary question. And when they took up the study of the sanctuary question, then light was thrown upon the past, upon the present, and upon the future. And the people of God arose with new courage, with fresh hope to go forth to give the final message.

Now the question is always raised, if they were so certain in their time that the Lord was coming on that day, and preached it, world-wide, and he did not come, and they were mistaken about it, how do you know that you are not mistaken in preaching the message now, of his soon coming? And the answer to that question is found in the sanctuary question. Not merely in the fact that after

2300 days then shall the sanctuary be cleansed; not merely in the fact of a date, I mean; but in the nature of the work set forth in the services of the sanctuary, and that is this:

The work of Christ as our mediator in the atonement for sin is the work to be followed all the way through; through his work as mediator, through the atonement provided, we have redemption even the forgiveness of our sins, according to the ~~riches~~ riches of his grace; but there is a difference between the forgiveness of sins and the blotting out of sin. Now will you not ~~not~~ that? There is a difference between the gospel being preached for the forgiveness of sins, and the gospel being preached for the blotting out of sin. Always, and today, there is abundant provision for the forgiveness of sins. In our generation comes the provision for the blotting out of sin. And the blotting out of sin is what will prepare the way for the coming of the Lord; and the blotting out of sin is the ministry of our high priest in the most holy place in the heavenly sanctuary, and it makes a difference to ~~make~~ the people of God today in their ministry, in their message, and in their experience whether they recognize in it the ^{of the} ~~the~~ ~~change~~ change of the ministry from one apartment to the other, or whether they recognize and experience the fact of the change.

And the very center and heart of the advent message for this generation is found in the ministry which Christ, our high priest, is carrying forward in the heavenly sanctuary in behalf of His people in this generation. And that ministry began, that change in the ministry began in A.D. 1844, according to the prophecy. It has been continued until this present time; it is to be carried forward until an end is made of sin, until sin is blotted out, until all that rebellion that would cast God down from His throne, and put the creature in place of the Creator, is utterly removed from the universe, and the universe is clean, so that out of the heart of every created being has been cast even the lurking thought of that sin which, being developed to its fulness, would cast God down from His throne. And that is the ministry of our High Priest in this generation; and our co-operation with that ministry of our High Priest in this generation will prepare the way of the Lord in this generation.

A word further concerning that blotting out of sin: It is the revelation of the glory of God that blots out sin. It is when our High Priest takes all the sins of the people upon Himself, and goes into the most holy place, and stands in the immediate presence of the glory which blots out sin, that the time for the blotting out of sin has come, and the sins confessed, confessed upon the ~~High~~ Priest, not by arbitrary act of ours, that we can lay our sins upon Him. Confession of sin is not that. God has laid on Him the iniquity of us all. Our confession is that we personally confess that our sins are on Him. We agree to that, and, having

confessed that, and agreed totthat, we let loose of them, we let go of them, we say, our sins are on Him. Our very agreement with Him, in the confession that our sins have been laid upon His, is God's means of removing them from us, and letting them be upon Him in our behalf.

But our failure to confess personally, and individually, that our sins ~~was~~ have been laid upon him, and that now they are upon Him, shuts us away from the benefit of that very work, in our now confessing our sins as being upon our High Priest, and remove from us by His sacrifice and ministry, taking them into the immediate presence of the manifestation of His glory, that they may be blotted out, that there may ~~be~~ come an end to sin.

Now I want to put together the prophecies and the facts concerning this advent movement in 1843 and 1844. Note, now, the ~~relations and~~ pairs of events. The first message, the second message, and the midnight cry, and the third message; and now, in our time, the message of Revelation 18 uniting with the message of the third angel. Now those are definite facts, as it were, in the development of this advent message in this ^e generation.

Now note, on the other hand: In 1844, exactly, that happened which the scripture said would happen, and our High Priest changed His ministry from the holy place to the most holy place. The Bridegroom came at just the time the cry was raised, "Behold, the Bridegroom cometh." The messages that were given were in God's order, and they were to do just the work that God had in mind, and fulfil His definite purpose for that time.

So it is with the third angel, and so it is with the union of all three and the angel of Revelation 18, in the wonderful manifestation of power that will bring the coming of the Lord.

Now is there any relation between these things? Certainly; a most definite and clear relation. You mark the steps. The first angel's message prepared the people for exactly the thing that did take place. It was given under God's providence, it was under His guidance, and it prepared the people for exactly the thing that did take place. That is, it prepared the people, that they might unite ~~with~~ intelligently with our High Priest in His change of ministry. They did not know it at the time, but that was God's purpose. The midnight cry, the message of the second angel, prepared them, that they should step ~~in~~ right over with the High Priest, and with Him enter in to the most holy place. The third angel's message, with all these other ~~in~~ messages, united with it, should make perfectly clear and distinct the way into the holiest of all, and should fasten ~~in~~ the minds of the people directly and definitely upon the present work of Christ, our Mediator and High Priest, in the most holy place in the heavenly sanctuary above, as a definite fact.

Now that should be distinctly brought out in the third angel's message; and with that, of course, will come the clearest revelation of the gospel ministry for this time, the blotting out of sin in this generation, and thus to prepare the way of the Lord.

These events are not merely by chance. The facts of history concerning this advent movement, and the

facts of prophecy, the scripture, come together according to God's purpose. And we find ourselves now facing the very next and last development in these steps of experience in the advent message; and what is that?---It is the hour of temptation; that is to come upon all the world, to try them ^{all} that dwell upon the face of the earth; and the message of Revelation 18, united with the message of the third angel, will prepare a people to stand in that hour of temptation. If the third angel's message is understood and preached as God's message of the gospel for this day, it will bless the people in the very experience through which they are passing.

Now that preaching of Christ, and Him crucified, that preaching of the righteousness of Christ as the gift of God through faith in Jesus, which does not extend to and take in these definite developments ~~and their results~~ of advent history of advent experience, and these definite developments of the truth for this generation,---it is not that preaching of righteousness by faith, or Christ crucified, that God would have preached to the people now.

Now do not misunderstand me. I will speak in the plainest manner. You know I am not preaching against the forgiveness of sin, the righteousness of Christ, and the glory of the cross of Christ. You know I am not preaching against it. But what I want to emphasize is this, that not by going off on one side, and ignoring all the historic truth, and all the prophetic truth, and simply preaching a general message of salvation through faith in Christ, without applying God's message of salvation through faith in ~~the~~ Christ to this generation. is not the preaching that God wants

in this generation. [Congregation: Amen.] The preaching of the glory of the cross of Christ, the preaching of the light that shines from Calvary's cross, the preaching of the righteousness of Christ as our only hope of salvation, must in this generation extend to a definite ~~an~~ application of these truths, a definite enforcement of these truths, in the ~~a~~ light of ~~this~~ advent history and advent prophecy. And when those truths, the truths of the gospel, are preached in the light of advent history and advent prophecy, those truths will save people from sin now, ~~a~~ will save people from sinning now, will prepare a people now to stand in the hour of temptation that faces us, and will prepare a people to hear the word and to go to meet the Lord in the ~~human~~ air, and so to be ever with the Lord; and that is the message that ought to be preached in this generation.

Now do not think that I mean to antagonize somebody, as ~~through~~ if I thought somebody wanted to preach some other message. That is not it. My thought is this: Let us make as clear as possible what God's definite purpose for His work is now, that we may all unitedly co-operate with God's purpose for this time, that there may be just as much the one voice that shall speak the one ^[message] voice, that shall be heard saying, "Prepare ye the way of the Lord: make straight in the desert a highway for our God," as was heard when the one man, John the Baptist, went forth with his message; and that we shall not have a message of one sort on this Coast, and a message of another sort on the other Coast, and a message of some other sort ~~in~~ some other country; but ever there will be one worldwide message, with only one voice, ever preaching salvation from sin through faith in God's

provision,---salvation from the sin that faces us now; salvation in the very circumstances under which we find ourselves; deliverance from the deceptions which face us now; a complete, a complete deliverance from sin, the blotting out of sin, and the salvation of God fully revealed.

And that is what I believe is the message for this time. Now I will add only a word or two, and then we will close this story. We have simply looked at it, that is all now; we have simply opened it up, to look at it; but I want to add one word more, and that is this, that not one truth of the Bible is shut out of the third angel's message. Now I want you to think of that. I mean that not one truth from the first verse of the first chapter of Genesis, to the last verse of the twenty-second chapter of Revelation, is in any way shut out from this message. But now let us add another ~~more~~ thing, and that is, that every truth from the first verse of the first chapter of Genesis, to the last verse of the last chapter of Revelation, in this generation, is to be preached in the light of those few verses of Revelation 14:6-12. These few verses cast a light upon the whole question; and when we begin to enter into the study of it, and to find what it ~~will~~ opens up to us, we shall find ourselves face to face with every truth of the scripture, with the light of all the ages concentrated, as it were, upon this time, and we shall have a message to bear that will have * the power in it to save to the uttermost.

But it is that syllabus as it were, in those few verses, that marks the message for this generation. And it is in the light of those verses, as we study through them, as it were, as we hold them up before us as it were, when they shall be the medium through which we shall view the truth of the gospel for this time, and they shall be the channel as it were through which the light shall shine out, ~~the light~~ to meet just the situation of this generation. That will put into our mouths the very message that God wants given in this generation, without shutting out from us one ray of light as given anywhere in the Word, without shutting out from us one truth anywhere, and above all, and over all, and in all, and through all, will be exalted Jesus Christ the mediator, the Savior from sin. (Amen). And that is at least an introduction to what we ought to find and to preach in the Third Angel's message.
