

THE GOSPEL HERALD

ON EARTH
PEACE

TOWARD
GOOD WILL
MEN

VOL. II.

BATTLE CREEK, MICH., APRIL, 1900.

NO. 4.

"THY WILL BE DONE."

In times past holy men of old spake as they were moved by the Holy Spirit. In ancient times the prophets searched what the Spirit of God which was in them signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens.

In every country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine, sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, a holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined, and perfected in character under the Holy Spirit's working. Humble and contrite,

they submit to the moulding and fashioning of the Spirit, and they will know what his eternal fulness means.

We need an enlarged faith. The Lord desires his will to be done in the hearts of all who believe in Him.

But many who might be laborers together with God will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his life work to build himself up and glorify himself, until at last he is found to be filled, not with the Holy Spirit, but with self.

Having complied with the Word of

ent. Christ declared, "As the Father gave me commandment, even so I do. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Let all who understand the abiding claims of the law of God, yield implicit obedience to every requirement given in the Word. The convictions of the Holy Spirit are warnings which it is dangerous to disregard.

Christ declares that those who do his words are like a man who built his house upon a rock. This house the tempest and flood could not sweep away. Those who do not do Christ's words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of that law, is seen in the wrecked house. Those who make a profession while failing to obey cannot stand the storm of temptation. One act of disobedience weakens the power to see the sinfulness of the second act. One little disregard of a "Thus saith the Lord" is sufficient to stop the promised blessing of the Holy Spirit.

MRS. E. G. WHITE.



Church at Graysville, Tenn.



Home of E. R. Gillett, Graysville, Tenn.

God, do not depend on your feelings for evidence of acceptance with God. "Faith is the substance of things hoped for, the evidence of things not seen." If you have complied with the conditions, believe God, whether or not you feel any differ-

The illustration on this page shows the Graysville church, and the house of Brother Gillett. It was in this house that Sister Henry died.

The Gospel Herald

BATTLE CREEK, MICH., APRIL, 1900.

J. E. WHITE, EDITOR.

EXTRA SPRING NUMBER.

FOR weeks work has been in progress on a special issue of the GOSPEL HERALD. We hoped to bring this out in April, but delays in material have prevented. Hence the April number is issued in smaller form; but this will be followed as soon as possible with the special spring issue. This will be a large number, containing many interesting and important features, among which will be an illustrated description of the work of the Southern Missionary Society, in all parts of the field.

REMOVAL.

THE Southern Missionary Society will soon remove its headquarters to Nashville, Tenn. The climate is good, and the surroundings are favorable to the work. An excellent locality has been selected, in the suburbs of the city, and as soon as some pressing work is off our hands, the transfer of headquarters will be made. Considering the nature of our work, much more can be accomplished by thus coming in closer touch with our field of labor.

An illustrated description of our Nashville headquarters will appear in the spring issue of the HERALD.

NEW STOCK CERTIFICATES.

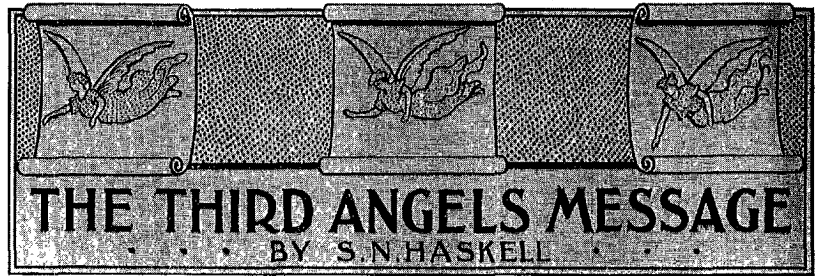
UPON the organization of the Southern Missionary Society an edition of about 1200 certificates of stock was issued. A few days ago our secretary informed us that these had all been issued and sent out. An order was accordingly given to the printer and a new edition of 2000 has been printed, and are now ready for issue.

And now, friends, the increasing interests of the work demand the placing of not less than *five thousand shares* as quickly as possible. Shall we have the privilege of writing up

certificates to this amount during the next three months?

Opportunities for work are presenting themselves on all sides, and

we long to respond to them. Laborers are ready to go to these opening fields. Shall we be able to send them?



The Closing of the Three Messages.

THE closing words of the third angel's message are given in the following text: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

The question is sometimes asked, "Should we not first get men converted, and then preach to them the third angel's message?" That depends altogether upon what constitutes the third angel's message. In the closing of the message both the world and the people of God proclaim what is recorded in this 12th verse. When the ire of the dragon is stirred against God's people, the wicked will be pointing to them as keeping the commandments of God, and the faith of Jesus. The message closes with those who believe the message proclaiming everywhere, "Here is the patience of the saints."

Other synonymous expressions used in the New Testament will explain what is meant by "the faith of Jesus."

In Acts 13, we have four distinct synonymous expressions: Verse 7, "the Word of God;" verse 8, "the faith;" verse 10, "the right way of the Lord;" verse 12, "the doctrine of the Lord."

In Colossians 1, we have five additional synonymous expressions: verse 23, "the hope of the gospel;" verse 25, "the dispensation of God;" verse 26, "the mystery;" verse 27, "the riches of the glory," and "Christ in you the hope of glory."

In Rom. 1: 16, 17, we have three other synonymous expressions: "I am not ashamed of the *gospel of Christ*; for it is the *power of God* unto salvation to every one that believeth." ("The gospel of Christ," and the "power of God" are synony-

mous expressions.) "For therein is the righteousness of God revealed from faith to faith."

Here are twelve expressions, each one of them comprehending all the others, yet they refer to some particular phase of the gospel. The gospel embraces a system of truth,—the teachings of Christ and the apostles,—which is the gospel of Jesus Christ.

But either of these expressions might be taken separately, and a certain line of texts used in connection with it, and it would give a wrong conclusion as to what constitutes "the faith of Jesus."

The faith of Jesus is no more nor less than "The everlasting gospel," mentioned in Rev. 14: 6. These different expressions are different phases of the gospel, which, taken together, constitute a system of truth which prepares the soul for the kingdom of God.

In Rev. 12: 17, is another form of expression: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

It will be noticed that there is a difference in the form of expression. In Rev. 14: 12, it is said, "Here is the patience of the saints; here are they that *keep* the commandments of God, and the faith of Jesus," while in Rev. 12: 17, it reads, "the dragon went to make war with the remnant of her seed, which keep the commandments of God, and *have the testimony of Jesus Christ*."

The testimony of Jesus is explained in Rev. 19: 10, to be the spirit of prophecy. The spirit of prophecy is a gift that God has placed in the church, as mentioned in 1 Cor. 12.

Consequently it is a gift *in* the faith of Jesus, and not *the* faith of Jesus.

The remnant church will possess this gift when they keep the faith of Jesus, and because they possess this gift, and because of its influence in the church, the dragon is wroth with the remnant.

It will also be noticed in 1 Cor. 14: 22, "that prophecy serveth not for them that believe not, but for them which believe." The gift of prophecy, therefore, which is the testimony of Jesus Christ, has its influence first in the church of Christ; whereas the warning of the third angel's message, in Rev. 14, is against the beast and its image, which are the governments of the world.

So the warning of the third angel is to guard the people of God against an outward attack, or yielding to institutions enforced from outside powers; while the war mentioned in Rev. 12: 17, begins in the inside of the church.

Upon this inside war, the first paragraph of Testimony for the Church, No. 33, reads as follows: "Do not forget that the most dangerous snares which Satan has prepared for the church will come through its own members who do not love God supremely, or their neighbor as themselves. Satan is continually striving to wedge himself in between brethren. He seeks to gain control of those who claim to believe the truth, but who are unconverted; and when he can influence these, through their own carnal nature, to unite with him in trying to thwart the purposes of God, then he is exultant."

This war will begin by questioning the authority of the testimony of Jesus Christ, or the spirit of prophecy, by those who profess to believe it. This will create a bitterness with individuals that will rise in rebellion against it; and here lies the most dangerous snare which Satan has prepared for the church. This will give the same experience that was had in the early church, such as is recorded in Acts 20: 29, 30.

QUESTIONS ON THE ABOVE.

What are the closing words of the third angel's message?

What is said in Spiritual Gifts, Early Writings, page 139, last sentence; and page 117, third and fourth sentences from top of page?

How does the world refer to this people? Rev. 13: 16, 17.

Should we first get men converted, and then call their attention to the message?

What are the expressions synonymous with the "message," in Acts 13? In Col. 1? In Rom. 1: 16, 17?

What expressions in the above show that they must be converted?

Is there then converting power in the message?

What is the difference between Rev. 12: 17, and 14: 12?

What is the testimony of Jesus?

To whom was the spirit of prophecy given?

Where then will the war mentioned in Rev. 12: 17 begin?

From what source is the opposition of the message in Rev. 14: 9-12?

From what class of individuals will the opposition arise in the church?

Against whom will their opposition be directed?

What then is the only safe side?



The Atonement.

Heb. 9: 6, 7. How much of the year was spent by the priest in the first apartment? How often was the second apartment entered?

Lev. 16: 29. There was *one* definite day in which the service was carried into the second apartment, or most holy place.

"As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily, and the yearly service, and to each a department of the tabernacle was devoted."

Lev. 16: 17. Is there service in both apartments at the same time?

"There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out."

"So when Christ entered the holy of holies to perform the closing work of the atonement, he ceased his ministration in the first apartment. . . . Christ had only completed one part of his work, and he still pleaded his blood before the Father in behalf of sinners."

Lev. 16: 30. What was the object of the work?

"To cleanse you that ye may be clean from all your sins *before the Lord.*"

Lev. 16: 33. How complete was the cleansing? Did it include *all* of the true Israel?

"The *priests* and *all the people* of

the congregation," included all Israel.

Lev. 23: 27-30. Was it possible for any of those who had worshiped in the Sanctuary during the year to be excluded on the day of atonement?

The priest made an offering ample and complete, but if the individual did not prize the cleansing sufficiently to afflict his soul while the priest was officiating, he was cut off.

Heb. 10: 1. Can *every* minutia of the service in the earthly sanctuary be applied to Christ's work?

It was a *shadow* and NOT THE VERY IMAGE of the thing.

Heb. 7: 26-28. Earthly priests had infirmities and needed daily to offer sacrifices for their own sins; before they were prepared to make the offerings for the people. Therefore we could not apply all of this work to Christ as *he needed not* to offer sacrifices for his own sins.

Lev. 16: 11-14. What was the high priest required to do on the day of atonement, before he was prepared to make the offering for the people?

Lev. 16: 7. How many offerings were offered in the most important work of the day?

Lev. 16: 8. What separation took place? How were they afterward designated?

One was the Lord's, the other the "scapegoat" or Azazel [margin]. The world everywhere accepts the term "scapegoat," to represent evil. It is never used to represent good in



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any sense. It was a type of the originator of all sin,—the devil.

Lev. 16:9, 15. What was done with the Lord's goat?

Lev. 16:15. Where was the blood sprinkled in the second apartment? Why was it necessary for the priest to sprinkle the mercy seat in the second apartment, when the sins during the entire year had been transferred to the first apartment and not the second?

Deut. 10:1-5. What did the ark contain?

John 3:4. What is sin?

Rom. 6:23. What is the wages of sin?

The law in the ark demanded the death of every transgressor, and to meet the claims of the law, there must be the death of the transgressor, as a substitute that would meet all the claims. The blood of the Lord's goat, the type of the blood of our great Substitute, was sprinkled above the broken law.

Lev. 16:14. As the priest sprinkled the blood upon the mercy seat eastward, he must have stood on the east side, with his back to the east. God designed that sun worship should have no part in the sanctuary service.

Eze. 8:15, 16. Worshipping with their face toward the east in honor of the sun, was one of the greatest abominations in God's sight. In the antitypical day of atonement we find the Lord sending a special message to the whole world, warning them against honoring the SUN DAY. Rev. 14:9-12.

Lev. 16:16-19. How complete was the cleansing?

He made atonement for the holy place, the tabernacle of the congregation, for all the congregation of Israel, and the altar of incense. Every trace of the sins of the righteous was in type and shadow re-

moved from the sanctuary.

Lev. 16:20. What was finished when the priest came out of the sanctuary?

He had made an end of reconciling.

Can any be converted after our high priest leaves the heavenly sanctuary?

No, there will be no mediator.

Lev. 16:20, 21. When was the scapegoat brought in to have a part in the work?

When the priest had made an end of reconciling.

Then could the scapegoat have any part in reconciling God's people?

No, that work was all finished before he had any part. It could not represent Christ in any way whatever, for it had no part in the work until the reconciliation was complete.

What part does the scapegoat bear?

The sins of the righteous are laid upon him.

How many sins?

"ALL the iniquities of the children of Israel, and ALL their transgressions in ALL THEIR SINS."

Whose sins?

THEIR transgressions in all THEIR sins.

"In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God, and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit, and as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth an uninhabited and dreary wilderness." (Gt. Cont. page 658.)

"Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him, and he must also suffer for the ruin of souls which he has caused." (Early Writings, page 154.)

Educational Fund.

Children of Mrs F M Arnold..... \$ 4 50
H W Kellogg..... 73 12
F M Kellogg..... 2 50
\$80 12

Michigan Fund for Teachers' Training School at Nashville, Tenn.

"Friends" Flint..... \$ 12 00
Previously reported..... 248 83
\$260 83

Publishing Fund.

H W Kellogg..... \$100 00

The Smouse Fund.

THIS fund has been doing well since last issue, but report is laid over to next number. Brother Smouse reports \$600 worth of goods sent out for which returns have not been made. We hope all will be as prompt as possible in making returns. The financial load he is carrying for the work is a heavy one. Let us co-operate all we can.

Southern Missionary Society Fund.

Miscellaneous. M H Wilson \$36 00 B Dresselhaus \$5 00 Levi Peterson \$5 00 J M Haines \$4 00 A E Stutsman \$2 00 Sarah E Balsbaugh \$1 50
Total \$53 50

\$1 each. Geo Salter E J Church Mrs E J Church Mrs Peter Christensen Jessie Minoa Mrs Hattie Yeager S Jacobson J S Jenkins Francis Green Mrs Emma Green Mrs Ida Kellogg Carrie E Todd Mrs Nora Green Wm Perham Gladys I Montgomery Clarence Montgomery Mrs Nels Anderson J P Gorgensen Peter Nelson Esther A Nelson Libbie Nelson Alfred Gorgenson Mads Jorgensen John Jorgensen G A Vance
Total \$25 00
Grand Total \$78 50

Columbus Miss., School House Fund.

AT this place there is a nice company of colored people who have taken their stand to obey the truths of God's Word. The public school is far away from the colored part of the city, and circumstances are most favorable for school work. A quarter acre lot has been purchased for \$100, and it is time for building to begin. The building will cost about \$300. The colored people have pledged \$90 of this, and will aid in labor. Something more than \$200 must be raised for this purpose. Who will give aid to this enterprise?

Canby church..... \$4 05
"Friends" New York Mills..... 2 38
Otto Eisele..... 35
Emily Hale..... 1 00
\$7 78

Linen Marker Fund.

Mrs Martha Chipman..... \$ 75
Susie Colburn..... 1 87
Mrs H C Mitchell..... 75
Mrs L M Davis..... 3 12
Miss Myrtle Dana..... 1 00
Mary E Hall..... 1 25
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Maggie Dickson..... 1 12
\$14 58

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