

MONEY & WORK

COLLECTED PERIODICAL ARTICLES

A. T. JONES



FRAGMENTS – VOLUME 4

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About the “Fragments” Series

THE *Fragments* series is composed of 12 books of articles, gathered from the various Periodicals which A. T. Jones contributed to during his lifetime.

In order to bring some cohesion to these articles, the books are topical: that is, articles are organized according to their topic, and there is a separate book for each topic. So there are books on Gospel, Law and Sabbath, Healing and Temperance, the Bible, Religious Liberty, the Holy Spirit, the Prophetic Word, etc.

These volumes range in size from less than 100 pages, to over 1500 pages. In the largest, the Religious Liberty articles, I selected only those articles that carried principles or examples that would be applicable for our day. There were many other articles (about 3000 pages or more) that concerned local news and happenings. But to extract just the most essential, I left these out.

In most cases, I have left out articles that already appear in other books. For example, there was a series of Gospel articles in the Present Truth magazine, titled “Bible Studies on the Christian Life”. These are available as a separate book on our website, so they are not included in the Gospel book of the Fragments series. Also, we produced a large collection of articles regarding the Papacy and Catholic errors, “The Light Shines in Darkness”. Articles that are in that collection are not included in the *Fragments* series.

Also, some articles crossed over many topics. For example, an article on the Sabbath could fit into the “Law and Sabbath” book, but it might also cover “Religious Liberty”, “The Gospel”, and even “The Prophetic Word.” I did not think it wise to duplicate articles, so I tried to fit these kinds of articles into the book that most matched it’s topic, or where there were a series of articles that it belonged to.

What these books demonstrate is that A. T. Jones produced a lot of precious material, much of which was never organized or reprinted after his death. Jesus taught us to “gather the fragments that none be lost.” *John* 6:12. Since much depends on how we receive and appreciate the light that God gives through His chosen messengers, I felt a burden to put these forgotten treasures into an orderly and easily accessible format.

May the Spirit that gave them, bless you as you read!

*“If human beings would open the windows of the soul heavenward,
in appreciation of the divine gifts,
a flood of healing virtue would pour in.”*

Ellen White, Ministry of Healing, p. 116

About This Volume

THIS volume, titled: *Money and Work*, gathers together those articles which cover wages, offerings, and the spirit of service as exercised in practical work.

That these topics have a critical bearing on the final gospel work is shown by the prominence practical labor had in the life of Jesus, both in the years He spent in the carpenter shop, and in the ministry He carried forward during His 3½ years as the Anointed One. We are to labor as He labored:

John 14

¹² He that believes on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Secondly, we have the witness of the prophecy of *Isaiah 58*, which foretells the sad state of the church, but how she is to be healed: by proper Sabbath keeping and practical ministry. That is the kind of “fast” God has chosen, to abstain from our own ineffective works, and to do His works, and speak His words.

The Sabbath, which commemorates God’s works and the power of His word, reveals to the church His perfect fitness to clothe and empower her to do the same ministry that Jesus performed.

Isaiah 58 also starts with the admonition to “show my people their sins” (verse 1), which aligns perfectly with the message to the last church of Laodicea, who is satisfied with her works, but the Lord announces that she is:

Revelation 3

¹⁷ ...wretched, and miserable, and poor, and blind, and naked.

In the articles that make up this volume, God’s way of working, and His spirit of sacrifice, are clearly shown. It is not our “many” works that we do for Him (*Matthew 7:22*), but “the effectual working of His power” (*Ephesians 3:7*), that will bring the gospel ministry to a close.

God is the great Source of all, and to Him all things belong, and all things are to be returned; placed onto the altar for dispensing into the great tide of love, sacrifice, and blessing that will complete the revelation of His character to the world.

1. Trust in Our Heavenly Father

Signs of the Times, August 18, 1887
Matthew 6:24-34

Matthew 6

²⁴ You cannot serve God and mammon.

“Mammon is a Syriac word meaning riches. It is riches personified.”

The meaning therefore is:

“You cannot serve God and riches. You cannot trust in God and trust in riches.”

YET, although the word is so abundant, so strong, and so explicit on this subject, there are many who do attempt to serve God and riches both, and multitudes more who serve, and trust in, riches alone.

There are multitudes who rejoice because their wealth is great and because their hand has gathered much. There are multitudes more who grieve because their wealth is not great, and because their hand has not gotten much, and so make gold their aim, their hope, and their confidence. The trust is in riches and not in God.

But God’s charge to one class of these, those who are rich, is this:

1 Timothy 6

¹⁷ Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who gives us richly all things to enjoy;

¹⁸ That they do good, that they be rich in good works, ready to distribute, willing to communicate;

¹⁹ Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

To the other class God says:

⁹ They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

¹⁰ For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But to all who would fear God He says:

¹¹ But you, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

¹² Fight the good fight of faith, lay hold on eternal life.

For:

Mark 10

²⁵ It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

But says everyone on his own behalf:

“I do not trust in riches.”

Try yourself and see. Apply to yourself the test that Jesus put upon the young man, and see whether you love God or your riches most.

Mark 10

²¹ Then Jesus beholding him loved him, and said unto him, One thing you lack; go your way, sell whatsoever you have, and give to the poor, and you shall have treasure in Heaven; and come, take up the cross, and follow me.

If that were demanded of you personally today by the Master, how would you stand the test? Would you stand it any better than the young man did? If not, then is your trust in God or in your wealth? Luke says that when that young man heard this:

²² He was very sorrowful; for he was very rich.

Notice, his sorrow seems to have been graduated on the scale of his riches. He was very sorrowful, because he was

very rich. Perhaps if he had simply been rich, he would only have been sorrowful, yet even in that case his trust in his riches would have denied the God who is above. While had he been poor, as Matthew the publican, or as the fishermen who plied their nets on the waters of Galilee, he doubtless would have been glad of the call of the Saviour, and would have followed instantly.

The Saviour gave us a parable on this very subject (*Luke* 12:15-21) when he told of that rich man whose ground brought forth plentifully, and he had no room to bestow his fruits and goods; and he said he would pull down his barns and build greater, and there bestow his goods, and then would say to himself:

Luke 12

¹⁹ Soul, you have much goods laid up for many years; take your ease, eat, drink, and be merry.

²⁰ But God said unto him, You fool, this night your soul shall be required of you; then whose shall those things be, which you have provided?

What was it that God said to him? “You fool.” What is it the fool says?

Psalms 14

¹ The fool has said in his heart, There is no God.

Exactly. This man was saying, in effect, that there is no God. He was trusting in his riches, and denying the God that is above.

Luke 12

²¹ So is he that lays up treasure for himself, and is not rich toward God.

Therefore:

¹⁵ Take heed and beware of covetousness,

For:

Colossians 3

⁵ ...covetousness is idolatry,

And:

Luke 12

¹⁵ A man's life consists not in the abundance of the things which he possesses.

Nor yet do we want to run to the other extreme and unmeasuredly denounce riches, and money, and whatever bears any semblance to means. It is not in money that the evil lies. Human society cannot exist without money of some sort. There must be some circulating medium. It may be silver or gold, paper or leather, brass or copper, with some device stamped upon it. But whatever it is, it is money; and in the place where it is used, he who has the most of it will be the richest.

Money is not the root of all evil. Of itself it is not an evil at all. It is the love of money that is the root of all evil. It is not a sin to have money; it is a sin to love it. It is not a sin even to have much; it is a sin to love, or to trust in what we have, whether it be little or much.

It is not the rich alone who fall into temptation and a snare, and into foolish and hurtful lusts; but it is "they that will be rich" (*1 Timothy 6:9*)—they who all the time have their aim at being rich, who have their eyes on that, and who tend all their efforts toward that, who lie awake nights scheming for it, who spend their lives to attain the unattainable; for:

Ecclesiastes 5

¹⁰ He that loves silver shall not be satisfied with silver, nor he that loves abundance with increase.

It is not a sin to be rich. Abraham, the friend of God,

Genesis 13

² ...was very rich in cattle, in silver, and in gold.

Job likewise was one of the richest men of his day. Yet nei-

ther of these holy men trusted in their riches, nor rejoiced because their wealth was great. They trusted in the living God, and remembered that it was He who gave them power to get wealth. Read in the 31st chapter of *Job*, how he looked upon his wealth—always as only a means of blessing the poor, the needy, the fatherless, and the widow.

The sin is not in being rich; it is in trusting in it, putting confidence in it, rejoicing in it, and being proud of it, and being high-minded because of it. That is to deny the God that is above.

Deuteronomy 8

¹¹ Beware that you forget not the Lord your God,

¹⁷ And you say in your heart, My power and the might of my hand has gotten me this wealth.

¹⁸ But you shall remember the Lord your God; for it is He that gives you power to get wealth.

Trust not in uncertain riches, but in the living God, holding all subject to His call, ready to distribute, willing to communicate. For you shall love no other god but Him, and Him with all the heart, and all the soul, with all the mind, and with all the strength.

Mark 12

³⁰ And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment.

Yet why is it that men will not trust in the Lord entirely and always? Why is it that people will go on in anxious care about what they shall eat or what they shall drink, or wherewithal they shall be clothed? It is because they have not faith in the heavenly Father.

But why is it that they have no faith in Him? Is it because He has given no assurances of His faithfulness? Oh, no; for what greater assurances could He give? Here is His word by Peter, chosen for the golden text of this lesson:

1 Peter 5

⁷ Casting all your care upon Him; for He cares for you.

He wants no one burdened with care. He wants all to cast all their care upon Him and let Him do all the caring, while we dwell safely under the shadow of His wings rejoicing.

Here is another consideration presented by Paul, and it is one of the strongest encouragements to faith in all the Book:

Romans 8

³² He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Notice the question is not, “How shall He freely give us all things?” but, “How shall He *not*?” The argument is, that if in His great love for us, He would freely give up His dear Son, how shall He not with Him freely give us everything else? But more than this: It was while we were yet enemies that God gave His Son to die for us:

Romans 5

⁸ But God commends His love toward us, in that, while we were yet sinners, Christ died for us.

¹⁰ For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

And those who will obey Him, He calls His friends:

John 15

¹⁴ You are my friends, if you do whatsoever I command you.

Now if He would give up His own dear Son to die for His enemies, how shall He not with Him freely give all things to His friends? How can He keep from doing it? Oh, that men would trust the Lord!

Psalms 107 [also vs. 15, 21, 31]

⁸ Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!

It seems that the Lord has done His very best—He has exhausted the language and every other resource—in His effort to convey to men the idea of His love and care for them; so that by the prophet He exclaims:

Isaiah 5

⁴ What more could have been done that I have not done?

Matthew 6

²⁶ Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they?

Here He gives a lesson from “the fowls of the air,” Luke says “the ravens.”

²⁶ Your heavenly Father feeds them. Are you not much better than they?

And if He so feeds them, will He not much more feed you, who are “much better than they”?

²⁸ And why take thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

²⁹ And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

³⁰ Wherefore, if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall He not much more clothe you, O you of little faith?

Next He cites the lilies of the field, which He clothes so gorgeously that even Solomon in all his glory was not arrayed like one of them. But,

³⁰ If [God] so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O you of little faith?

If He so care for the grass of the field, which is but for a day, shall He not much more care for you whom He has made for eternity if you will but have it?

In another place the Saviour brings up this point again, and tries to convey to His people the deep care that He has for them.

Matthew 10

²⁹ Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

³¹ Fear you not, therefore you are more value than many sparrows.

Two sparrows for a farthing. Four farthings make one penny, English money, and one penny English money equals two cents of our money. As therefore four farthings make two cents, one farthing would be one-fourth of two cents, which is one-half a cent. But two sparrows were sold for a half a cent, therefore one sparrow would be worth but a half of a half a cent, which would be but a quarter of a cent. It seems that this was the highest price too, if they took more they would get them for less, for *Luke* says five sparrows were sold for two farthings; so the phrase would be “two for a farthing or five for two.”

Now the lesson conveyed in this is that, As one sparrow, worth but a quarter of a cent, shall not fall on the ground without our heavenly Father, so, likewise, nothing shall befall a child of God, even to the value of a quarter of a cent, without our heavenly Father. The care of our heavenly Father for His children, extends even to things as small and of as little consequence as the value of a quarter of a cent.

Nor does even this express the extent of our heavenly Father’s care for us; for immediately the Saviour says:

Matthew 10

³⁰ The very hairs of your head are all numbered.

And being given in this connection it shows that the care of our heavenly Father for us extends lower yet than to things of the value of a quarter of a cent. It extends even to things of

the value of a hair of our heads. And He means to tell us that nothing even to the value of a hair, shall befall the child of God without the care of our heavenly Father. He means to tell us that our heavenly Father's care for us is greater than can possibly be our care for ourselves.

Then why should we not trust Him rather than ourselves, or riches, or anything, or anybody else? His care for us is so great, why not let the care be His, as it is His, and we trust Him wholly, and so trusting rest in the peace which passes all understanding? It is only thus that that promise can ever be realized, because this is the basis upon which the promise rests. See:

Philippians 4

⁶ Be careful for nothing; but in everything by prayer and thanksgiving let your requests be made known unto God.

⁷ And the peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus.

Nor yet do these lessons express the abundance of the far-reaching care of our heavenly Father for the children of men. For:

Ephesians 3

²⁰ [He] is able to do exceeding abundantly above all that we ask or think, according to the power that works in us.

The only power that can possibly work in us, to connect us at all to God, is the power of faith. Therefore as His care is so great in all these directions, how much more exceeding abundantly will it be towards you, O you of much faith.

Luke 17

⁵ Lord, increase our faith.

Psalms 37

³ Trust in the Lord and do good, and verily you shall be fed.

Isaiah 26 [margin]

³ You will keep him in perfect peace, whose mind is stayed

on You; because he trusts in You.

⁴ Trust in the Lord forever; for in the Lord Jehovah is the rock of ages.

2. God Loves a Cheerful Giver

Signs of the Times, August 3, 1888

2 Corinthians 9

⁷ God loves a cheerful giver.

THIS seems rather a singular expression, in view of the Scripture declarations that God loves all the world.

John 3

¹⁶ For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

Although this is true that God so loved all the world that while they were yet enemies, He gave His Son to die for them, yet there are certain ones whom He says He loves, which shows that between Him and these there is a closer bond of love than that which exists between Him and the wide world for whom He even gave His dear Son to die. To illustrate: Jesus said,

John 14

²³ If a man love me, he will keep my words; and my Father will love him.

This shows clearly that, though God loves all men, yet there is a closer bond of love between Him and those who love Christ than there is between Him and those who do not love Christ. Again: The psalmist says:

Psalms 68

⁵ A Father of the fatherless, and a judge of the widows, is God in His holy habitation.

Other scriptures show that God is the Father of all, and the Judge of all. And although this is true, yet this text shows that there is that in the condition of the fatherless and the widow, which brings God especially near, and leads Him to single out these as special objects of His fatherly and judicial care.

And again: One of the twelve is mentioned as:

John 21

⁷ ...that disciple whom Jesus loved.

But did not Jesus love all of His disciples? Assuredly He did. He loved all men. While beholding the wicked city which was about to take Him, and with wicked hands crucify and slay Him, His great heart of love burst forth in an agony of grief. And when suspended upon the cross, while they jeered and scoffed at Him, His dying love prayed for their forgiveness. Jesus loved all.

Then why should this one be spoken of as “that disciple whom Jesus loved”? Because in the spirit of this one there was that which more readily responded to the chords of love that thrilled in the heart of the Saviour. There was a bond of love between Him and that disciple that was closer than between Him and the others. And when we know the great love of Christ for all, what a world of meaning lies in those words, “that disciple whom Jesus loved.”

These scriptures illustrate the meaning of the text,

2 Corinthians 9

⁷ God loves a cheerful giver.

Where there is one who sets his heart upon the cause of God, thinks about it, and studies and plans how he may help it forward in the earth, gives to the cause of that which God has bestowed in blessing upon him, and does it cheerfully, that is the man whom the Lord specially singles out as one whom He loves.

And although He loves all men as only He can who is Love, yet between the Lord and such a man there is a bond of affection which draws from Him the assurance that here is a man whom God loves.

2 Corinthians 9

⁷ God loves a cheerful giver.

That which called forth this expression was the fact that there were a number of Christians who had given all they had for the gospel's sake, to send it abroad to all the world. In a few years a dearth came throughout all the land, and they were found in need. Then those who had been reached by the gospel through their love for it, were called upon to give for the gospel's sake to those who had made themselves poor for the gospel's sake. And it was said to them,

2 Corinthians 9

⁷ Every man according as he purposes in his heart, so let him give; not grudgingly, or of necessity; for God loves a cheerful giver.

Now how is it with you, brethren? The cause of the Third Angel's Message is the cause of the "everlasting gospel." *Revelation* 14:6-12. Means is required now, as well as at the first, to send it, according to the great commission,

Mark 16

¹⁵ ...into all the world,

and

Revelation 14

⁶ ...to every nation and kindred and tongue and people.

Money must be furnished to send forth the gospel; this everybody knows; but how do you give it? grudgingly, or of necessity? or do you give it cheerfully? Does the work of the "everlasting gospel" have an important place in all your plans? or is it only the subject of occasional attention?

The word of God has formulated a plan by which the work of the gospel shall become an important part of all our business transactions. On this subject this direction is written,

1 Corinthians 16

² Upon the first day of the week, let everyone of you lay by him in store, as God has prospered him.

There are no people more familiar with this text than are Seventh-day Adventists. It is a text that is always used by those who advocate the keeping of the first day of the week instead of the Sabbath; and we are constantly being called upon to show that there is in it no shadow of authority for substituting the observance of Sunday for that of the Sabbath.

We all know that this is what the text does not mean. But in our duty of showing what the text does not mean, have we not neglected to show what it does mean? Has the text any meaning at all to the people of this age?

We are perfectly assured that it has. The epistles of the apostles of Christ were not merely local communications, whose authority and instruction were to expire with the age in which they were written; they are divine communications to the church of Christ in all places and all ages, divine directions for the guidance of the church in all its work in fulfillment of the commission to preach the gospel to every creature.

This proposition no Seventh-day Adventist will for a moment dispute. Then is there not something which this text does mean? And if it has any meaning, does it not mean what it says? Does it not mean that on the first day of the week every one of us shall lay by him in store as God has prospered him, that portion of means which is to be devoted to the work of the church in spreading abroad the truth of God embodied in the everlasting gospel?

Who will, say that the text means nothing to us? Not one. Well, then, if the text does mean something to us, it must mean what it says, and is it not high time that we began to obey it? We as a people make a profession of being strictly obedient to the Scriptures as they are written; but do we obey

this scripture? Does every one of us lay by him in store, upon the first day of the week, as God has prospered him, a portion of means for the work of the Lord? If not, why not?

At the General Conference of 1887, this matter was duly considered, and obedience to this scripture was recommended to the whole body of Seventh-day Adventists, the proceeds to be devoted to foreign missions. Some had already been practicing it for years. Since this action of the General Conference many more have been obeying the scripture.

But we know that there are many yet who are not obeying it. We are sorry that it is so, but so it is. These we would ask, How long are you going to continue to disobey? And if you are going to continue in that way at all, what reason have you for it? and how do you expect to meet the Saviour without spot and blameless when He comes?

It is only a plain, simple, scriptural, moral, and business proposition. There is the word of God which says,

1 Corinthians 16

² Upon the first day of the week, let everyone of you lay by him in store, as God has prospered him.

That word assuredly has a meaning to the church. The meaning is clearly expressed in the words themselves. The only question that remains is one of obedience. Shall we obey this word of God? or shall we not? Who will assume the responsibility of saying that we shall not?

Brethren, we pray you to consider this matter in the light of the word and Spirit of God; and then,

2 Corinthians 9

⁷ Every man according as he purposes in his heart, so let him give, not grudgingly, or of necessity; for God loves a cheerful giver.

Note: Let no one make the mistake of supposing that obedience in this text is to take the place of obedience to those

Scriptures which enjoin the duty of tithing. This means referred to in *1 Corinthians* 16:2 is spoken of by Paul as a “contribution.” The tithe is in no sense a contribution; it is the Lord’s already.

Leviticus 27

³⁰ All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s; it is holy unto the Lord.

The tithe is the Lord’s, and not ours, and no man can make a contribution of that which does not belong to him. *1 Corinthians* 16:2 is speaking of our own means, and gives directions how we may give systematically of that which is our own,

2 Corinthians 8

⁸ ...to prove the sincerity of our love.

3. That There Be No Gatherings

Signs of the Times, August 10, 1888

1 Corinthians 16

² Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come.

LAST week we referred to *1 Corinthians 16:2*, as having a meaning to people in this day.

We showed that in that scripture God has established a system of contributions for the support of the gospel; a system of contributions as regular and as constant as are the demands of the gospel as it is sent forth in obedience to the great commission, to “all nations,” “to every creature.”

We know that some take refuge from this duty, under the plea that these contributions were for the poor. It is true that the people for whom this money was immediately donated were poor. But the reference in the text is not to making donations to the poor in general. These people were poor; but they had made themselves poor for the gospel’s sake. This contribution was directly...

Romans 15

²⁶ ...for the poor saints which are at Jerusalem,
and for...

Acts 11

²⁹ ...the brethren which dwelt in Judea:

The record is of these that in the first work of the gospel after Pentecost,

Acts 4

³² The multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common.

³⁴ Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

³⁵ And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

And when the disciples, all, except the apostles, were scattered abroad upon the persecution that arose about Stephen, and went everywhere preaching the word¹, money from this common fund bore their expenses; and their money therefore helped to send the gospel to all the countries roundabout, even to the Gentiles.

Paul says as much. In writing of this very matter of the first-day contributions he says:

Romans 15

²⁶ For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

²⁷ It has pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

And again, in writing to the Corinthians on this subject, he shows that in this contribution to these who had made themselves poor for the gospel's sake, they were not only distributing to them but to all men. He says:

¹ **Acts 8:** ¹ And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. ⁴ Therefore they that were scattered abroad went everywhere preaching the word. **Acts 11:** ¹⁹ Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. ²⁰ And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spoke unto the Grecians, preaching the Lord Jesus. ²¹ And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

2 Corinthians 9

¹² For the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings unto God;

¹³ Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

¹⁴ And by their prayer for you, which long after you for the exceeding grace of God in you.

All this shows plainly that the support of the gospel was the purpose of this system of regular laying by on the first day of the week. In doing it they showed the reality of their professed subjection to the gospel, and showed the reality of the grace of God in them, and showed the sincerity of their love for Christ.

2 Corinthians 8

⁷ Therefore, as you abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that you abound in this grace also.

⁸ I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

⁹ For you know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that you through His poverty might be rich.

This being so, thus it follows that as long as the gospel lasts, so long will last this obligation to lay by in store on the first day of the week as God has prospered us, for the spread of the gospel.

There is given also by Paul a reason why this should be systematically and regularly carried out. That is,

1 Corinthians 16

² ...that there be no gatherings when I come.

Paul did not wish it to be so that when he came to Corinth he should have to spend his time in urging them to give, and

they have to spend their time in getting together that which they should, in response to a powerful appeal, decide to give.

More than this, under the influence of a strong appeal, and the example of others pledging, some might be wrought up to pledge more than they were really able to give, and only bring upon themselves a burden and perplexity. Paul did not want that, for he says,

2 Corinthians 8

¹³ I mean not that other men be eased, and you burdened.

And another thing, he did not want the support of the gospel of Christ to depend upon spasmodic giving. As the work of the gospel is and must be constant, so the support of it must also be constant. And the directions in *1 Corinthians* 16:2, if obeyed, will, in addition to the Lord's tithe, always assure an ample support to the work of sending abroad the gospel of Christ to all nations.

There will always be occasional circumstances arising which will demand occasional offerings; but the regular work of the gospel demands regular offerings; and again we say that this demand is provided for in the direction given in:

1 Corinthians 16

² Upon the first day of the week let every one of you lay by him in store, as God has prospered him.

Upon this subject Conybeare and Howson have the following excellent remark:

Nor ought we...to leave unnoticed the calmness and deliberation of the method which he recommends of laying aside week by week what is devoted to God (*1 Corinthians* 16:2)—a practice equally remote from the excitement of popular appeals and the mere impulse of instinctive benevolence.²

That this should be equally remote from the excitement of

² Conybeare and Howson, *Life of Paul*, p. 464, T. Y. Crowell's edition.

popular appeals and the mere impulse of instinctive benevolence, is the real truth of the matter. God wants it to be a matter of principle, and He has made provision that it shall be so, through obedience to His word.

If in obedience to this word we make it a matter of principle with ourselves, then our ministers in their visits to the churches can spend their efforts in building up the brethren in the most holy faith, instead of having to make such strenuous efforts to arouse them to such a sense of the needs of both the foreign and home mission work as that they will give something toward helping forward the work.

Then we can be cheered with the good reports of the progress the cause is making in foreign fields, and also in seeing the fruits of our own home efforts.

There are other important advantages in this. One is that by regular, systematic giving, it soon becomes a habit; and it sits so well upon us that it is actually easier to give than not.

Another advantage is that a little given regularly thus, really amounts to more than do considerable sums at odd times. A sum so small as to appear too insignificant, in itself, to give, may be given weekly according to the Scripture, and it will amount to more in the year than that person could well afford to give at any one time in the year.

Many people often cheat themselves by failing to give anything because they have but a little to give. They may have but five cents that they can give, but that is too small a sum for them to give. They have more respect for the dignity of the cause of God than to put it off with five cents; they will not give till they can give a larger sum—five dollars or such a matter.

But, my brother, five cents that you give is worth a great deal more to the cause of God than is five dollars that you do not give. Please bear this in mind, and when you have but five

cents that you can give, give that, remembering at the same time that:

2 Corinthians 8

¹² If there be first a willing mind, it is accepted according to that a man has, and not according to that he has not.

But do not cheat yourself with the idea that five cents will answer with a willing mind when you have five dollars that you can give. Now, brethren, we ask you again, Shall we not every one obey from the heart that scripture that is plainly addressed to “every one”?

1 Corinthians 16

² Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings [when the minister comes].

May the Lord help all, that we may all be obedient, and show in reality our professed subjection to the gospel of Christ, and the fruits of the grace of God in us, and the sincerity of our love for Christ, and those for whom He died!

4. Trusts

Signs of the Times, August 24, 1888

THE “Trust” is now the favorite scheme by which the greedy increase their gains. There is the Whiskey Trust, the Sugar Trust, the Coffee Trust, the Oil Trust, and Trusts of all kinds too numerous to mention.

A “Trust” is formed by the leading dealers in a certain article of trade laying together all their interests in that line, making a combination so strong as to control the market, and then putting up the price to the highest possible point. If a dealer refuses to join the Trust and does not follow the rise in price which is laid upon the article by the Trust, then the Trust takes steps to compel him either to join the Trust or go out of the business.

If the Trust cannot so fully control the market as to keep him from buying from anybody but them, at their own price, then they will run down the price so low that he cannot afford to sell at such a rate, and in one way or the other the object of the Trust is accomplished,—he is either forced into the Trust or out of the business,—and then the Trust, having the field entirely to itself, puts up the price to the highest possible point, clears immense sums, pays its trustees enormous salaries, and divides the profits among the managers of the combination, making them, many times, millionaires in a very few years.

The Standard Oil Trust, for instance, has nine trustees, who are paid a salary of \$25,000 a year,³ and divides among its managers profits amounting to millions every year.

It will readily be seen that the word “Trust” is but another name for an organized monopoly, but with this characteristic: it is wholly irresponsible.

³ Roughly equivalent to \$625,000 in 2018.

A corporation, a railroad or steamboat line for instance, may secure a monopoly of the traffic in a certain locality, but, being a corporation, receiving its charter from the State, it is responsible to the State, and the State may put a check upon its exorbitant greed.

But a Trust is not incorporated, is responsible to nobody but itself. The following from the *Christian at Work* fitly describes the Trust:

What after all is a Trust? Well, for one thing it is neither a corporation nor a well-defined common-law Trust;

- it avoids the checks and safeguards which a wise public policy has thrown around corporate acts;
- its articles of agreement are secret and jealously guarded even from the investor himself; no charter nor statements need be filed for public inspection; no reports need be made or published;
- it may carry on any business it desires;
- the principles of *ultra vires* acts do not check it;
- no limit is placed by statute on its capital stock;
- no law prevents an increase or decrease of its Trust certificates;
- no qualifications are prescribed for its trustees;
- no tax is levied on its charter or franchises or capital stock;
- no limit is placed by the public on the power and discretion of its trustees;
- no publicity is given to its acts.

It may move from State to State; it may evade taxation and defy the powers of courts; it wields vast sums of money secretly, instantaneously, and effectively to accomplish its nefarious ends; and it does all this not for the advancement of the community and the nation, but for the purposes of extortion and for the annihilation of independent firms.

Such a trust is the Sugar Trust; such are the four great Oil Trusts,—such in short are almost all the Trusts.

It is evident that, in its accepted use, the word “Trust” signifies a combination of capital for the formation of an irresponsible monopoly to rob the consumer of the extra price which

he can thus be forced to pay. This is the one extreme.

There is another monopoly, although not called a Trust, at the other extreme, which is as irresponsible, and consequently as despotic, as any Trust in existence can be. Although not called a Trust, to all interests and purposes it is a Trust. Although, by those who compose it, it is not granted that it is a monopoly, yet a monopoly it is.

Instead of calling this a Trust it is called a Union. Instead of a monopoly in certain lines of trade, it is a monopoly of labor. What we refer to is the trades-union. It is as really a Trust, and as certainly a monopoly, as any Trust or any monopoly that was ever formed. And, like any other monopoly, its greed grows by what it feeds upon.

An instance in point (if any instance were needed to show what is palpable to all) will show that the action of the Union is identical with that of the Trust:

In the fishing season of 1888 the Fisherman's Union in the Columbia River formed a combination so strong that no outside fisherman was allowed to enter the Columbia to fish. Then, having secured control of the river, they forced up the price of fish so that each fisherman of the Union made from seven to ten dollars a day. The only difference between this and the Trust is in the amount secured to the parties interested in the monopoly.

More than this, the trades-union not only assumes the monopoly of work within the trades, it monopolizes the trades themselves. This combination that is responsible to no law, presumes to make and enforce the law that nobody shall learn any trade without the consent of the Union; and that consent is granted only to a limited number. Under this "law" of the trades-union Trust a manufacturer cannot apprentice his own son, at his own trade, in his own shop, without the consent of the labor Trust.

Not long since a young man wrote a letter to Mayor Hewitt, of New York City, asking to be directed to some place where he could learn some mechanical employment. He said that he had applied to more than fifty employers to be received as an apprentice, but could not find an entrance anywhere. The Mayor replied, regretting that he could not give him a favorable answer, and said:

In this great city there ought to be abundant opportunity for every young man to learn a trade. Under the regulations adopted by the various trades-unions, the number of apprentices is limited, so that there is growing up in our midst a large number of young men who cannot find access to any mechanical employment. This is a lamentable state of affairs, because these young men are turned loose upon the streets, and grow up in habits of idleness, resulting in vice and crime.

If this action of the trades societies in this matter really limited the competition for employment which they experience, it might be defended, at least upon selfish principles; but, inasmuch as foreign workmen are free to come to this country in unlimited numbers, the only effect of these regulations is to keep our own young men out of useful employment, which is freely open to those who are born and trained in foreign countries.

The problem is of the most serious character, and I trust that this statement of it may lead to a reconsideration on the part of the various trades organizations who now restrict the right of employment without benefit to themselves, but to the great injury of the rising generation.

We seriously doubt whether this statement, or any other, will ever lead to any such reconsideration as the Mayor suggests. Monopolies never voluntarily loose their grip.

Only lately some boys in Chicago made application to the Police Court to be sent to the Industrial School, or House of Correction, that they might become sufficiently acquainted with some trade so as to enable them to follow some useful occupation. We are not informed whether their request was

granted or not. But even if it were, we know that even this refuge is not long to be left them; for the despotism of the labor Trust is controlling the State, and is already declaring that the trades shall not be followed to any material extent even in penal institutions, but that all criminals shall be supported in comparative idleness.

The third week of last July, the Legislature of New York, in response to the "labor" agitators, enacted a law which provides that no manufacturing machinery shall be used in any of the penal institutions of that State; that hand-labor only shall be employed; that only such articles shall be made therein as can be used in the penal or public institutions of the State; and that none of the prison products shall be sold to the public.

And why is this? Because, it is said, articles manufactured in prison by convict labor and sold outside, come into competition with articles manufactured outside by "free labor," thus lowering the prices of the outside articles, which tends to reduce wages and degrade "labor"!

Is it necessary to point out to any man who thinks, the blind fallacy of such an argument? Do these men not know that if the State is not allowed to make the convicts support themselves, they will have to be supported by taxation? And if the manufacturer has to pay increased taxes, wages will be lowered accordingly. But the labor monopoly may say,

"We will not allow him to lower the wages."

Very well, he will then add to the price of his goods the extra tax which he pays to support idle convicts, and when the laboring man buys any manufactured article he will pay the tax. And if the merchant or the grocer has to pay an increased tax for the support of convicts, he will add the amount to the price of his goods, and when the laboring man buys a piece of muslin, or a pound of coffee, he pays the tax which the State

is compelled to levy to support the criminals, whom he himself has declared shall not be allowed to do enough to support themselves.

The whole subject then resolves itself into this simple question:

“Shall the convicts be made to do enough work to clear the expense which they cause, or shall the laboring man support them in idleness so that the proper dignity of labor may be maintained?”

Thus the labor monopoly forces the youth into idleness, rather than to allow them to support themselves by honest trades. Through enforced idleness they are led into vice and crime, and by that into jails and penitentiaries; and even there the labor monopoly compels him to dwell in idleness.

Therefore of all Trusts the labor Trust is the most heartless; of all monopolies the labor monopoly is the most wicked. To say that such organizations are in the interests of labor, is a perversion of language. Their principal effect, if not their direct aim, is solely to promote idleness, with its inevitable consequences—vice and crime.

5. Those First-Day Offerings

Signs of the Times, October 5, 1888

THE *New England Evangelist* takes us gently to task, for saying that *1 Corinthians* 16:2 refers to a gathering of means for spreading abroad the gospel. It says this collection was for the saints at Jerusalem, because for some reason the disciples there were poor.

This is all true, and is just what we showed in the article which the *Evangelist* chooses to criticize. The saints at Jerusalem were poor for the gospel's sake; for at the beginning of the gospel those who...

Acts 4

³⁴ ...were possessors of lands or houses sold them, and brought the prices of the things that were sold,

³⁵ And laid them at the apostles' feet; and distribution was made unto every man according as he had need.

When that persecution arose, and scattered them abroad everywhere, some of the means had to go with each one as he had need, and then when that dearth came throughout all the land in the days of Claudius Cesar, the fund was soon exhausted and the disciples were left in need.

Then it was, and that is why it was, that Paul established this order of laying by in store on the first day of the week. Because, said he, the Gentiles were their debtors,

Romans 15

²⁷ For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

And the same apostle says that in this service they were proving their professed subjection to the gospel, and were distributing not only to those in Judea, but to all men.

2 Corinthians 9

¹³ While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.

In these first-day offerings, therefore, they were distributing to all men. We wish the *Evangelist* would tell how they could distribute unto all men in any other way than by the spreading abroad of the gospel. Says the *Evangelist* further:

It is not apparent that the disciples in those days ever raised a fund of money to send anybody out to preach the gospel; but we read much about them going out to preach because God sent them, and we find that God supported them through the labor of their own hands, and raising up friends who ministered unto them.

It is not apparent that God supported, through the labor of their own hands, any of the apostles except Paul and Barnabas, and Paul asserted that they had:

1 Corinthians 9

⁶ ...power to forbear working,

⁷ [because no man] goes a warfare any time at his own charges,

¹⁴ [and because] the Lord ordained that they which preach the gospel should live of the gospel.

The power not to work with their own hands Paul asserts he and Barnabas had,

¹² Nevertheless we have not used this power.

It is not ordained of God that those who preach the gospel shall support themselves either by their own means or by working with their own hands. They may do so if they choose, but the Lord has ordained that they which preach the gospel should live of the gospel.

We invite the *Evangelist* to read *1 Corinthians* 9:1-18. More

than this, God did not send men out to preach, without the endorsement of the brethren. When Paul and Barnabas were distinctly singled out by the Holy Ghost to the work of the gospel, the brethren:

Acts 13

³ ...laid their hands on them, [and] sent them away;

for it is written:

² The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

³ And when they had fasted and prayed, and laid their hands on them, they sent them away.

The other statement is:

It is not apparent that the disciples in those days ever raised a fund of money to send anybody out to preach the gospel.

This statement is as far from the truth as the other two; for this very thing is decidedly apparent. Paul wrote to the Philippians these words:

Philippians 4

¹⁰ I rejoice in the Lord greatly, that now at the last your care of me has flourished again; wherein you were also careful, but you lacked opportunity.

¹⁵ Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only.

¹⁶ For even in Thessalonica you sent once and again unto my necessity.

And at the very time when Paul was preaching the gospel at Corinth and working with his own hands, he was supplied also with funds sent from Macedonia, for he says to the Corinthians:

2 Corinthians 11

⁸ I robbed other churches, taking wages of them, to do you service.

⁹ And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied.

It is certainly apparent, therefore, that in those days they did raise a fund of some kind, in some way, for the support of those who were sent out to preach the gospel.

We do not say that the system of first-day offerings was the only way of raising money for the work of the gospel, but it certainly was one of the ways.

6. Dangers of Riches and Blessings of Poverty

Home Missionary, April 1897

Original title: The Dangers of Riches vs. the Blessings of Poverty

Romans 15

⁴ Whatsoever things were written aforetime were written for our learning,

1 Corinthians 10

¹¹ ...for our admonition, upon whom the ends of the world are come.

THE more the Bible is studied, the more it will be seen how much of it is written with reference to the times of the end of the world. There is more written of the events of the last week of the Saviour's life than of all the rest of the three and a half years of His ministry.

And when the record is carefully studied, it will be seen that this is so because the events of the last week of His life are simply a miniature of the last days of the whole world; and whoever would be prepared to pass through the perils of the last days, up to the end of the world, must have this experience of the last days of Jesus in the world, graven upon His heart and woven into His life.

When the prophecies are viewed in the light of the fact that they are written for our admonition upon whom the ends of the world are come, they will be found to be freighted with the deepest meaning for the world as it is today.

This is true also even of the Pentateuch, for the times of the deliverance of Israel from Egypt are but a picture, in relation to both Israel and Egypt, of the times that are now upon the world, and are further to come upon the world. So that it is strictly true that though the Bible in all its parts is blessed truth for people in all times, yet the great object of the writing as a whole is for the admonition of those upon whom the ends of the world shall come.

With this in view, the books of the *Kings* and *Chronicles* are found to be no less fresh, vivid, and living present truth than any other portions of the Bible; for these books are the record of the perishing of the two kingdoms into which Israel was divided after the death of Solomon.

The last days of the ten tribes—the kingdom of Israel—is a prophetic picture of these last days; and the last days of the kingdom of Judah, even to its destruction and the leaving of the land desolate, is a picture of the last days, even to the destruction of all kingdoms and the leaving of the land desolate. And this record is thus written for our admonition upon whom the ends of the world are come.

To be fairly understood, these books must be read in connection with the prophets who prophesied in the last days of these kingdoms. *Amos* and *Hosea*, particularly, prophesied in the very last days of Israel; *Ezekiel* and *Jeremiah*, in the very last days of the kingdom of Judah; and the careful reading of the later portions of *Kings* and *Chronicles*, with *Amos* and *Hosea*, and *Jeremiah* and *Ezekiel*, will give as clear a view of the times which are now upon the earth, and which are yet to come, as is given even in *Daniel* and *Revelation*.

Whoever gives to these books the careful study that they deserve, will see that they are certainly written for the present time, and are present truth as really as are the books of *Daniel* and *Revelation*.

All through the Bible there are treasures of truth, of wisdom, and of warning, put there for the people who are living today but who have not yet found them, and are allowing precious time to pass unimproved in the finding of them. O, let every one who professes to be waiting for the coming of the Lord, search diligently and delve deep into this mine of truth, which by the Holy Spirit will be opened wide to the earnest, prayerful, student.

Here is a striking lesson from the last days of Judah. When

the time came that the city was completely overthrown, the temple destroyed, and the whole people, with their wealth, and the treasures of the temple of God, were all carried captive to Babylon, it was written,

“But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.”

Thus it is seen that it was a special benefit and favor at that time to be poor, and have nothing; for such ones escaped captivity, and were allowed to remain in the land.

It was not alone at that particular moment that it was a benefit to be poor, and have nothing; it had been so for years before. Through all the last days of Judah it was so; also in the last days of Israel; because violence of all kinds was so rife in the land, both among the people who dwelt in the land, and from those who invaded the land to pillage and carry captive, that all who were rich, and indeed those who could not be counted especially rich, but were only moderately well off, were objects of prey, and were robbed and carried captive.

So that, through all those times, even up to the final consummation, it was a special blessing to be poor and have nothing. To accumulate and lay up means was only to cause themselves constant unrest and perplexity, for fear of having it taken away by violence; and the times were so uncertain, and all things of the government were so unsteady, that no one could tell when they might or might not be robbed of all that they had.

Now every one of us knows today what times of unrest and perplexity are already upon every land, and that this is deepening daily. All know what unrest and perplexity there is in the business world, the labor world, and the political world. All know the violence that is brewing; and the threats that are being made to divide the spoil and distribute among all, the

wealth that is owned and hoarded by the few. And just as certainly now, as in the last days of the kingdoms of Israel and Judah, it is a danger to be rich—that is, it is a physical, literal, worldly danger.

Of course it always has been a spiritual danger to be rich. For:

1 Timothy 6

⁹ They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts.

But now it is danger of another sort, for the last days of Israel and Judah are being repeated, and they that have means where it can be gotten at by the violent, will be the subjects of violence and robbery and every evil work. Therefore it is now true with especial emphasis,

Matthew 6

¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and thieves break through and steal:

²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through and steal.

The man who has all his wealth in the hands of God, invested in the work of God, and thus safe in the heavenly treasury, and, so far as it can appear to this world, is poor, and has nothing,—of all people in this day, and even to the end of the world, from every possible point of view, will be freest, happiest, safest.

And then when the time of crisis comes and the world is carried away with the great destruction, those who thus, so far as this world can see, are poor, and have nothing, will escape, and by the mighty Captain of the heavenly guard, will be given full possession of the land,

Ezekiel 20

⁶ ...which is the glory of all lands,

where they can...

Ezekiel 34

²⁵ ...dwell safely in the wilderness, and sleep in the woods.

O, that every one who professes to be a Seventh-day Adventist, who professes to be looking for the coming of the Lord, would consider these precious books of the word of God that are written especially for our admonition upon whom the ends of the world are come!

O, that all might see that now is the time, and that the only safety, whether spiritual or physical, whether heavenly or earthly, is in putting into the work and cause of God all our trust, all our hope, all our strength, and all the fruits of our strength! Such a course now means both earthly and heavenly advantage, and only in such a course, can we find either earthly or heavenly advantage.

The Lord does not want any Seventh-day Adventist to be robbed, plundered, or spoiled, in the times of violence that are at the doors, and that are increasing daily. He has therefore written out instructions full and complete by which every one may be perfectly safe from all such things through all these times.

- Will you study the instructions which He has given?
- Will you believe Him?
- Will you trust Him?
- Will you put your means, be it little or much, where it will be absolutely safe?
- Are you willing to have it appear to the world, and to have it indeed true so far as the world can see, that you are poor, and have nothing, yet at the same time know for yourself that you have eternal riches?
- Will you make to yourself “friends of the mammon of

unrighteousness” that when you fail, and when everything fails, “they may receive you into everlasting habitations”? *Luke 16:9.*

Luke 16

¹⁰ He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in the much.

Will you be faithful to yourselves, to your profession, and to the Lord in these things today, whether it be in that which is little or in that which is much, in order that when the world shall be carried away with the mighty captivity of the enemy and the great destruction, you may be left among those who shall inherit the land, and dwell forever in quiet resting-places?

7. Consecration

General Conference Bulletin, May 15, 1897

CONSECRATION is simply the constant recognition of the fact that we are the Lord's and not our own. He who learns that this is a fact, and lives in the constant living presence and recognition of it as the great fact,—he is consecrated; and this is consecration.

Neither is this a hard thing to do in itself nor as the Lord has fixed it. People make it hard for themselves, by thinking it to be something that it is not, and trying to accomplish it in a way that is not the Lord's way; and even then they miss it. And, in truth, going about it in another than the Lord's way, they cannot possibly do anything else than miss it.

Is it a fact, then, that we are the Lord's? Of course it is; for it is written:

1 Corinthians 6

²⁰ You are bought with a price.

And the price is,

1 Peter 1

¹⁹ ...the precious blood of Christ, as of a lamb without blemish and without spot.

For,

Titus 2

¹⁴ [He] gave Himself for us.

This "price" was paid for every soul that is on earth, and for every one who ever was or ever shall be on earth; for

2 Corinthians 5

¹⁵ He died for all.

Having died for all; having paid the wondrous price for all; having given Himself for all;—having thus bought, and paid

the price for all, it is certainly a fact that all are His. Therefore it is written:

1 Corinthians 6

¹⁹ Know you not that...you are not your own.

²⁰ For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

You here today are not your own; you are the Lord's. He has bought you, and paid the highest price the universe can afford. Now will you recognize, just now, that this is so?

- Will you confess to the Lord, now, that this is so? or will you still refuse to let Him have that which is His own; that is yourself?
- Will you still hold on to yourself as though you were your own, and were sufficient to redeem yourself?
- Will you yield up yourself to Him today, and let Him have that which is His own, that He may redeem you?

He died for you, gave Himself for you, bought you, that He might do this for you. In the parable He inquired,

Matthew 20

¹⁵ Shall I not do what I will with mine own?

What say you today? Will you let Him do what He will with His own? or will you do what you will with His own?

He not only gave Himself for us, but for all there is of us—yes, even for our sins. For again it is written that:

Galatians 1

⁴ [He] gave Himself for our sins.

And He did it,

⁴ ...that He might deliver us from this present evil world;

Titus 2

¹⁴ ...that He might...purify unto Himself a peculiar people, zealous of good works;

that He might...

Jude

²⁴ ...present us faultless before the presence of His glory with exceeding joy;

–in one word,

1 Peter 3

¹⁸ ...that He might bring us to God.

He so loves us that He wants to save us. But He cannot save us *in* our sins. He will save us *from* our sins. And as our whole self is sin and sin only, in order to get us, in order to buy us, He had to buy our sins also. So in giving Himself for us, He gave Himself for our sins too. And as we are His, because He bought us with that great price, so also our sins are His, for He bought them with the same great price.

Then will you, today and now, let Him have the sins which He has bought? or will you hold on to these yourself? In this, too, will you let Him have what is His own? In this, too, will you let Him do what He will with His own? And what will He do with these sins? O, He will forgive them!

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

He will make them as white as snow.

Isaiah 1

¹⁸ Come now, and let us reason together, says the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

He will put them away.

Hebrews 9

²⁶ ...but now once in the end of the world has He appeared to put away sin by the sacrifice of Himself.

He will cast them into the depths of the sea.

Micah 7

¹⁹ He will turn again, He will have compassion upon us; He will subdue our iniquities; and You will cast all their sins into the depths of the sea.

He will remove them from us as far as the east is from the west.

Psalm 103

¹² As far as the east is from the west, so far has He removed our transgressions from us.

He will cast them all behind His back.

Isaiah 38

¹⁷ Behold, for peace I had great bitterness: but You have in love to my soul delivered it from the pit of corruption: for You have cast all my sins behind Your back.

And when they are all cast behind His back, He and His own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the throne will be the sign—the token—of the everlasting covenant that our sins and iniquities will be remembered no more.

Hebrews 8

¹² For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Thus, in giving Himself for our sins, He gave Himself to us. In giving Himself for us, He gave Himself to us. So, when we let Him have our sins, we get Him instead. When we let Him have ourselves, we get Him instead.

Will you make the exchange now? Would you rather have Him than your sins? Would you? Then let Him have them. Make the blessed exchange today.

- Would you rather have His way than your way?
- Would you rather have His life than your life?
- Would you rather have His disposition than your disposition?

- Would you rather have His character than your character?
- Would you rather have Him than yourself?

Would you? “To be sure I would,” you say. Then, O let Him have you now; make the blessed surrender, and exchange now and forevermore!

This is consecration. And thus it is a daily, an hourly, a constant recognition, in gratitude and thankfulness, that we are His own. So each day,

Steps to Christ, p. 70:

Consecrate yourself to God in the morning. Make this your very first work. Let your prayer be, “Take me, O Lord, as wholly Yours. I lay all my plans at Your feet. Use me today in Your service. Abide with me, and let all my work be wrought in You.” This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out, or given up, as His providence shall indicate.

Say,

Special Testimonies, Series A, No. 1b:

...I am the purchased possession of Jesus Christ, and every hour I must consecrate myself to His service.

Steps to Christ, p. 70:

Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

This is consecration. And it is not a burden, but a living, everlasting joy. Therefore,

Romans 6

¹¹ Reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

¹³ Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

¹⁵ For sin shall not have dominion over you.

“Sin shall not have dominion over you.” Is that promise worth anything to you, brethren? It is worth all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ; and who yields himself unto God, and his members unto God as instruments for God, to use. To this one God has declared,

“Sin shall not have dominion over you.”

Thank the Lord for this blessed promise of freedom from sin and all the power of sin. And this promise He will make a fact in the life and experience of every one who reckons thus and yields to God. You furnish the reckoning, He will furnish the fact. You yield to Him, and He will use you. You yield to Him your members, and He will use them only as instruments of righteousness. And so, “sin shall not have dominion over you,” for God is stronger than sin.

Now another thing. When you yourself are the Lord’s, then whose are those things that are in your possession? Whose are the children? Whose is the money? Whose are the houses, the lands, the cattle? Whose? Can you tell? Are they yours, or His?

How can they be yours, when you yourself are not your own? When you yourself are the Lord’s, whose are all these things but the Lord’s? Of course they are His. They are His just as much as you are. And they are His just as certainly as you are.

Haggai 2

⁸ The silver is mine, and the gold is mine, says the Lord of hosts.

Psalm 50

¹⁰ Every beast of the forest is mine, and the cattle upon a thousand hills.

¹¹ And the wild beasts of the field are mine.

Psalm 24

¹ The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

Exodus 19

⁵ All the earth is mine.

Is not the earth the purchased possession also of the Lord, to be made new for the saints' inheritance? So then, all these things are the Lord's, as well as yourself?

- Will you yield these to Him, as well as yourself?
- Will you recognize His ownership of these, as well as of yourself?
- In all these, will you let Him have His own, or will you withhold it?

Ah! be careful, lest in withholding any of these, you withhold yourself. In all these, will you let Him do what He will with His own?

Will you let Him have your children to use as He will? or will you refuse and use them as you will? Will you count the money as all His own, and let Him use it as He will, let Him do what He will with His own? or will you withhold it and use it as you will?

And so with the houses, the lands, and all. Will you count them all the Lord's, held only subject to His will and His call? Will you recognize constantly that all these things are the Lord's, and not your own, just as you recognize that you are the Lord's, and not your own? As certainly as you are the Lord's indeed, so certainly are all these things the Lord's indeed. This is consecration.

Let us be glad that the time is coming, and that it is near, when once more the multitude of them that believe will be of one heart and one soul; and neither will any say that aught of the things that he possesses are his own.

Acts 4

³² And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

Of old, none said that ought that he possessed was his own, because he recognized that it was all the Lord's. And he recognized that it was all the Lord's, because he recognized and knew that he himself was the Lord's indeed.

Thus was it at the beginning of the work of the gospel; and thus will it be at the close. Thus was it in the early rain; thus will it be in the time of the latter rain. That was consecration then; this is consecration now; for the times of refreshing have come from the presence of the Lord, and soon He will send Jesus.

1 Chronicles 29

⁵ And who then is willing to consecrate his service this day unto the Lord?

8. Provide Things Honest in the Sight of All Men

Advent Review, January 11, 1898

IN THE 6th chapter of *Ephesians*, and also in the corresponding passage in *Colossians*, there is a statement of the Christian life in all its relations. In the latter part of the 5th chapter, directions are given to husband and wife; then in the 1st verse of the 6th chapter, the children are addressed:

Ephesians 6

¹ Children, obey your parents in the Lord: for this is right.

Christian parents will teach their children to obey because it is right, not because they have power to punish if they do not do right. The children must be taught to obey because it is right. Then when the children have grown up, they will do right because it is right, and they will refuse to do wrong because it is wrong.

The 4th verse says to the fathers:

⁴ You fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

And the next verses speak to those who are employed by others,—servants,—those working for others:

⁵ Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

⁶ Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

⁷ With good will doing service, as to the Lord, and not to men:

⁸ Knowing that whatsoever good thing any man do, the same shall he receive of the Lord, whether he be bond or free.

In all our service, even when we are employed by other men or institutions, we are working for Christ. Whether you rec-

ognize it or not, this is a fact. Every one who is employed by another, whatever the business may be, is to consider that he is working for Jesus Christ. And whatsoever he does in his work there, he is to do it in the sight of Christ, because Christ is his employer.

The man for whom I am working individually, and whose money is to come to me for what work I do, may be an infidel; yet in that work I am to work for Jesus Christ. I am to do that work as unto Christ, as though Christ alone were my direct and only employer. And I am to do that work in such a way that I can with confidence lay it before Christ, trusting Him to accept it without any question.

When I do the work in that way, the man who has employed me will be pleased with it; he, too, will accept it without any question. He may despise my religion, he may not care for me; but he will be pleased with the work that I do.

And whatever you and I, Seventh-day Adventists,—all,—are employed by anybody else, whether it be by one of our own brethren, by one of our institutions, or by some man in the world, we are to do that work as unto Jesus Christ. We are to consider that He is our only Master; that we are His servants only. We are to consider always that we are His servants only, and that in working at that which men give us to do, we are the servants of Jesus Christ. He is the only Master; the work is unto Him, and He is the one who rewards it. Whosoever does thus will provide things honest in the sight of all men.

Again we read:

Colossians 3

²² Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God.

Your service will not then be divided between God and men; it will be with singleness of heart unto God. You will honor

the man in whose employment you are working; in respect to the work to be done, you will be honestly considerate in doing His will and conforming to His wish, in that thing. Yet all the time you will bear in mind that you are not working for the man but for God.

²³ And whatsoever you do, do it heartily, as to the Lord, and not unto men;

²⁴ Knowing that of the Lord you shall receive the reward of the inheritance: for you serve the Lord Christ.

²⁵ But he that does wrong shall receive for the wrong which he has done: and there is no respect of persons.

Thus the word of God insists upon this one thing,—that wherever you and I are at work, we are working for God, we are working for Jesus Christ. Then every hand employed in any institution, or by any individual, is under employment to Jesus Christ; he is to see Christ's service in the work. He is to work honestly, as in the presence of Jesus Christ.

No one employed in an institution is to work for any foreman in the institution; he is not to work for the superintendent of the institution; he is not to work for the manager, the president, or any other man; he is to work for Jesus Christ.

If it is a heathen institution altogether, and a Seventh-day Adventist is employed there, whatsoever the work may be, he will be at work there for Jesus Christ, and he will see nothing else in it than the work of Jesus Christ. The observance of this principle is the only possible way in which employees can keep from stealing. It is the only possible way in which we can provide things honest in the sight of all men.

9. Prosperity

Advent Review, September 13, 1898

NOW that the war with Spain is over, the press is devoting much space to a discussion of the prospects of a time of great prosperity.

We are told that the farmers will have good prices for their produce, and a market that will take all they can raise. The manufacturers are encouraged to believe that the prosperous period on which we are entering will cause millions of spindles to fly, and the blast of the forge to be heard from every part of the land. Great stress is laid upon the new relations between the United States and the new territory with which it has become so closely allied by the recent war with Spain. We are to have new markets for our produce, and, in return, be able to get tropical products at greatly reduced prices.

There is danger that a short period of prosperity, such as is portrayed in many of the papers of the day, will be the precursor of a time of adversity that will be more fatal in its results than that through which this country has just passed. When the prospects are flattering, and prices are good for labor and produce, men become careless in regard to investments and expenses. High salaries usually encourage extravagant expenditures and many holidays. All these things prepare the way for a crisis, when many, who have spent all their income as fast as they earned it, must come to want.

If prosperity does come, and it may, those who fear God should improve the time by studying how to make the years of plenty provide for the years of distress that will surely follow. If everybody in Egypt had done as Joseph did, none would have needed to part with their stock, and even their families, to provide food to sustain life when the famine came. Seven years of abundant increase in everything the land could produce was ample to supply present wants and provide a

surplus for the years of famine.

The Lord has told us that we are living in perilous times, when one prominent characteristic of human nature is selfishness. It is not God's plan that His people should be either selfish or extravagant; but He urges His people to be industrious, economical, and liberal. It is not a sin for a man to make money.

It is not wrong for a farmer so to till his land that it will bring forth a hundredfold, nor for the mechanic so to manage his business that he shall receive the highest possible wages for his services. Professional men and women have a right to a good salary if they are industrious in their profession. Even the minister and Bible worker should be liberally paid for faithful work. The sin does not consist in receiving a large income, but in the way in which it is used.

A time of prosperity is the best time to study economy, and learn how to lay by something for future use. If we acknowledge that all we have and all that we receive belongs to the Lord, and we stand ready, as His stewards, to distribute where He directs, we may be Christians, even if we are millionaires. On the other hand, the smallest pittance, kept only to gratify self, is the riches that will keep a man out of the kingdom.

10. Work to a Purpose

Advent Review, November 15, 1898

MANY a young person fails in life for want of a purpose; and many more do not accomplish half that they might if they only had some specific object in view when they enter school.

Spending long years in school, poring over books, with no definite object in view, only to acquire “mental” training and crowd the mind with abstract facts, is not education. There is much today that passes for education that is of no practical value, and all the time spent on it is worse than wasted.

These are times when it is better to have a thorough knowledge of one or two things than to be in possession of a smattering of information on a variety of subjects. In mechanics it is better to be master of one trade than to be “Jack of all trades, and master of none.”

Every student who enters any of our schools this fall should not do so without first deciding to what use he is going to put the knowledge that he gains. Then if he will work to this object, whatever it may be, he will accomplish two or three times as much as he could possibly accomplish with no definite object in view.

The other day we saw a practical illustration of this: A young man in the *Review and Herald* office has been working here for nearly two years. Like many other boys of his age, he had no object in view except to “learn the trade.” This being so, he took no pains to learn anything beyond his daily routine work; his thoughts were dismissed from his work the minute the whistle blew at six o’clock.

The result is that while he has done as well as boys of his age usually do, he has not accomplished half that he might have accomplished if he had taken a keen interest in his work,

and labored with some definite object in view, and with his mind thoroughly set to accomplish it. Now there is a prospect that he will go to a foreign country; and a knowledge of printing, such as he might have secured, but which he has not obtained, would prove highly valuable.

“If I had only known that I was to be called off in this way, I would have worked differently,” he says; “I would have learned much more about the business than I now know. I wish I could stay here six months longer.”

The thought we desire to impress on our young friends is that opportunities for qualified workers are increasing every year. Whatever work falls to you, put into it all your energies. Master your work as you go. Then if you are thus called off, you will not be a bungler, but will be able to do well what comes to your hand.

Luke 16

¹⁰ He that is unjust in the least is unjust also in much.

A student who learns a lesson simply to recite it does not really learn the lesson, and does not know it. Only he who learns his lesson to know it, really knows it. The boy who “learns a trade,” or a part of a trade, to get a job, will not be fit for the job when he gets it. He will be a bungler.

He who learns a trade or a part of a trade to know it, to be master of it, will be fit for any job in that line, and can not only get it, but can keep it, because he is fit for it.

Ecclesiastes 9

¹⁰ Whatsoever your hand finds [not what your eyes see] to do, do it with your might.

11. The Perilous Times

Advent Review, April 18, 1899

DURING the last days of March there was held in Chicago a conference of Methodist preachers. At this conference Prof. Albion W. Small, head professor of sociology in the *University of Chicago*, and Judge E. W. Burke, of the Chicago bench, each read a paper on the present condition of society.

These papers present a view so perfectly in accord with the scriptures that speak of these times that they should be read and studied by everybody. We therefore give them to our readers. We understand that both these gentlemen are members of the Methodist Church. Professor Small said:

I am spending my life in the study of sociology because I believe—and I see more and more reasons for the belief the longer I study—that the social system in which we live and move and have our being is so bad that nobody can tell the full measure of its iniquity. In this age of so-called democracy we are getting to be the thralls of the most relentless system of economic oligarchy that history thus far records.

That capital from which most of us directly or indirectly get our bread and butter is becoming the most undemocratic, inhuman, and atheistic of all the heathen divinities. It breeds children only to devour the bodies of some and the souls of others, and to put out the spiritual eyesight of the rest.

In spite of the historic campaigns for liberty, in spite of the achievements of Christianity, there has never been a time since Adam was born when the individual counted for so little or availed so little relatively as today.

Compared with any worthy conception of what society must become if life is to be tolerable, the socialistic indictments against our civilization are essentially sound. As abstract propositions, these diagnoses expose, with approximate truth, the ghastly inequalities and injustices which our present social order sanctifies.

It is a literal and cardinal fact that our present economic

system cries to heaven for rectification. It stultifies human nature. It nullifies the purposes of God. The men who denounce present society have profound reason for their complaints. We are in the midst of the most bewildering labyrinth of social entanglements in which the human race has wandered up to date.

Ills Added To Ills

At the same time these facts are wringing such involuntary cries of pain from some, and such artificial description and characterization from others, they are provoking others to bitter and violent denunciation, and inciting others to such visionary and vicious schemes of readjustment, that men who are both conscientious and clear-sighted find in these intellectual symptoms of our social disease an added complication and aggravation of the ills.

There seems to be no practical alternative between, on the one hand, swelling the clamor of wild and incoherent revolt, and, on the other hand, giving one's moral support to conservatism, most falsely and fatally so-called, which intensifies the evils by denying that they exist.

You are aware, as well as I, that there are clouds on the social horizon already bigger than a man's hand, foretelling changes of which no one is wise enough to predict the end. If present tendencies continue, it will not be very long before the man whose business it is to communicate ideas will be gagged by those who publish ideas, and the publishers will be shackled by the makers of paper, and the paper manufacturers will be held up by the transportation lines, and the transporters by the producers of steel, and the steel industries by the coal operators, and the coal miners by the oil producers, and the oil magnates by the stove makers, and the cook-stove men by the sugar trust, and the sugar interest by Wall street, and the stock-brokers by the labor unions, and the labor unions by the farmers, and the farmers—God help them—by everybody.

Trust-Makers Becoming Afraid

I am not throwing in your face the dust of my library. But if you will heed the symptoms from bank and office and factory

and railroad headquarters and daily press, you will discover that the very men who are making these combinations are beginning to be afraid of their own shadows. These very business men, who claim to have a monopoly of practical common sense, have involved themselves and all the rest of us in a grim tragedy of errors. They are already beginning to ask on the quiet how it is all to end.

Whether they realize it or not, our vision of freedom is passing into the eclipse of universal corporate compulsion in the interest of capital. The march of human progress is getting reducible to marking time in the lock-step of capital's chain-gang.

If you should inquire in certain quarters, you would be told that there are in the United States a considerable number of good pugilists; that is, they fight strictly within the rules of the game. This does not prove, however, that pugilism is a good game. I have no doubt whatever that the vast majority of capitalists are good capitalists. They operate strictly within the rules of the game.

Nevertheless, capitalism is not a good game, and it is our business to see the reason; namely, the whole program of our present civilization turns at last on the calculation of effects upon the accumulation of capital.

A program fit for Christian civilization would turn rather on its effects upon the quality of men that civilization shall produce. We have turned moral values upside down. We are making men the means of making capital, whereas capital is only tolerable when it is simply a means of making men. It would make infinitely more for human weal if every dollar of wealth should be cleaned from the earth, if we could have instead of it industry and honesty and justice and love and faith, than to be led much further into this devil's dance of capitalism.

Judge Burke presented the case, as follows:

The whole creation and all the manifestations of the spiritual, intellectual, and even the physical, forces are now in a transitional period as never before. Even trade and methods of business that have been pursuing their customary ways

for centuries are paralyzing individual effort, and puzzling the lawmakers of the earth. Storm-centers of labor and capital are gathering over against each other, threatening the very integrity of the industrial firmament of man.

The late appearances of the hitherto unsuspected intellectual and physical forces but add Titans of unknown strength to the conflict toward which all the world is consciously or unconsciously rushing. He who observes and reflects on matters of church and state feels this condition in the very pulsing ether, the like of which history does not disclose. No human wisdom can say what mean the great and increasing aggregations of capital, now sufficient to buy kingdoms. If these shall be arrayed against the empty hands of labor, then shall mass collide with mass, and who can predict the end thereof?

I see no commanding spirit of compromise in these approaching and threatening avalanches, which seem destined to involve the whole social system in universal ruin before the young men of this audience become threescore and ten years of age; so that the church, as it passes into the twentieth century, meets a perfect whirlwind of world-forces which overwhelms the statesman, the philosopher, and the historian, and drives them back into the cave of Sinai, while the storms pass the bounds of known law, and rush on to a fate that makes the thoughtful tremble.

Now, my friends, after much reflection, I do not believe it is the specific mission of the church to adjust men to the new conditions of life and action, or, in a temporal sense, to safety them against the Atlantic storms of capital and labor. These storms will be terrific, but they must come. They are brewed in the selfishness of the human heart, and each succeeding one shall prove more destructive than its predecessor, until the prince of darkness is chained. I believe the new conditions, which shall hurl us into the twentieth century, uncorrected by the gospel, shall forge unbreakable chains for the spirits, minds, and bodies of men. I know there is a charm in the power of union and in the exhibition of strength; but unless it is a union of strength uncemented with selfishness, it will crumble by whatsoever law it may have been formed.

It may be true that the taskmaster in these modern days attempts to compel men to make brick without straw, not to punish men, but to save straw. Formerly it was oppression to gratify the passion for cruelty, while now it is oppression to gratify the passion for gold. Formerly the taskmaster was a human being with whip in hand, but now he stands with the inexorable forces of nature in his fist, against which no person, in his unaided strength, seems able to stand.

But this modern taskmaster is destined to fall, and the David who shall slay this modern Goliath is the church of the twentieth century, not by matching force with force, but by using the weapons with which Christ has armed His followers.

I deplore every worldly success of the church, whether it be the raising of \$20,000,000 with which to curse the twentieth century church, or the building of many church edifices every time the earth revolves, if this success shall in the least lead men to forget the springs of true power in the church. We seem to be in times when the church may have money enough to convert the world. Forbid that it be enough to convert the church to the world. The church should not want one dollar of money except it first be sanctified.

Recently I have noticed the threat from high sources that unless the rich laymen of the Methodist Church are admitted in equal representation as delegates to the next General Conference, they will withhold the \$20,000,000 which the ambition of the church seeks for the first years of the coming century. Now, much as I favor equal representation in that august lawmaking body, may it never be realized, and perish the money of the rich, in the language of Peter, if it be given, even impliedly, as the consideration price of place and power in the church, and not as the free-will offering of grateful hearts purchased by the blood of Christ.

The church, for many reasons, cannot pay court to mere wealth or personal prestige. The poor do not understand the mission of the church when they demand that it feed them, and bitterly rail because it does not. But they are half right when the church recognizes men in the least degree because they possess wealth. The great masses of the people stand

yonder, alienated from our churches, because the wedge of gold is hidden with us. It does the church no good; it empties our pews; it frosts our air.

One of the closest observers of church life in our land, one who weighs his words, has written this month, for his widely read editorial column, that the moral tone of the church is unsatisfactory, and that many societies would be reduced to a few pious women, aged persons, and unsophisticated youth if the discipline enforced in the primitive church, or in the early days of English and American Methodism, were applied; that many official members never participate actively in the aggressive spiritual work of the church; that this religious and moral condition bodes no good; that in eighty-seven cities in the United States, Methodism is scarcely holding its own, regardless of the increase of population, and of the fact that so many accessions are received by letter from country churches.

He further says that divers superficial explanations are offered for this humiliating condition, but that whatever influence they may have, it is absolutely certain that if the laity and clergy were living according to the teachings of the New Testament, it could not be so.

When such an alarm as this is sounded with the hammer of facts, beware, not of the rocks of the sea, but of the dangers on board. But in this very alarm lies the hope of safety. It shows that thoughtful Christian men are looking deep into the causes of the present conditions, and that they will be removed. This alarm is all the Lord wants, and in answer to prayer He will open the windows of heaven, and pour unnumbered blessings on the church of the twentieth century.

Of course such plain talk as this has made no little stir among Methodists. Judge Burke's last two sentences are seized and vigorously swung to hide the terrible force of the undeniable facts and inevitable tendencies portrayed in the bodies of the two papers. Professor Small's paper is declared to be "pessimistic," and the cry of despair; and those last two sentences of Judge Burke's paper are all that can save it from the same fate as the other.

Yet the *Northwestern Christian Advocate* acknowledges that:

“These conditions, in some respects, are not unlike those which brought about the overthrow and extinction of ancient civilizations.”

This being so, then what can save this modern civilization from overthrow and extinction? However, it is not correct to say that “in some respects” these conditions are not unlike, etc. In every material respect the conditions today are just like those which brought about the overthrow and extinction of ancient civilizations.

It will not do to say that Christianity is here permeating all, to save society; whereas it was not so in the old civilizations. For the civilization of the Roman Empire was one of these which was overthrown and extinguished. And it must never be forgotten that it was the “Christian Roman civilization” that was overthrown and extinguished as the consequence of these conditions in that day.

And just there lies another likeness in the conditions, the most dangerous, because the most hopeless. The popular Christianity of these days is precisely of the sort as was that of the days of the “Christian Roman civilization.” It was the form without the power. And consciously lacking in the power of the Spirit of God, it sought and obtained the power of the police, the power of the state, precisely as the popular Christianity of today is doing all over this “Christian” land and throughout this “Christian civilization.”

And since the conditions today, as to popular Christianity and all, are so entirely like those which brought about the overthrow and extinction of that latest of the old civilizations, what but sheer willfulness can it be that recognizes the likeness in the conditions, and yet refuses to admit that the consequences and end of the conditions must be the same?

This would all be plain enough even if the facts were all that

there is in view. But in addition to the forceful lesson of the facts, the Scriptures, with one voice, and that the voice of God, declare that it is all true; and that the civilization of to-day is to be carried to inevitable overthrow and extinction, as certainly, and by the like evils, as were the ancient civilizations.

Along with the two papers quoted, read *2 Timothy* 3:1-5, *13*⁴; *Luke* 21:25-27⁵; *James* 5:1-8⁶; and every one will do well to read these papers over thus several times; for they give the signs of this time so plainly and so forcibly that no one who has any thought of looking for the Lord's coming can fail to be instructed by the truth as so set forth.

⁴ **2 Timothy 3:** ¹ This know also, that in the last days perilous times shall come. ² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³ Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴ Traitors, heady, highminded, lovers of pleasures more than lovers of God; ⁵ Having a form of godliness, but denying the power thereof: from such turn away. ¹³ But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

⁵ **Luke 21:** ²⁵ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; ²⁶ Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. ²⁷ And then shall they see the Son of man coming in a cloud with power and great glory.

⁶ **James 5:** ¹ Go to now, you rich men, weep and howl for your miseries that shall come upon you. ² Your riches are corrupted, and your garments are moth-eaten. ³ Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days. ⁴ Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cries: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. ⁵ You have lived in pleasure on the earth, and been wanton; you have nourished your hearts, as in a day of slaughter.

⁶ You have condemned and killed the just; and he does not resist you. ⁷ Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain. ⁸ Be also patient; stablish your hearts: for the coming of the Lord draws nigh.

“Get ready, get ready, get ready.” Are you ready, are you waiting for Him?

12. Is Your Money Safe?

Advent Review, April 25, 1899

THROUGH lack of consideration, some of our folks are puzzling themselves somewhat over a statement or two in Brother Magan's article on *Denominational Debts*, in the *Review* of April 11.⁷ There is no need, however, of anything of the kind. What is there said is all right: it is what is not said that is the puzzle. He said that:

“All our institutions have been in the borrowing business.”

Is not that the truth?—We all know that it is. He said also:

“It is not time for them all to quit?”

Would it not be a blessed thing if all our institutions could quit borrowing? or is debt such a blessed thing that it is forever to be courted and everlastingly nursed?

And above all, would it not be a blessed thing if all our institutions could just now quit borrowing, *in the only way* that Brother Magan said or meant that they could quit; namely,

“But let it have an end by letting *giving* have a *beginning*”?

Would it not be a splendid thing if today every able-bodied Seventh-day Adventist who holds the note of any one of our institutions or organizations would send in such note as a free gift to such institution or organization, and would follow it up all the time with steady giving of his money? Or is it possible that there is anyone who thinks that would be a bad thing?

The undeniable truth is that it would be a blessed thing to all our institutions and organizations, and a far more blessed thing to all such persons. It is the truth that our institutions and organizations...

⁷ Included in the [Appendix](#).

“...have been in the borrowing business because so many of our brethren have been in the lending business.”

Our institutions and organizations, and even individual missionaries in foreign lands, have borrowed, and indeed have been compelled to borrow, money, in order that the work of God and the progress of the third angel’s message should not be retarded. This is not a reproach; it is not even a fault, on their part; but what a record it is on the part of those who have refused to give to the work of God and the progress of the third angel’s message, and would only lend on a note at good, paying interest!

Would it not have been better for the missionary work, and for these missionaries, to have had the needed money given them, instead of being compelled to go into debt? Besides, where is the missionary work in lending money to missions or missionaries for missionary work? Is the making of debts true missionary work?

It is the settled truth that there is no place on earth where money is so secure as it is in institutions and organizations of the cause of God in the third angel’s message. This is a notorious fact, recognized by the world, by worldly men, and worldly institutions.

Now it is a recognized business principle everywhere, that “the greater the risk, the greater the interest.” And as there is nothing of this world in which there is not at the very least some risk, so in loaning to the businesses of the world there is always at least some interest expected, and expected to be paid.

But this is not so with the cause of God in the third angel’s message. In the Lord’s business of the third angel’s message there is absolutely no risk. It is impossible for this to fail. The Church of the Seventh-day Adventists is going to stand forever.

The people and work of the third angel's message will continue until the day when God shall speak from heaven, "It is done," and the heaven shall depart as a scroll when it is rolled together, and every mountain and island shall be moved out of their places. And this church, this people, and this work of the third angel's message are not only going to continue till that time, but are going to continue to grow and prosper in numbers, in power, and in the possession of means, until the day when men cast their silver and their gold...

Isaiah 2

²⁰ ...to the moles and to the bats;

²¹ To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He arises to shake terribly the earth.

The only way in which there can be any supposition that any person could possibly lose any money that he puts into the cause and work of God in the third angel's message, is to think that the third angel's message is going to fail and come to naught. And that is to think that the Church of the Seventh-day Adventists is going to vanish, and there never be any more Seventh-day Adventists in the world.

For as certainly as the third angel's message continues, so certainly there will be Seventh-day Adventists; for the third angel's message makes nothing in this world but Seventh-day Adventists.

Therefore as certainly as the third angel's message continues, so certainly the Seventh-day Adventist Church will continue. And as certainly as the Seventh-day Adventist Church continues, the institutions and organizations connected with that church and its work will continue; because these are but the instrumentalities by which the work of the church, the work of the third angel's message, is done.

Therefore it is literally impossible for any person to lose any money that he puts in any way in any institution or organiza-

tion of the cause and work of God in the third angel's message. In this there is absolutely no risk whatever.

Then upon the recognized principle of "the greater the risk, the greater the interest," where there is absolutely no risk whatever, what follows upon that?

We remarked above that the only way that Brother Magan said or meant that our institutions could quit borrowing, is to let the borrowing "have an end by letting *giving* have a beginning." It is impossible for it to have an end any other way.

For since they are thus in debt only because our people have loaned, instead of having given the money, suppose that now nobody should give, and those who have loaned should want their money, then the institutions would still be obliged to borrow to pay this that is loaned, which the lenders would not give.

There is, therefore, literally no way out but that our people shall learn to *give*.

Yet there is more to this learning to give than simply the delivering our institutions and organizations from debt. Indeed that is the minor part of it. We asked once before in this paper, when the Lord comes and pays off all these notes, interest and all, where, in that day, will stand the holders of these notes? Outside the kingdom, as certainly as they are there at all.

And for that reason it cannot be too often repeated that the very salvation of these people lies in their learning to *give*.

We have also said before, and this cannot be said too often, that there are widows, orphans, cripples, and old people whose little income from what money they may have is all their living. These put their money in our institutions as the perfectly safe place. This is the proper thing to do. And as an income from it is their support, it is only proper that they should receive interest on their money.

There are also loyal souls who in times past have borrowed money to help in a crisis, and thus loaned to the institutions; these, of course, are justly entitled to interest. But after all this is said, there yet remains a large number who have loaned simply because they would not give. Now let none say,

“Well then, I will take my money out.”

Of course it is in your power to do this; but it is *not safe*. We have seen people do that, and there are too many of them (and they will tell you so) who could recite to you the lesson of severe experience in their having done so. We personally know a number of them.

Some have drawn out a thousand, some two thousand, some five thousand, dollars, and lost it all. One drew out fifty thousand dollars, and it *went to the winds*, and he has been a poor man ever since. If he had let the fifty thousand remain in the institution where it was deposited, he would have been a rich man forever.

And so it will continue to be with such; for there is now literally no cause nor any business on this earth where money can be safely invested, except in the cause and work of the third angel’s message. Read again, in this connection, the two papers printed in last week’s *Review* from Professor Small and Judge Burke, of Chicago.

We are pained, frequently too, as we see Seventh-day Adventists who have saved up some money, but would not give it to the Lord’s work, not deposit it in His institutions, where it would be perfectly safe; but instead, on glowing promises of big interest or dividends by smooth-tongued men, invest in perfectly “wildcat” schemes—schemes from which they will never receive a dollar of either principal or interest.

The institutions of the third angel’s message are the only safe places in the world for your money. If your money is there now, be sure you keep it where it cannot possibly be

lost. If it is not there, be sure to get it there as soon as possible.

Give it to the cause and work of God if you possibly can. If in sacred honesty you cannot give it, then deposit it *without interest* if you possibly can. If in sacred honesty you cannot do that, if your support must come from it, then you are entitled to interest.

But whatever you do, be sure you put the money which God has given you where it cannot possibly be lost; that is, in the institutions that are the instrumentalities of the third angel's message.

13. Lending to Others

Advent Review, May 2, 1899

Original title: Editorial Bites

Luke 6

³⁴ If you lend to them of whom you hope to receive, what thank have you? for sinners also lend to sinners, to receive as much again.

THERE is a sentence spoken by the Lord Jesus. Will you read it carefully, and then prayerfully ask yourself what it says? Please do not ask yourself nor anybody else what it means; for then you will get some human, selfish notion into it. Simply ask what it says; then you will know what it means; for it means exactly what it says.

Luke 6

³⁴ If you lend to them of whom you hope to receive, what thank have you?

Can you tell?

³⁴ ...sinners also lend to sinners, to receive as much again.

What kind of man is it that lends, to receive as much again? What does this word of Christ say? Then what kind of man are you? Are you a Christian or a sinner? By that word you can tell.

⁴⁶ Why do you call me, Lord, Lord, and do not the things which I say?

Here is another word of Christ from the same place:

³⁵ But...do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest.

In which of these ways do you lend, and in which have you been lending, to the cause of God, to say nothing of people? Do you lend, and have you been lending, to the cause of God

“to receive as much again”? or, “hoping for nothing again”? You can tell. Then are you one of the children of the Highest? or are you a sinner? By that word you can tell. For,

⁴⁶ Why do you call me, Lord, Lord, and do not the things which I say?

³⁸ *Give*, and it shall be given unto you; good measure, pressed down, and *shaken together*, and *running over*, shall men give into your bosom. For with the same measure that you meet withal it shall be measured to you again.

Again we ask, Will you please read carefully these words of Christ, and then prayerfully ask yourself what they say? Do not ask yourself nor anybody else what the words mean. They mean exactly what they say.

And when you find out what the words say, if it does not exactly suit you, please do not ask us to explain these statements of the Lord. We cannot explain them. They are perfectly plain as they stand. Explanation is not what is needed. What is needed is that these words shall be believed.

If not, why are they given to us by the Lord Jesus? The third angel's message says,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

Where are they?

14. Are You Honest?

Advent Review, May 9, 1899

THE following excellent instruction by Robert Smylie, D.D., in the *Northwestern Christian Advocate*, on property and business, is just as good for Seventh-day Adventists as it is for Methodists:

Property is ours only to be administered as a God-given trust for the greatest good of the greatest number. The New Testament does not settle who shall be the trustees of the tremendous powers which inhere in wealth, any more than it fixes who shall be the custodians of the powers of the government. But the idea of stewardship runs all through the teaching of the Bible.

No human being has any power he can of right call his own. He is one of a great family, and bound to administer on the principle of the golden rule. Any failure in this respect is of the nature of embezzlement. Is it not a fact that in spite of our so-called evangelicalism, the overwhelming majority of the church has lost sight entirely of this central truth in New Testament Christianity?

The so-called ethics of the market are only rules of the game, and totally ignore the teaching of Jesus. Nothing is recognized as having any binding authority except what promises success. There is not noticeable difference between the churchman and the worldling in the mad scramble for gain. The secular spirit—namely, every one for himself—is as rife in the church as out of it. It seems to thrive in the face of evangelical doctrines as understood and taught by the preachers. Nobody seems to assume that conversion necessarily means a transformation from a selfish life to a life of holiness.

In spite of all that can be said in favor of so-called evangelicalism, with a few noble exceptions, it is a fact that every one who has heart enough left to think he has a chance, is after the main chance.

It goes without saying, to any thoughtful mind, that the evangelical doctrines, as commonly understood, do not fully

interpret Christ. His teaching stands not only for the most radical transformation of the individual life, but for the most far-reaching social reforms.

The message of Jesus was, in its essence, peace and good will toward men. Christ was not only a revelation of the truth, but an incarnation of the divine love. To reproduce Him means good will toward men expressing itself in benevolent deeds.

The Christian life is a life of service—service for humanity. It can endure weariness and sacrifice; but can not reconcile itself to oppression and wrong. Its only attitude toward oppression is that of relentless hostility. Christ stands for peace only on the gospel basis. So far as oppression and wrong are concerned, He came not to bring peace, but a sword....

Under the present industrial organization a man is often forced to choose between a selfish administration of business and ruin. He is obliged to climb on other people's back as the only way of keeping them from climbing on his back. Christ in business sounds well, but most men feel it would be an expensive luxury.

The trail of the serpent is in all lines of business, and the well-disposed business man has often to choose between heavy loss and what is ethically wrong. It is often a question whether he will do his best toward crushing his rival, or consent to be crushed.

These temptations and arguments come to Seventh-day Adventists, and to Seventh-day Adventist institutions; but what does the Lord say to every such one? Thus says the Lord:

Exodus 23

² You shall not follow after a multitude to do evil.

Leviticus 19

³⁶ Just balances, just weights, and a just ephah.... shall you have.

That which is altogether just—justice, justice—shall you have.

Pamphlet 150, p. 17:

Some will urge that in dealing with sharpers, those who have no conscience, one must conform in a large degree to the customs that prevail; that should he adopt a course of strict integrity, he will be compelled to give up his business, or fail to secure a livelihood.

Where is your faith in God? He owns you as his sons and daughters on condition that you come out from the world, and be separate, and touch not the unclean thing.

Dr. Smylie continues, with the following excellent words:

The fact that many of us who are more fortunately situated are little, if at all, concerned about the submerged tenth, and the great mass who are rapidly drifting to swell their ranks, shows how tough the so-called Christian conscience has become, even in an age of great revivals, and in the face of our so-called evangelical doctrines preached from ten thousand pulpits. If we had a million more in our church, how much would it help the social problem?

Our being good should mean efficient, enthusiastic, and self-sacrificing service in the cause of humanity. If Christianity, so-called, does not grapple with the crying evils, and promote genuine reform, it is spurious. The preaching of the apostles and their successors transformed the ancient heathen world.

And let all the people say, "Amen." And if Seventh-day Adventist Christianity, both in individuals and in institutions, does not promote genuine reform, the profession of it by those individuals, whether singly or in institutions, is a fraud.

The Ellen G. White 1888 Materials, Chap. 166:

There is a broad, clear, deep line drawn by the eternal God, between worldly policy and the unselfish, undeviating principles of justice and righteousness and equity.

15. Sell and Give

Advent Review, May 9, 1899

PLEASE read slowly and thoughtfully the following words from:

Testimonies for the Church, vol. 5, p. 152:

Could our brethren remember that God can bless twenty acres of land, and make them as productive as one hundred, they would not continue to bury themselves up in lands, but would let their means flow into God's treasury.

How many Seventh-day Adventists who have a hundred or more acres of land, believe that statement?

When a man believes that he can get as much from twenty acres of land as he gets from a hundred, he will work the twenty acres instead of the hundred. For in all good sense and fair reason, why should anybody work a hundred acres for the same returns that he can get by working twenty acres?

Further: when a man who has a hundred acres can get from twenty acres as much as he gets from the hundred acres, then what can he want with the extra eighty acres? What is it that causes him to cling to this useless extra land, and work it all for the same returns that he can get from twenty acres? Here is the answer:

Testimonies for the Church, vol. 5, p. 151-152:

The love of money or a desire to be counted as well off as their neighbors, leads them to bury their means in the world, and withhold from God His just dues.

It may be that Seventh-day Adventists who have large pieces of land would not have thought that this is the real reason of their desiring to have so much land. But the Lord says that this is the real reason of it; and what the Lord says is the truth, and it is better to acknowledge it than to reject it as not the truth.

Why should not these things be turned about to the right way? When a man who has a hundred or more acres of land can get as much from twenty acres as he gets from a hundred, then why should he not sell off all but the twenty acres, and put the money for it into the third angel's message? Here is the further word:

Testimonies for the Church, vol. 5, p. 152:

We ought now to be heeding the injunction of our Saviour, "Sell that you have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fails not."

It is now that our brethren should be cutting down their possessions instead of increasing them. We are about to move to a better country, even a heavenly. Then let us not be dwellers upon the earth; but be getting things into as compact a compass as possible.

Why then should not our land-holding brethren turn now toward the light, rather than continue any longer in the other direction?

Seventeen years ago [1882] the Lord gave the words quoted in this article. Since that time He has repeated, more than once, the message that now is the time to sell. All things are now repeating and emphasizing the message "sell." Will our people who have large holdings of land and other property, now walk in the light, give up the love of money, and the love of the worldly admiration of their neighbors, and sell and give?

And do not forget that Christ's word to the little flock is,

Luke 12

³³ Sell that you have, and give...

Not sell and lend: *sell* and *give*. That is the word of the Lord. Who will heed the word of the Lord? Who will cut down their large farms to twenty acres in the hundred? Who will *sell*? And, having sold, who will *give*?

16. What Do These Things Mean?

Advent Review, March 13, 1900

Review and Herald, February 10, 1885:

Duty is plain: the selling time has come if means is demanded to advance the cause and work of God, and can not be raised without selling your extra land and your extra houses. *Awake, brethren, to the call of duty.*

EVERYTHING in the world is hastening to a finish. The world is throwing its whole soul into what it is doing, and it is making things move.

Why, then, is it that many of God's institutions and enterprises are standing still or staggering right on the border line of eternity? Clearly because we are not putting our whole soul into them to make them stand up stiffly for the truth, and move forward with power and life.

It is true that in many instances there has not been the best management. But there is only one thing that can be done about this now. That is to tell the Lord that we have been all wrong, and altogether repent of the evil, and go on and do better. It is no manner of use for us to stand still, and blame those who have had charge of things. We might not have done any better if we had been in their places.

Romans 2

¹ You are inexcusable, O man, whosoever you are that judges: for wherein you judge another, you condemn yourself; for you that judge do the same things.

Those who have had the management of things are not the only ones who can be rightly accused of wasting the means entrusted to their care. All of us have been guilty of this to a greater or less extent.

In the Battle Creek College there has been mismanagement. God has reproved it; and the men who were in it have freely

confessed it, and have repented of it. Many of them are doing all that they can to make amends. They are doing this in a real, material way, sacrificing, and giving of their means.

Now the Lord has spoken, and has said that the debt of the college should be raised. This debt aggregates over \$70,000. As there are other colleges and institutions in other districts that also have debts, it is asked that the people of Michigan, Indiana, Illinois, and Wisconsin take upon them the raising of this debt. Come along, brethren and sisters, and let us do it! It will be a bright and joyful day when this debt, which is one of the oldest as well as one of the largest resting upon a Seventh-day Adventist institution, is lifted.

To lift this debt will mean for some persons to sell extra lands and houses. There are those among Seventh-day Adventists in the four States mentioned who do have extra lands and extra houses. Will these now sell these extra lands and houses, and relieve the suffering school? Or will they give these extra lands and houses to the school, so that it can sell them and free itself?

Here are a few paragraphs:

Testimonies for the Church, vol. 1, p. 174-175:

He [God] could send means from heaven to carry on His work; but this is out of His order. He has ordained that men should be His instruments, that as a great sacrifice was made to redeem them, they should act a part in this work of salvation, by making a sacrifice for one another, and by thus doing show how highly they prize the sacrifice that has been made for them.

I was directed to *James 5:1-3*: “Go to now, you rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days.”

I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance His cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure...They give a little now and then to ease their conscience, but have not overcome their love for this world...The work is closing; and soon the means of those who have kept their riches, their large farms, their cattle, etc., will not be wanted. I saw the Lord turn to such in anger, in wrath, and repeat these words: "Go to now, you rich men." He has called, but you would not hear. Love of this world has drowned His voice. Now He has no use for you, and lets you go, bidding you: "Go to now, you rich men."

...I was shown that as the work is closing up, and the truth is going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God will be: "Go to now, you rich men. Your means is not needed. You withheld it when you could do good with it in advancing the cause of God."

Again, on page 152, are the words:

Oh, the blighting influence that has been cast by men professing to be waiting for their Lord, and yet possessing large and attractive lands! The farms have preached louder, yes, much louder, than words can, that this world is their home. The evil day is put off. Peace and safety reign. Oh, the withering, blighting influence! God hates such worldly-mindedness. "Cut loose, cut loose," were the words of the angel.

Let us all do all we can for the Lord and unto the Lord in this matter. We have before stated what Sister White is doing for the college, in giving all the proceeds from this school district, of a new and most valuable book that is coming out. Those in the school have done a great deal already, and are going to do more.

Let all the people in Michigan, Indiana, Illinois, and Wisconsin make generous contributions, March 17, to relieve the col-

lege of its slavish burden. All contributions should be sent to
P. T. Magan, College, Battle Creek, Mich.

Alonzo T. Jones, Pres. College Board.

17. Loving is Giving

Advent Review, April 16, 1901

THE word “love” is a common one. It is much used. Its meanings are many and various.

- Sometimes it implies nothing more than admiration.
- Often it indicates only greed.
- It may denote personal sentiment and individual affection between men and women.
- Frequently it is indicative of the most supreme type of selfishness.
- It often signifies gross immorality and base passion.

In brief, our ideas of love have become so narrow and so low that if the word be analyzed in relation to the emotions, passions, and actions, to which it is for the most part applied, it will be found to express two of the worst traits of human life—selfishness and lust.

Even at best, human love is often but little better than a form of selfishness. A man loves a woman—why? Because of his desire to draw her to himself, to possess her,—to have her for his life companion,—to gain her to be exclusively his own.

But the love of God is the absolute opposite of all these things.

John 3

¹⁶ God so loved...that He gave.

With God loving is giving. “God is love.” With the Eternal One to love is to give. “God is love.” His life is nothing but love. With Him to live is to love, and to love is to give—living is loving, and loving is giving.

Now, therefore, the supreme idea in the love of God is this—It is a love which gives. Any love which does not give is not the love of God at all. It is only human. It is earthly, sensual,

devilish. Common affection is not true love. The test of all genuine love is that it has in it the element of giving—yea, that its very essence is self-sacrificial giving. In this, when a man loves a woman it is that he may give to her all human devotion.

John 3

¹⁶ God so loved...that He gave.

The word translated “love” signifies “benevolent.” The word “benevolent” comes from two Latin words—*bono*, which means “rightly” or “well,” and *volens*, meaning “wishing.” The word “benevolent” is therefore defined as follows:

“Having a disposition to do good; possessing or manifesting love to mankind, and a desire to promote their prosperity and happiness; disposed to give to good objects.”

Etymologically considered, benevolent implies wishing well to others, and beneficent, doing well. But by degrees the word “benevolent” has been widened to include not only feelings but actions.

From these definitions it is clear that the love of the Bible is a love that manifests itself in giving. More than this, right giving—the giving of the Bible—springs from right willing or wishing.

There are many in the world who make expensive presents or gifts to others. There are wealthy men who give millions of dollars to different enterprises. Yet much of this giving is pure selfishness. God frowns upon it, because it does not proceed from right wishes, from noble desires of the heart.

A gift may be made with the idea of gaining the favor of someone else. Such gifts, whether made to Christ’s cause or to men, are displeasing to God. Many times lavish gifts are bestowed upon great enterprises because the giver desires to become well known and well thought of. This is naught but Pharisaism. It is written:

Matthew 6

¹ Take heed that you do not your alms before men, to be seen of them: otherwise you have no reward of your Father which is in heaven.

² Therefore when you do your alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

³ But when you do alms, let not your left hand know what your right hand does:

⁴ That your alms may be in secret: and your Father which sees in secret Himself shall reward you openly.

The love of God therefore is a love which gives—gives because of love and loyalty to the cause and object upon which it is bestowed. This giving love, and it alone, is the love of God.

How many times has this and similar testimony been borne in a public social meeting:

“I am very happy; I feel so much of the love of God in my heart; this faith grows more and more precious to me day by day.”

And yet many who utter such words have absolutely no idea of the responsibilities of the love of God—the responsibility to give. He who does not feel the burden upon him to give of his life, to give of his God-intrusted talents, and to give of his property, of his money, to the suffering cause of God, does not know the love of God, for:

John 3

¹⁶ God so loved...*that He gave.*

My brother, my sister, when you and I kneel down to pray that God will bless the Third Angel's Message and hasten on its work with power in the earth, how can we have faith that the Lord will be pleased with that prayer when we are withholding the money so necessary to make the work go?

It is useless for men to pray to God to bless the work and to tell the Lord how much they love the work when they do not support it by their offerings. Such prayers are an abomination in the sight of heaven.

What good does it do to pray for the success of the Third Angel's Message if we do not freely give the strength and money necessary to forward it in the earth? Anyone who does this simply does not believe the Third Angel's Message at all.

Statesmen and army officers have a saying that "money is the sinews of war." The same is to a great extent true in the warfare now being waged on earth between Christ and His followers on the one side and Satan and his followers on the other side.

It is not well-worded testimonies that count. Long prayers may or may not reveal loyalty and devotion to the cause of God. In the Bible it is written:

1 John 3

¹⁸ My little children, let us not love in word, neither in tongue; but in deed and in truth.

Loving in word and in tongue,—merely talking about the love of God,—making a profession of love,—is a very different thing from possessing the real love of God. The real love of God is a thing of deed, not of word. It is a love which does; it is a love which gives.

And now, my dear brethren and sisters, one and all, is God calling upon us to love His cause? Oh, yes; we know He is, and we must hasten to manifest that love in the same way that God Himself manifests it—by giving. He has said that financial ruin and disgrace are staring His schools in America and the institutions in Scandinavia in the face. He is calling for gifts, both large and small, to succor these instrumentalities and save them to His cause.

Here is an opportunity to manifest the love of God in “deed and in truth,” and the Lord has confidence that His flock will heed His voice and manifest their love. If He did not have this confidence, He would not make the call.

Giving on this wise is in itself the gift of God. It is so written in the Scriptures:

2 Corinthians 8

¹ Moreover, brethren, we do you to wit [we want you to understand] of the grace of God bestowed on the churches of Macedonia;

² How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

³ For to their power, I bear record, yea, and beyond their power they were willing of themselves;

⁴ Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

⁵ And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

⁶ Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace [“gift,” margin] also.

⁷ Therefore, as you abound in everything, [or gift] in [the gift of] faith, and [in the gift of] utterance, and [in the gift of] knowledge, and in all diligence, and in your love to us, see that you abound in this grace [gift] also.

⁸ I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

The desire to give manifesting itself in the act of giving is in itself a gift of God. He who rightly gives to the cause of God is exercising a spiritual gift bestowed on him by the Master. This gift God freely bestows upon all who open their hearts and hands liberally to perform it.

Giving is a gift. The exercise of this gift is just as surely the exercise of a gift of God as is the exercise of the gift of faith,

or of utterance, or of knowledge, or of prophecy, or of teaching, or of tongues. It is a gift of ministry, and he who exercises it is a minister of the gospel.

The gift of giving is the gift which proves the sincerity of our love. To all men and women who wish to prove that they possess the love of God, the great apostle commends this gift. By the exercise of the gift of giving, the redeemed of God can prove to all the world and to themselves that they have the love of God abounding in their hearts in deed and in truth.

So therefore, in the language of Paul, I say:

2 Corinthians 8

¹¹ Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have.

¹² For if there be first a willing mind, it is accepted according to that a man has, and not according to that he has not.

2 Corinthians 9

⁶ But this I say, He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully.

⁷ Every man according as he purposes in his heart, so let him give; not grudgingly, or of necessity: *for God loves a cheerful giver.*

18. Self-Government Means Self-Support

Advent Review, May 27, June 3 & 10, 1902⁸

IN STUDYING the message in general, we have found that self-government is an essential of it; that self-government is Christianity; that the power of it is divine; that it is a divine attribute made manifest in the flesh by divine power.

There is another phase of our work that is wrapped up in that. You all agreed today that self-government is right; that it is Christianity. I am sure that tonight you all agree to that. And now, with that: just as certainly as self-government is the right thing, so certainly self-support goes right along with it. I am willing that you should think of that just as long as you choose, until you can all say, Amen.

I commit myself to the principle of self-government. How is that government going to be run financially? how is the government going to be supported materially? Since the government is self-government; and that government must be supported materially, there is no other way of support than self-support. Inevitably, the support must come from the same source as comes the government.

Then you see it is everlastingly fixed; we never can get away from it. As certainly as we believe in self-government, we stand flat-footed everlastingly upon the principle of self-support. Then every man who is a Christian will be a self-supporting worker; every man who is in the ministry will be self-supporting. We must all say Amen to that.

That is plain, just from the statement of the case. There are considerations that confirm it, that make it impossible for anybody ever to escape it with any face at all.

God the Source of Support

In our previous study we found that self-government does

⁸ From a talk at the recent session of the Lake Union Conference.

not end with the individual himself alone; but the individual finds only in God the power to govern himself; that the individual finds in God his sole, his infinite resource in everything that pertains to government. That is self-government. Then, what is the fountain of self-support? The source of self-government is the source of self-support. We cannot escape that; and that source is God in Jesus Christ.

Is it not plain enough that any man who professes to be joined to God, who professes that God is his sole source of strength, who professes that God is his all in all,—what kind of a heart can the man have who will say that he cannot support himself with God? Is God stranded? No; He can make His own way.

Now, we are ministers of the gospel in the world. Whether a man is a minister of the gospel in the actual preaching of the gospel, set apart by the laying on of hands and the call of God, of whether he is a minister of the gospel simply because he has received the gospel as a plain, everyday Christian, it is all the ministry of the gospel. And:

Romans 1

¹⁶ ...the gospel...is the power of God.

As certainly, then, as any person receives the gospel, he receives the power of God. Think of it. Here is a man who professes that he has received the gospel, professes that he has received the power of God, and yet cannot make his way! How do those things fit?

You see, on the face of it, that what that man professes is a fraud. I do not mean to say that he is consciously practicing a fraud, that he is intentionally passing off a fraud, that he is a hypocrite—not that; but I do say that the man who professes to have received the gospel, the power of God, and then cannot make his way in the world, whoever he may be, whatever his calling is,—the man who professes to have received the power of God, and then cannot make his way in this world,

has simply allowed himself to be defrauded with a mere figment, with a mere profession without the reality; with the mere form of godliness without the power. That is perfectly plain; for the power of God is substantial, there is something to it.

So entirely is this principle true that we may illustrate it thus: Suppose a man is in this world living without God, as the world does; and that man cannot make his way, is always in debt, always behind, cannot plan, cannot execute, so as to keep himself clear, but is dependent on all around him. Suppose that he receives the gospel. He receives the power of God. And that power of God will make him a successful man in everything that he puts his hand to from that day forward.

And if that be not so, then he has not truly received the gospel at all; he has received a mere form of things. He has taken upon himself a mere profession of things, an empty figment of things, without the reality, without the real power that he professes to have received.

That is so; there can be no two ways about it. Otherwise, if it is so, and if we acknowledge that it is so,—that a man the day after he professes the gospel can do no better than the day before he professed the gospel, and cannot make his way, but is always behind, and always depending on those around him to help him forward,—if we are to allow that the person who receives the gospel is no better able to make his way than before, then I want to know what the gospel is worth? and what is the use of preaching the gospel?

If the gospel does not bring into my life something that was not there before, then it is nothing more to me than it was before: and that is nothing—a mere figment, a hollow sham.

But the gospel comes to the world as the power of God. And that is what is truly is. The man who truly receives the gospel receives the power of God. And it is everlastingly true that any man in this world clothed with the power of God is able

to do what he never could do before.

But the gospel is not simply the power of God, it is also the wisdom of God.

1 Corinthians 1

²³ We preach Christ...

²⁴ ...the power of God, and the wisdom of God.

³⁰ He is made unto us wisdom, and righteousness, and sanctification, and redemption.

Then in the gospel there is power to enable man to do what he never could do before, and there is wisdom to enable him to devise and to execute in a way that he never could before.

Judged by the Fruits

To say that a man has received from God power, and to say that God in Christ has become his wisdom and his knowledge, his instructor and his teacher, to show that man the way, to lead his mind in new paths and divine ways, is at the same time to say that he can see a way to do better than he did before, to devise differently from what he ever was able to do before, to execute as he never was able to execute before, and has power to accomplish with all this what he never could accomplish before.

And then to recognize, to allow for a moment, that this man cannot make his way in the world, is a disgrace to God and a fraud upon himself.

Shall I profess that the wisdom of God is given to me, that the knowledge of God is at my disposal, that the Spirit of God is put upon me to guide in wisdom's way, and that the power of God is given to me to reach forward in the accomplishment of divine things, and then actually give the impression by my actions in the world and by the fruits of those actions, that all that is not so?

If I make all that profession, and then my work does not pay my way, if it does not bring results to the cause of God in any

fair proportion for what I take out of the cause of God in wages and expenses, will those two things fit? Those two things cannot possibly fit.

The only fitness of things, then, in your profession of the gospel, and in mine, as ministers of the gospel, the only fitness that there can possibly be in our profession, is that our work shall bring into the cause of God more than our wages and expenses can ever take out. And each one of us is to be everlastingly ashamed of himself if that is not so—until it shall be so.

And still further: the preaching ministry is the key of the whole work of the Lord in this world. I say advisedly, the key, for it is literally true that whichever way that key turns, things go. If the preaching minister is dilatory, trifling, weak,—as certainly as he is of that sort, so the whole cause wherever his influence reaches will become that sort; all the people will become that sort.

But if the minister is wide-awake, energetic, inventive, thoughtful to devise and powerful to execute, clothed with the power of God, and really preaches the power that does all this for those who receive it,—then as certainly as the key turns that way, so the whole cause wheresoever that minister's influence reaches will be of that sort. All the people to whom he preaches will be of that sort.

Now we have a problem. Every conference and conference committee knows that it is a problem in this work of reorganization to bring the ministry of the Seventh-day Adventist cause upon a self-supporting basis, to bring the ministry of the cause to where their work will bring into the cause more than their wages and expenses take out.

Upon what principle, by what process of reasoning, can I argue that I shall spend my time a whole year at conference expense, taking from the treasury in wages and expenses five, six, or seven hundred dollars, and bringing into the cause one,

two, or three, four or five individuals, and perhaps none at all? I want to know upon what principle of fairness I can do that thing.

Institutions Built on Character

Of what is the conference composed? The members, the Seventh-day Adventists that are within the territory of that conference. The conference committee are simply men chosen from the membership to have the care of the funds, the property, and the work of the conference. And they are to guard the funds, as well as to care for the business, of the denomination in that conference.

Those funds come from the people. True, they are tithes that belong to God; but those tithes you know come from the poor people. I mean poor people, because Seventh-day Adventists are generally poor, and that is why we have so much money. That is straight. You can always trust the poor. We are not to despise the rich. Thank the Lord that He can save even the rich; but we never can put our trust in rich men, nor in the money of rich men. Our trust can be safely put in the poor, and never be disappointed.

Thank God always when He does gather in a rich man, and save his soul; but of all things do not put your trust or any kind of dependence at all upon his wealth. I do not mean to say that he will give nothing. That is not it. But I do say that it is wrong in principle to rest any kind of hope upon the money of the rich.

Our dependence is not upon money; it is upon God. Our dependence is upon righteousness; it is upon character. And that is one thing that Seventh-day Adventists everywhere, and in our institutions particularly, must soon settle once and for all: that money shall never be allowed any kind of weight as against character.

Character is the one thing. Character, righteous character,

in an institution is worth more than all the money that the institution could make in a million years.

For an institution to compromise with falsity in character, and overlook unrighteousness, condone iniquity in employees, for fear that the abrupt stoppage of a press, or the disarrangement of a department, or even the stoppage of the whole institution for righteousness' sake, would cause the loss of "so much money," of "such an important job," or would jeopardize "so much of a steady income," is simply deliberately to love iniquity and hate righteousness.

And there is nothing that has cursed Seventh-day Adventist institutions in our day more than that very choice, which in itself is a choice of the love of iniquity and the hatred of righteousness. Not that they deliberately stand up and say,

"I do love iniquity, and I do hate righteousness."

But if an employee uses obscene language, or plays wicked tricks, or does ungodly things, or carries on mischievous practices, and the management of that institution knows of these things, and then holds that man in their employ, just because to eliminate that individual would cause the loss of this job or that piece of income, or the favor of such and such a man, or such and such a set of people,—what is that but deliberately to put wealth, income, influence, money, against character; "business" against Christianity; and deliberately to commit the management and the institution itself to iniquity as against righteousness? It is as clear a decision, as clear a choice, of the love of iniquity and the hatred of righteousness as a man can make.

I was saying a moment ago that the tithes come largely from the poor, from the hard-working, self-denying people. You know it. Poor widows who have to labor at the washtub and practice self-denial and careful management in every possible way to support themselves and the children who are de-

pendent upon them,—these faithfully turn over to the treasury of God the tithe that belongs to the cause of the Lord for propagating the gospel.

Then I want to know what kind of a heart there can be in me if I have the face to drift along a year, much less year after year, as has been done, bringing practically nothing into the treasury, and taking out those sacred funds by the hundreds? Where is the spirit of fairness? Where is it only as between man and man?

Well, then, let us stand up and be men enough to refuse to have anything to do with any such thing as that. Let us be manly enough to decide that if our work cannot bring into the cause of God more than our wages and expenses take out, then we will put ourselves at something in which it will do it.

Then another thing: Those who compose the conference committees have an obligation to God, and to those sacrificing souls, to guard that sacred means against such encroachments as that.

You and I, as certainly as we are conference committeemen, are obliged, under God, to guard the doubly sacred funds of the Lord's treasury against this kind of practice and work that will drift along and spend time with no sufficient returns, and perhaps none at all, for the means taken out.

You and I are responsible to God and to the people that this thing shall not be done. We must administer the things of our trust in a more godly, substantial, and manly way than that.

Then when this is done, as certainly as the key turns that way, the cause will go that way. And the key has turned the other way so much at least, that, practically, the cause stands committed to that other way of things. I can confidently appeal to every conference committee in this house; for each one knows that the key has been turned that other way so much and so long, that, practically, the tide has become set

that way.

As in the Ministry, so in the Institutions

This evil is not alone in the ministry. In the ministry the example has been set. If a man can get into the ministry, can be ordained, and have his credentials, and his name on the pay roll, then, although only two, three, four, five, or six people, or even none at all, are brought in for a whole year's work, that is expected to pass all right; the wages must go on just the same.

Then that same example has been followed in the institutions. Many, almost the majority, of those who become connected with our institutions—a printing house or a sanitarium—think that this is all that is needed. They have their position, they think that it must be theirs forever, merely because they are “Sabbath keepers,” and so they drift along with no thought as to whether or not their work is profitable to the institution.

The management are kept at their wits' end year in and year out to keep that institution from running behind all the time. An institution of two or three hundred operatives perhaps, and yet it be a problem and a constant study to the management and the board to keep from losing money!

Can there be any problem about it? When an institution has all the work it can do year in and year out, and two hundred and fifty or three hundred operatives, and it barely clears itself of expenses, is it not as plain as A B C that the work of many of those operatives is not paying for their wages, that their work does not bring into the institution what their wages take out,—whether it be a printing house or a sanitarium?

And it does not stop with employees. I have met it—I do not say where, possibly I do not need to say where; for I know personally that it is found in more than one place. Physicians in charge of an institution, responsible for its work and the

building up of its practice, ask for an increase of wages, ask boards for money to keep that institution out of debt, when the only possible way that the board has to get money is to borrow it. Asking the board to borrow money to increase their wages!

Now how long can it go that way before that institution will be self-supporting, think you? How long can that kind of management be kept up before there will be an income to that institution? There is no problem in that at all. That simply says that this physician was not putting into his work enough energy and thought to gather practice, and make his own way; not enough to make his work pay his way, and pay his own wages.

To more than one of these I said, and to all, preachers, physicians, printers, and all others, I still say, Suppose you were not in the institution at all. You are supposed to carry on your chosen work somewhere in the world. Suppose you were not in this institution. Then what would you do for wages? Would you ask the board to borrow money from Seventh-day Adventists to pay you wages, and support you? If not, why not? One of these thought that perhaps he would not. Then I said,

“Why do you do it now? Brother, there is nothing at all to hinder you from having more wages, all the wages you want. Just simply go to work, and make it. Make all the wages you want, and you have it. But I will not borrow any money, nor ask anybody for money, to pay you wages.”

So I say that there is in our presence, as committees and boards generally, enough evidence to show that the key of the ministry has been turned to the wrong side long enough to make that entirely too largely a practice among Seventh-day Adventists. So that it is actually a principle seriously to be considered in this work of reorganization.

The Power of God is Sufficient

And there is a better way, thank the Lord. And that way is the way of the gospel: simply preach the gospel, which is the power of God; and get this people in possession of the power of God and the wisdom of God and the knowledge of God that will make a man of a man, and give him power to make his way in this world wherever he strikes the earth, with nothing but his two bare hands to begin with.

I will put it that way if you want it: I say truly that all that any Christian anywhere in this world needs to make his way is to be somewhere, and have the use of his faculties and his two bare hands. That is so; for it is written,

Matthew 28

¹⁸ All power is given unto me in heaven and in earth.

²⁰ ...and, lo, I am with you always, even unto the end of the world.

And what is He? Is He not the Head of every Christian? And what is the office of the head anywhere? Is it not to do the thinking, to do the planning, to be the guide? And if Christ your Head is not that, then what is He to you?

Well, then, brethren, we are agreed, are we not, that you and I, that the ministry of the gospel in the third angel's message, shall work upon that basis solely, that each minister's work shall bring into the cause of God more than his wages and expenses can possibly take out? Now is that settled? Come along, let us all say, Yes.

[Voices: "Amen."]

Now do not misunderstand. I do not mean, I do not suggest at all, that any one of us is to start out in our preaching to bring in money; or that we are to have our minds on money. That is not it,—souls are what we after—souls alone. We will work for souls, to bring souls to God, souls to Jesus Christ, souls to the gospel. And what is the gospel? The power of

God. Then we will preach the gospel, that he who receives it may be clothed with the power of God, and thus be able to do what he never was able to do before: it matters not what kind of person he may be who receives the gospel.

Let us put it to the extreme: because it is not extreme at all. Suppose that each one of us individually goes out from this conference to preach the gospel the season through, the coming season; and by that true gospel, the power of God, we bring to Christ twenty, thirty, forty, fifty, of the poorest of the poor people, who never knew a thing of Christianity, and never could make a clear living in the world, but were simply a drag on the community, to be supported by gifts from people round about in the neighborhood. Suppose that is the only kind of people we gather to the gospel in this season's work.

As certainly as that is so, as certainly as you and I preach to those folks the gospel, the true gospel, the power of God, and they receive it, then next year each of those people, every soul of them, with Christ his Head, will be able to make his way in the world in spite of everything on the earth. And you and I are to be ashamed of ourselves if we preach any other gospel, or any less gospel, than precisely that—the power of God.

And that people, taken from the poorest of the poor, and clothed with the power of God, which is the gospel itself; imbued with the wisdom of God and the knowledge of God; with the Spirit of God to guide them,—in a word, with Christ truly their Head,—will be able to make themselves prosperous; they will clearly make their way in the world; and they will bring a profitable, an honest tithe into the treasury for the gospel ministry. That is so.

Overflowing Abundance

So I say it is not money we are to work for. Our minds are not to be upon that at all. Our minds are to be upon souls, and the righteousness of God upon those souls, and they imbued

with the divine character. Then with every minister doing that, how will things stand? How will the treasury stand? It will be full. And each season's work as the years go round, will be of that same sort.

Then see what will come: Our ministry will be of that sort that will bring to the treasury funds for the spread of the gospel to the world—each year bringing, for that year, more to the treasury than we take out. Then isn't it as plain as A B C that there will be a constantly accumulating fund in the treasury beyond whatever can be taken out by those who are the laborers in the conference? Isn't that so?

Then what shall be done with that accumulating fund? It is to be used for missionary work, to spread the gospel abroad, to carry the gospel to the ends of the earth.

As certainly as the ministry takes that stand, and works steadily on that basis, so certainly the people who are influenced by that ministry will, each one of them, at whatsoever he works, be not only self-supporting, but will produce a clear profit in his work. There will be a constantly accumulating fund beyond what he consumes in his daily life.

And what shall he do with that? Suppose he is a farmer,—a gospel farmer, I mean; a man clothed with the power of God, and having the wisdom of God to devise, and the Spirit of God to show him how and what to do. His work brings in more than his living consumes. What shall be done with that excess? Isn't it just as certainly true that the excess shall go to spread the gospel to all the world, and not into a bank, nor out at interest, as that the excess of the work of the minister himself shall be to spread the gospel, and not to put money into a bank or out at interest?

Then when that thing spreads from the ministry through all the ranks of Seventh-day Adventists everywhere, what will be the result? Will they be in debt? No; not one of them. Each one producing more than he consumes, each one having an

excess to devote to the cause of God,—that so everywhere, with every one all over the world, in all the ranks, then the day will have come when that glorious Scripture will be a living fact:

Deuteronomy 15

⁶ You shall lend unto many nations, but you shall not borrow.

I will say, too, right now, brethren, that this time has come. The time has come for that promise of God to be fulfilled upon His people, and in His people, before the world: that His people shall lend to many nations, and shall not borrow.

But you know that it has not been that way. It has been the other way; and yet you see the secret of how that promise is to be fulfilled. And I do not say that this time is going to come. I say truly that this time has come. It has come to every soul who will accept this gospel in its sincerity, and will act upon that gospel that we are now studying. It will be so with each minister, and each individual member of the church. You can see plainly enough that this is the way it will work.

Let each employee in our conferences, in our publishing houses, in our sanitariums, each student in our colleges, each individual on the farm or in the shop, put his soul into his work, concentrate all his Christian mind upon the task that is under his hand, to do it in a way the most nearly perfect and the most speedy way possible to be perfect. Can there then be any possibility of any conference, or any institution, or any individual running behind or barely paying expenses? Why, no. Each will have a surplus with which to spread abroad the truth to the world. It is as plain as A B C.

O! the Scripture tells about wicked men being...

Romans 1

³⁰ ...inventors of evil things.

You know that this is so today. It was so when Paul wrote. It is so today. Men of the world, the wicked of the world, are do-

ing it now in Chicago, actually sitting down to hard, close thinking to invent some new way of doing iniquity, to invent some new trick in evil. That is the truth.

Well, then, isn't it high time that Christians, every soul of us, became so devoted to the righteousness of God, to the glory of God, in the success of the cause of God on earth, that we shall concentrate every energy of mind, body, soul, and spirit to inventing how best to do right things? What grander thing can we devote ourselves to? What grander project can there ever be to occupy the faculties of man than to put the utmost attention of his whole being upon how best to do right things? O, come along! let us be Christians.

Workers or Members?

There is another mischievous thing that came in, to which I must call your attention, by this wrong process of drifting, and the ministry content to receive their pay from the treasury, and committees content to have it so, with only two or three, or four or five, souls in return, or perhaps none at all. It comes to this:

Here is a worker who goes through a whole year. He reports perhaps three who accepted the truth. And you know that there are many on the lists who have made reports for a year, of not even that many. Every committee knows that this is so. Now this one is "a worker," and he goes right on, and his pay goes right on. His next year's work may bring in two or three more.

Presently here is simply an everyday Christian in the church, who, by his Christian influence and intelligence, brings two or three people into the truth. Instantly he is recommended to the conference for a license, and to be taken on the list as a worker. And why not? When licensed and accredited workers, who are drawing wages all the time, do so little, and still are retained and paid as "workers"? Why is not any

one a worker, and worthy of license, and to be on the list, who does as much?

And so it has actually come to pass that whosoever brings to the truth one or two or three souls in a year, is expected to be counted a worker, to be taken upon the list, and counted in the pay roll. And these are “the workers.” And what are all the other members?

That distinction has actually grown up. These who bring the few to the truth are “the workers.” And we get these all together, and we have “a workers” meeting. And what are the other people, all those who are not on the list? O! they do not expect to be expected to be specially active in doing missionary work, and bringing souls to the truth, because they do “not see how they can leave home and become workers.” You see that it runs inevitably to that: the great body of the people have ceased to be workers, have ceased to be the gospel workers that they must be to be Christians; and “the workers” become a special class.

Every Seventh-day Adventist in the world ought to be able to bring to the truth one, two, or three souls every year of his life. True, there are many who say:

“In this community where we live, the people have all heard the truth, and have decided against it, so that there is no chance to bring any to the truth.”

Well, you are not obliged to stay there. Get up and move to a place where the people have not heard the truth. Settle down where they will be glad to have somebody in the community who can speak to them the truth, and they will listen to it, and they will come to the truth. That is what individuals are for who are not of the ordained ministry.

That is why I say that every Seventh-day Adventist in the world—I mean Christian men and women of course, who can go here and there, and do as their own judgment dictates—

should bring to the truth every year one or two or three souls. They are not obliged to stay where they are, in communities that have been warned. There are thousands of communities on the earth that are hungering and thirsting for such persons to come and live there, and be shining lights.

And yet if all would truly be shining lights, they would find that the communities where they now are, have not decided against the truth nearly so much as is thought. Maybe they have heard the truth, and had no chance to see it. Give them a chance to see it shining in good deeds in the lives of all who profess it, and it will make a great difference in their attitude toward the truth.

You see, then, that self-government, reorganization from the General Conference back to the individual, means self-support for every individual Seventh-day Adventist in the world, at whatever he is engaged, whether it be preaching, nursing, printing, farming, blacksmithing, or what not. And all these are equally Christian and honest and gospel occupations.

Each Christian who works in a blacksmith shop is doing gospel work as certainly as am I who stand in the pulpit and preach—if that is his calling, and this is mine. And while he is a blacksmith, that is his place to preach.

But you know that it has been almost an epidemic among Seventh-day Adventists that a man who is a farmer, a blacksmith, or a carpenter, must sell out, and go away from where he is, so that he can work “in the cause.” The man who is not working in the cause when he is shoving the plane, swinging a hammer, or guiding the plow, cannot be a worker in the cause when he sells out, and leaves that occupation to be a worker “in the cause.” The man who is not a worker in the cause in the occupation where he is now engaged, cannot be a worker “in the cause” to quit that altogether, and go out to preach.

The cause is simply the development of Christian character,

where each one of us is. That is all that the cause is. And Christian character is developed only by earnest consecration and honest occupation in whatsoever we may be called just now to do.

Just think of this: Jesus Christ came into this world, and lived here until He was crucified out of it. And the time He worked at a trade was nearly six times as long as the time He spent in preaching. He spent eighteen years at a trade, working right along; while He preached in the gospel ministry only about three and one-half years.

And He was a worker in the cause, and just as much the Saviour of the world, when He was sawing, planning, and hammering as when He was preaching the sermon on the mount. He never thought it necessary to sell out, so that He could work "in the cause."

It is true that his work in the cause outgrew the shop, and even the work at that trade, as such; but it was still only the cause in which He worked. And thus He demonstrated that Christian work at a trade is as certainly working in the cause of God as is any other kind of work.

Now you see that this same principle goes into our schools. That is one of the divine principles that God gave as the foundation of our school system from the day He announced it to Seventh-day Adventists forty years ago. That is why He wants the trades in the schools. That is why He wants not only the students to learn the trades, but the teachers to learn the trades, so that the young people shall go forth from our schools independent of this whole world and everything in it, able, with their two bare hands, to make their way in this world, and to make the world their opportunity for success. That is what it is for. And that is right.

The man who in this world is made a new creature, who is clothed with the power of God, imbued with the divine principle of work, and the divine energy and consecration to put ev-

ery faculty of his being into what comes to his hand to do, to make it the best that can be made on the earth, is not dependent on anybody for occupation. Why, he can make it for himself. If he wants work, and nobody calls him, he will make it for himself. If he wants a conference, so he can be president of it, he will make one; for he can do it. He asks no odds of anybody or anything in this world; he finds his resources in God.

Our Resources are in God

You said at the beginning of this study tonight that self-government is found only in God, that God is all in all to the man. And you stated that self-government means self-support. Then every man who finds self-government in God, finds also his resources in God. And I know that there are resources in God to supply all the demands that ever can come to any soul in this wide world, and in any place on the earth.

Now let us wake up, and be men, Christian men, and teach this to our youth, have our schools inculcate it, and teach it to our people everywhere. Then every Seventh-day Adventist will be independent of everything and everybody on the earth; for he will find his resources only in God. God will be his motive power.

If he wants to make something, and a machine is needed to make it, he will make the machine in order to make the thing that has to be made by the machine. He has it in him, because God is in him; his resources are in God. Inventiveness, development, thought,—all these belong to the people who belong to God. Please, brethren, do not think this extravagance. This is the truth.

Another thing goes with this; that is, when you and I as ministers lead the people that way, when we educate the people that way, we shall have a people so apt, so thorough, and so qualified in whatsoever they ought to put their hand to,

that the Sabbath, instead of being a detriment, will be an advertisement of their faithfulness, and will be a recommendation to men who want faithful work done.

I know, so do you know, people today who are independent of everybody in this world so far as Sabbath keeping is concerned. Their work goes right on; and they work in places where if the Sabbath ever could interfere, it would interfere there. But no question is ever asked about that. Why? Because their work is so valuable, so well done, it is such Christian work, that men in this world who want faithful work done, want that kind of people. And the more of them they can find, the more glad they are that they are in the world.

You and I are to lift up Christianity—I mean Seventh-day Adventist Christianity. You and I as ministers are to lift up Seventh-day Adventist Christianity to where it will be a credit to this whole world; so that the world will honor the faithfulness, the honorable dealing, the inventiveness, and the adaptability of Seventh-day Adventist everywhere, and will be glad to have their services, Sabbath or no Sabbath. We are never to rest until Seventh-day Adventists are only that kind of people.

And I say again, it all depends upon you and me. It depends upon the ministry here. Think! there are Seventh-day Adventist sanitariums, that is, Christian sanitariums; there are Christian publishing houses; there are Christian colleges; there are conferences. There are all these Seventh-day Adventist organizations in the world. But now what would all these be worth without the gospel? What could they do for the world without the ministry of the gospel?

How the Work Grows

But suppose there was not an item of it. Suppose there was not a Seventh-day Adventist conference on this earth, nor college, nor sanitarium, nor publishing house,—only one solitary individual in possession of the gospel of the third angel's mes-

sage. As certainly as he is a minister of the gospel, the gospel I am talking of tonight, as certainly as that one minister of the gospel were here, in him you would have all the sanitariums, and all the publishing houses, and all the colleges, and all the conferences there are or ever shall be on the earth.

Yes, sir; as certainly as that man preaches the gospel which is the gospel, so certainly all these things will come. They are all in the gospel which he preaches. Then which stands first? Where is the key of Christianity? Where is the key of the third angel's message? Where is the key of the Seventh-day Adventist cause? In institutions? No; in the ministry of the gospel.

Then it follows inevitably that every one of us ministers of the gospel, shall preach such a gospel, and never be content for a moment not to preach such a gospel, as has in it the direct creation of conferences, publishing houses, sanitariums, and colleges. Any man who goes forth to preach the gospel from this time forward, dare not go forth to preach it unless that is the gospel that he preaches; unless there is in the gospel that he preaches the power to create all these things; and everywhere he goes, as far as the circumstances demand, these things shall be created; the gospel which he preaches, when received by the people, will save their souls; they will be converted, they will be clothed with the power of God, they will be imbued with the wisdom of God, they will be taught by the Holy Spirit, the knowledge of God will be in them, and they will be wise to devise and plan and invent for right things, whether in workmanship or in thought; and they will be ever building up characters, the identical character of Jesus Christ Himself.

They will be students and educators. Every family will be a school, and every collection of families where there is a church will establish a church school; and beyond the church school there will be the intermediate school; and from that the

youth will go to the college, and then out into the great wide school of the work of the third angel's message under God. So that every step of the way from the first sermon that the minister preaches, it will be education straight forward until we step into the glorious kingdom of God.

And publishing also; that will be in it. They will be interested in studying the literature which is the literature of the gospel. They will have no time for any literature but the literature of the gospel. Then studying the literature of the gospel, as certainly as it is the literature of the gospel, their lives will be wrapped up, their hearts will be enlisted, in making it the literature of other people's lives. That spreads the literature.

But it must be printed. Then that brings the publishing house and the press. And I need not give further details. You see where it runs. But the ministry is the key to the whole of it.

Then isn't it as plain as A B C that you and I, as ministers of the gospel, the preachers of the gospel, are the key of the Christianity and the cause of God in the earth, and that whichever way that key turns, that cause is certain to go?

Well then, brethren, which way shall that key turn from this time forward? Come alone, brethren, let us find the power of God as never found before on the earth by mankind. Let us find the gospel in a depth of meaning that never touched men since the apostles stood on the earth. Preaching such a gospel, working in the manifestation of the power of such a gospel,—O, then the ministry will be elevated! God will witness to it, and He Himself will elevate it. And He has certified that:

Isaiah 61

⁶ ...men shall call you the Ministers of our God.

Then souls will be brought in by the scores and the hundreds, not by the one, two, three, in a year. Then the cause, from beginning to end, from center to circumference, will be

self-supporting, and more. Then will be fulfilled the promises that have never yet been fulfilled, that have never had a chance to be fulfilled:

Deuteronomy 15

⁶ You shall lend unto many nations, but you shall not borrow.

Deuteronomy 28

¹³ And the Lord shall make you the head, and not the tail.

The time has come for that. That time is here. And it is high time to awake out of sleep. But O, the gospel, the gospel, the power of God!—that is the thing which must accomplish it all—literally, literally,

1 Timothy 3

¹⁶ God...manifest in the flesh.

God so in you and me, so possessing you and me, that the motions of our hands, the thoughts of our minds, shall be but the expression of the will of God, by His Spirit,—that is God manifest in the flesh, and that is what we are here for.

That is our profession. O, let us rise by the power and grace of God to the height of that grand profession to which He has called you and me as ministers of the gospel.

19. Mammon-Worship in Giving

Present Truth, July 17, 1902

Exodus 20

² I am the Lord your God, which have brought you out of the land of Egypt, out of the house of bondage.

³ You shall have no other gods before me.

ONE method of manifesting idolatry in the worship of Mammon not often considered is in *giving away* the money that has been so obtained. There is just as much idolatry in giving away money that is obtained by idolatry, as there is in getting it by idolatry.

Not all Mammon worshipers are misers; only a few of them. Many of them are abundant givers; and these have just as much satisfaction in giving away the money as they had in getting it, because it is further indulgence of the same idolatry.

The laboring man is oppressed and robbed in his wages; the poor man is oppressed and robbed in the increased prices; small dealers are oppressed and robbed or driven entirely out of business in order that a few in the great combinations may draw to themselves the tribute of all the people.

And when that is done, they will make gifts of millions to colleges and universities, hundreds of thousands to hospitals, thousands to churches, etc., etc.; and then further pride themselves upon the world's idolatry of their "great benevolence." But there is not a particle of benevolence in any gift that is thus made: it is sheer idolatry.

By the Lord, in perfect justice and righteousness, all our gifts are measured, and stand, altogether upon the basis upon which *we get the money*.

We say it again; for it is applicable to people who are not millionaires, as truly as to those who are: All the value of our

giving as measured by the Lord, in perfect justice and righteousness, rests altogether upon the basis upon which we make our money. If my money is not made honestly, not a cent that I ever gave away will stand to my credit: it cannot in righteousness: it cannot in justice. I robbed another man to get it; it is his still, and when I give it away, it is his money that I give away.

And this is another reason why the two mites of the poor widow that day when she gave it, was more than all that the wealthy put in of their abundance.

We know that the Mammon worshipers in Christ's day were like the Mammon worshipers in this day: they would *push down* in the dealing when people were selling to them; and they would *push up* on the price when people were to buy of them, and thus at both ends they increased their gains. Of these it is written:

It was this spirit that was manifested by the priests and temple officials in their gatherings for the Passover. Cattle were bought by the dignitaries, the moneyed men, who oppressed those of whom they purchased. The representation was made [to these owners out in the country, who had the cattle, the sheep, and the doves, and whoever had these to sell] that these animals were to be offered as a sacrifice to God at the Passover, and thus urged, the owners sold them at a cheap price. Then these scheming men brought their purchases to the temple,—purchases which meant double robbery,—robbery of the men of whom they had purchased, and robbery of those who wished to sacrifice, to whom they were again sold at exorbitant prices.⁹

And when they would put great offerings into the temple treasury of the Lord, and take credit to themselves because they gave so much to “the cause.” But that poor widow, who, because of these men who devoured widows' houses and for a

⁹ Ellen White, *Spalding and Magan Collection*, “The Education Our Schools Should Bring,” p. 138.

pretense made long prayers, was reduced to a pittance honestly gotten, but by the hardest,—that widow, who, out of her love to the Lord, gave what little she had left after she had passed through the devouring hands of these men,—when she came into the temple of the Lord, giving the little that she had, she gave more than all the others together. Every particle of it was honest. Every particle of it came from honest effort. And that was a gift that measured according to righteousness in the sight of God.

There is such a thing as honest dealing; and it can be practiced in this world. And whatever means is not acquired in that way, how much soever of it may be given, it cannot be counted as the gift of him that gives it. It will be counted to those widows and the poor whom he has ground down to get it, to the laborers whose wages he ground down to the lowest notch to increase or to preserve his great gains.

This is why God says to the laborers:

James 5

⁷ Be patient unto the coming of the Lord. The husbandman waits for the precious fruits of the earth, and has long patience for it...

⁸ Be also patient...

Your labor is not in vain. God knows the just wages that you earn, and of just how much of it you are robbed. And in the day of reckoning He will reckon it to you in full justice and righteousness. Be patient. Serve God.

Colossians 3

²² Obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God;

²³ And whatsoever you do, do it heartily, as to the Lord, and not unto men;

²⁴ Knowing that of the Lord you shall receive the reward of the inheritance; for you serve the Lord Christ.

In that day God will distribute justly all the rewards of labor. He is the righteous God. The Christian can cheerfully bear to be ground down, robbed, and oppressed: he can wait for the day of grand distribution in righteousness; for he knows that in that day he will receive all that his honest toil ever earned, and he shall have the eternal glory of it.

Even though in this world some Mammon worshiper absorbed it, and made a great gift of it, and got the worldly fleeting glory of it; yet since from the beginning it belonged in righteousness to him who was defrauded of it. And in righteousness, it, with all the fruits of it, will be reckoned to him to whom in righteousness from the beginning it belonged.

This is the word and the message of God to the robbed, oppressed, and defrauded workingmen everywhere today, who are clamoring for a righteous distribution of the fruits of their labor:

Ecclesiastes 12

¹³ Fear God, and keep His commandments.

No righteous distribution can be made by force and violence. In that way, an iniquitous and bad condition can only be made more iniquitous and worse.

Isaiah 8

¹³ Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.

James 5

⁸ Be also patient; stablish your hearts; for the coming of the Lord draws nigh.

Then shall every man receive his own reward according to his own labor.

20. Denominational Finances

Advent Review, August 5 & 12, 1902¹⁰

OUR study for tonight is the same subject that we have had in the two previous studies—self-government; because that subject embraces fully one half of all the third angel's message and its work. Tonight it will be particularly a study of the financial situation of the denomination, and the relationship of the ministry to it.

There is one thing that not one of us should ever forget, and that is that we are always in school. And when this is borne in mind, it will be easy to remember what goes with it,—that everything that comes before us in the work of God is worthy of our study; and that we are to put ourselves in school to God, in that situation, to see what lesson He has for us to learn.

For as certainly as we ever find ourselves in a situation that is not right, that ought not to be, there is room for a study of how we got there. We got there by some wrong management, some way, somewhere. But we should not remain there. We should get out as soon as possible. But the only safe way, the only true way, to get out is to find out how we got in, and then refuse to follow those evil principles any longer.

The foundation of all our study in this school is found in the principle and the philosophy of the forgiveness of sins and the life of righteousness.

- If you want to know the true principle of financial success, study to find out the true principle of the success of the human soul in escaping from sin and keeping clear of it.
- And if you want to know the basis and the philosophy of recovery from disease, and the life of health, find out for yourself the philosophy of the forgiveness of sin,

¹⁰ From a talk at Chicago, Saturday evening, March 29, 1902.

and the life of righteousness.

The gospel of the salvation of the soul—escaping from sin, and abiding in the life of righteousness—that is the basis of all true philosophy in whatever connection.

Last night I asked you not to think that I was saying extravagant, unbelievable things. And I ask you that same thing tonight. I am telling you the truth. If it seems new and strange, please do not think that I am indulging in mere extravagance or falsehood.

You have no doubt heard that the denomination has had some financial difficulties; that the denomination is somewhat in debt. This being true, it is the truth that every one of us who will deliberately put himself to school in this financial condition in which we are, and will make the financial situation of the Seventh-day Adventists a problem for study, will learn the philosophy of financial success. It will be found to be simply a part of the way of our getting round to the fulfillment of that promise which I read last night:

Deuteronomy 15

⁶ You shall lend unto many nations, but you shall not borrow.

Deuteronomy 28

¹³ And the Lord shall make you the head, and not the tail.

And I want you to put yourself to school now for an hour, the time we shall study here, and let us find some of the lessons that are for us in this financial situation.

And first of all, please do not count it a cause of groaning and complaining; do not think of it as an awful thing and a great burden, and inquire,

“How shall we ever get out from under this awful burden?”

Just put that all away, and thank God that His love and kindness are over all yet; and that we can get out of it just as easily as we can do right.

Giving Away Borrowed Money

Some mistakes have been made in getting into this, that is true; but we are to profit by these. One that we can easily notice, and that is plain on the face of it, is that it is neither religion nor business for a missionary association to borrow money to give away; and I mean particularly a missionary association or corporation.

An individual can, if he wants to, borrow money, and give it away; because when the money is to be paid back, he will expect to draw on his energies and his exertions to make the money, so as to have it ready to pay back when due to the person from whom he borrowed it. If an association or corporation be one that has means of making money, and so of controlling an income, and that association or corporation wants to borrow money to give away, and then make extra exertions of its machinery, or whatever its facilities may be, to increase its income, so that when that money must be paid back, they will have made enough money extra to pay it back, that can be done.

But for an association or corporation that is missionary only, that has no way of making money,—for that kind of association or corporation to borrow money to give away,—how is it going to pay back what it borrowed? Borrow more money, of course, to pay that back. But how is it going to pay back what it borrowed to pay back? Borrow more money, of course, to pay back what it borrowed to pay back what it borrowed to give away.

How long at that rate, could a Christian denomination proceed before it would come to the place of the fulfillment of the promise that you shall lend to many nations, and shall not borrow? Eternally.

Then don't you see that it is not sound financial management for an association that has no way of making money, to borrow money to give away. That association may get money

to give away; that is all right; but it cannot borrow money to give away. It can receive money that is given, and give it away, all right.

Now that thing has been done among Seventh-day Adventists. Money has been borrowed to do missionary work with, borrowed by the denomination to give away. The money has been well spent; that part of it is all right. The money is in missionary work, and is doing only good.

But now you see that in order to pay that back, we must make the money, and pay it back. Then don't you see that one of the first things, yes, the first thing, that stands before Seventh-day Adventists, the whole denomination, is that we simply will not get into debt any more.

A Remedial Measure

Now there is an arrangement that will have to be made, but that can be made without going into debt. We cannot take the position just yet that we will not borrow money. That cannot be done; for we are in a vise, and we have got to stay there until we get out.

The denomination has the money of a great many people. Some persons have loaned money for a certain length of time, and now they need their money. They may be in a hardship by which they actually need and must have their money.

Now it is not going into debt, you see, to borrow that same sum from someone who does not need it, in order to pay this person who does need it. That is not going into debt. That is simply holding our own, by changing the obligation from the one who needs his money, and must have it, to one who does not need his money, and is willing that the denomination shall use it until we gather to ourselves resources by which to settle the obligation without borrowing to do it.

So I say, Under the circumstances, we are not at the place yet where we can say that we will not borrow; for in order to

meet the needs, actual needs, of some people who have money in the denomination, they must have it, and sometimes they must have it on short order, because they are actually in distress.

The association has not time to devise means to get the money as an income; and so it may borrow an equal sum to pay this sum that is needed by the person to whom it belongs. And to borrow the same sum, at the same or even a less rate of interest, is not increasing the debt.

Refusing to Go Into Debt

Thus, though the time has not yet come when we can say that we will not borrow, the time has come for us all to say decidedly and forever that we will not go into debt, and that we will not allow an increase of the debt that we are already in.

That is the first thing. And that is an important thing; for I have found in my experience, occasions in which it seemed to be an actual struggle with some Seventh-day Adventist organizations not to go into debt. It seemed necessary fairly to rally them, almost to take them by their shoulders and whirl them around as by a mighty lever, to get them to stand where they would actually refuse to go into debt.

Now, if you are going to put yourself on that platform, that as conference committees, associations, etc., you will not go into debt, then you will find yourself tested. Have you the courage to refuse to go into debt when you have a good chance to go into debt? You should begin just now to gather to yourselves that kind of courage individually, because it is just as much a school for the individual, and just as much the concern of the individual man or woman, as it is of the conference committee, or the printing house, or the college; because it is no credit to a Seventh-day Adventist individual to be in debt, and to conduct things in such a way that he does

not get out of debt.

Doing Without

Another thing that goes along with that determined refusal to go into debt, is the courage to get along with inconveniences, if need be,—the courage to do without a great many things that it might be pleasant to have. And you will have to decide whether you will have the Christianity and the courage to do without a great many things that it would be pleasant to have, rather than to go into debt.

You will have to make your choice, and it is Christianity to make your choice, not only to do without things that would be nice, but actually to do without things that it would be proper to have, and even things that are needed, rather than to go into debt. You must have the Christianity and the courage to pinch down to the lowest notch, hold steadily there, and do with the least that can possibly be gotten along with, and stick to that, rather than incur a debt.

That is the way that you and I must do as individuals, to get out of debt; and that is the only way that we can do as committees and boards, to get out of debt. When that is done, when that experience is gained, and our lesson learned, the other thing that goes with the refusal to go into debt is that we shall maintain Christian sense enough to use money carefully when we get it.

If we will discipline ourselves as individuals and as committees and boards, to do with the least possible, to do with inconveniences, to do with hardships even, in self-denial of what would be right and proper, and perhaps of what is needed, then when we do get money, we shall have learned enough not to be extravagant just because we have money.

And unless Seventh-day Adventist committees, boards, etc., do learn that lesson while paying the debt,—if we do not learn the discipline that will spend money most wisely and most

economically when we have abundance, then there will be no special benefit in getting out of debt.

Resisting Temptation

The whole story of economy, of finance and financial success, lies in just these two things—refusal to make debts, and true economy, frugality, in the use of money. And I have said to Seventh-day Adventists in other places, and I will say it now to you: If the Seventh-day Adventists of this land would tonight unitedly—institutions, individuals, and all—put themselves right there, where they would not make a cent's further debt, and would economically, wisely, frugally, handle the money that would come in, I would just as cheerfully take the whole burden of indebtedness of the Seventh-day Adventist denomination as I would take my breakfast.

It is perfectly easy not to go into debt when you have no chance. It is easy to quit then. But when you have the best chance in the world to go into debt, when all the prospects are promising, and the step seems to be “perfectly safe,” then is the time when you can prove whether you are really going to quit going into debt or not.

Because, you know, brethren, that the great majority of times when persons go into debt, and the way they go into debt, is when there is some wonderfully prosperous-looking project; when by actual figures it can be made plain that it is all “perfectly safe.” But by actual experience it does not turn out profitably, and the person finds himself in debt.

And you and I, as Seventh-day Adventists, will meet occasions when that same thing will appear, when it will appear to be a perfectly proper thing to incur an indebtedness; because,

“Just see what is coming! just see what is in prospect for us!”

But what are you going to do?—that is the question. Are

you going to set yourself firmly upon the principle of self-government and self-support,—self-government first of all, that you can govern yourself enough to keep yourself from going into debt; then also wed yourself to the principle of self-support, that you will depend upon your divine resources in God to make prosperity for the cause of God, rather than to depend upon speculation?

Whether you will depend upon sound principles rather than upon a bright, alluring prospect,—that is the thing that you must settle.

And when we have it settled that we will not go into debt, then there will be met the temptation to use for other purposes than the payment of debts, the money that is saved, made, or received. And we must have the Christianity—the self-government—to resist that temptation. And I have seen those who did not have it. I have seen those who acted,

“Now we have money. We can have this thing, and that thing, and the other thing,”

—which were not really needed at all. But no matter: it was,

“Can’t get along without it!”

And yet they always had got along without it, and could have got along well without it. But no, they had the money, and thought that a good use to put it to. The only good use that a man or an association can put money to—except only actual running necessities—when debts are to be paid, and obligations to be met, is to pay those debts and meet those obligations.

Building on the Right Foundation

Those two things being settled, another thing that comes right along with them is that our institutions must be put firmly and uncompromisingly upon the principles for which they were planted in the world, and for which they stand.

I have seen in Seventh-day Adventist institutions the very principles for which those institutions stand, despised, rejected, and cast out by those who were in the place of responsibility in those institutions and for those institutions. I have seen institutions planted to represent a certain phase of the third angel's message in which there was not a single principle recognized for which the institution stood, as a practical thing, in the institution.

Now I want to know how we can in any true sense at all expect God's prospering hand to be with an institution when the management of the institution is conducting the institution in defiance of the principles for which the institution stands. How can that be? And is it any wonder that such institutions as that cannot make their way, and that they run behind every year? Is there anything strange about that?

When an institution is planted for a certain purpose, and stands in the world for certain principles; and yet by those in responsibility there those principles are ignored, if not despised and rejected,—then it is any wonder that those institutions run behind? Is it any wonder that the brethren, the people, the Seventh-day Adventists, are not very ready to make donations to those institutions, and to the work of those institutions?

I have seen it in my experience, when I have told the managers of more than one institution that I had neither the heart nor the face to ask any Seventh-day Adventist for money to be spent in behalf of that institution until a better showing was made of the money that had been spent in it.

But let you and me straighten up, conduct this thing straight, wed ourselves to the principles for which it stands, and firmly place the whole institution upon those principles, so that it will recommend itself to the people for what they did give their money, and you will not have difficulty, you will not run behind; and money will come all right. I have never

seen it fail.

I do not know of any people in this world who are more liberal, or more ready to give, and who more lovingly give, than Seventh-day Adventists. And in justice to those people, to their liberal hearts and their consecrated energies, you and I, as men in responsible places on committee, or as ministers in the field, it is your place and mine to do everything in our power to see that every institution, and every part of the cause is conducted strictly upon the principles for which the cause and the institutions stand.

Then when that is done,—I say again, I have never seen it fail,—the people are ready to put their means liberally into the work. And that is so in the connection on which I spoke last night,—the conference treasury and the ministry.

It is surprising to me in the experience I have had for a good while, that the Seventh-day Adventist ministry are unable to see how dissatisfied the people are with the slipshod way in which the ministry is doing its work. There are Seventh-day Adventist people today sending their tithes, not to the conference treasury, but to the mission fields, rather than to the conference treasury, because of the loose, unwise, dilatory way in which the ministry of their conferences work, taking money from the treasury for little or no returns.

The man who is to be a minister of the gospel can be that truly only by being swallowed up in that ministry, every fiber of his being, body, soul, and spirit. Every item of his being has to be devoted to the ministry of the gospel. Nothing else can have any possible place. Neither speculations, dealings, investments, nor side issues of any kind can have any place in the life of a minister of the gospel.

2 Timothy 2

³ You therefore endure hardness, as a good soldier of Jesus Christ.

⁴ No man that wars entangles himself with the affairs of this

life; that he may please him who has chosen him to be a soldier.

⁵ And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

There is God's law for the ministry of the gospel: "Entangles not himself with the affairs of this life." The affairs of this life have no place in the affairs of the minister of the gospel. That is the law of the ministry, and a man is...

⁵ ...not crowned, except he strive lawfully.

Those men who mix up in other things with the ministry of the gospel,—when the day comes for them to be crowned, they will be crowned as men of these other things, and not as ministers of the gospel, if indeed they be crowned at all. They cannot be crowned as ministers of the gospel, for they have compromised it with these little, unworthy things that have no place, and that are not to be mentioned in the same breath with the ministry of the gospel.

And that is why the ministry of the gospel of Seventh-day Adventists all over this land has been going the other way all the time, instead of rising to the height where the ministry of the gospel belongs, and where God has called it to stand.

Now the financial success that will come from this reversal and reorganization of things is nothing at all in importance as compared to the divine manliness and the divine integrity and strength that will come to the ministry by their adopting, and wedding themselves to, this principle. For the man who puts his whole dependence for all that ever comes to him upon the gospel which he preaches, is independent. He will always have a good support, and his work will always more than pay all that his wages and expenses amount to.

The Growth of the Work

And this brings in a double principle that I want you to get hold of. I am telling you the truth. The man who starts into

the work of the gospel ministry on this principle, and adheres to it till he makes his work pay his way,—then his work will pay his way, that is true; and it will more than pay his way. And as his work goes on, his work will grow. And as his work grows, he will grow with it; so that the longer that man's ministry continues, the more successful it will be, and the more his efforts will bring into the cause, in return.

Now that is so, and not one of you should accept any other thing than that principle worked out that way. If you have been in the ministry ten years, then your work this year should bring into the cause far more returns in proportion than it did the first year or the second. So that a man's work, as it continues, and continues to grow, and he grows with it, will easily bring three, five, six, ten, or twenty times as much to the cause as his wages and expenses take out.

And it is perfectly easy, because as his work grows thus, he is certain to grow with it, in manliness, in strength, in stamina, in manly, Christian independence—independence of conferences, conference committees, institutions, treasuries, and everything of the kind; because in the gospel which he preaches, he has conferences, he has treasuries, he has institutions, everything.

And if the gospel which you preach, my brother, and the gospel which I preach, does not have in it conferences, and treasuries, and institutions, and the whole thing, then we have not the right kind of gospel yet.

Another thing that comes along with all this: ill-advised moves have been made,—and we as men in responsible places and on committees must look out for, and guard against, such things as that,—institutions have been built on a scale that made them far larger than were the men who were to conduct them.

And when you have an institution that is a great deal larger than are the men who are in it to conduct it, you have an in-

stitution that is bound to run behind while those men are there. Then you see that it is an utter mistake, it is not economy at all, it is extravagance, wastefulness, to put up institutions larger than are the men who are to conduct the institutions.

But as certainly as each man, whether minister, doctor, teacher, or printer, starts into the work upon the basis that makes his work pay his way, and himself grows with his work, he will always be as large as is his work. And when an institution grows up under his work, the institution will not be bigger than he is. He himself will be as large as is the institution that God brings under his hand; and that institution will be a success from the day the first stone is laid in the foundation until the day it is fully equipped and running, whether it be medical, educational, or publishing, or a conference. That is the truth.

Other institutions will have to be built. We have not yet nearly all the institutions that there must be. Our educational institutions should cover this land in a perfect network,—the home school, the church school, the intermediate school, perhaps not any more colleges; but between the college and the home, there is to be a whole string in all these regions yet. There are to be health institutions, sanitariums,—many more than there are now.

And you and I as managers and men in responsible places, must not allow ourselves to overreach, and build great institutions, larger than anybody who can ever be brought in to conduct them. No; build the institution according to the needs, however small it may be. Get the men who can run it at that size. Then let these men conduct it successfully at that size, and they will grow as the work grows. Then enlarge it, and they will still be as large as the enlarged institution is; and that institution and its business will always be a success.

Isn't it perfectly plain, then, that this is a principle, and not

merely a policy, nor even only business? What principle is it? Isn't it the divine principle that is before us in all nature, and in the Bible,—the divine principle of growth? Plant institutions small, and let them grow. Then the men who are there will grow with them.

But plant them so large that they never can grow, and bring in to manage and conduct the work in such an institution men who have not had time to grow, however much they may be ready to grow—they are not the size of the institution, they cannot grow up to the height of that thing, and the thing goes at loose ends, and everything goes backward.

Then you can see that it is the divine principle of growth. You can see that it all centers in the ministry; and you can see that the correct solution of our financial problem, and our financial success that is to come out of this problem, yea, everything that concerns the cause of the third angel's message, turns upon the ministry of the gospel. There is where this whole reform and the whole work of reorganization center.

And each one of us must put himself into the mill, and let it grind. Do not have the brethren of the committee do it. Each one of us must put himself there, and hold himself there until that thing is settled the right way.

And when this is done, then what? Just review the ground, and let the things be carried out that are before us, and let the problem that is under our hands be solved, in the way that we have studied tonight; and then what? What do you think of it? What is the prospect?

Well, it will be so restful that we can stand and take a long, refreshing breathe, and rest. That is the way out of this thing, and there is no difficulty, there is no problem, about it at all. It is simply the divine principle of righteousness; it is simply the divine principle of:

- self-government;

- self-support;
- growth,

–allowed to work by the divine power of the gospel.

Oh, there is a higher place for us to stand! There is a higher place for the denomination. There is a higher place for our institutions. There is a higher place for conference committees. There is a higher place for the teachers in our schools. There is a higher place for the ministry, yes, a hundred per cent higher. For every soul, every phase of the work, there is an infinitely higher place for us to stand than where we have stood.

Brethren, there is a great work going on. And, thank the Lord, it is going on. It is going on; and it is never going to stop. That is the other beautiful part about it. Three beautiful things:

1. There is a great work;
2. It is going on; and
3. It is never going to stop.

Let us go with it, in the way that it is going.

21. The First Commandment

Signs of the Times, December 23, 1903

Exodus 20

² I am Jehovah your God...

³ You shall have no other gods before me.

TO HAVE Jehovah alone as God is to love Him with all the heart and soul and mind and strength. It therefore plainly follows that anything by which any part of the heart or the soul or the mind or the strength is turned from God, is devoted to anything other than to God, is in itself to have another God than Jehovah. And this is what is forbidden in the First Commandment,

Exodus 20

³ You shall have no other gods before me.

One of the chief gods which it is natural for men to have before the Lord is:

2 Corinthians 4

⁴ ...the god of this world...

Ephesians 2

² ...the spirit that now works in the children of disobedience.

1 John 2

¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Worship of Mammon

One prominent phase of the worship of “the god of this world,” is the worship of Mammon, or riches. And this is not by any means least, though it is the last one in the list; for it is written:

1 Timothy 6

¹⁰ The love of money is the root of all evil...

This is so wrapped up with the phrase “the pride of life,”—ambition, self-exaltation, self-aggrandizement, self-glorification—that it is, in great measure, inseparable from it. For there is nothing which gives worldly glory so quickly, so easily, and so abundantly as money; and there is nothing that gives power so quickly and so easily as does money.

All this, simply because mankind is naturally so worshipful of Mammon. And yet it is all idolatry; it is all a denial of the true God; it is a breaking of the First Commandment, which says,

Exodus 20

³ You shall have no other gods before me.

For, says Jesus:

Matthew 6

²⁴ ...You can not, [not, “You ought not”; not, “You shall not”; but,—“You can not”] serve God and Mammon.

Since the true worship of God is to love God with all the heart, and all the soul, and all the mind, and all the strength; and anything that draws away either the heart, soul, mind, or strength to it, and comes between man and the true worship of God, is another god; so the allowing of money, the desire for money, the love of money, to come between a man and his true service to God, is the worship of Mammon.

And to allow the desire for money, the love of money, to separate a man from true Christian thoughtfulness, and care of mankind temporarily and eternally, is the worship of Mammon; it is to have another god than the Lord, it is to break the First Commandment.

What Will It Cost?

The distinction may be clearly drawn by saying that the keeping of the First Commandment is the being right, and doing right, with no thought whatever, at any time, as to what it

will cost. No amount of money can ever have any consideration whatever in any question of serving God; in any question of loving God with all the heart, or our neighbor as ourself.

And yet everybody knows that “What will it cost?” does have a positive bearing with the vast majority, even of professed Christian people, upon the exercise of their love to God with all the heart, and their neighbor as themselves.

But to allow this question to have any bearing whatever is the worldly way. It...

1 John 2

¹⁶ ...is not of the Father, but of the world.

For with the world the first question is always:

“What will it cost?”

“How much can I make?”

In all the dealing, all the traffic of business relationship in the world, the way of the world, and the inquiry of the world, is only,

“How much can I make?”

And if more can be made by oppressing the neighbor, the oppression takes precedence of the love of the neighbor, and the neighbor is deliberately robbed.

Monopoly, Its Result

If a neighbor begins business of the same order as that of a man who has already begun, he is deliberately underbid, undersold, that, if possible, he may be crushed completely out of business, in order that the first one may be left alone, to have all, in order that he alone may be rich, and have the worldly glory of his little kingdom of the crossroads.

And those that have succeeded most fully at this, form gigantic combinations to crush out, or absorb, all lesser ones,

until there remains but one vast combination drawing tribute from all the people in the nation, and even of the whole world.

But of it all, God has written:

Habakkuk 2

⁵ ...he is a proud man...who enlarges his desire as hell, and is as death, and cannot be satisfied, but gathers unto him all nations, and heaps unto him all people.

⁹ ...that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

But,

⁶ Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increases that which is not his! how long?...

⁷ Shall they not rise up suddenly that shall bite you, and awake that shall vex you, and you shall be for booties unto them?

⁸ Because you have spoiled many nations, all the remnant of the people shall spoil you...

This is all “the pride of life,” which “is not of the Father, but of the world.” It is all Mammon-worship. And since the literal, original meaning of the word “mammon” is “that in which one trusts,” it is particularly appropriate that these various combinations, which crush out all individuality and demand tribute of all peoples, should be called “trusts.”

Yet the most gigantic of the “trusts” is but the extreme of that trick of trade held by the individual by which, to get the trade, he undersells and crowds out the man across the way.

The most gigantic “trust” is but the extreme of that trick in trade by which the individual or the little partnership or corporation asks more for a thing when there is no competition than would be asked if there were competition. Whomsoever, without competition, demands a greater price than he knows

that he would take if there were competition, is an exacter of unjust gain. And,

Proverbs 28

⁸ He that by usury and unjust gain increases his substance,
he shall gather it for him that will pity the poor.

The most gigantic “trust” is but the extreme of that trick in trade on the part of the individual by which, through his beating down, or “jewing,” he tries his best to get a thing for less than he knows that it is worth.

Proverbs 20

¹⁴ It is naught, it is naught, says the buyer; but when he is gone his way, then he boasts.

The organizer of the president of the “trust” who boasts in his enormous gain is no more an idolater and a sinner in this thing than is the individual who, in his degree, and to the extent of his power, does the same thing precisely. If he had the ability, or the power, of the organizer or the president of the “trust,” he would be doing precisely the same things that he is doing now, only in the larger measure that would be his, as the head of a mighty corporation. And so certainly is it true, as written,

In the world, the god of traffic is the god of fraud.¹¹

All such is but the worship of Mammon, it is idolatry; it is to have another god before the Lord; it is not of the Father, but is of the world; it is neither loving God with all the heart nor the neighbor as the self.

Job 31

²⁴ If I have made gold my hope, or have said to the fine gold,
You are my confidence;

²⁵ If I rejoiced because my wealth was great, and because my
hand had gotten much;

²⁸ This also were an iniquity to be punished by the judge; for

¹¹ Ellen White, *Paulson Collection*, p. 369.

I should have denied the God that is above.

And this equally and as really as if I were a worshiper of the sun and the moon.

There if a better way; it is the way of the keeping of the commandment of God.

Exodus 20

³ You shall have no other gods before me.

It is the way of Christianity:

Matthew 7

¹² All things whatsoever you would that men should do to you, do you even so to them.

You know that you do not like to have a man work a scheme upon you, by which he requires you to pay for a thing more than he would take for it if there were competition. You know that you would not like to have people “jew” you down to take for a thing less than you know that it is worth. Put yourself in the other man’s place—and stay there. Look at things from his side, and continue to do so.

Philippians 2

⁴ Look not every man on his own things, but every man also on the things of others.

This is Christianity; it is the keeping of the First Commandment. Yea, it is the keeping of all “the law and the prophets.” Nor is it hard to do this. It is the easiest thing in the world for him who has the heart to do it. And God gives the heart to do it; as it is written:

Ezekiel 36

²⁶ A new heart also will I give you, and a new spirit will I put within you.

Idolatry in Giving

A further method of manifesting idolatry in the worship of

Mammon is in giving away the money that has been so obtained. There is just as much idolatry in giving away money that is obtained by idolatry, as there is in getting it by idolatry.

Not all Mammon-worshippers are misers; only a very few of them. Many of them are abundant givers, and these have just as much satisfaction in giving away the money as they had in getting it, because it is further indulgence of the same idolatry.

The poor man is oppressed and robbed in the increased prices; small dealers are oppressed and robbed entirely out of business in order that a few in the great combinations may draw to themselves the tribute of all the people. And where that is done, gifts of millions will be made to colleges and universities, hundreds of thousands to business, thousands to churches, etc., etc., and the givers further pride themselves upon the world's idolatry of that "great benevolence." But there is not a particle of benevolence in any gift that is thus made, it is sheer idolatry.

The Value of Gifts

We say it with emphasis, for it is applicable to people who are not millionaires, as truly as to those who are: All the value of our giving as measured by the Lord, in perfect justice and righteousness, rests altogether upon the basis upon which we make or obtain our money. If my money is not made honestly, not a cent that I ever give away will stand to my credit, in righteousness, and in justice it can not. I robbed another man to get it; it is his still, and when I give it away, it is his money that I give away.

And this is another reason why the two mites of the poor widow, that day when she gave it, was more than all that the wealthy put in of their abundance. We know that the Mammon-worshippers in Christ's day were like the Mammon-worshippers in this day. They would push down in the dealing

when the people were selling to them; and they would push up on the price when people were to buy of them, and thus at both ends they increased their gain. Then they would put great offerings into the temple treasury of the Lord, and take credit to themselves because they gave “so much to the cause.”

But that poor widow, who, because of these men who devoured widow’s houses and for a pretense made long prayers, was reduced to substance honestly gotten, but by the hardest,—the widow, who, out of her love to the Lord, gave what little she had left after she had passed through the devouring hands of these men—when she came into the temple of the Lord, giving the little that she had, she gave more than all the others together, every particle of it was honest. Every particle of it came from honest effort.

And that was a gift that measured according to righteousness in the sight of God. there is such a thing as honest dealing, and it can be practiced in this world. And whatever means is not acquired in that way, how much soever of it may be given, it cannot be counted as the gift of him who gave it. It will be counted to those widows and the poor whom he has ground down to get it, to the laborers whose wages he ground down to the lowest notch to increase or to preserve his great gains.

God Will Righteously Adjust Matters

That is why God says to the laborers:

James 5

⁷ Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and has long patience for it...

⁸ Be also patient; establish your hearts: for the coming of the Lord draws nigh.

Your labor is not in vain. God knows the just wages that you earn, and of just how much of it you are robbed. And in the day of reckoning He will return it to you in full justice

and righteousness. Be patient. Serve God.

Colossians 3

²² Obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

²³ And whatsoever you do, do it heartily, as to the Lord, and not unto men;

²⁴ Knowing that of the Lord you shall receive the reward of the inheritance: for you serve the Lord Christ.

In that day God will distribute justly all the rewards of labor. He is the righteous God. The Christian can cheerfully bear to be ground down, robbed, and oppressed; he can wait for the day of great distribution in righteousness; for he knows that in that day he will receive all that his honest toil ever earned, and he shall have the eternal glory of it.

Even though in this world some Mammon-worshiper absorbed it, and made a great gift of it, and got the worldly, fleeting glory of it; yet since from the beginning it belonged in righteousness to him who was defrauded of it, in righteousness it, with all the fruits of it, will be reckoned to him to whom in righteousness from the beginning it belonged.

This is the word and the message of God to the robbed, oppressed, and defrauded workingmen everywhere today, who are clamoring for a more equitable distribution of the fruits of their labor:

Ecclesiastes 12

¹³ Fear God, and keep His commandments.

No righteous distribution can be made by force and violence. In that way, an iniquitous and bad condition can only be made more iniquitous and worse.

Isaiah 8

¹³ Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread.

James 5

⁸ Be also patient; establish your hearts: for the coming of the Lord draws nigh.

Then shall...

1 Corinthians 3

⁸ ...every man shall receive his own reward according to his own labor.

Exodus 20

² I am the Lord your God...

³ You shall have no other gods before Me.

Appendix

Denominational Debts

Advent Review, April 11, 1899
P. T. Magan

IN THE book of *Deuteronomy*, God told Israel a great many things, which if they would do, He would bless them. They were exhorted to hearken diligently unto the voice of the Lord, and to observe and do all His commandments.

God promised that if they would live in harmony with His laws and His statutes,

Deuteronomy 28

² All these blessings shall come on you, and overtake you.

He enumerates many blessings which would follow upon obedience, and then adds these words:

¹² The Lord shall open unto you His good treasure, the heaven to give the rain unto your land in his season, and to bless all the work of your hand: and you shall lend unto many nations, and you shall not borrow.

¹³ And the Lord shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath.

It is not in the order of God that His church or His institutions should be in debt. Yet it is true that a cloud of debt does rest upon nearly all, if not upon all, our important institutions. But this is not according to the will of God.

In the verses just cited, He distinctly told His people not to borrow; and to the spiritual one the command takes the form of a promise, and says, in thunder tones,

“You shall not borrow.”

In this day, we are being pointed to the books of *Exodus* and *Deuteronomy*, and told to go there to learn true principles. Here, then, is one of them.

The Lord's institutions are, in their very nature and essence,

missionary institutions. Their work is a work of giving. The money which comes to our institutions is to be invested in the bank of heaven,—in the souls of men and women,—and the dividends will be declared in heaven. The capital invested will be realized upon, only when we reach the kingdom of God.

But all our institutions have been in the borrowing business. It is now time for them all to quit. The institutions have been in the borrowing business because so many of our brethren have been in the lending business.

Now our brethren greatly deplore the fact that the institutions have been in the borrowing business, and that they are now in debt. Very good, let us also now begin to deplore the fact that we have been in the lending business; for if we had never been in the lending business, it is certain that our institutions would never have been in the borrowing business.

But we say we are poor, and we cannot afford to do anything but lend. But why are we all so poor? Simply because we have been lending so much, and giving so little.

Many of us know that we do not have the spiritual experience which we believe God has for us. We wonder why it is. We feel sad over it; and we fear that if the Lord should come just now, we should not be saved. And this of course makes us hope that He will not come for a while; and as a result of so desiring, no wonder our faith in the second advent begins to wane.

Many a soul professing to believe in the third angel's message has just such an experience as this. It is not a bright one, to be sure; and it is not to be wondered at that those having such an experience are not zealous in the missionary work. They are more miserable as Seventh-day Adventists than they were as unbelievers. All the message has done for them is to make them miserable.

Now misery is a heartless thing; and it is not to be expected

that those who enjoy (?) it will be forward in imparting it to others. Such have a comfortless, cheerless existence in this world, and no certain hope of a happy future.

But there is hope, thank God; there is hope for the most unhappy. God has said:

Isaiah 42 [RV margin]

³ A bruised reed shall He not break, and the dimly burning wick shall He not quench.

There is life, light, and power in this text. The wick of our spirituality may be burning dimly, but God will not quench it. That is man's way. The Father will fan it with the breezes of His love, till it mounts heavenward in a towering pillar of flame.

Yes, but we know that we are not right; we cannot tell just exactly what the matter is; but something is wrong. This is the very condition which the Bible describes. How good the Lord is; He not only tells us when we are in the wrong, but He tells us what we will be saying when we are in the dark.

Malachi 3

⁷ Return unto me, and I will return unto you. But you said, Wherein shall we return?

That is what many are saying:

“I know that I am in the dark, but I don't know what it is that is separating me from the Lord. Wherein shall I return?”

Here is the answer:

⁸ Will a man rob God? Yet you have robbed me. But you say, Wherein have we robbed You? In tithes and offerings.

⁹ You are cursed with a curse: for you have robbed me, even this whole nation.

We are all in it then. Whether we see it or not, the whole nation of Seventh-day Adventists is cursed with a curse because they have been robbing the Lord in tithes and offerings.

And this is why we are so poor,—because we have been lending and not *giving*, because we have been withholding and not bestowing.

Brethren, let us believe these scriptures, let us take them by faith, and tell the Lord that He knows all about it; and that whether we can see it or not, we know we have been in the wrong, just because He says so. Remember *there is no one who finds it so hard to see that he is in the wrong, as the man who is in the wrong*. Being wrong is being in darkness, and it is hard, oh so hard! for spiritual darkness to apprehend spiritual light.

What I have written is no mere make-up of my own. It is all too true; and it is too bad that it is true. It is only putting in other words what the Lord Himself has said. For in a recent *Testimony* are these words:

Special Testimony to the Churches in America, p. 1-2:

God's people are on trial before the heavenly universe: but the *scantiness of their gifts and offerings*, and the feebleness of their efforts in God's service, mark them as unfaithful stewards. If what they are doing was the best they could do, condemnation would not come upon them; but with their resources they could do much more. The world knows, and *they know*, that they have to a great degree lost the spirit of self-denial and cross-bearing.

This is a dreadful statement. What is the root of the trouble? “The scantiness of,” not their *loans*, but “their *gifts and offerings*.” Is there a place in all the Bible where faithful Israel ever loaned their money upon four or five per cent interest, so that the temple at Jerusalem or some other institution for the Lord's work might be built? No, indeed; they *gave*, and they gave willingly, and brought their gifts till the leaders had to tell them to cease, for there was no need of more.

Now what does this matter of gifts and freewill offerings mean to us? The next paragraph in the *Testimony* previously quoted tells:

God calls for men to give the message of warning to the world that is asleep, dead in trespasses and sins. He calls for free-will offerings from those whose hearts are in the work, who have a burden for souls, that they shall not perish, but have everlasting life. Satan is playing the game of life for the souls of men. He is seeking to secure means, that he may bind it up, so that it shall not be used to advance the missionary enterprises.

If money is tied up, then souls are lost,—not merely the souls of those who might have heard the truth if this money had been given, but the souls of those also who ought to have given to advance the work.

Forever, then, let loaning to our institutions have an end. But let it have an end by letting *giving* have a *beginning*. For years our missionary work has been carried on largely on borrowed capital. This kind of work must now stop. But just as surely as it does stop, the work will have to stop, too, unless our brethren and sisters begin to give, and give liberally.

This is the place to which we are brought in this year of our Lord 1899. Who wants to see our institutions closed up, and our missionary operations discontinued for lack of funds?

But no; the institutions will not be closed up, the missionary enterprises will not be discontinued. God will call other people, and they will give. And even now He has begun to do this. And if those who have had the opportunity, do not accept and extend God's blessing by giving, the opportunity to receive this blessing will pass from them, and be given to those who will bring forth the fruits thereof.

