



THE
HOLY SPIRIT

COLLECTED PERIODICAL ARTICLES

A. T. JONES

FRAGMENTS – VOLUME 8

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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, the eighth in the collection of "Fragments," is devoted to articles dealing with the Holy Spirit, the representative of Christ upon this Earth, and the conveyer of the grace of God to man, and through man.

Selected Messages, vol. 1, p. 234:

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." *Galatians* 3:24. In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E. J.] Waggoner and [A. T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them.

The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

The power of the Holy Spirit was poured out upon the early Church especially on the day of Pentecost. Because those men and women had accepted the messages of Jesus Christ, the Holy Spirit was enabled to add His power to their words and acts, in miracles, in holy arguments for the truth, and in convicting power upon the hearers of the gospel message. This was the "early rain."

The "latter rain," another outpouring of the Holy Spirit, is to be given near the close of the gospel work in this world, to gather out the righteous from Babylon, and to ripen the good seed for the harvest.

The latter rain is given in two phases, just as it was in the time of the early Church: one phase is a teaching ministry, educating and instructing those who are to go forth to the world with the message; and the other phase is the worldwide spread of the message.

The messages of Waggoner and Jones represented mainly the teaching phase, although from 1897-1899, A. T. Jones clearly saw, and proclaimed, that the second phase could have, and should have, begun in his day. This is reflected in the articles collected here, from those years. "Receive the Holy Ghost." *John* 20:22.

General Articles

1. The Mission of the Spirit

Signs of the Times, September 2, 1886
John 14:5-20

IN THE promise of the Spirit, Jesus spoke of Him as the Comforter.

John 14

¹⁶ I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.

²⁶ The Comforter, which is the Holy Ghost.

John 16

⁷ If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

It is by the Holy Spirit that the Lord comforts His disciples.
Says Paul:

2 Corinthians 1

³ Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

⁴ Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

⁵ For as the sufferings of Christ abound in us, so our consolation also abounds by Christ.

Thus consolation abounds by the Holy Spirit which Christ sends. So His mission is:

1. To Witness of Christ

John 15

²⁶ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, He shall testify of me.

This Spirit is given only to those who are Christ's.

Romans 8

⁹ If any man have not the Spirit of Christ he is none of His.

John 14

¹⁵ If you love me, keep my commandments.

¹⁶ And I will pray the Father, and He shall give you another Comforter...

¹⁷ Even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither knows Him: but you know Him; for He dwells with you, and shall be in you.

¹⁸ I will not leave you comfortless: I will come to you.

²³ ...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

One part of the mission of the Holy Spirit, therefore, is to witness of the presence of God and of Christ with His disciples.

2. A Witness of Forgiveness

A witness of the forgiveness of sins, and that thus we are the children of God.

Hebrews 10

¹⁵ The Holy Ghost also is a witness to us; for after that He had said before,

¹⁶ This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them; then He said,

¹⁷ And their sins and iniquities will I remember no more.

Romans 8

¹⁶ The Spirit itself bears witness with our spirit, that we are the children of God.

3. An Earnest of Our Inheritance

Ephesians 1

¹³ You were sealed with that holy Spirit of promise,

¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

An earnest is “a part paid beforehand on a contract, as secu-

rity for the whole.” God enters into covenant with men, and to those who will accept His Son, He promises an inheritance. But the time is not yet come when the inheritance can be given; it is not yet redeemed. So until that time does come, until it is redeemed, He gives to His people the Holy Spirit as the earnest, the security of the inheritance.

Another definition is, that “an earnest gives assurance that more is coming of the same kind.” By receiving the Holy Spirit we become partakers of the divine nature, and by this “earnest” God gives assurance that more is coming of the same kind, even so much more, that:

1 John 3

² When He shall appear, we shall be like Him, for we shall see Him as He is.

4. A Guide into the Truth

John 14

²⁶ But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Spirit then is to teach us the things that Christ has said. And as the Spirit of Christ spoke the Old Testament as well as the New,¹ this is to say that the Holy Spirit is to teach us the word of God. This is confirmed by John:

John 16

¹³ Howbeit when He the Spirit of truth, is come, He will guide you into all truth.

And as Jesus said,

John 17

¹⁷ Your word is truth,

—it is plain that the Spirit is to guide us into the word of

¹ 1 Peter 1:10-12.

God. Again:

John 16

¹⁵ He shall take of mine, and shall show it unto you.

The Holy Spirit therefore, as teacher of the word of God, as guide into the word of God, is to take these things of God and show them unto us, to show us their breadth of meaning, that we may know how to apply them to our lives and conform our ways to them. Compare these verses:

Psalm 119

¹⁸ Open my eyes, that I may behold wondrous things out of your law.

Ephesians 1

¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

¹⁸ The eyes of your understanding being enlightened; that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,

Acts 26

¹⁸ To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Just here is where those fail who claim sanctification. Even granting, for the sake of the argument (and for that reason only), that they have received the Holy Spirit,

- Instead of allowing Him to fulfill His office of teacher of the word of God;
- Instead of having Him take the things of the word of God, and show unto them;
- Instead of allowing Him to guide them into the word of God;

They seek to make Him the guide independent of the word

of God; and not only that, but in many instances directly contrary to the plainly written word which He himself has spoken. Such spirit is not the Spirit of God, such is not His office; He is not divided against himself.

Again, this makes Him the end instead of the means, which is to pervert the way of the Lord. In no single instance, in this connection, is He made the end; but in every instance He is set forth as the means by which we may reach the end which God has in view for us.

And again, to make Him the guide independent of the word, is to make Him speak of (from) himself. But Christ plainly declares:

John 16

¹³ He shall not speak of [from] himself.

5. To Convince of Sin

John 14

⁸ And when He is come, He will convince the world of sin.

1 John 3

⁴ Sin is the transgression of the law.

And the Holy Spirit can convict no man of sin before God, except by the law of God,...

Romans 3

²⁰ ...for by the law is the knowledge of sin.

And without conviction there can be no conversion. So the matter stands just thus: There can be no conversion without conviction; and there can be no conviction without the law; therefore, where the law of God is despised there can be no conversion; hence neither sanctification nor salvation, call it what they will.

6. To Convince of Righteousness

He shall convince the world...

John 16

¹⁰ Of righteousness, because I go to my Father, and you see me no more;

1 John 5

¹⁷ All unrighteousness is sin.

1 John 3

⁴ Sin is the transgression of the law.

Righteousness is the opposite of unrighteousness. And as unrighteousness is transgression of the law, righteousness is obedience to the law, but this only through the faith and merit of Christ. Therefore, in convincing of righteousness, the Holy Spirit convinces of obedience to the law of God, by faith in the Lord Jesus Christ.

7. To Convince of Judgment

He shall convince the world “of judgment.”

Romans 2

¹² As many as have sinned in the law shall be judged by the law;

¹⁶ In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

James 2

¹² So speak, and so do, as they that shall be judged by the law of liberty.

As, therefore, in the Judgment men’s acts are to be compared with the law of God, the office of the Holy Spirit in convincing of judgment is to enable us to see the law of God as it is, that we may have our transgressions washed away by the blood of Christ, and that we may obey the law as we ought.

Thus His work is to convince us of judgment now while there is hope, that when we shall stand before the Judgment seat of Christ, our lives may be found in perfect harmony with the holy law of God, and that so we may stand in the

judgment.

8. To Shed Abroad the Love of God

Romans 5

⁵ The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

This again points directly to the law of God, and to the keeping of that law:

1 John 5

³ For this is the love of God, that we keep His commandments; and His commandments are not grievous.

By all these evidences we see that the office of the Holy Spirit, in every instance in the life of the Christian, is to spread the law and word of God before him, and to impress upon him the duty and knowledge of obedience.

Additional evidence of this point is given by Peter.

1 Peter 1

¹ Peter, an apostle of Jesus Christ, to the...

² Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience.

This teaches plainly that the Holy Spirit is given to us to teach us to obey the written word of God, and, that true sanctification of the Spirit is unto obedience to that written word.

9. As a Sanctifier

This also reveals to us another part of the mission of the Spirit. That is as the Sanctifier. A great deal is made nowadays of a certain kind of sanctification, but any sanctification that is not “unto obedience” to the law of God, is spurious sanctification; it is a deception and a snare. Christ prayed:

John 17

¹⁷ Sanctify them through the truth, [and then immediately added,] your word is truth.

This shows that sanctification is through the word of God, but it can only be through the word of God by the aid of the Spirit. The text quoted just above from Peter, tells of sanctification of the Spirit “unto obedience.” Here we have another text from Peter on the same subject:

1 Peter 1

²² Seeing you have purified [sanctified] your souls in obeying the truth through the Spirit.

Men are elect through sanctification of the Spirit unto obedience, but they are not sanctified until they have obeyed the truth, the word of God, through the Spirit. The truth of God cannot be obeyed except through the Holy Spirit.

The law of God is spiritual,² the word of Christ is spirit,³ but man is carnal. Therefore...

Romans 8

⁷ ...the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

⁸ So then they that are in the flesh cannot please God.

⁹ But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

The Holy Spirit is given to take away the carnal mind, and make us spiritually minded, that so we may discern the things of God,⁴ and thus He takes the things of God and shows them unto us.

Thus by the Spirit of God, we can know our duty in the truth of God and then we can obey that truth through the Spirit, and so we are sanctified through the truth.

² *Romans 7:14.*

³ *John 6:36.*

⁴ *1 Corinthians 2:9-16.*

2. Anoint Your Eyes with Eye-salve

Home Missionary, August 1893⁵

Original title: Anoint Thine Eyes with Eye-salve, that Thou Mayest See

Revelation 3

¹⁸ I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eyesalve, that you may see.

THESE are the last words of the counsel of the True Witness. We had not time in the study at the *General Conference Institute* to cover all this counsel; so this part of it we will study today.

Revelation 3

¹⁸ I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eye-salve, that you may see.

“Anoint your eyes with eye-salve, that you may see,” will constitute the study for today. Each one of those things which He counsels us to obtain, is to take the place of that which we thought we had, but did not have. He says in the previous verse:

¹⁷ Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked.

Because we are poor, He wants us to have the gold tried in the fire, that we may be rich; because we are naked, He wants us to have the white raiment, that we may be clothed; and because we are blind, He wants us to have the eye-salve, that we may see.

And just as certainly as no one can be rich who has not this

⁵ Sermon preached in the Tabernacle, Sabbath, April 22, 1893.

gold, just so certainly no one who has not this raiment, can be clothed, but will appear in his nakedness. And just so certainly, too, he whose eyes are not anointed with this eye-salve, cannot see, no matter how much he wants to, or how hard he tries, because that is given in order that he may be able to see. Without it he is blind, and a blind man cannot see.

The Hidden Wisdom

Turn to *1 Corinthians 2*, and let us study that chapter on this point:

1 Corinthians 2

¹ And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

² For I determined not to know any thing among you, save Jesus Christ, and Him crucified.

³ And I was with you in weakness, and in fear, and in much trembling.

⁴ And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;

⁵ That your faith should not stand in the wisdom of men, but in the power of God.

⁶ Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought;

⁷ But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

Now we speak the hidden wisdom in preaching the gospel of Christ, in preaching Christ and Him crucified, in preaching Christ the power of God, and Christ the wisdom of God; and in preaching the cross of Christ, which is to them that receive it the power of God.

In dwelling upon that, and thinking upon that, and in preaching that, we are thinking upon that, and in preaching

that, we are dealing with the mystery, the hidden wisdom,

⁷ ...which God ordained before the world unto our glory.

The time has come for that glory to be revealed, and it will be revealed.

⁸ Which [wisdom] none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

That is sure. Had they known the gospel, they would not have crucified the Lord. But did they not profess to have the gospel? Did they not profess to be God's people? Had they not been recognized as God's people for ages? Yes, and that is why their offense was so great. They did profess the gospel. They did profess to be the people of God, and ought to have had the wisdom of God. Yet they crucified the Lord of glory.

But did they intentionally crucify the Lord of glory? They intentionally crucified that One whom they saw before their eyes. Was He not there, the Lord of glory? Why did they not see Him? They could not. We shall learn why presently, but they could not see Him; and the greatest guilt of it all was that they could not. Peter told them that in their ignorance they did it; but the greatest guilt was their ignorance.

1 Corinthians 2

⁹ But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him.

¹⁰ But God has revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God.

¹¹ For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man [that is so], but the Spirit of God.

If any man have not the Spirit of God, he does not know the things of God, and cannot know them; he does not see the things of God, and cannot see them. The workings of God may be right before his eyes, the fulfillment of prophecy right

in his presence, and yet he cannot see it.

¹² Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

¹³ Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual [not natural things with natural, nor natural with spiritual, but spiritual things with spiritual].

¹⁴ But the natural man receives not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

¹⁵ But he that is spiritual judges all things, yet he himself is judged of no man.

¹⁶ For who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Here the apostle presents Christ and Him crucified as the only thing to be preached; as the only source of wisdom, the wisdom of God, the hidden wisdom; Jesus Christ, ordained before the world was, the Lord of glory, whom the world did not know, but if they had known, they would not have crucified Him. But why was it that they did not know? *It was because they did not have the Spirit of God.*

And then he goes on to show that eye has not seen, nor ear heard, neither have entered into the heart of man, the things that God has prepared for them that love Him. And those people there at Jerusalem might have loved Him, and seen things, and heard things, and known things, that they did not see, nor hear, nor know.

1 Corinthians 2

¹⁰ But God has revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God.

And then it goes on to show that he that is natural cannot discern the things of God; because they are spiritually discerned; but he that is spiritual discerns all things, even the

deep things of God; because they are spiritually discerned. And who has known the mind of God to instruct Him? But we have the mind of Christ to instruct us; because the Spirit of God, the mind of Christ, is the enlightenment, is the spiritual discernment, which everybody in the world needs.

Blindness in the Church

But we need not confine ourselves to those who crucified the Lord of glory. There were those who did not crucify Him, —His own disciples; and these are the persons to whom Jesus, the True Witness, is speaking now,—to His people, those who are His.

It is proper that we should profess to be the people of God; He calls us His. But it is awful for us to profess to be His, and yet not be His. He has made us His people; He has called us His people; but the loss is, and the deplorable condition of things is, that so few of those who claim to be His people are really His people; they will not yield themselves to Him, that He may do as He pleases with them.

This message today is to *His disciples*:

Revelation 3

¹⁸ Anoint your eyes with eye-salve, that you may see.

At the time of His rejection before, and His crucifixion, not only the world, *but His disciples*, did not know what was going to come to pass; even *they* did not see it.

There is a straightforward narrative of the events of the last days of the Saviour's experience in this world, which seems to me to be one of the most peculiar things in all the Bible. Let us look at it. We will read in the book of *Mark*, because there are put in natural succession the events that occurred during that part of our Saviour's life, so there is no mistaking the order. *Matthew* and *Luke* wrote without any specific reference to the succession of events; but *Mark* records the events, and the exact order in which they occurred; so that we cannot mistake

in regard to it.

There are two parts to each one of these narratives; and we will read the first part of each one of them through to begin with, to get the situation, and then read the second part:

Mark 8

³¹ And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

³² And He spoke that saying openly. And Peter took Him, and began to rebuke Him.

³³ But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get behind me, Satan, for you savor not the things that be of God, but the things that be of men.

Now notice. It is recorded there definitely that He told them plainly what was coming upon Him. In the next chapter He tells them the same thing the second time:

Mark 9

³¹ For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.

³² But they understood not that saying, and were afraid to ask Him.

They did not understand that saying when He told it to them twice, as plain as words could tell it. Is not that singular? Did He not tell them that He was going into Jerusalem, and there be betrayed into the hands of men, and they should crucify Him, and He should rise again the third day? Did He not tell it to them twice, in as plain terms as it could be expressed to them? Then why did they not understand it?

We shall discover why, presently. What I want now is to get the fact plainly before you. They did not know what He had said when He told it to them, so He tells it *the third time*, and this time He gives it in the exact order in which it was going

to take place; *and yet they did not understand it*. Still they did not know what He was talking about.

Mark 10

³² And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

³³ And He took again the twelve, and began to tell them what things should happen unto Him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles;

³⁴ And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

The chief priests and the scribes could *condemn* Him to death, but they could not *put Him to death*; so in order to have Him put to death, they delivered Him to the Gentiles, and the Gentiles were to mock Him, and they did; and they were to scourge Him, and it was a Roman scourging which the Saviour received, not a Jewish whipping. And He was to be put to death, and the third day rise again. All this so plainly stated, and yet not one of them understood it.

Why should they have been surprised at anything that followed? Why should they have thought anything strange when Christ was arrested at Jerusalem, taken and slain? And when He rose again the third day, why were they not expecting it? But they did not know anything about it, did they? No, sir; *they did not know* that He was going to be taken, mocked, scourged, spit upon, and killed, and the third day rise again. And mark, these were His own disciples who did not know anything about it.

But did they not have a chance to know? Did He not tell them three times over and over, and the last time bring it out in detail in just exactly the order in which it happened?

Now I have no doubt but that every one here will say that

this was wonderfully strange. Yes, it was. But it was no more strange than what many Seventh-day Adventists are doing today, right in this church, and all over the land. What was that written for, do you suppose?

1 Corinthians 10

¹¹ For our admonition...

Whose admonition? *Ours*,

¹¹ ...upon whom the ends of the world are come.

That means you and me.

¹¹ And all these things happened unto them for ensamples,

–for our benefit. They understood not, and were afraid to ask Him. And there is our danger.

Scores of people are doing that very thing today. The Lord is telling us over and over the same things, and now He is coming down and giving it in detail, showing just how it is going to happen, and yet, O so many do not know a single thing about it, and are afraid to ask Him.

Now how could those disciples be so blind? Let us find out. He has told us why it was that those disciples could not understand the words He said and that will bring to us and emphasize the necessity of our having eyes anointed with the heavenly eye-salve, that we may see. For I say again, as I said awhile ago, there are two parts to each one of these narratives. And the other part tells us how we may see what they did not see.

The Cause of the Blindness

Now when we read the word and learn why they could not see, then let us take it right home to ourselves, that we may find out why it is that we cannot see. Let us turn again to the 8th chapter of *Mark*, and read the second part of the narrative:

Mark 8

³⁴ When He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

What is the thing to do? Deny himself. What was the matter, then, that they could not see? that they could not understand what He said to them? Self was there. Self was there so prominently that they could not understand the plainest word almost that Jesus spoke in all His ministry; for He spoke plainly in order that they might understand. Notice again His word when Peter rebuked him:

Mark 8

³³ You savor not the things which be of God, but the things which be of men.

The natural mind, you see, that could not discern the things of the Spirit of God—not the Spirit of God, not the mind of Christ, that discerns all things, even the deep things of God. Then is it not true, as we said awhile ago, that they could not see? What was the reason? Self was in the way; and self, the natural man, cannot see the things of the Spirit of God; cannot discern the things of the Spirit of God; they are foolishness unto him as this was to Peter.

³⁵ For whosoever will save his life shall lose it [that is self again]; but whosoever will lose his life for my sake and the gospel's, the same shall save it.

³⁶ For what shall it profit a man, if he shall gain the whole world...

What is that? Selfishness again; let self reign and get all the world at once, and what good is it to him?

³⁶ ...and lose his own soul?

³⁷ Or what shall a man give in exchange for his soul?

³⁸ Whosoever therefore shall be ashamed of me and of my words...

What is it to be ashamed of the Lord? What will lead a man

to act as though he was ashamed of the Lord? Self all the time. Why, the Lord will never be ashamed of the Lord; God will never be ashamed of His own Son; Christ will never betray the Lord's Christ; the Spirit will never be ashamed of the Lord. But self will be ashamed of the Lord, and will betray the Lord's Christ.

But the man does not know when he is doing it. Here is the deception, you see. Do you see how deceptive self is, that will betray the very Christ that is before its eyes, and yet does not know what it is doing?

³⁸ Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He comes in the glory of His Father with the holy angels.

Now what did He tell them all that for? That they might know what was coming, and in the strength of God and the fear of the Lord be able to go through that experience without denying their Lord.

Did not the Lord know what was coming? Did He not know what the disciples would have to pass through? and did He not know what He would have to pass through? and did He not tell it to them fully? and did He not give them special warning so that they might have acted another way?

“Well,” says one, “if they had acted in any other way, they would all have been put to death.”

That is probably what they thought; but they were entirely mistaken. The Lord would have delivered every one of them; they could have prayed for deliverance right there, and they might have had the glory of the Lord, and known the power of His salvation, even in the day of His suffering.

They never fully realized, I fear, to the day of their death, what they lost on account of not being able to understand what Jesus meant when He told them about what was com-

ing. But what was it that blinded their eyes? Every sentence of that which follows, from the first to the last, shows that it was self, self, self. Now what is self doing?

Mark 8

³⁴ Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

If self does *not* do that, self will go ahead and compromise to save its life, and then try to gain the whole world; and then putting dependence in that, will finally be led to deny the Lord. See how it is held out before them? See how it is held out before *us*?

Which then would you rather do, deny self or deny the Lord? That is the question. Denying the Lord is in the very act choosing self. And choosing Him is in the very act denying self. Choosing self is in the straightforward road to denying the Lord; and denying self is in the straightforward way to choosing the Lord.

Let us now read the other passages, and see how entirely it was self, and self only, that blinded their eyes:

Mark 9

³³ And He came to Capernaum; and being in the house, He asked them, What was it that you disputed among yourselves by the way?

³⁴ But they held their peace; for by the way they had disputed among themselves who should be the greatest.

What was it that hindered them from understanding what He said? Self again, self. Each one wanted to find out if He was not going to be greater than the other disciples. *Luke* says in his record that they were disputing among themselves,

Luke 22

²⁴ ...who shall be counted the greatest...

Matthew 18

¹ ...in the kingdom of heaven.

Each one thought himself to be the greatest, and wanted to see if others did not regard him so.

But what was Jesus talking to them about? He was talking to them about the crisis of His life; He was talking to them about the crisis in their lives, and the crisis in the life of the whole world. He was talking to them about His sufferings, about His death.

But while He was doing that, what were they talking about? O, they were talking about who was going to be the greatest!

“Which one of us,” they were saying, “is going to be the greatest in the kingdom of God? John, don’t you think I am better than James? Don’t you think I am more worthy of the highest position among the disciples than Peter? Which one of us is going to be greatest?”

Mark 9

³⁵ And He sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all.

Good for him, too, is it not? Because that very selfish desire to be first, unfits one to be anything else than the last. The Lord knows where his place is; and that is where he will be. Even though he should succeed here in gaining the highest place, the Lord will see to it there that he occupies his proper place,—“the same shall be last of all.”

Well, then, the thing for us to do is to get down low enough at the start. The best place for us to be is where God wants us,—at the feet of Christ, with self dead, and Christ alone to live.

³⁶ And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them:

³⁷ Whosoever shall receive one of such children in my name, receives me: and whosoever shall receive me, receives not me, but Him that sent me.

Then, when we want God to go with us, where are we to

be? Just like that little child. Then whoever receives you and me, receives whom? Christ; and he who receives Christ receives whom? He that sent Him.

I ask you if there can be any question or doubt as to where we stand, if we are where God puts us and wants us to be? When self is gone, there is no place for anyone else but the Lord. Is not that true? That was true in Jesus; and that is true in those who believe in Jesus. And still they could not see. They did not yet understand even what He was telling them.

Let us read the next scripture, that brings it out still more plainly yet. 10th chapter, beginning with the 35th verse. You notice that each one of these second parts of the different narratives follows immediately the first part which I read before, which gives particular force to the reason why they could not see.

Mark 10

³⁵ And James and John, the sons of Zebedee, came unto Him, saying, Master, we would that You should do for us whatsoever we shall desire.

Did they say,

“Master, we would that You should do for us whatsoever *You* shall desire; whatsoever *your* will is, Lord, that do”?

Is that it? Oh, no.

³⁵ We would that You should do for us whatsoever *we* shall desire.

What is that? It is supreme selfishness, isn't it, on the face of it? They were simply asking the Lord to become their servant in all things; instead of humbly yielding themselves to be His servant in all things; and that is the same satanic self that always aimed to exalt itself above the Lord. You know the Lord Jesus always said:

Luke 22

⁴² Your will, not mine, be done.

John 4

³⁴ It is my meat to do the will of Him that sent me.

But their way was,

“Lord, we want You to do whatsoever *we* desire.”

That is nothing but self.

Mark 10

³⁶ And He said unto them, What would you that I should do for you?

³⁷ They said unto Him, Grant unto us that we may sit, one on your right hand, and the other on your left hand in your glory.

What had they all been talking about? Who should be greatest. Now James and John stepped in and got the start of the others, and said to Him,

“Now Lord, *we* want one to sit on your right hand and the other on your left hand in your glory.”

⁴¹ And when the ten heard it, they began to be much displeased with James and John.

Why? Evidently because James and John had got the start of them. James and John had got in their petition before the others, but the others wanted it all the same.

In *Matthew* 20:20-21 we learn that even James and John thought to remain in the background to the extent that they sent in their request by their mother. But they could not hide self behind their mother. No; self will always appear—even in the very means which we may employ to hide it. The best thing to do is, not to try to hide it at all, but to crucify it.

What is the matter with the disciples? Why could they not see that Jesus was to be delivered into the hands of the Jews,

and by them into the hands of the Gentiles, and then be mocked, spit upon, scourged, killed, and then rise again the third day? Self, self, self. That is the sum of it all. They needed the eye-salve that they might see. And this record is written to you and me, to every one of us.

Jesus told them plainly that they would deny Him; that they would desert Him and flee. What did they say? Every one of them said, No, sir, we will not; but every one of them did. It is not easy for you and me or anybody else to say what *we* are going to do or not do, in persecution, in the time of trouble that is before us.

What you and I want is for the Lord to tell us what HE will do, and believe, when He tells us He will do a certain thing, that He will do it, and then we shall not deny Him. Believe Him and then He will save us from denying Him. If He says that we are going to deny Him, we are not to deny that we are going to deny Him, like Peter and all the rest. Jesus said,

“You will deny me.”

They said,

“No, sir, we will not.”

Peter was the strongest of them all in his denial, and he said:

Matthew 26

³³ Though all men shall be offended in You, yet will I never be offended.

And they each said:

“Though I die with You, yet will I not deny You.”

The thing they should have said is:

“Lord, is it possible that we should flee from You? that we should deny You? Save us from it, O save us from it!”

Would He not have done it? Of course He would. It is not for us to say that we will or will not do, when we are persecuted; for if we do, we will surely deny the Lord, and not suffer persecution at all when it comes. That is what they did, and it is what we will do also if we start out as they did. Their mistake is recorded that we may avoid it. But it was self that led them into their mistake, and it will lead us the same way if it is suffered to live.

Mark 10

³⁸ But Jesus said unto them, You know not what you ask. Can you drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
³⁹ And they said unto Him, We can.

Matthew records it thus:

Matthew 20

²² Are you able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say unto Him, We are able.

Were they? What was it that exalted them in their own eyes? “We can.” “We are able.” Did they know what that cup was? Did they know what that baptism was? No; they were blind and could not see. When He did go into Gethsemane, and did drink that cup, and took Peter, and James and John with Him, that they might have a real experience for themselves, what then did they do? They went to sleep. Then Jesus came to them and exclaimed:

Matthew 26

⁴⁰ What, could you not watch with me one hour?

Had He not said unto them, “Watch with me”? But they went to sleep. And then He went away the second time, in His agony fell on His face, and prayed:

³⁹ O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as You will.

⁴² Father, if this cup may not pass away from me, except I drink it, your will be done.

What were they doing? Sleeping again. Had He not just said,

⁴¹ Watch and pray, that you enter not into temptation.

But their eyes were blinded; they needed to have them anointed with the eye-salve that they might see. They needed the experience He wanted them to have, especially for their sakes, yet also for His own sake. For in that dreadful hour He longed for even human sympathy.

But their blindness hid from their eyes what He was talking about; and hid from their hearts also that blessed experience of not forsaking Him, and of not denying Him; and self caused this blindness.

Mark 10

³⁹ And Jesus said unto them, You shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall you be baptized;

⁴⁰ But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

The Hour of Darkness

Now that means every one of us. That lesson is recorded there for the people under the Third Angel's Message now. Turn to *Luke 22*; it comes in right in connection with this lesson. When Jesus addressed those who came out to take Him, He said:

Luke 22

⁵³ When I was daily with you in the temple, you stretched forth no hands against me; but this is your hour and the power of darkness.

That was the hour of the wicked and the power of darkness. Did He not have to pass through it? There is a time for the

wicked, through which we shall have to pass. We will turn and read the scripture:

Revelation 3

¹⁰ Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Is not there, then, an hour of the wicked and the power of darkness for us to pass through? But are you able to drink of the cup that He drank of, and be baptized with the baptism that He was baptized with, brethren? For that is what this means.

Early Writings, p. 47:

God has shown me that He gave His people a bitter cup to drink, to purify and cleanse them.

That was the word of Christ to His disciples. Did He not tell them these things beforehand that they might have this experience? that they might drink the cup and be baptized with the baptism? that they might be able to pass through that struggle with Him, and not be led into temptation, and flee, and at last deny Him in that hour of the wicked and of the power of darkness? Assuredly it was.

I read on:

It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus must have another draught, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy, impure in heart.

I saw that this bitter cup can be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified.

What did Jesus say just before the hour of His trial and the

power of darkness came upon Him?

John 12

²⁰ And there were certain Greeks among them that came up to worship at the feast:

²¹ The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

²² Philip came and told Andrew: and again Andrew and Philip told Jesus.

²³ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

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

²⁵ He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal.

²⁷ Now is my soul troubled; and what shall I say? Father, save me from this hour? [Shall I say that? Oh no!] But for this cause came I unto this hour. [What shall I say, then?]

²⁸ Father, glorify your name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

What are you ready to say?

“Father, save us from these things? Save us from this hour?”

No; because for this cause we have come to this hour. What, then, shall we say?

“Father, glorify yourself; glorify your name.”

That is submission; that is the resignation of self; that puts us into the hands of the Lord, for Him to do His glorious will with us and in us. And just so certainly as the time came that the Son should be glorified, so certainly will the time soon come when we shall be glorified with Him. For the word is spoken to us:

Isaiah 60

¹ Arise, shine; for your light is come, and the glory of the Lord is risen upon you.

² For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon you, and His glory shall be seen upon you.

But the hour comes and hastes great, when to all outward appearance, the wicked shall prevail, and the power of darkness. And what does the Lord say to us?

² But the Lord shall arise upon you, and His glory shall be seen upon you.

And when that is so, what shall we say?

“Father, save us from this hour”?

No; it is the most glorious hour the sun ever shone upon. What shall we say?

“Father, glorify your name.”

That is what He wants us to say *now*; that is the resignation He wants us to have *now*; that we may, like Jesus, surrender self, that He may glorify His name in us. I will read another passage concerning that hour:

Early Writings, p. 144:

It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out,

“Why doesn’t your God deliver you out of our hands? Why don’t you go up and save your lives?”

But the saints heeded them not. Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; the people of God must drink of the cup and be baptized with the baptism.

What, then, does this record that was written to the disciples of old, mean to us? It means that we are in danger of do-

ing what they did; of letting self hide the most precious words of God from the eyes of His people; of letting self hide the most precious of God's instructions, so that we cannot see or know the hour of our visitation and the time in which we live. I know it.

But I know, too, that if the people in this place, as well as in many other places, knew where we are, could realize where we are, they would not rest day nor night until they knew that the Lord had risen upon them, and glorified himself in them.

Will you seek the Lord with all your hearts? The day has indeed come when the priests, the ambassadors of the Lord, ought to weep between the porch and the altar, crying,

Joel 2

¹⁷ Spare your people, O Lord.

But O, they cannot see! They cannot see, anymore than the disciples saw back there. What is the reason? Self is in the way; self blinds the mind; self dwells in the heart.

“O I don't know what to make of it!”

Here are some words that are to the point in this connection, in an address to the church printed some two or three weeks ago in the *Review*. Look it up, brethren, and read it, and believe it, and act upon it, because it is true.

Review and Herald, April 4, 1893:

Christ, the true witness, addresses the church at Ephesus, saying,

Revelation 2

⁴ I have somewhat against you, because you have left your first love.

⁵ Remember therefore from where you are fallen, and repent, and do the first works; or else I will come unto you quickly, and will remove your candlestick out of his place, except you repent.

What effect have these words had upon the church? Have

the professed people of God understood the import of the words, "I will come unto you quickly [when you are at ease, careless, filled with spiritual negligence], and will remove your candlestick out of his place, except you repent"?

How often has that been repeated to us? Hasn't it been said to us over and over again, during the past year? What is the matter? What was the matter with the disciples? Why could they not see? and why can we not see?

When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling.

What will you do when the Lord sends no more warnings, no more counsels? Then you will realize that you cannot get along so well without Him as you seem to have got along in the past. When God does let His people alone, then they realize that they cannot get along without Him. But you will be left to kindle your own fire, and walk in the sparks of it. That is the danger that hangs over the people today. This is our condition, and it is a terrible condition.

I know that events are happening so swiftly, and time is passing so hastily, and prophecy is fulfilling so rapidly, and things are coming to a focus so suddenly, that our people are not ready to meet them any more than they are ready to fly. Many Seventh-day Adventists are as little ready for what is so soon sure to come as any people in the world, because they have so long slighted the admonitions of the Lord:

Revelation 3

¹⁸ Anoint your eyes with eye-salve that you may see.

Review and Herald, April 4, 1893:

O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance today; but how long will the angels of God continue to hold the winds,

that they shall not blow?

We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of His sufferings!...

Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God.

The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though His voice invites them to buy of Him “gold tried in the fire,” and “white raiment that they may be clothed,” and “eye-salve that they may see,” they steel their hearts against Him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness....

The events of the future will be discerned by prophecy, and will be understood.

If we study the prophecy, the word of God, and yield ourselves to Christ, even though at the loss of everything on earth, or in the world besides, He will, by His Spirit, and by His word, enlighten our minds, and we will see what is going to come, by the prophecy and through His Spirit. We cannot be taken by surprise when they come.

O if we as a people had improved our opportunities to gain

a knowledge of the word, to obtain a vital experience in the things of God, we would have fulfilled the word,

Philippians 2

¹⁵ You may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world; holding forth the word of life.

Think of God's church lifted up to a place where He will not have to rebuke them! And when we as a people obtain a vital experience in the things of God, we will have fulfilled that word, and then we shall indeed shine as lights in the world, in holding forth the word of life.

With such workers the heavenly intelligences will cooperate.

O that there might be a seeking of the Lord here, that every soul might know the Lord, and know that the Lord is glorifying His name in the people that are now called by His name. I do not care who it is, every soul needs to seek the Lord every day and all the time, that we may know Him more and more, that self may be completely gone, and God's will completely revealed in us.

These are the things, brethren, that are revealed for our admonition, upon whom the ends of the world are come; and that is now. That time, the hour of the wicked, and the power of darkness, is to hover over us a little longer, and then we will drink of that cup and be baptized with that baptism.

Are you able to drink it? Are you able? Are you able?

3. The Hour of Watching

Home Missionary, August 1893⁶

Mark 10

³⁸ But Jesus said unto them, You know not what you ask: can you drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

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

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

Mark 10

³⁹ And Jesus said unto them, You shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall you be baptized.

⁴⁰ But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

For the purpose of keeping the connection, I shall simply read again the passages from *Early Writings*, that were read before, to show that this scripture is for us as well as it was for those disciples these. Concerning the righteous in the time of trouble, we read:

Early Writings, p. 272:

Great power was with these chosen ones. Said the angel, "Look you!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, con-

⁶ Sermon preached in the Tabernacle, July 15, 1893.

fusion, was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them, yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not:

“Your will, O God, be done! If it can glorify your name, make a way of escape for your people! Deliver us from the heathen around about us. They have appointed us unto death; but your arm can bring salvation.”

These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God; yet like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

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

Another passage to the same effect:

Early Writings, p. 283-284:

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

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

Early Writings, p. 167:

They [the angels] wished to surround the Son of God, but

the commanding angels suffered them not.

Early Writings, p. 168:

They wished then and there to surround their Commander, and disperse that angry mob.

Failing to Watch

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

Matthew 26

³⁰ And when they had sung a hymn, they went out into the mount of Olives.

³¹ Then said Jesus unto them, All you shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

³² But after I am risen again, I will go before you into Galilee.

³³ Peter answered and said unto Him, Though all men shall be offended because of you, yet will I never be offended.

³⁴ Jesus said unto him, Verily I say unto you, That this night, before the cock crow, you shall deny me thrice.

³⁵ Peter said unto Him, Though I should die with you, yet will I not deny you. Likewise also said all the disciples.

³⁶ Then came Jesus with them unto a place called Gethsemane, and said unto the disciples, Sit here, while I go and pray yonder.

³⁷ And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

³⁸ Then said He unto them, My soul is exceeding sorrowful, even unto death: tarry here, and watch with me.

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

Therefore He took them nearer to the place where He went

to pray. Still He left them, and went a little way beyond, and then prayed. So we read the same verse again:

Matthew 26

³⁸ Then He said unto them, My soul is exceeding sorrowful, even unto death: tarry here, and watch with me.

³⁹ And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as You will.

⁴⁰ And He came unto the disciples, and found them asleep, and said unto Peter, What, could you not watch with me one hour?

⁴¹ Watch and pray, that you enter not into temptation: the spirit indeed is willing, but the flesh is weak.

⁴² He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, your will be done.

⁴³ And He came and found them asleep again: for their eyes were heavy.

⁴⁴ And He left them, and went away again, and prayed the third time, saying the same words.

⁴⁵ Then He came to His disciples, and said unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

For their sakes as well as for ours, though more for their sakes, He wanted them to watch through that hour with Him. In that hour He needed and He wanted even human sympathy, but He could not have it, because those upon whom He called for it went to sleep and failed Him.

What we are studying, however, is what they lost themselves by not staying awake and watching with Him that hour. For if they had watched with Him *that* hour, they would not have forsaken Him the next hour. Yes, if they had watched with Him *that* hour, they would not have *forsaken* Him the *next* and *denied* Him the *next*.

Now we all know that they failed. In the time when they needed to stand, more than any other in which they were ever

called upon, we know that they failed. But the failure was not *in that hour*. Peter's failure was not when he denied the Lord, *but when he went to sleep* there, when he should have watched with the Lord. James and John and the other disciples who ran away, who forsook the Lord—their failure was not when they ran away; *it was when they went to sleep*, when they failed to watch in the time of watching.

So that if they had watched with Jesus that hour, they would have passed safely and faithfully through the coming hours; they would have obtained an experience that they needed, and which they must have, in order to stand in the time of trial which was coming.

Now notice another point here about this hour of watching, and what was to come immediately following. We read right on in the record; it is all one. There is the word,

Matthew 26

⁴⁰ Could you not watch with me one hour?

Then He said,

⁴¹ Watch and pray, that you enter not into temptation.

Did He not know what they were to meet in the following hour? Did He not know what temptations and trials they were to meet that night? *He* knew what trials they were to meet; He knew what temptations were to come. *They* did not know; therefore He said unto them,

Matthew 26

³⁸ ...watch here with me,

Mark 14

³⁸ ...lest you enter into temptation.

They did not know what He meant, and so they thought they could take that time—whether they thought it or not, they did take that time—for sleep.

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

Matthew 26

⁴⁵ Then He came to His disciples, and said unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

⁴⁶ Rise, let us be going: behold, he is at hand that betrays me.

⁴⁷ And while He yet spoke, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

⁴⁸ Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast.

⁴⁹ And forthwith he came to Jesus, and said, Hail, master; and kissed Him.

⁵⁰ And Jesus said unto him, Friend, wherefore are you come? Then they came, and laid hands on Jesus, and took Him.

⁵¹ And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

⁵² Then said Jesus unto him, Put up again your sword into his place; for all they that take the sword shall perish with the sword.

⁵³ Think you that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?

⁵⁴ But how then shall the scriptures be fulfilled, that thus it must be?

⁵⁵ In that same hour said Jesus to the multitudes, Are you come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and you laid no hold on me.

Now *Luke*:

Luke 22

⁵² Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be you come out, as against a thief, with swords and staves?

⁵³ When I was daily with you in the temple, you stretched

forth no hands against me: *but this is your hour, and the power of darkness.*

See, He said to the disciples,

Matthew 26

³⁸ Tarry here and watch with me;

⁴⁰ ...could you not watch with me *one hour?*

Then when the high priests and Judas and the soldiers came, He said to them,

Luke 22

⁵³ This is your hour, and the power of darkness.

Applied to Our Time

Now we know, and all we need to do is to refer to it, that there is an hour of temptation, an hour of evil, and the power of darkness, through which the saints of God are now soon to pass, and that is to come upon all the world. Turn to:

Revelation 3

¹⁰ Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

There is an hour of temptation that is to come upon all the world, to try them that dwell upon the earth; and that hour is the time of the power of darkness; for you remember, in *2 Thessalonians 2*, are these words:

2 Thessalonians 2

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming;

⁹ Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

¹⁰ And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

There comes a time when Satan works with all power. All

the power that this world knows will then be in the hands of Satan, to be used against the saints of God. Well, was not all the power *then* in the hands of Satan also, to be used against the Lord? Had not the professed people of God forsaken the Lord, and joined themselves to the Roman power, and had not this Roman power carried out against the Lord their designs in putting Him to death? So that thus all the power of the world, that the world *then* knew, was used by the enemy against the Lord.

And the time comes just before His second coming, when all the power that this world now knows is again to be banded together at the command of the enemy, to be used against the Lord and against His people. So that there is again the hour of the wicked and of the power of darkness; just the same as at that time through which the Saviour passed, when He said to the wicked,

Luke 22

⁵³ This is your hour, and the power of darkness.

Those who are to meet the Lord are likewise to pass through the same kind of time as did our Lord; and again it can be said to the wicked,

“This is your hour and the power of darkness.”

But before He went into *that hour of the wicked* and the power of darkness, Jesus passed through an hour of trial. Not necessarily a literal hour, the measure of time; but a time of temptation, a time of trial. And His disciples, too, *should* have passed through that time *with Him*, in order to pass through the coming hour of darkness and the time of evil with Him.

You see plainly that this record of what He there passed through, and through which His disciples failed to pass, is written *for us*; because those who meet the Saviour are to pass through that same kind of experience. Again the hour of evil and the power of darkness is to be met and experienced by

the disciples of the Lord. And is there a time of watching with the disciples today?

There was a time of watching, that day before the hour of evil and the power of darkness, that came upon Him and them there. And there is a time of watching now also before this hour of the wicked and the power of darkness comes, through which those who meet the Saviour will have to pass.

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

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

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

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

It is true, people can see with their outward eyes the signs that all people can see; but we need to see with *other* eyes what other people *do not see*, and what we cannot see with our outward eyes. It is true, there are signs multiplied on every hand, and all men are seeing them; men of the world are seeing the things that portend greatest disaster,—revolution, and upheaval of everything, and they do not know what is going to come of it.

About two weeks ago, when Brother Moon and I were passing through Boston, we went to see a prominent man of that city, and he went on to tell us (he did not wait for us to tell him) of the many signs that show there are crises at hand, which will bring unforeseen events to the world. He did not see the coming of the Lord in it; I do not think that he believes in the Lord, anyway; but he sees all these things which certainly portend an upheaval.

Again, at the Fourth of July celebration of the New York *Independent* at Woodstock, Conn., Justice Brewer made a speech; Senator Hawley made a speech; and President Lowe, of Columbia College made a speech—he was president of the day; Dr. McArthur, of New York City, made a speech; and every one of these men called the attention of that audience to the time of danger in which we now are.

Justice Brewer and Senator Hawley especially mentioned it as a time of danger, and Senator Hawley went so far as to say a time of trouble and of distress, “unprecedented.” That is what he says; and he is the man who had the chiefest part in doing that which brings it about. Of course he does not know what he is doing, any more than Pilate did back yonder; but he did it.

I simply mention this to show you that men of the world—men who are a part indeed of what is going on—see dangers that mean such an upheaval, such a crisis, and such a time of revolution, such a crisis, and such a time of revolution as no-

body ever saw. That is the way they look at it.

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

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

You saw in an editorial article in this last week’s *Review*, a little quotation from *Early Writings*, reading thus:

Early Writings, p. 33:

At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.

Now you all know that is being done,—has been done for the last year and more,—in that Christ is in it, and it in Christ, and that is all the meaning that it has; with the fullness of Christ as the fullness of meaning of the Sabbath. Well then, can the Sabbath ever be more fully preached than to preach the fullness of Christ in it? Can any truth be more fully preached than to preach the fullness of Christ in it, and to preach *it* as the fullness of Christ, and Christ as the fullness of all things?

Now that is not saying that we see all in the Sabbath that

there is in it; we are to find there more fullness of Christ always; but I say it is impossible to preach the Sabbath, or anything else, more fully than to preach the fullness of Christ in it, and as the living One to us.

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

The Time of Trouble

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

Early Writings, p. 85:

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

What kind of period? A short period. When? Just before the plagues are poured out, while Christ is in the sanctuary. Then His last work for us in the heavenly sanctuary is marked by this short period here called “the commencement of the time of trouble.”

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

Anybody who should read that, and see what is going on

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

Now further; that little period just before the Saviour comes, His last work in the heavenly sanctuary, corresponds to that short period through which the disciples passed just before He went to the cross. Think of this: Was not the last work that the Saviour did for His disciples while He was on the earth, done in that last hour in Gethsemane? Immediately following that, He was given over into the hands of the powers of darkness, and taken to the cross. But the cross was involved in that hour; for the Saviour said:

Matthew 26

³⁹ If it be possible, let it pass from me; nevertheless not as I will, but as You will.

And it did not pass; so He accepted it there. The cross was in that hour, and there is where the test was borne; there is where the battle was fought, and the final victory won. And so there is where the last work of Jesus was done for His disciples while He was on earth. That was just preceding that hour of temptation and the power of darkness that came upon Him and them.

Here is a little period just while the last work is being done for us in heaven, and this is just before this other hour and the power of darkness. Don't you see, then, that as that little period, while He was in Gethsemane before the hour of darkness and the power of evil, was a short period through which the disciples were to watch with Him and be prepared for the hour of temptation that was to follow; so here is a short period for us, through which we are to watch, in order that we may pass through the hour of temptation and the power of darkness that is soon to come—that we may *not* fail, as they failed?

Now can you fail to see that? Please think of it. And when

meeting is over, take up the last days of the Saviour, and read them over, and read them over every day, and think of them all the time, and you will see that it is so.

Now I will read further in connection with this:

Early Writings, p. 85:

At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the “latter rain,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.

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

There is another thought in that, too. It says:

At that time, the “latter rain,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel.

Are we in the time of the loud cry of the third angel? Has the latter rain been falling? Has the time of refreshing come? When did the latter rain begin? We had the word direct here at General Conference that we have been in the time of the latter rain since the Minneapolis meeting,—nearly five years ago; so that we are nearly five years along in that “short period” called “the commencement of the time of trouble.” I do not know how many more years are going to come; but I know that so much is gone, and you do too.

Well, then, that being so, that commencement of the time of trouble being a short period before the real time of trouble comes, before probation is gone, before the Saviour’s work is

finished, and ere the power of evil and the hour of temptation comes to try all them that dwell upon the earth,—that being so, and we being nearly five years along in that period, is it not time for us to inquire whether we, like the disciples, *are asleep?*

Because in that time back there when He called them to watch with Him, He went away and prayed, and came back and found them asleep, and woke them up, and said,

“Watch and pray that you enter not into temptation.”

He went back again and prayed, and came back and woke them up the second time? *No*, that is not it exactly. Let us read:

Matthew 26

⁴¹ Watch and pray, that you enter not into temptation: the spirit indeed is willing, but the flesh is weak.

⁴² He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, your will be done.

⁴³ And He came and found them asleep again; for their eyes were heavy.

⁴⁴ *And He left them.*

He did not wake them up *the second time*.

⁴⁴ And He left them, and went away again, and prayed the third time, saying the same words.

⁴⁵ Then came He to His disciples, and said unto them, *Sleep on now*, and take your rest.

He has come with His message, and found us asleep, and woke us up; now if He comes the second time with His message and *finds us asleep*, what then? There is the danger that He will go His way *out of the most holy place* of the heavenly sanctuary, and say, “Sleep on now,”

Revelation 22

¹¹ He that is unjust, let him be unjust still; and he that is

filthy, let him be filthy still.

When that hour is passed, all that anybody can do is to sleep; and the whole world will be asleep, because they are in the darkness. But woe be to us if we sleep through that hour. And woe be to all who do sleep through that hour!

But if the words of the message of the blessed Christ will not wake us, what *can* wake us? And if the time in which we live, and the things that are so abundantly shown before us,—if these cannot wake us, and keep us awake, what *can do* it?

Dying with Christ

He told them over and over what was *to come*, and they went to sleep under it. He is telling us over and over what is *here*, and what are we doing? Are we, too, asleep? What was the matter with them? We found it—self. Self was the trouble. It was self that hid their eyes that they could not see.

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

John 12

²⁴ Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abides alone; but it if die, it brings forth much fruit.

How, then, shall we bring forth much fruit? Do you know? Do you want to bring forth much fruit? Do you know how to do it?

²⁴ If it die, it brings forth much fruit.

Are you dead, then? That is the question. Are you dead? Are you bearing about in the body the dying of the Lord Jesus, that the *life also of Jesus* may be manifest in your body? 2 *Corinthians* 4:10.

²⁴ Except a corn of wheat fall into the ground and die, it abides alone.

Following out the figure, What is the ground into which we are to fall and die, that we may bring forth fruit?

We are rooted and *grounded* in love (*Ephesians* 3:17), rooted and built up in Christ. *Colossians* 2:7. Then Christ is the ground out of which we bring forth fruit. He is the ground of “the trees of righteousness” (*Isaiah* 61:3), the trees of love, the love God, the ground in which we are rooted and built up. Well, then, don’t these two things come together,

“Except you fall into Christ and die, you abide alone.”

But if I am alone, and am found alone, in that time of trouble, what is going to become of me? Can you tell? I am lost forever. But if I be found with Jesus Christ in the time of trouble, do you know what then will become of me? That is plain enough; if I be found *alone* in that day, alone I will remain forever, and that is eternal destruction.

But, O joy! if I be found that day in Jesus Christ, and with Jesus Christ, then with Him I remain forevermore, and that is everlasting life, that is eternal salvation.

This, then, is where we are. Are we falling into Christ? Are we dying with Him daily? Are we falling upon that Rock? It is the same thing.

Luke 20

¹⁸ Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Except you fall upon the Rock and be broken...He that falls upon the Rock and is broken, is found complete; but if he falls not upon the Rock, and the Rock falls upon him, it grinds him to powder. So the question with us every day and hour is,

“Am I dying with Christ? Am I dead with Him?”

And if I be dead with Him, then I shall live. If we be dead with Him, in that very thing we shall live with Him. Because

we are not only to reckon ourselves...

Romans 6

¹¹ ...*dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

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

A Time of Testing

Here is something that has come to me just lately, that seems to me to be about as good an illustration as I can give of this whole thing that is before us right now.

You all know that within the last two or three years the United States government has been building a lot of war ships. The government itself does not build them, but contractors build them. They make a bid, and the government accepts the bid, and the contractor builds the ship, venturing all upon its being accepted. And when it is finished, the contractor wants to deliver it to the government. But the government will not accept it until it is tested.

Accordingly, it is taken out on the ocean where there is a straight course, and for a certain number of hours every particle of the machinery on that ship is set going at the highest pitch it is possible to stretch it, right straight through, until the test is over. And if it stands that test, then the government says,

“That is all right; that is a good ship; we will take it.”

Now the builder, knowing that that ship has to pass through such a severe trial as that, and that if anything about the ship fails; knowing that if a rod breaks, or a beam springs any-

where, it is not accepted,—knowing this, you know well enough that he *tests every piece of material* that he puts into the ship *before it goes in*.

You know well enough that he does not go about and pick up a piece of iron here and a slab yonder, as it may happen to come to hand. He does not do it that way; he does not go at it in any such haphazard way at all. But instead of this, every particle, every piece of wood or steel,—*everything* that is put into that ship is thoroughly tested and examined beforehand, because if it goes in there weak, the flaw will be found out *when the test comes*, and the *whole ship* fail.

Now *we* are to pass through a time of trial such as has never been on this earth, only equaled by the trial through which the Lord Jesus passed. No man ever passed through such a trial as will those who are to be accepted of the Lord in that day. Then isn't it time that, knowing this, we were examining our building to see what kind of structure we are putting together?

To carry out the figure, we may ask, what kind of ship *of character* are we building; because that is the test that is to be passed, the test of character. It must be such a character as will bear all the temptation that Satan himself can bring to bear upon it, with all the power and all the evil there is in this world in his own hands.

What kind of ship of character are we building? Are we picking up this thing here, and another thing there? Are we putting in such material as happens to be at hand? Are we saying:

“I can do this or that, and it will come out all right in the end!”

Is that the kind of character we are building? Is that the kind of ship we are putting together? Just as certainly as that is it, when the test comes, the flaw will be found out, the flaw

will appear, and there will be a break.

We need a character, then, that will stand every possible test, and as long as it needs to be carried on, just like those ships, don't we? And as that ship-builder examines every particle of material, and tests it before it is put in, so we are to do the same thing,—examine every particle of material that goes into our character building, and see that it is thoroughly tested before it is put in.

Is there a supply of any such material of character that we can draw from, that has been tested, so that we can put that into the building, and be sure that it will not fail? Is there? *Indeed there is.*

Thank the Lord, Jesus Christ lived in the world; He met every test that we shall ever have to meet. He met it to the full, and as long as the test was given, even a whole lifetime; *and He never failed*, no not in a single point. Not a flaw is seen in His character from beginning to end. The test is complete in every sense.

Building on Christ

And that supply was laid up there in Christ, for you and me to draw from, to put into our character building, so that when this time of test comes, it will bear the test again as it bore it then. Are we then putting *the character of Christ* into our character building each day, each hour of the day, each moment of the day,—Christ instead of ourselves:

- Christ instead of self,
- His character instead of ours,
- His will instead of ours,
- His way instead of our way,
- His goodness instead of our goodness, which is only badness,
- Himself instead of ourselves?

If we are doing that, weaving Christ in there, every hour of the day, every minute of the day, at every thought,—then we shall know that when the test comes, as severe as it may be, our building will bear the test as long as the test needs to be borne, because *all the material* of which it is composed has borne the test already, and there is no possibility of its failing.

Well, then, brethren, this is where we are. We are on the border of that final testing time. Is your ship of character ready to be presented to the Judge for acceptance? Is it? This is now the question with us all, and this is where we are. Brethren, what are we doing? What *are* we doing? Do we really realize that this is where we are? Do we?

- Is that one thought engrossing all the mind?
- Is that the one thing we are thinking about?
- Is that the one thing we are living in view of?
- Is that the one thing we have in mind above everything else? in the place of everything else, Christ in all things, instead of self in anything? His character instead of our own?

In view of the shortness of this “short period,” nearly five years of which is gone, in which to prepare and watch through this hour with Him, is it not indeed,

Romans 13

¹¹ ...high time to awake out of sleep?

1 Corinthians 15

³⁴ [To] awake to righteousness [the righteousness of Christ alone] and sin not?

So that when that time comes, we shall pass safely through the time of trouble, through the test, through the trial, and be accepted forevermore. He has told us all:

Revelation 3

²⁰ Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come to him, and sup with

him, and he with me.

There is the drinking of the cup, you see.

Matthew 20

²³ You shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with.

But O, the blessedness of it is, He says that He will come in and sup with us. He wanted them to drink with Him. They failed. They said,

“We are all right; we are able.”

He says now to us:

“Are you able to drink of the cup and to be baptized with the baptism?”

Are you able? Let us not say, “We are able.” Rather let us say:

Lord we are not able. We are not able, except You drink with us. We are not able to go at all a single step, except You go with us. If your presence go not with us, let us not go.

But You have promised to drink with us. You have promised to go with us. We depend upon your promise; we trust You, Lord. And when You are with us, all is well. Because You live, we shall live also.

Yea, though we walk through the valley of the shadow of death, we will fear no evil, for You are with us; your rod and your staff they comfort us.

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

4. In the Time of Trouble

Home Missionary, September 1893⁷

WE WANT to continue today the lesson that we had last Sabbath;⁸ because there is still more of it than we have yet found.

And that we may learn as fully as possible the lesson that is in it for today, we will sketch, just at the beginning, what once was, and what now is; and in sketching what once was, there is no difficulty in seeing not only what now is, but the meaning of it.

Controversy Over the Sabbath

I will not take time to turn to the different passages of Scripture, because all know all the points that I shall mention. You all know that the Pharisees and the priests and the scribes, in the days of the Saviour, rejected Him because He did not keep the Sabbath to suit them. That was the chief objection; that was the one point upon which they first counseled together, and as sects too, to put Him to death. They said,

John 9

¹⁶ This man is not of God because he keeps not the Sabbath day.

He told them He was Lord of the Sabbath, himself. If they had been willing to understand, they might have learned by that, that as He was Lord of the Sabbath, it was impossible for Him not to keep it; for whatever He did would, in the nature of things, be Sabbath-keeping.

The Sabbath, meaning in itself, what He is to mankind, and conveying to mankind when they hallow it, what Christ is to man,—it was impossible for Him to do anything on the Sab-

⁷ Sermon preached in the Tabernacle, Sabbath, July 22, 1893.

⁸ See the previous article, "The Hour of Watching."

bath day that was not Sabbath-keeping, which was not really an expression of the meaning of the Sabbath to man.

But they wanted their own ideas of the Sabbath instead of His; and to maintain their own ideas of the Sabbath against His they had to put Him out of the world. And they laid aside their sectarian differences also, and had a grand union of denominations, or “denominational unity,” rather, as it would be expressed nowadays. They united upon that one thing, of maintaining their ideas of the Sabbath against the Lord’s.

And as denominations, as sects, they took counsel together how they might put Him to death. And He went on doing the same things, keeping the Sabbath in the same way, working miracles on the Sabbath day more and more, and doing things that did not please them; and then at last they reached that place where they said,

John 11

⁴⁸ If we let him thus alone, all men will believe on him, and then the Romans will come and take away both our place and nation.

And if all men should believe on Him, and keep the Sabbath as He was teaching it, there would be nobody left to maintain their ideas of the Sabbath; and they supposed, of course, the salvation of the world hung on their idea of what the Sabbath is, against the Lord’s.

And consequently if all men should believe on Him, they would be breaking the Sabbath, as they had accused Him. Then the Romans would come and destroy both their name and their nation. So in order to save themselves, and the nation especially, they had to kill the Saviour.

But you know they could not do that themselves; the Roman power stood between them and their power to put anybody to death. Consequently they had to secure the control of the Roman power, in order to carry out their wishes of

putting the Saviour to death, and in order to sustain their ideas of what the Sabbath is.

But the Roman governor, Pilate, when they had taken the Lord to him, and had accused Him, said to them,

John 18

³¹ Take him and judge him according to your law...

³⁸ I find no fault in him at all.

But they said,

John 19

⁷ We have a law, and by our law he ought to die.

That was simply saying that they could not judge Him as they decided He deserved according to their law, because they could not put Him to death. Well, then Pilate...

Acts 3

¹³ ...was determined to let Him go...

...anyway, and sought how he might release Him. They, seeing that Pilate was determined to release Him if possible, threatened him then with political ruin if he did not yield to their wishes and execute their will. They said,

John 19

¹² If you let this man go, you are not Caesar's friend; whosoever makes himself a king, speaks against Caesar.

Well, then when they threatened Pilate with political ruin, and perhaps natural ruin, too, for he knew it might be the death of him if they should carry out their threat, and report him to the Roman power,—he then took judgment in the case, and sat in judgment, and gave them permission to crucify the Lord.

John 19

¹³ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

¹⁵ But they cried out, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

But they crucified Him, as they said, to keep the Romans from coming and taking away their place and nation. They did it to save the nation. But you all know, and everybody who has read the Scriptures knows, that what they did was the very thing that brought the Romans, and caused them to take away their place and nation; for when they had rejected the Lord so openly as that, there was nothing left for them but destruction, and the Roman power destroyed them.

Now in our day there are two ideas of the Sabbath abroad; one is the Lord's and the other is somebody else's. The Lord's idea of the Sabbath, He has described in His own word. He has said what the Sabbath is and what it means; that it is the seventh day, and that it means the presence of Jesus Christ, the presence of God, with me, in blessing, refreshing; His creative power and His presence to make men holy and to sanctify them.

But one class rejected God's idea of the Sabbath and set up man's idea. And they did not have sufficient power of themselves to make their rejection successful, because the word of God and His message is going to the world, and growing more and more in power as it goes, spreading abroad the real ideas of God with respect to the Sabbath, as to what it is, and what it means to man.

But those who would maintain the other idea of the Sabbath, do not want the Lord's idea of the Sabbath to prevail; and so they have argued, just as the Pharisees and priests did before, that if we let this thing go on, all men will believe that, and nobody will keep Sunday at all; and if all thus break the Sabbath—Sunday—that will ruin this whole nation; the judgments of God will destroy the land.

But there was no remedy anymore than just simply argu-

ment, and such arguments as that would not stand against the direct word of the Lord, that this is what men ought to do; and therefore they, like the Pharisees of old time and the chief priests and the scribes, sought to the civil power.

The civil power first denied their wishes, and said they would not have anything to do with it; then they brought to bear threats of political ruin upon them if they did not. And they succeeded that way in getting the government of the United States, to take their side of this question and to give earthly power—governmental power—into their hands, to blot out God's idea of the Sabbath from man.

And they did it also “to save the nation.” They said so; those who did it said that was what it was for, just as those back yonder who did that, said that was what it was for.

And although Pilate took notice of them back there and gave them the power and the authority to put Him to death, yet you all remember that he purposed to relieve himself of all responsibility in the matter, and he publicly washed his hands of the whole thing.

And those who did this down here in this day did the same thing, only not as openly, not as really as Pilate washed his hands; but the chief one, the one in Congress who took the chief part in advocating this thing and in carrying it on and fixing it in the law, at the very moment when he was doing more at that thing than anybody else in the world, just like Pilate of old, set about to relieve himself of all responsibility. He said,

“Not for the wealth of ten Expositions would I have on my shoulders the responsibility of deciding this great question in the wrong way.”

And at that moment he was doing more than any other man on the earth in deciding that question the wrong way. Well, you all know that the outcome of that before, was the ruin of

that nation. What will be the outcome of this? What was that record of that course of things back there written for? Let us look at that a moment.

Were all the things written that were said and done in the life of Jesus while He was upon the earth? No, not by a long way; because, there stands the record,

John 20

³¹ These are written that you might believe that Jesus is the Christ, the son of God, and that believing you might have life through His name.

But there are many other things that were done and said by Jesus which are not written in this book, and which if they were written,

John 21

²⁵ I suppose that even the world itself could not contain the books that should be written.

Well, then as the world itself would hardly contain the number of books that would be composed if all had been written that Jesus said and did, and yet we have such a very small portion of what he said and did, why was that little part written? Isn't it plain that out of the world—full of what is not written, and out of the world—full of what might have been written—isn't it plain that there was selected by the Spirit of God that which the people of this world needed more than all the rest?

That being so, then of all that is written of Him, why was this part that we have noticed this morning—why was that part put in? We know that part which we have sketched just now is entirely like what has been done before our eyes within the last two years. Was not that written, then, for us?

Did not the Lord select out of the great world-mass of matter that He might have written, that which was just exactly like what has come to pass before us, that we might know the

outcome of this, by knowing what was the outcome of that? That certainly is plain enough.

The Danger of Ignorance

Well, so much for that side of the question. Now there is another side that we have been reviewing in the last Sabbath or two, and that is that on the side that we have just now noticed, the priests, Pharisees and the scribes, and the politicians did not know what they were doing. The record says so.

Acts 3

¹⁴ But you denied the Holy One and the Just, and desired a murderer to be granted unto you;

¹⁵ And killed the Prince of life, whom God has raised from the dead; whereof we are witnesses.

¹⁷ And now, brethren, I know that through ignorance you did it, as did also your rulers.

“Through ignorance” they did it. If they had known it, they would not have...

1 Corinthians 2

⁸ ...crucified the Lord of glory.

But although they did not know what they were doing, they did it. And they could not have done it any more certainly if they had known what they were doing.

And now, just as certainly, these in this day do not know what they have done; and they do not know what they are doing still. Back there, if they had known, they would not have done it. But that does not alter the fact that they did it. Nor does the fact that these do not know what they are doing, alter the fact that they have done it.

Now on the other side: There were the disciples in that day, as we have found, who did not know either what these folks were doing; they did not know what was going on. They saw what these others were doing who did not know what they were doing; but when they saw it, they themselves did not

know what it meant; they did not know what the others were doing.

And for all that the Lord had told them three times at least, and had noticed it even the fourth time,—had thus told them over and over plainly what was going to come, what was going to happen, yet His disciples, those who were His own, to whom He would show His will and make known to them all that was going to come,—they themselves, although they were told over and over, did not know anything about it.

And as we have noticed, He not only told them over and over, what was going to come, but He invited them, and asked them personally to go with Him through that part that concerned Him, that they might have an experience by which they could meet that which they did not know was going to come, but which He knew was going to come.

And we found in that also, there was a parallel for us today. That was written for our sakes just as well as the rest; because we are those to whom, today, He would tell all that is going to come and all that is going to happen, that we may be prepared to escape it all and to tell others, that they may escape it.

He has a people today whom He has called out from all other people just as certainly as He did the disciples, that day, whom He had called out from all other people; and to these people today He would make known His will in all these things, just as certainly as He made known His will to the disciples in all those things.

And today He would have His disciples awake, and not sleep now, as He would have had them awake and not asleep then, in order that we may have the needed experience, to carry us through when the time of trial comes, that we may not fail as the disciples did then.

Ruin of the Nation

We will not dwell any longer upon that. This is merely re-

ferred to and sketched thus, that we may have a clear connection with what is to follow. There is another piece of experience right on from where we stopped last Sabbath, through which the disciples were to pass, and through which we are to pass. There are no two ways about this. Nobody can ever deny that it ruined the nation.

Now then, as certain as that is written for our learning and for our admonition upon whom the ends of the world are come, so certainly that was written to show to us that the ruin of this nation will as certainly come out of this evil course of things that has been set on foot here by the priests, the Pharisees, and the politicians, in committing the government of the United States to the support of a religious organization and religious institution, and settling religious controversies, taking it upon itself to interpret the Scriptures,—assumption of infallibility at once,—leading us directly back to the Church of Rome as our fathers said it would; for they said it was impossible for the civil magistrate to decide the questions of preference between different sects professing the Christian faith, without erecting a claim to infallibility that would lead us back to the Church of Rome.

Now the Congress of the United States under the dictate of the churches, and under the threat of the churches, have taken up the fourth commandment, and they have interpreted that to mean the first day of the week, for fear somebody else would take it as it says, and would do on that day, “the last day of the week,” what they have demanded should be done on “the first day of the week.” These are the words of those who interpreted it.

Well, as Congress has taken it upon itself to interpret the word of God for the people of the United States, it has assumed the prerogative of infallibility, because whoever pretends to interpret the Scriptures is, in the nature of things, and must be, infallible. As Congress has assumed infallibility,

there will be a controversy with the papacy as to which is the rightful infallible authority; and so the Congress of the United States will have such a controversy with the papacy as will overwhelm it, and bring it in subjection to the papacy. And that, itself, is ruin. As the pope has proclaimed,

“What the Church has done in time past for other nations, that she will do now for the United States.”

Of course we can tell what she is going to do for the United States. What was it she did for the nations in the past? She proved a curse to them until she ruined them. That is what she will do for this one; she will prove a curse to it from this day forward until it is a ruined government.

So far as learning the lesson of the fact is concerned, we do not need the Scripture to show that the ruin of this nation is the only outcome of this line of things that has been set on foot; but the Scripture has been put there; it has been recorded, that we know for a certainty from the word of God that this is the outcome.

The ruin came upon the Jewish nation, which was determined that night when they rejected Christ, and by threats required Pilate to execute their will upon Him.

The message of the gospel, after that, went to that whole nation, and gathered out from that nation all who would love the Lord and receive His salvation, and thus escape the ruin that was sure to come. Many were gathered out of that nation.

Fleeing at the Sign

The Lord gave them a sign by which they should know when the ruin was at hand and when to flee that they might escape it. The Saviour said to them:

Luke 21

²⁰ When you shall see Jerusalem compassed with armies, then know that the desolation thereof is near.

Matthew 24

¹⁶ Then let them which be in Judea flee into the mountains:

¹⁷ Let him which is on the housetop not come down to take anything out of his house:

¹⁸ Neither let him which is in the field return back to take his clothes.

¹⁹ And woe unto them that are with child, and to them that give suck in those days!

²⁰ But pray that your flight be not in the winter, neither on the Sabbath day.

What was that written for? He told it to them that they might watch for that sign, and be so thoroughly prepared that when they saw the sign, they could go on the instant; because they were to go on the instant.

If a man was out in the field, and it was a warm day—because they were to pray that their flight should not be in the winter—working without his coat, and he saw the Roman army compassing Jerusalem, what was he to do just then? Couldn't he go back and pack up his valise, and start off at his own leisure? No, sir. Jesus had said,

¹⁸ Let him which is in the field not turn back to take his clothes.

He was to go that quick. Well, suppose he was up on the housetop. Couldn't he come down from the house and pick up something as he went on his way? That is not what the Saviour said; He said,

¹⁷ Let him which is on the housetop not come down to take anything out of his house.

He was to go over the tops of the houses and escape that way. And,

¹⁶ Let them which are in Judea flee to the mountains.

Now you can see by this, that as He gave that sign, they were to watch for it, and pray in view of it. And they were to

have themselves so thoroughly answering their own prayers, that they would be so thoroughly ready and fitted that when that sign appeared, they could go just exactly as He said; they could do just as He said, without violating His word at all, thus risking their salvation, and being involved in the ruin.

Well, I ask again, what was that written for? Now, mark, as I said a while ago, that was spoken to them for their salvation, for their sign, as a guide to them; but what was it written for? What was it written for?

- Are not the people of this day to flee into the mountains before this thing is done with?
- Are not Christ's disciples of today to be driven out?
- Are they not to flee to the mountains, and make the munitions of rocks their refuge, before this thing is over with that is now started?

Isn't there a sign that God has given us, for which we are to look, in view of which we are to pray, in view of which we are to live, so that when that sign appears, we shall go just as the disciples did before? What do you say? Did you ever hear of anything of this kind?

[Congregation: "Yes."]

This is from *Early Writings*, "In the Time of Trouble," and that you know we are just in the beginning of now—the little period before probation closes. The last days of the Saviour on earth for us, correspond to His last days in heaven for us.

Early Writings, p. 282-283:

I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst.

Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of

the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time to put them to death.

Then there is a writing, copies of which are to be circulated through the land for that purpose. Let us see what that means. The following describes the time of trouble too:

The Great Controversy, p. 626:

As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains.

Then it is plain that the disciples of this our day, before the course of things is over into which we are now entered, are to “flee to the mountains,” just as certainly as the disciples in that day did. And just as certainly as Christ gave to them a sign how they should know when to flee, so certainly He has given us a sign; and as certainly as He would have them pray that their flight should not be in the winter, neither on the Sabbath day, so certainly He would have us pray the same thing. It means that to us.

The Sabbath day is the controversy today, just as it was that day; and the rejection of the Lord, and the acceptance of a murderer is just as much a thing of today as it was that day.

I read this simply to bring that truth before us, that you might see that through all that history of the last days of the Saviour, and the last days of Jerusalem upon earth, that you may see that it was written for our understanding. Please study specially the last days of the Saviour upon earth, and what there is in it, and what it means, for it is full of meaning for you and me. For His last days for us on earth, correspond precisely to His last days for us in heaven; and the things that

are there spoken as a guide to those disciples, mean that just the same course of things is now being pursued, and these things are written to be the guide to us, His disciples today.

Well, a little further. There was a sign given, for which they were to look, and they saw the sign. Jerusalem was compassed with armies. And then those who were in Judea were to do just as He said, and flee into the mountains, and they were to go so suddenly that they could not wait to take anything with them; if they were on the housetop, they were not to come down to take anything out of the house.

Then if they had laid up anything for such a time as that, if they had money laid up, it would not do them any good; they could not take it along. The only way they could take anything, was to have it with them, and in those days they did not have pockets; so they did not have much opportunity to fill their pockets.

Well, Jerusalem was compassed with armies. The outer wall was taken; the second wall was taken; and the third wall, the final one, was undermined to such an extent that it could have been taken in two or three hours at the most. And at the moment one party inside of the city was doing its utmost to get at the gates and open them that the Romans might enter, another party was putting forth all its efforts to keep them from opening the gates.

Then just at that moment, where if he had stayed a little longer, the city would have been taken, the Roman commander called away his troops, and left, and he who was there says that it was “without any reason in the world.”

Of course neither the general, nor any worldly-minded person could see the reason. But there were persons there who saw a reason for it. There may have been some disciples in the city yet who had not fled, who had not been able to escape, because of the army surrounding the city. And when the Roman army left, these could see reasons for it.

But those who did it, and those who were not the Lord's disciples, could not see any reason in it. And that simply brings before us again the importance in our day, of considering this thing, and becoming so acquainted with the Lord that we can see divine reasons in things that others cannot see any reason in at all. Do you see that?

And unless you and I are so connected with the Lord, and so enlightened by His Spirit, our eyes so anointed with the heavenly eye-salve, that we can see divine reasons in events and things where other people cannot see any reason at all, we are not in the place where God wants us to be, and we are not in the place where it is safe to be.

But that shows that it is possible, not only possible, but it is the thing for Christ's disciples to do today, to be in a position where they can see divine reasons in events where other people can see no reason at all.

Very good. The Roman troops were withdrawn; and then, even though there might have been some in Jerusalem that had no opportunity before to flee, now they had. And Josephus says of these,

“Many of the most pious left the city as from a sinking ship.”

But be that as it may, there was the sign. The sign which Christ had given them, had come. The warning had been given to the whole nation; and if anyone was caught in the ruin that was swiftly to follow, it was their own fault.

Because when the Roman troops went away, the news of the defeat was reported in Rome, and then new legions were sent out, with new commanders, Vespasian and Titus. And instead of going to Jerusalem the first thing, they went about city by city, and besieged those and destroyed them; and when any should escape from one city, they would flee to another, and the Roman army would come on and take that city;

and at last they came to Jerusalem, and then all that had escaped out of the other cities were shut up in Jerusalem; and so the whole nation was rooted up and put out of the world. As a nation it was ruined absolutely.

The Use of Property

Now further, in regard to their preparing to go when that sign was given. There were people there who had houses and lands, all such things as that, like other people. But here is the record:

Acts 4

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.

While that gospel was being preached that was gathering out from this people such as would be saved, and such as would escape the ruin that was certain to come, and which they were praying that they might escape, while they were watching for this sign that should be given, what did they do?

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.

They sold their houses and their lands, and made use of the proceeds in the cause of God, so that when they did have to go on the instant, they did not leave anything behind.

Now then suppose a person back there, professed to be a disciple of Christ, and had houses, lands, fine house, or a good deal of land, as the case might be. The Lord told him that ruin was certainly going to come upon that whole nation, it would be destroyed, Jerusalem would be rooted up, the land left desolate, and the people would all be carried away.

Now, he is a professed disciple of the Lord, and the Lord

gave him a sign that he might know when the destruction would begin, and told him to watch for that sign, and to be ready to go when he should see that sign. If he was in the field, to go right away; if he was on the housetop, not to come down; if in Judea, to flee into the mountains.

Now suppose he even kept up praying all the time that his flight should not be in the winter, neither on the Sabbath day; and yet held onto his houses and lands, and all such things; was he ready to go when he should see the sign? Was he? No, no. Of course not.

If he should finally, however, at that moment see what a mistake he had made in not selling while he had the chance, and should go as fast as he could, he would have to leave everything behind, and that which God gave him that it might be used for the cause of God, would be lost to the cause of God and everybody else. He would be found an unfaithful steward, even though his own soul should possibly be saved as by fire. You can see that.

Do you suppose there were such disciples as that back there? Would not it be a bad thing if there were? Wouldn't it be too bad if there were any such disciples as that back there? If any one professed to be a disciple in such a time as that, and acted that way, would anybody in the world have any evidence that he was a disciple of the Lord? No!

Now, brethren, you agreed a while ago that the part that said the nation was going to be destroyed back there that day, was written for our instruction; and you said a while ago that that sign that Jesus gave that they might know when to go, was written for our instruction, and corresponds to the instruction that we have that we may know when to go. Now will you agree that this record of their selling out everything was written for our instruction, too? Will you now? will you?

Well, then if you agree that this was written for our instruction, what in the world are you going to do? Are you going to

stick to your fine houses, or any houses at all? or your lands, or your town lots, or city property? are you? And will you hold to all these things and still profess to be a Seventh-day Adventist? and still profess to be looking for the decree that is to go forth that you shall be put to death for keeping the Sabbath, and which is to be the sign that you are to hurry away and escape for your life and flee into the mountains? Is that the genuine Adventist life? My brethren, these things will not work together at all.

Where are we living, suppose you? Aren't we living in our day in the very time that corresponds to that in their day? You read the Scripture for yourself now. Read the last days of the Saviour in the four gospels; read what is written there; read what came upon that nation; read what it told them in view of what was going to come, and you will know for yourself that this means us.

I do not ask you to rest upon what I am saying about it. I am doing my best to bring before you the parallels, that you may see them. But now you read that Scripture for yourself; study that over and over for yourself, and find what it means to you, and know for yourself what you are to do.

Here is something else you may read right along with it, too. This is also from *Early Writings*, "Duty in View of the Time of Trouble." We have read of the decree that goes forth, the signal at which the disciples are now to flee, just as they did in Judea. Now I want you to see that just as the Lord has told us of this sign that comes to us, corresponding to that sign that came to them, so He has told us to do just what the record says they did in view of that time.

Let me say again right here, that if you want the most present of present truth, get that little book that was written forty years ago, and read it. There is nothing fresher; there is nothing that comes in the monthly mail from Australia that is more present truth, and more freshly present truth than this

right in here. It was written for such a time as this, and God wants us to use it for that purpose.

Early Writings, p. 56:

The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble.

Well, wasn't it contrary to the instruction of the Saviour for them to make provision for their temporal wants in that time that was going to come? Why? They could not take anything with them.

“If you are in the field, Go.”

“If you are on the housetop, Go.”

“If you are in Judea, Flee.”

That was the word. Make no provision for temporal wants; and that means us.

Early Writings, p. 56:

I saw that if the saints had food laid up by them, or in the field, in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields.

Are you preparing supplies for strangers and for those who hate the Lord? Just ask yourself, when you go home. Ask yourself whether you are preparing houses for them to live in. Ask yourself if you are preparing money for them to get hold of, and lands for them to confiscate and use. Ask yourself each day whether you are.

Then will be the time for us to trust wholly in God.

Let us begin now. What do you say? Then will be the time to do it wholly; let us begin to practice it now.

Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time.

Well, did not the Bible say this same thing long ago? And cannot we say it when the Bible says so? Do you believe the Bible?

Our bread and water will be sure at that time, and we will not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary, He would send ravens to feed us as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.

Of course He will. Doesn't He give us His dealings with the Israelites of old, as the one grand foundation upon which to build our hope now? Doesn't He say,

Isaiah 51

⁹ Awake, awake put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Are you not it that has cut Rahab, and wounded the dragon?

¹⁰ Are you not it which has dried the sea, the waters of the great deep? that has made the depths of the sea a way for the ransomed to pass over?

And then He goes on and says this very thing, that his bread shall not fail:

Isaiah 33

¹⁶ He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

And then He says,

¹² I, even I am He that comforts you. Who are you, that you should be afraid of a man that shall die, and of the son of man which shall be made as grass?

Early Writings, p. 56-57:

Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every

encumbrance before the time of trouble comes, and make a covenant with God through sacrifice.

“Yes,” so many are saying, “I am trying to get loose, I am doing my best to get my affairs untangled.”

He says, “Cut loose,” the Lord says. You know it is easier and quicker to cut a knot than it is to untie it. If your affairs are knotted up, “cut loose.” O, says one,

“I will lose a good deal that way.”

Yes, and so you will leave it all tied up, and lose it all! Let us believe the Lord. Well then, cut loose, will you?

Early Writings, p. 57:

If they have their property on the altar, and earnestly inquire of God for duty, He will teach them when to dispose of those things.

Who will teach them? The Lord says He will. He will teach them when to dispose of these things. Now is that what you are doing? Is yours on the altar? Are you asking Him about it? Have you the whole of it there, waiting for Him to signify when, and when He gives the word, it goes? Are you? And then you go, too, whenever He calls you. Are you waiting for that? Are you in that position?

Then they will be free in the time of trouble, and have no clogs to weight them down.

So the Lord has left us entirely without excuse in this day, as He did those in that day in Judea. He has told us the very things that He told them; that is what these things are written for; that is where we live. Brethren, what are we doing?

I saw that if any held on to their property, and did not inquire their duty of the Lord, He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them [of course it will], and they would

try to dispose of it, but would not be able.

Now He could not tell us plainer than He has told us what is coming, and what He wants us to do. But He told the disciples back there, over and over, too. But they knew not. They went to sleep. Shall we be asleep as they were? Shall we be dull of mind, slow of hearing, and slow of heart, like them—shall we?

I heard some mourn like this: “The cause was languishing, God’s people were starving for the truth, and we made no effort to supply the lack; now our property is useless. O that we had let it go, and laid up treasure in Heaven.”

Now those voices were heard. Was yours among them? That is the question. Those voices were heard. Was your voice among them? You can tell.

I saw that a sacrifice did not increase, but it decreased, and was consumed. I saw that God had not required all of His people to dispose of their property at the same time, but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell.

When to sell and how much to sell. The Lord will teach you in a time of need just that. Are you asking Him to do it? Are you depending upon Him to do it? Well, says one,

“Does He want me to sell my home, the last thing I have?”

Ask Him. I don’t know anything about it. Ask Him. Well, says another,

“I have so many acres of land; does He want me to sell all of that at once?”

Ask Him and be done with it. Ask Him. He can tell you. You are not to have man guide you here and there, and you to act on somebody’s else notion; that is not it. Ask Him, and He will show you.

A Closer Walk

But see what this teaches further; it teaches that God is coming so close to His people that He will live with us and talk with us and we shall live with Him and talk with Him, and know His will day by day.

Is that the condition in which you are? Is He living that way with you? Are you living that way with Him? Is that so? If not, then what do these words mean to you? They mean for you to get into that condition where He does live with you, and walk with you, and talk with you and tell you what He wants you to do in this time of need, and in all the way along. That is what it means.

Now it may be that He wants you to sell the last thing you have, because He may want to use you somewhere else. He may not want you here; He may want you somewhere else in the world. You saw in the *Review and Herald*, that one hundred families are wanted for Australia and New Zealand, and round about there; and one hundred families are wanted in the islands of the sea. Are you telling the Lord,

“Here am I, Lord?”

Are you asking Him whether He wants you? If not, why not? And they want more for South America, and South Africa, and all the way around; that is how the message is to go to all the nations, and kindreds, and tongues, and peoples, and then shall the end come. Are you ready to go? This means business, brethren; the liveliest kind of business. But you say,

“How can I go?”

That is none of your business; if He wants you to go, you can go. Find out that you are to go, before you begin to query, “How.”

Now I just wish,—but there is no use to wish it, because it is not that way,—what I was going to say is, I just wish that ev-

erybody in this town knew the blessing that they are missing by staying here. I only wish you knew the blessing that you would have if you would leave here. You think it is real nice to come here to the Tabernacle to meeting; but it is not nearly as nice as it would be to go somewhere else where there are only about a dozen, or fifteen, or twenty.

But that is not all we are after. We are not here to go to meeting; we are here to go where God wants us, and spread His truth to the ends of the earth, if He wants us there. That is what we are here for. And I know persons already whom the Lord has called—and they had only a home, did not have farms, nor anything of that kind, only had their little home, and that was all,—who did what the Lord told them; they said,

“Lord, do you want me? Am I to sell this?”

And He said, “Yes;” and it went, and so did they. And I wish you could hear them tell the joy they have in the work of God, and how they would not go back to that house,—pretty enough little home as it was,—they would not go back to that house for anything. You could not get them to go back where they were before.

And some have been in this place, going to meeting here in the Tabernacle, like all the rest; but they have done what the Lord told them, and have gone to work. Brethren, try it, just try it. You will find out something good.

Now I am not telling you when you shall sell. I am telling you what the Lord says. You are to find out for yourself from Him what that means to you. It means you right now so far as this, that you are to put all upon the altar.

All Upon the Altar

And do not forget when you put it upon the altar, that you are not to go off idling around somewhere else, and pay no more attention to it. That is the way lots of people put things

upon the altar, and they go on as they did before.

In *Genesis* 15:9-12, 17, we have a record of what Abraham did when he put his sacrifice upon the altar. He stood by, he watched it, and when the fowls came down that would devour it, he drove them away.

When you put your substance upon the altar, live the faith of Abraham, and watch it upon the altar until it is consumed by the Lord. And when the enemy would come down to devour it, drive him away; and the enemy that would come into your mind and heart, and obscure it,—drive him away. Put it upon the altar and watch it until it is consumed.

That is the faith of Abraham. That is what these things are written for. When it is upon the altar, watch it upon the altar; keep it there; it is sanctified unto the Lord; let Him consume it.

And do not forget when it is sold, that Ananias and Sapphira sold theirs, too. Do not forget that. Now we are not obliged to decide that Ananias and Sapphira deliberately and intentionally made up that scheme before they sold their property at all. It may be that they, like lots of other people in this day, said,

“Now if the Lord will enable us to sell, we will give it all to the cause.”

The Lord helped them to sell; and when they had got it in their hands, it looked so big, and it was all money, that they began to query whether they could really afford to give it all.

You know always—I suppose you know—at any rate, you have seen people, with whom it was always a good deal easier to give money that they did not have, than that they did have. Haven’t you found, in your experience, it was easier to say you would give twenty dollars that you did not have, than it was actually to give it when it was right there in a new, crisp, twenty-dollar bill? You know how it goes.

Now it will go just that way again. When you put your property upon the altar and God accepts it, and it is sold, then if you do not watch yourself, and maintain your living faith in Christ, and have self dead, you will begin to argue with yourself whether you can afford to do what you said you would. You will begin to excuse yourself, and pity yourself. And you will deceive yourself as certainly as you do.

No, sir; don't do that way. Be honest—be honest! That Ananias and Sapphira part of it was written for our sakes as well as any of the rest. And don't you know that not more than a month ago there was a first-page article in the *Review*, upon Ananias and Sapphira, and warning us against their failure?⁹

What do these things mean, brethren? What do they mean? They mean that now is the time, and we are the people. What are you going to do?

⁹ See the [Appendix, Article 1: Ananias](#), by Ellen G. White.

5. Get Ready for the Coming of the Lord

Home Missionary, October 1893¹⁰

Matthew 16

²¹ From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

²² Then Peter took Him, and began to rebuke Him, saying, Be it far from You, Lord: this shall not be unto You.

²³ But He turned, and said unto Peter, Get behind me, Satan: you are an offense unto me: for you savor not the things that be of God, but those that be of men.

YOU will see that this lesson is the same as the three preceding ones that we have studied. There is a point, however, in this lesson that we all need to see, beyond those which we have studied already.

I have called attention several times to the fact that the last days of the Saviour on earth for us, correspond to His last days in heaven for us; and that the record of the disciples and their experience in His last days upon earth, is a warning, an example, to us who live in His last days for us in heaven.

Two Calls, Two Cleansings

That you may see this yet more plainly, I shall read a few passages from the *Testimonies*. I read this passage concerning the second message as it was given in 1844, and that which corresponds to it now, and what this means:

Selected Messages, Book 3, p. 405:

The Revelator says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." This is the same message that was given by the second angel,—“Babylon is

¹⁰ Sermon preached in the Tabernacle, Sabbath, July 29, 1893.

fallen,” “because she made all nations drink of the wine of the wrath of her fornication.”

Now I read particularly the point to which I want to call your attention:

Selected Messages, Book 3, p. 406:

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches: the second angel’s message, and the voice heard from heaven, “Come out of her, my people,...for her sins have reached unto heaven, and God has remembered her iniquities.”

What do the two cleansings of the temple signify? The two calls out of Babylon. The first cleansing of the temple was at the beginning of His public ministry; the second cleansing of the temple was almost the last act of His public ministry. These two cleansings of the temple correspond to the two calls out of Babylon.

The first cleansing of the temple represents the first call out of Babylon in the second angel’s message; and the second cleansing of the temple represents the second call out of Babylon where the angel of *Revelation* 18 comes down crying mightily with a strong voice,

Revelation 18

² Babylon the great is fallen, is fallen,...

⁴ Come out of her my people.

And more than this: The first call out of Babylon was certainly at the beginning of His heavenly ministry in the Most Holy place, and as His second cleansing of the temple was almost the last act of His earthly ministry, and as this corresponds to the second call out of Babylon, it is plain that when this call goes forth, when the angel of *Revelation* 18 comes down from heaven, we are then certainly in the time of al-

most the last act of His heavenly ministry in the Most Holy place.

And we are certainly now in the time of the call of the angel of *Revelation* 18, the loud cry of the third angel's message; and are just as certainly in the time of almost the last act of our Saviour in His heavenly ministry for us, almost the last act of the cleansing of the heavenly temple. Almost the last act now; soon the last act itself will come; then probation will be past; and are you ready?

Now from that you can see what we have stated in our lessons a time or two before,—that the Saviour's last days on earth for us correspond to His last days in heaven for us. And the experience of Him and His disciples in His last days on earth is recorded to show to us what ours is to be in our last days on earth, and in His last in His ministry in heaven for us.

The Midnight Cry and the Loud Cry

Another thing: That first call—the fall of Babylon—in 1844, was the time when the message went forth, in the midnight cry:

Matthew 25

⁶ And at midnight there was a cry made, Behold, the bridegroom comes; go out to meet him.

Now we read a passage or two from *Early Writings*, to show what that signifies. This is the record of the second angel's message, and the experience of it:

Early Writings, p. 238:

Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, "Behold, the bridegroom comes; go out to meet him." This was the midnight cry, which was to give power to the second angel's message.

And those who are here now, who were there then, know

what that means.

[Voice from the congregation: “Yes.”]

In one of the camp-meetings in the East there was one of the brethren who was there at the time, and he is a minister still in the third angel’s message. He told us one day, when these subjects were up, what that meant, and how it went; how in going to and from meeting, or getting up in the morning, or walking across the fields, from hillside to hillside, and through the valleys, their voices were heard,

“Behold, the Bridegroom comes; go out to meet Him.”

They had the message then; all could preach it. Let us read that again, and then see what it means:

Early Writings, p. 238:

This was the midnight cry, which was to give power to the second angel’s message.

Now I turn to the time of the third angel’s message, and see what that back there represents now. This is entitled “The Loud Cry,”—the time of the loud cry, in which we now are:

Early Writings, p. 277-278:

I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory.

The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the

churches since 1844.

The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, "Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and God has remembered her iniquities."

Now note:

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

Do you see what the midnight cry meant? Rather, do you see what it means? They knew what it meant back there; we are to learn what it means. And what that was to the second message, to the first message and the second message, this of *Revelation* 18—the loud cry of the third angel—is to the third angel's message. But where did that come in, in the second message? Let us read that again:

Early Writings, p. 238:

Near the close of the second angel's message...

Where does this come in, then? We know that back there it represents the loud cry here, and the second call out of Babylon, and that was near the close of that message. What does that show then but that this is near the close of the third angel's message? Now do you believe that? Do you believe we

are near the close of the third angel's message? That is where we are, whether you believe it or not.

Early Writings, p. 277-278:

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

The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches.

Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord and keeping all His commandments.

The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies.

What I read this for is to show the relation between the loud cry of the third angel, and the midnight cry of the second. And as that was near the close of that message, so this is near the close of this message.

As that call, the midnight cry, corresponded to the first cleansing of the temple by the Saviour at the beginning of His ministry, so this call, the loud cry, now corresponds to the second cleansing of the temple, which was almost the last act of His ministry; and all this shows that we are near the close of the third message.

The Time of Watching

Now another line of thought. In the study of these lessons we have found a parallel all the way through, between the

time of the disciples and our time, both on the part of the world who are working against God, and on the part of the disciples who should have understood God's way.

And we found that the disciples at the very time when they should have been the widest awake, were asleep. At the very time when they should have obtained an experience that they might not fail in the hour of temptation which was quickly to follow, the listlessly went to sleep. And in their failure to keep awake and watch that hour, they failed to stand the test that came in the next hour, and the next.

And all this, we found, corresponds precisely to the little time, the "short period," which precedes the time of trouble,—the last work of the Saviour in the heavenly sanctuary for us just before the time of trouble comes. And we are to watch through this time, in order that we may stand through the next hour, as we read a moment ago.

Now let us notice again that act of the disciples in going to sleep there, just in the time when they should have been the most awake, in the time when it was most important that they should be awake of any time they had been with the Saviour. Can you see any connection between that record of those disciples, and the warnings that are given over and over and over in our day, not to go to sleep? Can you? When the Saviour told them that day,

Matthew 26

³⁸ Watch with me,

⁴¹ Watch and pray, that you enter not into temptation, the spirit indeed is willing, but the flesh is weak,

—do you see any connection between that and the word that He speaks to all now,

Mark 13

³⁷ What I say unto you I say unto all, Watch.

Let us turn and read it. This chapter, you remember, gives

the record of the signs of the times.

Mark 13

³¹ Heaven and earth shall pass away; but my words shall not pass away.

³² But of that day and that hour knows no man, no, not the angels which are in heaven, neither the Son, but the Father.

³³ Take heed, watch and pray; for you know not when the time is.

³⁴ For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

³⁵ Watch therefore: for you know not when the master of the house comes, at even, or at midnight, or at the cock-crowing, or in the morning:

³⁶ Lest coming suddenly he find you sleeping.

³⁷ And what I say unto you I say unto all, Watch.

Did He go away, telling them to watch? Did He come back and find them sleeping? Did He? Did He wake them up and tell them again to watch, that they enter not into temptation? You know He did. And now He says to every one of us,

³⁵ Watch,...

³⁶ Lest coming suddenly He find you sleeping.

³⁷ And what I say unto you I say unto all, Watch.

Now is there any connection between this advice to us and the record that is made of the disciples' failure to keep awake and watch? Is there? You know there is.

Well, why did He want them to keep awake? What was there that made it so necessary that they should be awake? Ah, there was an hour coming right away, in which they were to meet things that they did not know of, but which He did know of, and which they could not meet unless they stayed awake and got the experience that was to be had in that hour of watching.

Why is it, then, that He wants us to be so wide awake now, and that we should not go to sleep? It is because we too are

“soon to meet” an “hour of temptation,” in which we too shall fail as they did, unless we keep awake and watch in this our time of watching. You know that this is so. Then is it not...

Romans 13

¹¹ ...high time to awake out of sleep?

Ephesians 5

¹⁴ Awake you that sleep, and arise from the dead, and Christ shall give you light.

And I tell you, brethren and sisters, I have seen a parallel a good deal closer than that, in the study of this subject. I have seen people who would go to sleep in spite of everything, while studying that scripture,—that very scripture which tells of the disciples and their going to sleep when they should have kept awake. I have seen people go to sleep right in meeting, while studying this lesson about not going to sleep.

Well, I say, this is a parallel that comes even closer than the other. Of course the other idea is using the fact from back there, and drawing from that a lesson to us to keep awake spiritually. But I tell you, brethren, our spiritual condition depends a great deal more than a good many people think, upon our physical condition. And if I go to sleep in meeting, and so fail to learn this spiritual lesson, what then is my spiritual condition going to be? That is going to be asleep too, isn't it?

Then let us look out, and not go to sleep physically, lest we miss the very lesson that will be the turning point in our keeping awake spiritually.

Prepared by the Message

Now I read a passage here again that I read awhile ago, to show that this is the meaning that the Lord has put into this thing; that this word which He speaks to us now, drawing the lesson from their failure back there, is to have us keep awake now in this time of watching, that we may have an experience that will cause us to stand in the hour which is soon to come;

that we may not fail as they failed.

In the first place, I read this passage again:

Early Writings, p. 277:

The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared.

Thus prepared! thus prepared! How is that? Why, by the words of this message, by the loud cry of this angel, by the time of refreshing, by the latter rain, the loud cry,—it is all one.

The people of God are thus prepared to stand in the hour of temptation which they are soon to meet.

Now that you may see that still more forcibly, I will read a passage that we read once before, concerning the commencement of the time of trouble, that short period of the commencement of the time of trouble.

Early Writings, p. 33:

At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.

Concerning that, it is said:

Early Writings, p. 85-86:

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

Now these statements show plainly enough this connection directly with the time of the disciples. And the time has come; we are in that time; the loud cry is being given; we have been in that time nearly five years; nearly five years of this period is gone, and it is a short period at the best. And we want to prepare to meet Him.

[Voice: "Praise the Lord."]

I say so too; I say, Praise the Lord; for I want to see Him. Anybody who has done so much for me as He has,—I want to see Him.

Well, that being so, it is high time that we awake out of sleep, and see that we be not found asleep, whether He comes suddenly, at midnight, or at the cock-crowing, or in the morning; at the first watch; but that whenever He comes, He shall find us awake, watching, ready to pass through all this time, and to meet Him in peace.

Uncertain Riches

That brings us again to the thought that we had last Sabbath, and that is, to get ready to meet Him; that we shall have nothing in this world to hold us down, no clog, everything cut loose,—property, everything on the altar to be consumed,—ready to meet Him at His coming.

Now, as I said last winter in the lessons in the *Bulletin*,¹¹ I do not want you to think that these lessons, as we have now given them, are especially for us because we are Seventh-day Adventists; but that they are exactly such lessons as I would give to people who had never heard of the third angel's message at all.

If I should go out tomorrow to hold a tent meeting, I would preach to the people just as I have preached to you in these

¹¹ Jones is referring to the lessons given at the 1893 General Conference, from January to March.

sermons. And I would tell them that if they wanted to be sure of their property, they must get it into the third angel's message, just as quickly as possible. I would preach this to men who never heard the third angel's message, just as readily as I would to Seventh-day Adventists who have heard it, and do not pay attention to it. In fact, this is the third angel's message.

Trouble is coming upon the earth. How is it all through the land,—not through this land only, but other lands, Australia, and this one perhaps the chiefest,—how has it been in the affairs of the world? Are the capitalists, men who have money, having a comfortable time, and everything going nice and easy? You know they are having the wildest time they have ever had, and such trouble as almost breaks their hearts. Of course they have had panics on Wall Street among the stock-gamblers; that is merely local; but this is wide-spread.

You know this, that trouble is coming all over the country; banks and business firms are failing everywhere. Men who have money in the banks, or in bank stocks, and such other places and enterprises, are finding that it is not at all safe there. When they want their money, they can't get it.¹²

Now, then, don't you suppose that if I was going out tomorrow to preach the third angel's message to the people, and I should preach the real message of God to men, it would be the proper thing for me to say to them,

“If you want to be sure where your money is, and if you want to be sure of it all the time, you put it in the cause of God just as quickly as you can get it there; because God's cause does not fail; men fail, earthly institutions fail, earthly institutions break; but God never fails; His cause never fails!”

Indeed, do you think I would be taking the proper message

¹² Editor's note: It was to be yet another 36 years until the great Stock Market crash of 1929, which ushered in the Great Depression.

from God to men, if I did not talk that way to them? No. Then if some of you who profess to be Seventh-day Adventists thought that was rather strong last Sabbath, about asking the Lord whether you should sell or not, and getting your means into the cause of God, as He tells you to,—if you thought that too strong talk, please don't think that way any more, will you? If it was strange to you, please get acquainted with the third angel's message; that is all I can say.

Tested by the Light

And to bring that even yet closer, I turn and read a little extract that was printed some time ago—about a year ago—in the *Signs of the Times*, from the same source:

The light has come. The light which will enlighten the earth with its bright rays has been shining from the throne of God. Shall we fail to appreciate precious privileges brought within our reach? I tell you, God is testing us just now.¹³

Testing us just now! With what kind of test? The same kind of test with which He tested those disciples that night when He asked them to watch with Him that hour, that they might obtain the experience which they needed. They did not bear the test; they lost the experience; and then they failed to bear the other tests which were to come, and for which this was to prepare them.

That is how He is testing us now; He is testing us with light; He is testing us with truth; He is testing us with the different phases of His message; He is testing us in these different ways, to see whether we will conform to what He says, to see whether we will consecrate ourselves to Him, to see whether we will die that death, that greater death than we have ever yet died. I will read it:

¹³ Ellen G. White to S. N. Haskell, Letter 10a, April 6, 1892, unpublished.

Early Writings, p. 66:

Said the angel to them, “Will you shun the seven last plagues? Will you go to glory, and enjoy all that God has prepared for those that love Him, and are willing to suffer for His sake? If so, you must die that you may live. Get ready, get ready, get ready.”

Again:

Early Writings, p. 64:

In a view given June 27, 1850, my accompanying angel said, “Time is almost finished. Do you reflect the lovely image of Jesus as you should?”

You know we are to reflect the image of Jesus fully, in order to be sealed with the seal of God. Do you reflect the image of Jesus fully?

“Do you reflect the lovely image of Jesus as you should?”

Then I was pointed to the earth, and saw that there would have to be a getting ready among those who have of late embraced the third angel’s message. Said the angel, “Get ready, get ready, get ready. You will have to die a greater death to the world than you have ever yet died.”

Are you willing to die a greater death to the world than you have ever yet died? Are you willing to cut loose from it wholly, and have not a single earthly interest left? Are you, at the direction of God, asking Him—don’t ask men—when you shall sell? Ask Him; that is His business; He will tell you. So,

I tell you God is testing us now, just now; the whole earth is to be lighted with the glory of God; the light is shining now.¹⁴

Selfishness Causes Blindness

Now we are ready for the special point in the lesson for today. I want you to look at the Scriptures yourselves. Open your Bibles at the 16th chapter of *Matthew*, the 8th chapter of

¹⁴ Ellen G. White to S. N. Haskell, Letter 10a, April 6, 1892, unpublished.

Mark, and the 9th chapter of *Luke*,—all three, and hold all three places open. Now I want you to see that all three places speak of the same thing, and touch the same period exactly. That is the first thing to notice.

Now let us read the 16th chapter of *Matthew* and the 20th and 21st verses. That is the text we began with this morning:

Matthew 16

²⁰ Then He charged His disciples that they should tell no man that He was Jesus the Christ.

²¹ From that time forth Jesus began to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Now turn to *Mark*, and see that he says the same thing in this place:

Mark 8

³⁰ And He charged them that they should tell no man of Him.

³¹ And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

³² And He spoke that saying openly. And Peter took Him, and began to rebuke Him.

Now we read in *Luke*:

Luke 9

²¹ And He straitly charged them, and commanded [them] to tell no man that thing;

²² Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

It is all plain enough, isn't it, that these three places speak of the same thing? Well, what followed? When Peter had rebuked Him, what did He do? He rebuked Peter, and told him what was the matter with him,—that he did not understand

the things that be of God, but those that be of men. And the reason of it was that he did not have the Spirit of God.

The man who knows not the things of God, but only those that are of man, has not the Spirit of God; he has not that eye-salve; he cannot see. And the reason that he has not the Spirit of God, is that self lives and reigns. Now turn to the 16th chapter of *Matthew* again, keeping the other places still. We read, beginning with the 24th verse:

Matthew 16

²⁴ Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

²⁵ For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

²⁶ For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Now turn to *Mark*, beginning with the 34th verse:

Mark 8

³⁴ And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

³⁵ For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

³⁶ For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

³⁷ Or what shall a man give in exchange for his soul?

³⁸ Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He comes in the glory of His Father with the holy angels.

Now turn to *Luke* and see the same thing, beginning with the 23rd verse:

Luke 9

²³ And He said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

²⁴ For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

²⁵ For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

²⁶ For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels.

²⁷ But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

²⁸ And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.

All this still shows that it is the same story in all three places, and in all three places is the lesson that was written for us in this time. Now turn back to *Matthew*, 27th verse:

Matthew 16

²⁷ For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

All three of these records refer to the same thing. Christ told them He was going to be crucified, and rise the third day. Did they know anything about it? No. Why? Because they did not have the Spirit of God. And what was it that kept them from having the Spirit of God? Self. Christ's whole work was that they might get rid of self; and that corresponds precisely to our time, and the third message,

Revelation 3

¹⁸ Anoint your eyes with eye-salve, that you may see;

and,

Early Writings, p. 64:

We are to die a greater death to the world than we have

ever yet died.

Now how far along have we got in the record in these three places? Does not each one of them bring us to the coming of the Lord? Then when the people in the third angel's message have reached that time corresponding to this experience of those disciples, haven't they reached the time when the Lord's coming is at the door? You will all say, "Yes;" and it is time.

Parallel to the Transfiguration

Now let us read the 28th verse. All of you please read that verse yourselves, and think carefully what it says, as you read it.

Matthew 16

²⁸ Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

Was that read right? Was it? Does it say that?

²⁸ Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

What does that say?

"There be some standing here."

Standing where?

"Here."

What does it mean? Does it mean what it says? Yes, thank the Lord. Well then, what does it mean now to the people of the third angel's message, who are now living? Where are we in that experience of the disciples? Does that experience mean anything to us at all? Was it written for us?

Then I say again, when we have reached the time in the third message which corresponds to that time in their experi-

ence, where are we? We are in the day when that scripture means what it says to the people who read it:

²⁸ There be some standing here, who shall not taste of death, till they see the Son of man coming in His kingdom.

Now turn to *Mark*, and read the last verse of the 8th chapter:

Mark 8

³⁸ Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He comes in the glory of His Father with the holy angels.

There is a division of chapters here, but there is no division of subjects; so we read right on. Now notice the first verse of the 9th chapter:

Mark 9

¹ And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Then that belongs to the same thought in *Mark*, as it does in *Matthew*. Now turn to *Luke*, and see whether it is repeated there also.

Luke 9

²⁶ For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angel's.

²⁷ But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

Let us make this plain. I will say it slowly, and you think closely. We have seen over and over that the Saviour's last days on earth for us, correspond to His last days in heaven for us. This is the truth. Now these passages in *Matthew*, *Mark*, and *Luke* are the record of the beginning of His last days on earth for us; for it is written:

Matthew 16

²¹ From that time forth, began Jesus to show unto His disciples how that He must go unto Jerusalem and suffer many things, and be killed and rise again the third day.

So that there He entered especially upon the ministry of His last days upon earth for us, which was to end only with Gethsemane and Calvary. And from that time forth the disciples there were to understand these things, and to watch with Him through Gethsemane, in order to be prepared to stand in the hour of temptation which immediately followed Gethsemane. But they failed to understand these things, and so failed to watch, and therefore failed in the hour of temptation.

Now why was all this written out? It certainly was not written for them, because their experience in this matter was all past, years before a word of it was written. It happened to them; but it was written for us. This experience of His disciples, then, was written out for His disciples who should live at another time.

And as those last days of Jesus on earth for us correspond to His last days in heaven for us, so that experience of His disciples in His last days on earth for us, was written out for His disciples who should live in the time of His last work in heaven. And as we, and all the world, are now ourselves in this very time of His last work in heaven for us, it is as plain as day that these things were written for us, the people who are now living.

Therefore it is plain that we ourselves are now living in these very scriptures, as certainly as those disciples lived in the things written in these scriptures.

And as they, living in the things written in the scriptures, did certainly see, at the transfiguration, the glory of Christ, and of those who were His, as He will appear in His glorious kingdom; so we now, living in these very scriptures, shall certainly see the Lord Jesus coming in His kingdom, in all His

glory.

And as they lived in that time when there were some standing there who should not taste of death till they saw Him as He shall appear when He comes in His kingdom.

And as we are living now in Christ's heavenly ministry, precisely where they were then living in His earthly ministry, it is absolutely true, as it is written,

Matthew 16

²⁸ There be some standing here who shall not taste of death till they see the Son of man coming in His kingdom.

Good! Good! And I am glad of it, for I want to see Him. Then the record goes right on,

Luke 9

²⁸ About an eight days after [or "after six days," one says] He took Peter and James and John, and went up into a mountain to pray,

Matthew 17

² And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

What comes then? The glory of God overshadowed them, and a voice came out of the light; and there appeared unto Him two men, which were Moses and Elijah, which also appeared in glory.

What did Moses and Elijah represent coming there? We all know that the transfiguration was a miniature representation of the coming of the Lord; Moses representing those who will be raised from the dead, and Elijah those who will be translated without seeing death. And as they there appeared with Him in glory, even so...

Colossians 3

⁴ When Christ who is our life shall appear, then shall we also appear with Him in glory.

And as then the disciples entered into the cloud of glory, and...

Mark 9

⁸ ...saw no man, but Jesus only with themselves.

Even so, when He shall appear in glory, when He comes with clouds, then we also shall enter into the cloud of His glory, as they did, and, like Moses and Elijah, shall appear with Him in glory, for we shall be like Him, for we shall see Him as He is, and forevermore we, too, shall see no man, but Jesus only with ourselves. Praise His holy name!

Don't you see, then, that as that record goes straight onward from where the record of their experience meets us, the next thing is the coming of the Lord? Jesus is to appear in glory, and we are to appear with Him in glory. Thank the Lord! And it all means that there be some standing here who shall not taste of death until they see the Son of man coming in His kingdom; and I am glad of it.

And I say again, if I were going out tomorrow to hold a tent-meeting, when the time came for that point to be given, I would preach it that way to the people who have not heard the third angel's message; because it is the third angel's message; it is the truth of God for this time.

Are you going to shun and doubt it and wonder whether it is so? It says so, doesn't it? Well, does it mean anything? Oh, it means everything; for it means exactly what it says. And whenever anybody reads the Scripture now; wherever the messengers of the Lord go with His message—even to the ends of the earth—everywhere that this scripture is read, it means just what it says:

Matthew 16

²⁸ Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

I am going to stop right here. For the Lord's sake, and for your soul's sake, study the last days of the Saviour on earth, will you? Study the experience of the disciples during those last days.

Then bear in mind that the work in the heavenly sanctuary is almost finished; the day of atonement is almost ended, and whosoever does not afflict his soul, and seek the Lord with all his heart, is cut off when the day of atonement is past.

Bear in mind that the experience of those back there was written to show what is coming in our experience. See what the Lord tells you and me in that word; believe it, and prepare to meet the Lord; for He is coming; He is coming.

O, I can do no more, and it is impossible to do any better, than to repeat what the angel said, yea, what the angel said twice, repeating it three times each time:

“Get ready, GET READY, GET READY.”

6. The Close Combat

Home Missionary, November 1893¹⁵

WE ARE to study this morning where we are, and what we are to do. And in order to see this more plainly it will be well to take a glance at the question of where we have been, and what we have had to do, unto this time. Seeing that anew, we can better understand where we now are and what is now to be done.

The message which made us all what we are, is that message which says:

Revelation 14

⁹ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out with mixture into the cup of His indignation.

And the corresponding text:

Revelation 13

¹⁴ Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

¹⁷ And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.

That is the message that made us what we are, and brought us where we are today.

¹⁵ A sermon delivered at the Camp-meeting in Lansing, Mich., Sept. 29, 1893.

Early Writings, p. 254:

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

We have seen that, haven't we? We have been brought to view the hour of temptation in the scriptures that are for us now, and we are now in the hour of watching preparatory to the hour of temptation, and the loud cry of the third angel's message is now going to the world to prepare a people for the hour of temptation which we are soon to meet.

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

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

Brought into what? They will be brought into close combat with the beast and his image. In the terms which men use, the expression, a close conflict, a close combat, in other words, suggests a hand-to-hand conflict, that is, the closest kind; that is what is before us.

Brought into close combat with "the image and the beast," is it? No, that expression is never used in the *Testimonies* nor in the Bible. It does *not* say,

"If any man worship the image and the beast."

It does *not* say,

"We are brought into close combat with the image and the beast."

It is "the beast and his image." The beast stands first all the time. Brought into close combat with the beast and his image:

Revelation 14

⁹ If any man worship *the beast and his image*.

I simply read that so far to call attention to that idea that the combat is to be close between the people who fear God and the beast and his image.

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

Do you see the difference?

Those who would not receive the mark of the beast...must have decision *now* to say, Nay, we will not regard *the institution of the beast*.

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

Growth of the Beast

Now then, we have seen that thing coming a good while; I mean we have seen it. Of course we have said it was coming a long time, but that was said a long time before there was any sign, except the word of God, which said it was coming.

But from the time when we could see the thing moving which would make this image of the beast, that has been a considerable time, and that started with what was known as the National Reform Association. That association stood alone for a number of years in its purpose and its work to make an image of the beast, to make this a Christian nation, and so to set up Sunday as the national Sabbath.

We had that association alone to deal with, and we did deal with it to some extent,—not near so much as we ought to have done, of course; but we did to some extent. Some people thought we were rather severe with it sometimes when we did deal with it, but I think that they now hardly think that we dealt any too severely with it at that time.

Well, in 1887 the National Reform Association secured the alliance of other organizations to such an extent that the other organizations had the lead, and the weight of influence and of strength were in the other organizations instead of in the original one. While the National Reform Association stood alone, all its weight and all its influence were from itself alone, and we had to deal with it alone.

When the National Prohibition Party and the Woman's Christian Temperance Union joined the National Reform Association, their influence and weight were greater than that of the original association. Then we had these to deal with, and we did, and a great many thought we were too severe on them when we were dealing with them, but I do not know whether these now would think we dealt any too severely with them then. I do not think we ever did.

In 1888 that combination secured the alliance of another association, which had more weight and influence than this combination had altogether before this additional one was added. That was the American Sabbath Union. Its weight and its influence took the lead now of the whole combination as soon as it joined it, and with that we had next to deal. The others stood in the background as it were, and with this we had to deal direct.

And so you know we dealt with the American Sabbath Union for two or three years, and some people thought we were too severe with the American Sabbath Union, but I do not suppose that they will now think that we were any too severe with them then.

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

the united Christian sentiment of the country, and not sectarianism, that called for national Sunday legislation. That is all it was for, and they did not intend, and Rome did not intend yet to assume the prominent place.

All united to get Congress to take the step. Then when by this means Congress was added to the National Reform combination, all these others fell into the background, and Congress took the lead, and with Congress we had then to deal. And now that Congress has done what the combination called for, has done what the Catholic Church wanted done all the time,—now she steps forth and takes the lead, and with her we have to deal from this time and forward.

Now do you see the situation? Each association, each department that arose, we had to deal with direct. As the successive ones joined the first one, we had those to deal with directly, and with the others only indirectly. And when Congress joined the combination, we had Congress to deal with directly, and all the rest only incidentally.

Now then, that is all passed. We have the Catholic Church to deal with from this time forward directly, and all the rest only incidentally. The government of the United States itself takes second place now, and the Catholic Church stands forth predominant, and with her we have to deal.

Well, then, it has come to that, as we shall see a little more plainly presently; but now that it has come to that, you can see that there will be a closer combat, and it will mean more than anything which we have met before. It was comparatively a very easy thing, and void of all danger of any kind, to deal with the National Reform Association, because they have no power. It was all simply in the field of argument and discussion.

It was the same when the other combinations joined that; the same when the American Sabbath Union joined it, and the same when Congress joined it. But when Congress joined the

combination, it put the power, not into Protestant hands, but into Catholic hands. Protestants securing the control of Congress did not put the power of the government of the United States into the hands of Protestants, but into the hands of the Catholic Church. So that when we have her to deal with, it is her in possession of power, and that means more than any discussion that we have yet carried on.

More than this, the testimony which came about a year ago, told us of this message of *Revelation 18*:

Revelation 18

¹ Another angel came down from heaven, having great power; and the earth was lightened with his glory.

This angel comes bearing no soft, smooth message, but one that is calculated to stir men's hearts to their very depths. Now when men's hearts are stirred to the very depths, then whatsoever is in the hearts is going to show itself.

- If it is wickedness and violence that is in the depth of the heart, it will show itself when it is stirred.
- If it is honesty and the love for truth, that will show itself.

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

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

I saw that the two-horned beast had a dragon's mouth,

and that his power was in his head.¹⁶

Now, then, the prophecy says that in the last days they will be heady, doesn't it? One characteristic of the wickedness of the last days is that they will be heady. Well, Seventh-day Adventists want to be hearty, not heady. God wants hearty people; the devil is satisfied with heady people.

I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth...¹⁷

That is the decree we read of last night. The decree would go out of his mouth.

Then the Catholics bid the Protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh shall be slain.¹⁸

At whose command is that decree issued? That of the Catholic Church. Protestants are merely her tools, the instrument through which she works, and therefore when I say that we have the Catholic Church to deal with from this time forward, I do not mean the Catholic Church independently of Protestantism, but the Catholic Church using Protestantism, and through it we have to deal with her.

She is the motive power, she is moving the wires, she is pulling the strings. In fact she has been doing this already until she got this power in her hands, and now she will do it more than ever, and she is even now doing it more than ever. I read on:

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

¹⁶ Spalding and Magan Collection, pg. 1, par. 4 ("Copy of Three Early Visions").

¹⁷ *Ibid.*

¹⁸ *Idem*, pg. 2, par. 1.

Catholics whose numbers are large will stand by the Protestants. The Catholics will give their power to the image of the beast, and the Protestants will work as their Mother worked before them, to destroy the saints.¹⁹

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

But before their decree bring forth or bear fruit, the saints will be delivered by the voice of God.²⁰

Good. I simply read this that you may know that I am not speaking without authority when I say to you that with the Catholic Church we are to deal from this time forward. Not only we, but all the other people.

I think I said to the people on the Lansing campground last year—to the people who keep Sunday—that, from that time forward, they would have to render an account to Rome as to how they kept Sunday and why. Did I? I have said it in other places; I do not know whether I said it here or not. Did any of you hear it?

[Voices: “Yes sir.”]

Very good. I have been telling it everywhere, that the people who keep Sunday, from this time forward will have to render an account to the Catholic Church as to how they keep it and why they keep it. And now she herself is calling upon them to render that account. So that it is the literal truth that we and the others,—people who keep Sunday, and people who

¹⁹ *Ibid.*

²⁰ *Ibid.*

keep Sabbath—have Rome to deal with.

Catholic Authority for Sunday Observance

Now I want you to see that she knows this too, that she has this in her mind now, and is already talking about us. When it comes to that point, that the Catholic Church takes up Seventh-day Adventists and talks of us, and sets forth our doctrines, that gives us to understand that she knows where we are. And when she goes on and deals with Protestants, and calls upon them for their authority for keeping Sunday, then it is time also for them to understand that she has them in her eye, too.

The *Catholic Mirror*, published in Baltimore, is Cardinal Gibbons' official organ. It is the mouthpiece of the papacy in the United States. The official documents are printed there. The pope's official communications with the Cardinal and to the Catholic people are published through that paper.

That paper, in its issues of September 2, 9, 16, and 23, has four editorial articles; that is, official statements in the Cardinal's own organ, upon Protestants and Seventh-day Adventists—the Protestants for keeping Sunday, and the Seventh-day Adventists for keeping the Sabbath.

I will read the first one. I have read all four of all the rest. You can get them all later, but what I will read you is in this. The articles, all four of them, are printed under the one heading. It is entitled, "The Christian Sabbath." And the sub-head to it is this:

The Genuine Offspring of the Union of the Holy Spirit, and the Catholic Church, His Spouse. The Claims of Protestantism to any part Therein Proved to be Groundless, Self-Contradictory, and Suicidal.²¹

²¹ These articles have all been reprinted since in the *Religious Liberty Library*, No. 15. They should be obtained by the thousand and spread everywhere. [Editor's note: the articles are available under the title,

That is to say, the Christian Sabbath, using that for Sunday all the time, is the genuine offspring of the union of the Holy Spirit and the Catholic Church. And that the claims of Protestantism to any part at all in Sunday observance is proved to be groundless, self-contradictory, and suicidal. Well, that is pretty plain to start with, isn't it? She just simply says to all the Protestants:

Any claim that you make to any part at all in Sunday observance is groundless, self-contradictory, and suicidal. You are committing suicide when you claim it, and profess to stand upon "the Bible alone."

That is pretty plain. She never talked so plainly before, did she, in this country? No, sir. And the reason of it is that now she knows she can afford to talk plainly, because she has all things in her own hands. I read:

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

Published by what? The *International Religious Liberty Association*. Do you know anything of it? Are you a member of it?

[Voices]: "Yes, sir."

There are some here, of course, who are not. Don't you wish you were? When the Catholic Church will take it up, and name it, don't you wish you belonged to it? Then you better become members right away, today. If there is anybody here who is not a member of the *International Religious Liberty Association*, you would better become a member this very day!

This leaflet is entitled, "Appeal and Remonstrance." Have you ever seen that?

[Voices]: "Yes, sir."

Rome's Challenge: Why Do Protestants Keep Sunday?]

Have you read it?

[Voices]: “Yes, sir.”

You see it has brought forth a response:

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

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

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

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

That is a good foundation. And she knows it.

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

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

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

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

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

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

The Christian world is, morally speaking, united on the

question and practice of worshiping God on the first day of the week.

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

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

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

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

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

And when she has held the “calm and unbiased investigation,” then what? Then what?

Let us not condemn without a calm and unbiased investigation.

Why condemn at all, even after a calm and unbiased investi-

gation? You can see the line now that is laid out before them. They propose to nag the Protestants with this thing right straight along all the time until she gains her end, and then she will turn her attention to us.

She tells them in the last words that she utters in this article, if there is any Protestant in the United States that wants to take up the advocacy of Sunday, she is ready for it, and would be glad to meet him in discussion,

But as their policy is to lay low, it is altogether likely that none of them will say the word;

—that is the way she winds up this challenge. If the Protestants do take it up, that will simply give the Catholics that much better opportunity to discuss it, and show their authority in the whole thing. If they do not take it up, then the Catholic Church will simply take advantage of their silence, and claim from their silence that they admit everything, and therefore, they are all Catholics.

And when she gets them all under her authority that way, none of them daring to say anything against her, then she will call upon us to render an account why we do not keep Sunday. Do you see the plan? Then it will be that we shall come into active, close combat with the beast. Are you ready for it?

See here. I just want to call your attention to a thought. You can think of it all you please, and you will find opportunity to. We are up to the time when the gospel goes forth to save people from the ruin that is to come upon the nations. We know that.

We are in the time that corresponds to that time when the early Christians were selling out preparatory to escape the ruin. Are we? Yes, sir. And in that same time, while they were selling out and preparing for the ruin, they were persecuted, on this hand, and on that hand. They were arrested, and imprisoned, and scourged, and threatened to be killed.

Then you see this, that the book of *Acts* is our book of present truth, our daily experience from this time forward. You study this book of *Acts* now, if you want to know what your experience is to be, if you are faithful to the this angel's message.

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

Hear that.

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

If, however, on the other hand, the latter furnish arguments incontrovertible by the great mass of Protestants, both classes of litigants, appealing to their common teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other resource left than the admission that they have been teaching and practicing what is scripturally false for over three centuries, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture.

To add to the intensity of this scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: "Remember the Sabbath day to keep it holy." No Protestant living today has ever yet obeyed that command.

That is a fact. Of course this speaks only of Protestants; that is, exclusive of Seventh-day Adventists. No Protestant has

ever, says the Catholic Church, observed the command of God to remember the Sabbath day to keep it holy. That is true.

No Protestant living today has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher, the Bible, which, from *Genesis* to *Revelation*, teaches no other doctrine, should the Israelites and Seventh-day Adventists be correct. Both sides appeal to the Bible as their “infallible” teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God.

One of the two bodies must be wrong, and whereas a false position on this all-important question involves terrible penalties, threatened by God himself against the transgressor of this “perpetual covenant,” we shall enter on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions, easy of solution:

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

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

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

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

In the next three articles these three questions are answered, showing that the Catholic Church is the only authority for Sunday; that Protestants are standing upon Catholic ground, and that, therefore, when they claim to keep Sunday, and claim the Bible only as their authority, they are committing denominational suicide.

I read this that you may see that the time has come of which we told the people: That the people who keep Sunday from this day forward, are now called upon to give an account to the Catholic Church as to why they keep Sunday, and also, the other articles show, as to how they keep it too.

Well, when she has got over her controversy with them, the next step will be to take us up, but in fact we are in the controversy already, because we are names there.

[A voice: “What paper is that in?”]

That is in the *American Sentinel*. You see what those people are missing who are not taking the *American Sentinel*? Those here who are not subscribers would better subscribe today.

Now we are to be drawn into controversy with her, face to face, that is a fact. And in the other articles it comes out plainer yet, especially on the infallible authority, the infallibility, of the Church. She brings it up this way:

The Adventists and Protestants both stand on Protestant ground, and claim the Bible as their infallible teacher, and their sole and ultimate authority; while we Catholics have the Bible, the infallible guide, and also an infallible interpreter of that guide—the pope—so that we know just where we stand.

Spiritualism vs. the Holy Spirit

That is, it is true, the “Protestant” position; but it is not the Christian position. It is not the Seventh-day Adventist position. The true position is this:

We have the Bible, the infallible truth of God. We also have Jesus Christ, the true head of the church, as the infallible teacher and interpreter of the infallible word, through His Holy Spirit, which is the infallible guide into all truth. Jesus Christ himself interprets the Scriptures, He guides His church by His Spirit, through prophets.

So you see at once that the culminating point, the pivot, upon which turns our controversy with Rome, is the spirit of prophecy. And when in opposition to the spirit of prophecy, Rome sets up her claim to infallible authority, in order to make good her claim and maintain it by evidence, she will be compelled to have supernatural communications. In order to secure these, she will have to seek her “saints,” which is really going to the dead, and thus she will be led to seek unto them that have familiar spirits,—she will be compelled to go to Spiritualism for “visions,” and “prophets.”

Thus Catholicism and apostate Protestantism, which have already joined hands, will join hands with Spiritualism, as announced in *Testimony 32*, p. 207.²² Thank God for the spirit of prophecy!

And it is plain that we are right on the eve of this threefold combination. Then there will be just two bodies in the world,—the Catholics and the Seventh-day Adventists. For whoever does not propose to go with the Catholic Church, there is no place for him to go but with the Sabbath-keepers. Those who choose to go with her will stand on her ground, of course, and will accept her “infallible” authority.

And the only way that she can maintain her authority against the power of the third angel’s message is in finding “prophets” and “visions” of her own. But anybody but the Lord, who supplies prophets and visions, is of the devil, and that is Spiritualism.

²² Now contained in *Testimonies for the Church*, vol. 5, p. 451: “By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.”

Thus again I say they are driven to join hands with Spiritualism in order to maintain their doctrine of infallibility. And the Lord has given to us the true doctrine, the true Protestant doctrine of infallibility, and has manifested it, through visions from the Lord, His own voice speaking, and leading His people like a flock.

[A voice]: “Thank the Lord!”

Amen, let all the people thank the Lord.

The Spirit of Prophecy

But you can see how we are coming face to face, and into close combat with the beast and his image. You can see that. Well then, brethren, that being so, is it not important that you and I become thoroughly acquainted with the spirit of prophecy? Not simply acquainted with a person who has the spirit of prophecy. Not simply become thoroughly acquainted with a person who is a prophet, but become thoroughly acquainted with the spirit of prophecy itself.

There is a difference between having confidence in the spirit of prophecy. You may have confidence in a prophet because you are acquainted with that person and have confidence in the person, and have had opportunities to understand the claims of that particular person to be a prophet. But if God should speak by some other one, to whom you had no opportunity to apply the physical tests that would satisfy you that that person was a genuine prophet, then how would you know whether that person was a prophet of the Lord or not?

This is worth considering, because there are going to be more prophets before the third angel’s message closes, and that you may see that, I will read a passage:

Acts 2

¹⁷ It shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh; and your sons and your daughters...

O no; your *daughter* shall prophesy. Is that it? “Your daughters;” plural number. That is not all. “Your sons.” Whose sons? Your sons, and your daughters. Is that so? Well now, suppose one of them should prophesy some day, how would you know whether it was true or false? That is the question. Suppose someone should write a testimony to you as from the Spirit of God, some day, how would you know whether that were true or false? You had no opportunity to see that person in vision, when the matter was given; you had no opportunity to apply the physical tests which the Bible has given.

The Lord has given physical tests which, when they can be applied, are proper enough; we cannot do without them, it is all well enough; but suppose a testimony comes really from the Lord to me, from one whom I never knew to be a prophet or anything of the kind—let us suppose it is really from the Lord. How am I to know whether that is genuine or not, when I have never applied, and have had no chance to apply, any of the physical tests which the Bible gives? How can I tell?

Before believing that testimony and acting upon it, am I to wait until I can see that person have a vision and apply all the physical tests that the Bible has given, in order to know whether it be a true testimony or not? The testimony might be very urgent. It might be some important duty laid upon me, but am I to wait to hear whether that person from which it comes has had a vision, or wait till I see that person in vision in order to tell whether it is true or false? Brethren, there is a better way.

John 10

²⁷ My sheep hear my voice, and I know them, and they follow me.

Now that you may see that there may arise such occasions as that, I will read of one occasion that did arise. A great mass of heathen came up against Judah to destroy them, as they are massing the heathen against us now to destroy us. Je-

hoshaphat was king. He called all the people together, and they prayed unto the Lord and fasted. He said then,

2 Chronicles 20

¹¹ Behold, I say, how they reward us, to come to cast us out of your possession, which You have given us to inherit.

¹² O our God, will You not judge them? for we have no might against this great company that comes against us; neither know we what to do: but our eyes are upon You.

¹³ And all Judah stood before the Lord, with their little ones, their wives, and their children.

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

¹⁴ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation;

¹⁵ And he said, Hearken you, all Judah, and you inhabitants of Jerusalem, and you king Jehoshaphat, Thus says the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

Did he have a vision there, and that whole multitude have a chance to come up and apply all the physical tests that the Bible gives in order to be sure whether that was from the Lord or not? There is no evidence written there that he had a vision at all.

The Spirit of God came upon him in the midst of the congregation, and he prophesied in the name of the Lord, and it was true, and the people knew that it was from God. How did they know it? Ah, they knew His voice.

I am not saying anything at all against the application of all the physical tests that God has given. I am only saying that when we have no opportunity to apply these, you and I need to know His voice that we may answer when the Lord speaks, and we may know what to do when He speaks, even though

we have not the opportunity of applying these tests.

Therefore, as God has promised that your sons and your daughters shall prophesy—remember that is not all.

Acts 2 [Joel 2:28-29]

¹⁷ ...your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams.

Sons, daughters, young men, old men, that is not all yet.

¹⁸ And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

Sons, daughters, young men, old men, servants, and handmaids, God says that out from all these He will call persons to be prophets. Well, suppose He should! How are we going to know? We are to become acquainted with His voice, so that when He speaks, we shall know the voice.

John 10

²⁷ My sheep hear my voice, and I know them, and they follow me.

And the devil cannot imitate the voice of Jesus Christ. No, sir. He cannot imitate the voice of Christ. He may speak in the very words that are in the Bible, but it is not the voice of Jesus. No, sir.

Therefore, become acquainted with the voice of Jesus, brethren. And that means to get your hearts filled with the word of God, so that in your hearts and minds will be ringing the tones of His voice. And then when any one speaks from Him, the tones will combine and harmonize with the tones that are ringing in your hearts and minds already, and you know His voice. Fill the whole heart with the words of the Lord.

And this only brings to us afresh the importance of more diligent and earnest Bible study than we have ever engaged in

before. That is what we must do or else we shall be deceived. We shall certainly be deceived if we are not acquainted with the voice.

If I am not acquainted with the voice of God, is there not danger of my rejecting the true word of God spoken to me, because I do not know the voice, and have not the opportunity of applying the physical tests that God has given?

If I do not know the voice, is there not danger that I might reject the true word of God and endanger my eternal salvation, cut myself off from ever having a knowledge of God and walking in His way?

And we are in this danger today, because the time has come when God is pouring out His Spirit upon the people, and there will be more than one prophet. And when another prophet shall speak in the name of the Lord what He will speak, you and I will be in danger of refusing him, and of rejecting the testimony of God, if we do not know His voice.

And we know that there are to be false prophets, too, and many of them. False prophets shall multiply upon the earth. How shall we know whether they are false? We shall not have a chance to see whether the false prophet is in vision or not, because we do not want to associate with those classes. We do not propose to circulate among Spiritualists and connect with that thing. How are we to know them, then? Ah,

John 10

²⁷ My sheep hear my voice, and I know them, and they follow me.

⁵ And a stranger will they not follow,...for they know not the voice of strangers.

That is, the voice of strangers does not have any place in their heart, it cannot call them. They know that it is not the voice of the true Shepherd, and that is enough. We do not need to know it to become acquainted with it, when it is not

the right one. We know the true voice, the voice of the Good Shepherd, and we do not need to know any other.

Was it not written to us last winter that, to those who stand steadfast in the truth and seek God with all the heart, and are consecrated to Him, and sanctified unto God, that in the midst of all the delusive doctrines, the Spirit of God will silence every other voice than that which comes from the True Shepherd?

O then is it not time that we become acquainted with the Spirit of God, more than ever before? Why the fearful importance of this time calls upon us to seek for such a measure of the Spirit of God as has never been known in this world except at Pentecost. Will you seek for the Spirit of God that you may know His voice? That you may be acquainted with the Spirit of prophecy? And then God will make us acquainted with prophets.

Clasping the Hand of Spiritualism

Now I want to read to you from the testimony that this is where we are, and you can see we are right in this place. But before reading this I might call your attention to another thing.

We are now in the presence of the Catholic Church, and have her to deal with, and all the others occupy the background. But this controversy drives them into the next and culminating combination—the alliance with Spiritualism.

Well, then, when they join hands with Spiritualism, then the Catholic Church itself, as such, will rather fall into the background, and we shall have Spiritualism, and then shortly the devil himself, to deal with. Then, thank the Lord, Jesus himself comes, and we are free from the whole wicked combination forevermore.

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

Testimonies for the Church, vol. 5, p. 450-451:

Wealth, genius, education, will combine to cover them [Sabbath keepers] with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people.

Not having a “Thus says the Scriptures” to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for a Sunday law.

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

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

What conflict? The last. How many of these things have we read here in these lessons? Why, in the Bible, in *Early Writings*, in the events around us in the world, and in the *Testimonies*, every point strikes the same words—it is the last thing, and almost the last act, the last work of His ministry, the last work of the message, the last great conflict.

What does that mean? Ah, these things all clustering around one point, and each one the last in its particular line of prophecy, all mean that we are in the presence of the end of all things. That is precisely the meaning of all this, and there is no escaping it. Oh, we are to get ready. I read on:

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

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

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

Has she done it? She has. We know she has, and at the Par-
liament of Religions, Chicago, Archbishop Ryan proudly pro-
claimed it. That is past, then, isn't it?

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

And we are in the presence of this very thing. Again one of
these things is past, and the other is to come. And we are en-
tering upon the very controversy that drives them to this. Be-
cause though Protestants deny the infallibility of the Romish
Church, they have to assert their own infallibility to sustain
Sunday.

And that same assumption is creeping in largely among
professed Protestant leaders today,—that the Church is of au-
thority and must be obeyed, is a general consensus of opinion.
It is simply the doctrine, in another form, of the infallibility of
the pope.

Well, have they not already required Congress to interpret
the Bible for them their way? And whoever interprets the
Bible claims infallibility to start with. Then professed Protes-
tants have set up and established in this country the infallibil-
ity of an organized body of men; they have asserted the power
of Congress correctly to interpret the Scriptures. And in this
alone they are committed to the Romish principle of infallibil-
ity. Again I read:

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

She has repudiated every principle as a Protestant govern-
ment by this which she has already done. And there remains
only the alliance with Spiritualism to repudiate every princi-

ple as a Republican government. Then when that is done, and they—

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

Now then,

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

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

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

Now then that shows us that as the approach of the Roman army meant the impending destruction of Jerusalem, so the approach of this thing shows us the impending close of probation.

Is it approaching? Do we see it approaching? Have they joined hands with Romanism? They have. Are we in the midst of the controversy right now that drives them, in spite of themselves even, to join hands with Spiritualism? We are.

Time to Seek the Lord

Then is not that the sign that shows the impending flight of the angel of mercy never to return, the close of probation, the time of trouble, and the marvelous working of Satan and then the end?

- Isn't it time we sought the Lord?

- Isn't it time we became imbued and filled with the Spirit of God?
- Isn't it time we prepared for the conflict, which is to be a close combat?

Now don't you see what I meant in the previous lesson when I read that one sentence here in which it said, in this time of the loud cry, the people of God are prepared [by the loud cry] to stand in the hour of temptation which they are soon to meet?

Early Writings, p. 85:

At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.

And,—

Early Writings, p. 277:

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

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

Early Writings, p. 277-278:

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

Now I call your attention to a few words that the Catholic Church has spoken, and is speaking today, this present year, as to what they propose to do now with the Republic. Here is

a document issued by the “Catholic Truth Society of America.” It is spreading Catholic documents all over the United States, filled with all kinds of insidious doctrine to make it appear that the Catholic Church is the conservator of American institutions. This is entitled, *The Catholic Church and the American Republic*. And I read:

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

What, according to this precious document, did He give to be the guide of this republic?

He gave the Catholic Church to be the infallible guide of this republic.

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

They [the friends of Catholicity] tell us, furthermore, that, as the soul can live without the body, but the body cannot live without the soul, so the Church can live without the Republic, but the Republic cannot live without the church. In a word, that the Church is necessary to the Republic, and without her spiritual guidance the Republic must inevitably fail, as evidenced by the ancient republics of history before her. These are bold doctrines to preach to Americans.

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

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

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

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

This shows what they propose to do with us all. O, that we might have more of the power of God. O, that we might believe fully in the power that we may have. Isn't it high time to awake out of sleep? Isn't it high time to get such a spirit of the message of God, as will fit us to go forth and fearlessly proclaim that message as it is now to be given, and so be able to meet the Catholic Church upon her own ground, and defeat her by the power of God, and the sacred things of His truth?

It is time that our ministers were waking up more than they are. It is time that we were getting acquainted with these encroachments of the Catholic Church, that we may meet her where she is, and be able to defeat her, before all the world by

the power of God as she stands forth, Goliath-like, challenging the world. O, the time that has been lost by this looseness, this dilatoriness, this slackness, in the study of the third angel's message, and the things that God has sent to us year after year to study!

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

How are you prepared for the issues before us? Who is ready? Who is ready to enter into the impending conflict with Rome? Who is ready? Who is ready to take the word of God and stand upon it, let Rome do her worst? Who is ready to go forth in the conflict in the face of Rome, and against all the power that she has over all the earth, and back of her, Satan ready to give her all his power. Who is ready?

Isn't it time we seek the Lord? Isn't it time we seek Him here at this meeting that He may pour His Spirit upon us that He may give us a clear understanding? O, for more than a year God has had an ocean of light ready to open before us. More than a year we have been standing right on the shore of an ocean of light. Will you seek Him that He may launch us off the shore into the fullness of the light and glory He has for us? Will you?

O, it is time! it is time! O that we might break loose from the world; that we would cut loose from everything of earth; that we might be launched into this ocean of light that God would bestow upon us by His Spirit, and by which He would prepare us for the work we have to do.

Not only that, but we are so near the coming of the Lord

that we can almost see the light of the city from where we stand now. Just one or two more steps upward and we shall be where we can see the glory of the beautiful city. We are almost to the heights.

Brethren, will you cut loose everything that we may rise? He is our Leader. I will seek the Lord with you. Shall we seek Him together? Let it be done. For the Lord's sake, let it be done. Let us not rest satisfied until it is so. Give Him no rest until it is made so.

Here we are. These things surround us. May the Lord awaken us to the times; and may we have His everlasting salvation, and be prepared to meet Him when He comes in all His glory.

7. The Gifts: Their Presence and Object

Home Missionary, December 1894

THE “gifts” suggested are the gifts of the Spirit of God. And the subject of our study at this time is not the presence and object of one gift only, but *The Gifts: Their Presence and Object*. We shall study first:

The Object of the Gifts

This is so plainly stated in the Scriptures that surely none need mistake it. We read:

Ephesians 4

⁷ Unto every one of us is given grace according to the measure of the gift of Christ.

⁸ Wherefore he says, When He ascended up on high, He led captivity captive, and gave gifts unto men.

¹¹ And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

¹⁴ That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

¹⁵ But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ.

Here are the several statements made as to the object of the gifts:

1. The perfecting of the saints.
2. The edifying—the building up—of the body of Christ—the Church.
3. To create in the people of God such a steadiness and stability of heart and mind and character that they shall

never be moved by any power that may ever be enlisted against them.

The chief of all these objects, that which might justly be termed the object of the gifts, seems to be “the edifying”—the building up—of the church. All the others seem to be contributory to this. Though

1 Corinthians 12

⁷ The manifestation of the Spirit is given to every man to profit withal:

—yet his profiting is to be used to the edifying of the church. He that speaks in an [unknown] tongue edifies himself; but he that prophesies edifies the church.

1 Corinthians 14

⁴ He that speaks in an unknown tongue edifies himself; but he that prophesies edifies the church.

⁵ I would that you all spoke with tongues, but rather that you prophesied: for greater is he that prophesies than he that speaks with tongues, except he interpret, that the church may receive edifying.

¹² Forasmuch as you are zealous of spiritual gifts, seek that you may excel to the edifying of the church.

The propriety of praying or giving of thanks in an unknown tongue, is questioned because...

¹⁷ ...the other is not edified.

¹⁸ I thank my God, I speak with tongues more than you all:

¹⁹ Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

²⁶ How is it then, brethren? when you come together, every one of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation. Let all things be done unto edifying.

From all this counsel it certainly would appear that the one great object of the gifts is to build up the church in Jesus

Christ.

From this and other considerations it is plain also that the object of the gifts is not in any sense to satisfy curiosity, nor a desire for their display. For, although we are bidden to...

1 Corinthians 14

¹ ...desire spiritual gifts,

³⁹ ...[to] covet to prophesy,

1 Corinthians 12

³¹ ...[and to] covet earnestly the best gifts:

–yet we are also cautioned that there is a more excellent way to obtain them; and a more excellent way to go, even without them, than to have them merely upon a desire for their manifestation.

1 Corinthians 13

¹ Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

² And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

³ And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profits me nothing.

From this it is perfectly plain that the manifestation of all the gifts of the Spirit, if such a thing were possible, only in response to a desire for their bestowal, would do not one particle of good. As the manifestation of the Spirit is given to every man to profit, and as the manifestation of these gifts in response to only a desire for them, would “profit nothing,” it is clear enough that our minds are not to be turned to a longing desire for the manifestation of the gifts of the Spirit of God.

No, the one thing to which our most earnest attention is to be turned, and unto which our hearts shall aspire with the

most intense longing, is charity, charity, CHARITY—the love of God,

Colossians 3

¹⁴ ...charity...the bond of perfectness.

Without this all else is nothing. This itself is the fulfilling of all the law and the prophets. And this all-important, this most to be desired thing is shed abroad in the heart by the Holy Ghost which is given us.

To seek such an endowment of the Spirit of God as will shed abroad in our hearts the love of God, that we shall love one another and all men with the love of Jesus Christ—this is the great thing to be desired, the chief thing to be coveted, the one thing to be sought after.

This brings all other good things in its train. It carries all things in itself. While though it were possible to have all other things without this, yet after all we would really have nothing, and we ourselves would be nothing.

Then turn away the mind from all things but following after charity. And desire spiritual gifts only as the consequence of the abundance of the love of God shed abroad in the heart, and abounding in the life by the Holy Ghost.

- Let the seeking for this love of God absorb all the attention.
- Let the desire for this draw out the heart's deepest longings.
- Let this engage the most devoted consecration.
- Let all this be so until the promise shall be fulfilled to every soul:

John 7

³⁸ He that believes on me, as the Scripture has said, Out of his belly shall flow rivers of living water.

³⁹ [For] this spoke He of the Spirit which they that believe on Him should receive.

Though this is so plainly stated in the Bible, and though it is so easy to see and so reasonable, yet it is a fact that thousands of our people as well as multitudes of others, have allowed their attention and their desires, too, to be drawn away after manifestations of gifts in miracles and signs and wonders. Many of our own people have looked at the “holiness bands,” the “faith healings,” “Christian Science,” etc., and have wondered why such things as were said to be done there, were not seen among us. And some have been drawn away by such things, to go with those bodies.

Many others have queried thus with themselves:

“These things are promised to the people of God in the last days, and we are in the last days. These signs were to follow them that believe. Now if we are the people of God, why are not these things seen among us? Why don’t these signs follow us as a people?”

And they have thus queried themselves into a position where they are almost ready to doubt whether we have the truth.

It is true that these things are promised to the people of God. They belong with the people of God. They belong among us. They are promised to us.

Mark 16

¹⁷ These signs shall follow them that believe.

They are to follow us. They ought to be following us now; for,

John 14

¹² Verily, verily, I say unto you, he that believes on me, the works that I do shall he do also; and greater works than these shall he do.

Then why is it not so with us now? There is a reason for it. And that reason is, the great lack of the love of God among us. It is because of this very thing that we are now studying;

namely, the desiring the manifestation of the gifts merely of themselves, without taking the more excellent way of earnestly desiring and diligently seeking the love of God to be shed abroad in the heart by the Holy Ghost, so that we shall love one another with the love of Christ.

It is because of desiring the gifts, rather than desiring that charity—that love of God in the heart—which itself brings the gifts and all other of the good things of God. This is the reason.

Where would be the good of the gift of tongues to a person who uses the only tongue that he now has in backbiting, tale-bearing, and gossiping about his brethren and neighbors?

Where would be the benefit of the gift of understanding all mysteries, to a people who neglect the most precious of all mysteries; namely, God manifest in the flesh, which is Christ in you the hope of glory; and which has been so fully and so clearly revealed to all, that all are without excuse for not understanding?

If Christ in the days of His flesh had acted this way, then how many of those wondrous works would have been wrought in Him? how many of the gifts of the Spirit of God would then have been manifested through Him?

No; these wondrous works were wrought in Him because God dwelt in Him by faith. The gifts of the Spirit were manifested through Him because that Spirit dwelt in Him and wrought in Him unhindered. And this, too, while He in himself was just as weak as we are; while He was in fact just ourselves in the flesh—but trusting in God. For,

Hebrews 2

¹⁷ In all things it behoved Him to be made like unto His brethren,

Hebrews 4

¹⁵ ...[being] in all points tempted like as we are.

If we would find the works of Christ among us, then Christ himself must be in us.

1 John 3

²⁴ And hereby we know that He abides in us, by the Spirit which He has given us.

Thus again we are brought to view the absolute necessity of having the Holy Ghost to shed abroad the love of God in the heart, that abounding charity in the life, in order to find the manifestation of the gifts according to the mind of God and to our own profit. O let all seek this with all the heart, and with a never slacking consecration, till He pour out to us in its abundance the latter rain.

Zechariah 9

¹² Turn you to the stronghold, you prisoners of hope: even to-day do I declare that I will render double unto you;

¹⁵ ...and they shall be filled like bowls, and as the corners of the altar.

¹⁶ And the Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon this land.

This is not to say, however, that there has been no seeking of the Lord, nor any devotion or consecration. Not by any means. There has been; and therefore there have been precious seasons of refreshment. Because, as there has been a seeking of the Lord and a measure of devotion, the Lord in His goodness has responded bountifully with light and blessing. And as is always the case with Him, He has given far beyond the measure of our devotion and has bestowed even His best gifts.

Yet because of the lack of a deeper consecration and more constant devotion, these gifts have not been appreciated and profited by. And the Lord could not give more while the best are not truly valued.

The Presence of the Gifts

Therefore we can speak really and properly of the presence of the gifts as well as of the object of them. There is not, it is true, the presence of all the gifts; and this for the reasons already given. But there has been, and there is, the presence of certain gifts—and these the best ones, or at least the first in order. For:

1 Corinthians 12

²⁸ God has set some in the church: First, apostles; secondarily, prophets; thirdly, teachers; [and] after that miracles; [and] then gifts of healings, helps, governments, diversities of tongues.

An apostle is one sent by the Lord with a special message, or to do a certain work. It is not necessary that there should be twelve, nor yet any certain number of them. There were more than twelve in the first days of the church. And as these in succession passed away, there were fewer of course. One alone sent of the Lord to do a special work in His cause, is as much an apostle as though he were one of a dozen or more.

Nor is it essential that in order to be an apostle, he shall be acknowledged to be an apostle and received as such by those to whom he is sent or in whose behalf he labors. Paul's apostleship was called in question almost everywhere he went, and was doubted by some who were prominent among the brethren, yet this in no wise proved that he was not an apostle. He was an apostle. Whether men recognized it or not did not affect the fact. He was sent of Christ to fill a special place in His cause and work; and it is the commission of Christ that makes men apostles, or prophets, or teachers, and not the will or choice of men.

Nor is it necessary that there should be a direct succession of apostles all the way down to our day, in order that there should be such in our day. It is the message with which he is sent, and the work that is given him of God to do that consti-

tutes one's apostleship, and not any particular succession in office. None of the offices or dignities of the church of Christ are derivable by succession. They come only by appointment from the Lord Jesus himself, the Head of the church.

Nor does it follow that because one is an apostle, it is impossible for him to make a mistake in conduct. Peter made a mistake at Antioch; and James made a mistake at Jerusalem, when he with others required Paul to compromise the faith; and Paul made a mistake when he yielded to their requirement. *Acts 21:18-26; Sketches from the Life of Paul*, p. 211-214.

Men whom even the Lord chooses and sends, may possibly make mistakes; but the blessed thing over all is the precious fact that Christ who is the Head of the church, and who lives in the church, will surely point out and correct their mistakes; and Christ makes no mistakes.

That the Lord has given to His cause in the third angel's message, such as these—men whom He has sent with a special message and to do a special work under Christ in giving mold and right direction to this cause—is evident to all. And these workers and their work, are to be honored as of the Lord.

Manuscript Releases, vol. 6, p. 205-206:

Every channel that God has used through which to communicate truth, is to be respected. God has appointed human agents who He has made channels through which the waters of life have flowed down through the ages of the past to our times. God has made them the depositaries of sacred truth, and they have been co-laborers with Jesus Christ in diffusing the light and truth that has made the church what it is today. Let God alone specify the mistakes that they have made; but let us be silent concerning what we may think is a defection. We have enough to do to learn the lessons He would have us learn.

Increased light has come to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and many of these

rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen.

If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues. Let us cherish the truth which He has spoken to us, and the counsel that has been given to us by men through whom God manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ, and bore the burden in the heat of the day, whose lips are now silent.

The Lord Jesus bade John to write of them, "Blessed are the dead which die in the Lord from henceforth; Yea, says the Spirit, that they may rest from their labors; and their works do follow them." We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus.

It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no experimental knowledge as to what it cost to become a Seventh-day Adventist when all the believers could be numbered within a small compass, should be guarded in their expressions in regard to the men through whom the Lord wrought as pioneers in His work.

The Gift of Teachers

Teachers of His word and of His ways, as well as evangelists and pastors, it is also evident that God has given to His cause. Else what is the meaning of the system of ministers' institutes and Bible schools that has been established among us, from which men and women are to go forth to teach the word of God and His message in His way? and of which He has spoken these words:

Special Testimonies, Series A, No. 2a, p. 10:

The great advantage of the ministerial institutes are not half appreciated. They are rich in opportunities; but they do not accomplish half what they should, because those who attend them do not practice the truth which is presented before them in clear lines.

And this:

Pamphlet 002, 1893, p. 24:

Anything, anything, but men who have had all the privileges of the ministerial institutes, and yet do not absorb the truth, and therefore cannot give the truth to others.

And this also:

Manuscript Releases, vol. 6, No. 379, p. 201-203:

I was bidden to look and behold what continuous efforts had been put forth and how precious time and money had been consumed in educating ministers in Bible truth and instructing them how to work, and yet how small a number had responded to the light that had been given, how few had been led to tremble at the word, and to arouse from their dormant, sluggish, spiritual state, to take in the fact that there is a world to be warned, and that there are souls who are perishing out of Christ.

The sanction of Heaven cannot be given to misuse of light and truth or to spiritual inactivity. Of those who have not improved their privileges it is written in the books of heaven, "You wicked and slothful servant,...you ought therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury." Those who have been privileged to have the truth brought before them, should, irrespective of circumstances, receive the truth into good and honest hearts, and go to work as faithful stewards of the grace of Christ.

He who has heard the truth, who has realized that the light of Heaven has shone upon his soul, and who has not walked in the light, has hid his talent in the earth....If the truth is received in the heart, and valued as a heavenly gift, it will be a working element, that will work from the heart,

and its workings will be apparent in the outward life.

The ministers who have had the privilege of attending ministerial institutes one upon another and have not used the grand principles of truth set before them, in not letting their light shine forth in steady rays to others, will lose the light they already have, because they have not diffused it to others.

The Bible truths of justification and righteousness by faith have been set before large numbers of people. Some have been animated and delighted with the truth for a short time, but they do not appropriate the truth, and their minds and hearts are not purified from their sins. They do not cultivate an abiding faith, nor drink the rich and living draught placed to their lips, and they soon lose the impression made upon their hearts.

Shall we not seek to arouse the sluggish sensibilities of those who know the truth, and impress upon them their duty to practice it themselves, and teach it to those who know it not? In this work the angels of God will cooperate with them, and those who are dead in trespasses and sins will be convicted and converted. The truth will become a living, working principle in their own hearts, and as they communicate to others that which they have received, the angels of God will communicate fresh and new light to the Christ-like workers. Those who wish to know the reality of Bible truth in their own experience, should impart it to the poor souls who are in the darkness of error.

Thus it is certainly true of us that:

Hebrews 5

¹² When for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God.

God's gift of teaching and of teachers in that which, if accepted, would make us teachers, must not be slighted. These precious gifts are for the ministry, to bring us all in the unity of the faith and of the knowledge of the Son of God, unto a perfect man—unto the measure of the stature of the fullness of

Christ. They will do this if allowed to accomplish that unto which they are sent.

But in order that they may do it, they must be appreciated as the gifts of God, and accordingly received and retained by living faith.

The Gift of Prophecy

The other gift, which we all know that the Lord in His goodness has bestowed upon the church,—the gift of prophecy,—we have reserved until the last to be considered. This gift, although acknowledged all these years to be in the church, has yet been but comparatively little appreciated or profited by, for the real purpose for which it is given, that is, to draw us to the word of God as it is in Jesus.

The work of prophesying, it is true is...

1 Corinthians 14

³ ...unto edification, and exhortation, and comfort,

—of the church, and of individuals. But yet this is rather in consequence of the one great object of the Spirit of prophecy, which is to draw men to the word of God and its precious fullness as it is.

The Spirit of prophecy is the means through which Christ himself gives the true understanding and right interpretation of His word. Christ is the Author of the written word of God. This word,

2 Peter 1

²¹ ...holy men of God spoke as they were moved by the Holy Ghost.

It was “the Spirit of Christ” in these holy men, which testified the things that are written and now preached unto us with the Holy Ghost sent down from heaven. *1 Peter* 1:11-12.

It being the word of Christ himself, signified and testified by His own Spirit—by himself through His Holy Spirit—it follows

that He alone by that same Spirit is qualified to interpret that word and infallibly give the right meaning of it. The only absolutely sure interpreter of any writing is the author of it himself. All others are liable to mistake, or fail to catch the real thought which the author intended to convey.

How much more, then, is it so with the word of God—that word which is in meaning of eternal depth! How much more with this than with any other writing, are all others liable to mistake or to fail to catch the real thought of the Author! And how certainly therefore is the Author of this word the only one qualified to interpret it and to set forth its meaning!

Christ alone, in His own proper person by His Holy Spirit, is the interpreter of His word. And that interpretation is infallible; because Christ alone possesses infallibility. Whoever else would presume to interpret the Bible and declare its meaning, would thereby put himself in the place of Christ. And this is the papacy.

Christ alone is the interpreter of His word. And the evidence which He gives, the testimony of Christ, as to the meaning of His word, that is the meaning of it as he thinks it. That is the truth itself as it is in Jesus. And he who receives it thus receives the thought of Christ. And,

Revelation 19

¹⁰ ...the testimony of Jesus is the Spirit of prophecy.

Consequently the one chief object of the gift of prophecy is to draw us to the word of God, and enable us to see there...

1 Corinthians 2

¹⁰ ...the deep things of God;

—to enable us to find there the precious hidden treasures; and to bring to understanding the things...

2 Peter 3

¹⁶ ...that are hard to be understood.

This is the statement of the *Testimony* itself:

Testimonies for the Church, vol. 2, p. 605:

You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.

The Lord deigns to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of His word. The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the *Testimonies* simplified the great truths already given, and in His own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse....

The *Testimonies* are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all.

The right use of the *Testimonies*, therefore is not to use them as they are in themselves, as though they were apart from the word of God in the Bible; but to study the Bible through them, so that the things brought forth in them we shall see and know for ourselves are in the Bible; and then present those things to others not from the *Testimonies* themselves, but from the Bible itself so that all others may see for themselves that the Bible says so.

This and this alone is the right use of the *Testimonies*, whether used privately or publicly. The *Testimonies* are not to be appealed to with those that are without; for:

1 Corinthians 14

²² ...prophesying serves not for them that believe not, but for them which believe.

And as they serve only for those who believe, these are to use them as the means of finding the precious things of the word of God in the Bible itself, and then present to those who are without these truths from the Bible alone.

As the benefits of this gift as well as of all the others, are “for the work of the ministry” (*Ephesians* 4:12), let all our ministers as well as all others of our public workers make the right use of the *Testimonies* in their work, and there will not be nearly so much prejudice against the *Testimonies* either in the church or out of it. That is, let all faithfully study the *Testimonies* for themselves, to find the deep and precious things of the word that are there uncovered to the view, and then find these same precious things in the Bible (for they are all there somewhere) and make them your own from the Bible so that you can make them clear to all from the Bible alone.

This of itself will make us all...

Acts 18

²⁴ ...mighty in the Scriptures.

This will give to us all...

Isaiah 50

⁴ ...the tongue of the learned that we shall know how to speak a word to him that is weary.

And besides this then, when the *Testimonies* are brought to the minds of the people, even by the enemy, we can rest in perfect confidence, knowing that they will find there the very things that they have already heard from the Scriptures, and that they must therefore say that it is good.

And besides, then we can tell them that it was by the aid of these that we were enabled to find so many of the deep and precious things of the Bible, and therefore we can with plea-

sure and with confidence recommend to them the use of the *Testimonies* for the same purpose, with the certainty of rich returns to all who will make such use of them.

As a general thing indeed, it is better to use the *Testimonies* in this way with those who believe, as well as with those who are without. For a Testimony dated April 16, 1894, upon this subject, stating how every effort and every thing must draw the people to the word of God, goes so far as to say that the people...

The Home Missionary, December 1, 1894:

...should not have their attention called to dreams or visions.

As this passage is so full and clear upon this point, and as it covers so much of the line traced in this reading, we can probably do no better than to close with the quotation of the passage in full. It is as follows:

Calmly and clearly “preach the word.” (See Scripture.) We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life.

The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always, is the working of the Holy Spirit upon the mind of the teacher, *to make the word* as impressive as possible. The word of God is not a dead, dry theory, but Spirit and life.

Satan would like nothing better than to call minds *away from the word*, to look for and expect something *outside of the word* to make them *feel*. They should not have their attention called to dreams or visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God.

In the days of Christ this statement offended many of His

professed disciples, so that they went back and walked no more with Him. The Lord Jesus explained His own words. He said, "It is the Spirit that quickens; the flesh profits nothing; the words that I speak unto you, they are Spirit, and they are life." "Whoso eats my flesh and drinks my blood, has eternal life, and I will raise him up at the last day." This living bread of which Jesus spoke is of consequence; *it is His word*, which He has given us.

Teach these things. Educate the people to have a sound, solid experience, and do not create in them an appetite for something new, and strange, and startling. These are the very things which those that are weak in moral power crave as the liquor drinker craves liquor, and the result is that they are not sound *in the understanding of the word*. They have not root in themselves, and when the masterly working of Satan shall be made manifest, and he shall perform miracles to testify that he is Christ, those who have been controlled by feeling, who have fed on the sensational, and have been seeking for strange things, *will be carried away*, because they were not feeding on Christ.

"He that eats my flesh and drinks my blood dwells in me and I in him." They received life from Christ, just as the branch receives its nourishment from the vine. God help us to move soundly, solidly, because we are eating and drinking the flesh and blood of the Son of God.

"Preach the word." Compared with the word, everything else is weakness itself. The word of God is the weapon of our warfare. Educate, train the people to be doers of the word, and they will then abide in Christ, and Christ will abide in them. Then they will discern the delusions of Satan; they will not be ignorant of his devices.

Such is the object of the gifts:

Ephesians 4

¹² The perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

—through the word of God. May the Lord help us that we may so use these as He has appointed, and so be filled with

the love of God, with that charity that is the bond of perfect-
ness, which alone brings all good things in its train.

8. The Testimony of God's Spirit

1897 General Conference Bulletin, February 9, 1897
Original title: The Spirit of Prophecy²³

I SUPPOSE there is no one in this room who does not think but that he truly believes in the Spirit of Prophecy; that is, that the Spirit of Prophecy belongs to the church,—to this message as is manifested through Sister White, and that these things are believed, professedly believed at least, so far as the idea and the Scriptures that prove that such things are a part of this work.

But that is not where the trouble lies, for we are in trouble now. If we do not know it, we are much worse off than if we were in trouble and did know it. And more than that, the cause of God, as well as you and I, are in such trouble that we are in danger day by day of incurring the wrath of God because we are where we are.

The Lord tells us that more than once, and He tells us how we got there, and He tells us how to get out of it. And the only thing I know how to tell you here, is to study the Spirit of Prophecy, and get out of it what you need.

That is only one of the statements that is made. In knowing these statements, and having known them for some time, I would have been glad to stay at home and go on with the work there, because there is so much to be done and so many involved.

²³ In 1908, Ellen G. White wrote to A. T. Jones the following, regarding this presentation, and a few from 1893: "I have been instructed to use those discourses of yours printed in the General Conference Bulletins of 1893 and 1897, which contain strong arguments regarding the validity of the Testimonies, and which substantiate the gift of prophecy among us. I was shown that many would be helped by these articles, and especially those newly come to the faith who have not been made acquainted with our history as a people. It will be a blessing to you to read again these arguments, which were of the Holy Spirit's framing." (*Manuscript Releases*, vol. 9, p. 278)

God calls for many changes among the men who have formed committees, boards, councils, etc., and these men who compose these committees, boards, and councils are the very ones assembled here upon whom it will fall to make the changes.

Now, how shall these men make the changes in which they themselves are involved, unless they themselves are changed first? The only way to have the change wrought is to have the men changed. All who will do so God will work through, and all who will not do so—what will become of them? That is why I say we are in trouble today.

When the Lord tells us what trouble we are in, He tells us how we got there and how to get out of it. It all comes through disregarding the *Testimonies*. Then when we get into trouble by disregarding the *Testimonies*, and the *Testimonies* tell us just how to get out of that trouble, and we follow the testimony that leads us out, then we shall be straight on the *Testimonies*.

I have nothing to get off onto you, for I am in it with the rest of you. The Lord says that the cause is in trouble, and I am part of the cause; I belong with it, my life is wrapped up in it, and so is yours; it is everything to us. Then when the cause is in trouble, you and I are in trouble. It may be that you personally had no definite connection with the steps that brought the cause into trouble; yet we, being a part of the cause, and the cause itself being our life, are in trouble all the same because the cause is. But God tells us what to do to get out of it.

I do not want to give you man's counsel, but the Lord's. It may be that we shall see men's names, and if so I shall not dodge it. If a name should be left out and not read, and we know who it is, it does not follow that an attack is made upon that brother. Suppose that I commit a wrong, and the Lord tells me of it in a testimony. When that testimony comes to me, I turn my back upon the wrong, and you may use it all

you want to, and it will not be against me; for I am not in it if I have turned from it by acknowledging it, and acting accordingly.

As a real matter of fact, it is a question whether anybody finds right down in his own heart a belief of the *Testimonies* until he gets one or two or three, and he has accepted all, and then he will be pretty well satisfied that he believes the *Testimonies*, and not till he has had some such experience. I will begin and end with the Word. Here is something that tells us what to do when we come to such places as this:

If the Lord is in the midst of your councils, beholding your order and love and fear, and your trembling at His word, then you are prepared to do His work unselfishly.

Here we are in council. Though we be different in character, if we are molded by the same spirit of Christ, we are one. Then the church can rise as clear as the sun at mid-day, and go forth as terrible as an army with banners.

Man in the Place of God

God has been shut away from His work, from the management of His work in general, in state work, councils, in boards, in churches, etc. We have had false gods, because the people have put men, and men have allowed themselves to be put, between God and the work. God is going to work in His cause anyhow, and if you will not get out of His way and let Him work His own way, the wrath of God will fall upon those who are in the way.

Men keep themselves, and allow themselves to be kept, in places that they should have been out of long ago. If we will get out of His way, and let Him work, He will work with a gentle hand. We do not want a whip of cords. We would better be surprised a little now, than become greatly surprised after awhile; and in love be reproved, than to go on not knowing these things, and be made to flee from the temple as they

did that day, or to be altogether surprised when we cannot help it.

So if the Lord is in the midst of your councils, beholding your love and your fear, and your tremblings at His word, then you are prepared to do His work; and He will not be in partnership with any unjust transactions.

Change from the Inside

Again I read:

Man's way is to devise and scheme. God implants a principle.

And where God has implanted a principle, our life and actions together are simply an expression of that principle. And if God's principle is not there, then the principle of the devil is there.

Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within will be worked out under the dictation of a converted intellect. The plan of beginning at the outside and trying to work inward, has always failed and always will fail.

I cannot apply a testimony to anybody else than myself, for it must be applied at the heart, and work from within. God will then apply it wherever I go. And it is the same with all of us in the testimony that comes to any, in any meeting or council or General Conference meeting. The president cannot apply all over the field a testimony given to him. He must accept it in his soul, and surrender to it body, soul, and spirit; and then Jesus Christ will apply the testimony everywhere he, the president, goes.

It is a living thing in him, and then if he goes forward, that testimony is applied by the Lord wherever he may be. But men have tried to apply the *Testimonies* to other people without having the testimony a living thing in themselves. Over and over again that has been tried, and that is where the trou-

ble is.

If the testimony is not accepted by him body, soul, and spirit, so that the principle which is in it is a living thing in him, it matters not how much he may read that testimony and apply it to other people, his own influence will be against the testimony which he is applying. For if it is not lived in his life, and all that he says and does, it is destroyed by his actions.

And that is what has brought about the conditions that exist now.

God's way is to give man something he has not.

We are to take the thing that we have not, that God gives us, and that will make us a power in the Lord.

2 Corinthians 2

¹⁴ Now thanks be unto God, which always causes us to triumph in Christ, and makes manifest the savor of His knowledge by us in every place.

When that principle is there, wherever we go God is talking; He is speaking. He is making known the knowledge of himself by us in every place. It may be a business transaction; that makes no difference. Everything we do will remind them of God after we are gone, so He makes manifest the savor of His knowledge by us in every place.

God's way is to make man something that he is not;

To make me something that I am not. Then when a testimony comes to me telling me that I am not right, that testimony is to make me what I am not,—to make me right. I cannot stand where I am and apply it; but when I apply it, I shall be what I was not, and everywhere I go God can make himself manifest.

Man's way is to get an easy place, and indulge appetite and selfish ambition. God's way is to work in power. He gives the grace if the sick man realizes that he needs it. Man

is too often satisfied to treat himself according to the methods of quackery, and then vindicate the manner of his working as right.

God's way is different. We are all sick men, and if we could realize it God would give the cure necessary. Man prefers quackery, and thinks his manner of work is right; but God purposes to purify the soul.

John 7

³⁸ He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water.

This is the kingdom of God within him.

Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts they are gaining strength of principle, power, ability to stand as faithful sentinels, true reformers; for there can be no reformation unless there is a thorough cooperation with Jesus Christ. Through the grace of Christ men are to use their God-given faculties to reform themselves.

By this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their own hereditary and cultivated tendencies; then, like Daniel, they make impressions upon others that will never be effaced. The influence will be carried to all parts of the earth.

This is the witness that I referred to a minute ago. When you receive a testimony and take it into your heart and life, that makes you something you were not, and then it is the kingdom of God within you, and the witness will be carried to all parts of the earth.

Maybe you will never go out of your State. Then how can it ever be? Where you go and where I go, God is making impressions on the heart that will never be effaced, and by them making yet other impressions, and so on. One may harden himself against it, but it will go there just the same; and when that impression is made by you, he will know that it is from

the Lord.

The Sadducees did not believe in a resurrection, but they also said that they took knowledge of the disciples that they had been with Jesus and learned of Him after His death. In their hearts they knew that He had risen. The fact was there, but they were not converted by it. That is the principle that is in the Bible. From a testimony written in 1896 I read:

Many of the men who have acted as councilors in board and council meetings need to be weeded out.

Notice, it says many. There are not very many altogether, so that when many of them are weeded out, many cannot be left.

Other men should take their places, for their voice is not the voice of God. Their plans and devices are not in the order of God. The same men have been kept in office as directors of boards, until under their own management and their own ways, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel but supplanters.

Supplanters instead of Israel! In what worse trouble could we be? Again, from a testimony written in 1894:

Changes should have been made long ago. God would have the church roll away her reproach.

Here are the words:

The same men are not to compose your board year by year; changes should have been made long ago. God would have the church roll away her reproach; but as long as men who have felt fully competent to work without accepting counsel of God are kept in office year by year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit.

What shall be done? Is the Lord going to have a chance to work now? Shall He be allowed to bring about the needed

changes? This testimony is not to be applied by our taking hold of this work and going about abruptly to make the changes. My heart must be right before I can take part in any change. The thing to do is to surrender ourselves to God, and then let Him work through us. We do not care who the men are if God is there.

We are not to begin here to look about now to see what candidates we can raise up, that we can favor and work into positions that are held now by others; for then, though they would be out of the places, we would be in the places, and the Lord would be as far off as before. The trouble is now that the Lord has been left out.

Now, if we would work ourselves into their places, the Lord would be left out still, and the cause would be worse off than before. But that is not what is wanted. There is to be no politics here; but if politics is in us, it will be here, and will show itself here. If indeed a man does have politics in him, the best place for him to spend it is out in the open world, among those who are politicians and nothing else, for that is all he is; and if he does not spend it there he will spend it in the church, and only spread mischief and deviltry there.

And of course it is better that such work as that should be open in the world than in the church. So that is not what we are here for. We are here to find God, and open our hearts that He may occupy the place from center to circumference, in every thought and word and deed; and God is not a politician; He is God. What we are to do is to seek God with all the heart, so that God shall do all that is to be done; and He will do it if we let Him. Give God a chance. Those who are in the way are to get out of the way, and the rest of us are to keep out of the way. Then God can have the place that belongs to Him.

Regeneration Needed

Next there is cited for us here the story of Nicodemus and Christ. Nicodemus was a ruler in Israel, and it says that

Nicodemus sought an interview with Jesus at night, saying,

John 3

² Rabbi, we know that you are a teacher come from God: for no man can do these miracles that you do, except God be with him."²⁴

All this was true as far as it went, but what said Jesus?

³ Jesus answered and said unto him, Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.

Here was a man in high position of trust, a man who was looked up to as one who was educated in Jewish customs, one whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He would not go to Jesus by day, for this would make him the subject of remark; it would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. Nicodemus thinks, I will ascertain for myself the mission and claims of this teacher, whether he is indeed the light to lighten the Gentiles, and the glory of Israel.

Jesus virtually says to Nicodemus, It is not controversy that will help your case. It is not arguments that will bring light to the soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action: you must be born again. Until this change takes place, making all things new, the strongest evidences that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God.

This was a very humiliating statement to Nicodemus, and

²⁴ Ellen G. White, *Testimonies to Ministers*, p. 367.

with a feeling of irritation he takes up the words of Christ, saying, "How can a man be born when he is old?" He was not spiritual-minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising His hand in solemn, quiet dignity, He presses home the truth with greater assurance:

John 3

⁵ Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

⁷ Marvel not that I said unto you, You must be born again.

⁸ The wind blows where it lists, and you hear the sound thereof, but can not tell whence it comes, and whither it goes; so is every one that is born of the Spirit.

⁹ Nicodemus answered and said unto Him, How can these things be?

Some gleams of truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the inquiry, "How can these things be?" With deep earnestness Jesus answered,

John 3

¹⁰ Are you a master of Israel, and know not these things?

His words convey to Nicodemus the lesson that instead of feeling irritated over the plain words of truth, and indulging in irony, he should have a far more humble opinion of himself, because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such love to him, that he was not offended as he realized his humiliating position.

Surely one entrusted with the religious interests of the people could not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. Jesus continued,

John 3

¹¹ Verily, verily, I say unto you, We speak that we do know, and testify that we have seen; and you receive not our witness.

¹² If I have told you earthly things, and you believe not, how shall you believe, if I tell you heavenly things?

This lesson to Nicodemus I present as highly applicable to those who are today in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed.²⁵

Who will listen and let the same words have the same effect upon their hearts and lives today? Nicodemus was converted as a result.

These words were spoken to the presidents of conferences, elders of churches, and those occupying official positions in our institutions. You know whether you are a president of a conference. It speaks to you; it says, You must be born again. You know whether you are an elder of a church. It speaks to you; it says, You must be born again. You know whether you are occupying an official position in any of our institutions. It speaks to you; it says, You must be born again.

It says, You must be converted. It does not say that you never were converted; even though we have been converted, the time is such that God calls for a more thorough conversion, a deeper consecration than ever you or I have known before. It is nothing to you or to me that we were converted five, ten, or fifteen years ago, if we are not converted now, today. And today He says if you will hear His voice, harden not your hearts. today, while it is called today, He says to you and to me,

“You must be born again; you must be converted; and except a man be born again he cannot see the kingdom of God.”

And there is the blessed promise,

Ezekiel 36

²⁶ A new heart will I give unto you.

Thank the Lord! Let us seek the Lord with such heart, with such earnestness as never before, that He may use us as never

²⁵ Ellen G. White, *Testimonies to Ministers*, p. 368-369.

before; and then He will roll away the reproach from His church, and she will rise to go forth untrammelled, fair as the moon, clear as the sun, and terrible as an army with banners.

Applying the Testimonies

There is a departing from God, and the temple needs cleansing just as it did in the days of old in Jerusalem. We have been brought into this condition by disregarding the *Testimonies* of the Spirit of God. But many of those who disregarded them believed in them, and at the time held those *Testimonies* in their hands, and did not suppose that they were disregarding them. Consequently, what we want to know is how to regard the *Testimonies* of the Spirit.

And we are not to think for a moment, when a testimony is given, and a man is named, that God is making an attack upon him to destroy him. The Lord's purpose is to separate him from the faults that are injuring him and hindering the work of God. It is to save the man and destroy the fault.

God will not destroy or condemn a man unless he is inseparably connected with the sin. When this man turns his back on his wrong course, acknowledges the testimony, and puts himself right in the sight of God, he no longer stands in the position in which the testimony found him. That testimony may then be used as a warning for others, but must never be used to condemn the man who has recognized his wrong.

God's way is to make man something that he is not; to give man something that he has not. We cannot apply the *Testimonies* to others. No, nor even to ourselves from without. We must open the heart to God, to receive the testimony, that the Lord may implant the divine principle, giving us that which we have not, making us something that we are not, and thus himself by his Holy Spirit really making the application of the testimony. Then there will appear in our lives, there will be worked out in our actions, that which God has implanted

within. That is accepting the *Testimonies*. Anything short of that is not accepting them.

The power which God implants, taken into the heart, will enable the man to stand under temptation, and in the midst of his weakness. It will give him that which he does not possess, and it will make him what he is not by nature.

Failures are Opportunities

When a man makes a failure in a position in which he is placed, we are liable to think that God has made a mistake in allowing him to be placed there; but this does not follow. God made no mistake in having Saul to be king of Israel; but Saul made a mistake in not becoming what God wanted him to be. He made a mistake in following his own ways and schemes, rather than listening to the voice of God.

So also God made no mistake in making Jeroboam king over Israel. Although the purpose of God in separating the ten tribes from Judah was not carried out on account of the perversity of the people, yet God had a plan, but Jeroboam would not permit it to be carried out. God may call me or you to a position, and if we have some point of weakness which will prevent our usefulness, and God sends us a message, that message is to make us what He wants us to be, that through His grace we may stand where He wants us to stand.

Day by day men are revealing whether the kingdom of God is in them. If Christ rules in their hearts, they are gaining strength of principle, power, ability to stand as faithful sentinels, true reformers; for there can be no reform unless there is a thorough co-operation with Jesus Christ. Through the grace of Christ men are to use their God-given faculties to reform themselves [not to reform others, but to reform themselves]; by this self-denying, action, which the Lord of heaven looks upon with approval, they gain victories over their own hereditary and cultivated tendencies. Then, like Daniel, they make impressions upon other hearts that will never be effaced. The influence will be carried to all parts of

the world.²⁶

The work of reformation begins with self. I can make impressions upon other hearts only when I have reformed myself. God reaches others by reaching us, and reaches others through us. Turn to

2 Corinthians 1

³ Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

⁴ Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

God comforts us that we may comfort others; God helps us that we may help others. We are brought in a place where we need the comfort of God, that we may be able to comfort others. He has others in mind when He comforts us.

⁶ And if we be afflicted, it is for your consolation and salvation.

If I am afflicted, it is for the consolation and salvation of some other man. I may not meet for years that man whom I am to comfort; but sometime I shall meet him, and the experience I have had prepares me to sit down by his side, or take him by the hand, and be a help and a comfort to him.

He receives from me that which I have received from God, and he receives it that he may in turn communicate it to others, and these to others; and thus the influence of God's grace imparted to us extends to all the earth, although we may not move out of the State in which we live.

Brethren, that is what God wants to do with us, and then our influence will be carried to all parts of the world.

²⁶ Ellen G. White, *Unpublished Testimony*, October 12, 1896 (printed in *Healthful Living*, p. 43; *Manuscript Releases*, vol. 20, p. 113).

Evading the Testimonies

Now to the question, How shall we take the *Testimonies*? Let us read how they have been really rejected when it was thought they were being accepted. Then we shall know how to avoid that mistake, and know how to accept them. Here I read of one whose...

...example has done much to unsettle confidence in the Testimonies.

How did he do this?

He himself has walked directly contrary to the light which God has given.

But he did not suppose that he was walking directly contrary to them. He thought he was doing the right thing toward them. How, then, did he so miss the mark? Here is the answer:

The reproofs and warnings from the Lord have been evaded, and interpreted and made void by the devices of men.

How were they “evaded”? Here is the answer:

Why did you frame flimsy excuses?

O, how ashamed should those be who have turned away from the counsel of God, and have tried to cover up the impression God would have made.

How were they “interpreted?” Here is the answer:

[They] put their own construction upon them, saying that they did not mean to do so.

And that was how the *Testimonies* were evaded, and interpreted, and made void, by those who thought they believed them, and who thought they were accepting them. Now, have you been evading them by flimsy excuses? Have you been interpreting them and making them void by putting your own construction upon them, saying they did not mean thus and

so? Of course you have; you know you have. Then let us stop it this moment.

How, then, shall they be received? How shall we know what they mean? Here is the answer:

They meant just as stated.

They mean what?

...just as stated.

Can you tell what they say? Yes, easy enough. Then take them just as they say. Open the heart wide to God, that by His good Spirit He may implant there the principle that is in just what it says, then that principle will appear, it will shine in your life; then you have accepted the *Testimonies*. Then you know that you believe the *Testimonies*. Then there will be no danger of mistake about it.

Others will know it, for you will make impressions on hearts that will never be effaced, and they will glorify God in the day of visitation.

Receive the Holy Ghost

The Second Phase of the Latter Rain

Starting in the fall of 1897, a new theme was introduced, which extended through the following two years (1898 and 1899).

A testimony from Ellen White was written in March 1897 which indicated that there was now to be another work, beyond that of teaching the message of righteousness by faith to the church. This work was to go “into the highways and hedges” and bring the gospel to the poor. It was a more practical work.

A. T. Jones realized that in Jesus’ work on earth, before He could enter upon this same phase of His work, He needed the baptism of the Holy Spirit to fit Him. The same would be required in the case of the Advent people.

For this reason, Jones embarks upon a series of smaller articles, urging the necessity for the power and blessing of the Holy Spirit, to fit the church for this final work.

1. The Work for This Time – I

Advent Review, October 5, 1897

Luke 14

¹⁵ And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God.

¹⁶ Then said He unto him, A certain man made a great supper, and bade many:

¹⁷ And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

¹⁸ And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray have me excused.

¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them: I pray have me excused.

²⁰ And another said, I have married a wife, and therefore I cannot come.

²¹ So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the halt, and the blind.

²² And the servant said, Lord, it is done as you have commanded, and yet there is room.

²³ And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

PLEASE let us study this scripture closely: we believe there is very important truth in it for all people just now, and for Seventh-day Adventists above all other people.

When the servant was sent out first, it was “at supper time.” Supper time is in the last part of the day—even the very last hour. This was especially true of the days as they were then measured; for the day among that people ended at sunset. This makes it perfectly plain that when the servant was first sent to call the people to come, it was in the very last part of

the day. And this makes it also plain that this parable has its application in the last part of the gospel day.

And though it was thus in the closing part of the day when the servant was first sent, yet he was obliged to go twice more before his work was done, and the supper fully furnished with guests. Then as it was at supper time, at the end of the day, when the first call was made, and yet two more calls had to be given, how much more must it be at the end of the day when the last call is made!

As the first was thus at the end of the day, the last must be at the very end of the end, the very last minutes of the last hour of the day. The first call, being to supper and at supper time, was in the time of the last call of the day; but as the servant was obliged to go out twice more and make the call, it is perfectly plain that whenever the third call is made, it will be the last call of the last call to the great supper.

No one who is at all acquainted with the book of *Revelation* can fail to see the parallel, in point of time, between the three calls in this parable in *Luke 14*, and the three messages of *Revelation 14*. The third message in *Revelation 14* is followed only by the coming of the Lord upon the white cloud, with the “sharp sickle” in His hand to reap the harvest of the earth, and:

Matthew 13

³⁹ ...the harvest is the end of the world.

In *Revelation 14* there is no message after that of “the third angel;” and in *Luke 14* there is no call after the third call. Whenever, therefore, the work of God, the work of the third angel’s message, shall be directed especially to “the highways and hedges,” we shall know certainly that the last call of the last call is being given in the world, and that when that work shall be finished, then the end will come.

How, then, stands the matter today? Are we at that point? Is

that our specific work just now? For answer please read the following sentences taken from *Testimonies* of 1897:

The Home Missionary, November 1, 1897:

Then the messengers went into the highways and by-ways...This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world....

The church ought to have taken up this work in every Conference....

This work is the work the churches have left undone, and *they cannot prosper until they have taken hold of this work in the highways and hedges.*

Pamphlet 157, March 14, 1897:

It has been thought that Dr. Kellogg was working disproportionately for the poor and wretched ones, in medical missionary lines. Then why does not the General Conference go to work?

The Home Missionary, November 1, 1897:

The very work Dr. Kellogg has been managing is the kind of work *the whole of our churches are bound to do under covenant relation to God.*

Manuscript 14a, 1897:

They [the people and the churches] could take up the same lines of work, in a limited degree, proportionate to their facilities, and the Lord would be their sufficiency. Nothing will, or ever can, give character to the work in the presentation of truth, as that of helping the people just where they are, as this Samaritan work.

These extracts are not taken from one *Testimony*, but from several. Indeed, this is the great burden of the *Testimonies*, so far, in 1897, that our message now is to the highways and hedges. The extracts here given are sufficient to show that this is so.

And see how universal is the word,—“each family,” “every church,” “every Conference,” and “the General Conference,”—

this embraces the whole organization under the third angel's message. The inquiry was made,

“Why does not the General Conference go to work?”

We are happy to say, the General Conference has gone to work, and is at work, to do all that is possible to get every Conference, every church, and each family, interestedly engaged in the work of our grand message for this particular time, which is to go out into the highways and hedges, and call them, compel them, to come to the great supper.

And when this work is done, then the end comes. The last call—yes, the last call of the last call—is sounding:

Luke 14

¹⁷ Come; for all things are now ready.

All things are indeed now ready. Are you ready? You cannot extend with any effect to others the call, “Come; for all things are now ready,” unless you yourself are ready.

There is much more to be said on this grand subject. But for the present it must suffice to say,

“Get ready, get ready, get ready.”

2. The Work for This Time – II

Advent Review, Oct 12, 1897

The money expended to prepare ministers for work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the righteousness of Christ, which is abundantly imputed to all who hunger and thirst for it. But the Lord has set before you another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges.¹

THE message of the gift of God's own righteousness which is by faith of Jesus Christ unto all and upon all them that believe, the teaching of "righteousness according to righteousness,"² was God's special message in its time. Now the Lord calls His people forward for...

...another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges.

The first of these was God's special message in 1888 and onward; the latter is God's special message in 1897 and onward. This does not mean that the first—the message of God's righteousness—ends now, and is to be dropped in order to take up the message to the highways and hedges. Not at all. The first still continues, while the last is added to it.

Indeed, the first was, and is still, the preparation for the last; only the first was the special message then, while the last is added to it, and is the special message now.

It is like the three messages of *Revelation* 14. The first one was the special message when it arose; then when the second message arose, it was the special message, though the first one did not then cease: the two went on together, with the

¹ Ellen White, *Special Testimonies Series A*, No. 10, p. 5-6, March 1897.

² *Joel* 2:23, margin.

emphasis on the second. Then when the third message arose, it, in turn, became the special message; the first two did not cease, but all three go on together,—one great threefold message,—with the emphasis on the third.

So now, the message of the righteousness of God was the special message when it arose; and now that the other work is given,—the call to the highways and hedges,—the first does not cease, but both go on together, with the emphasis on the last.

Therefore the message to the highways and hedges is just as certainly the present message for God’s people to accept and proclaim today as was the message of the righteousness of God in its day, and as the second in its day, and as the third is today.

Indeed, as pointed out before, this is the last call of the third angel’s message itself; it is the third angel’s message for this hour. And instead of any previous phase of the third angel’s message being left behind, they all culminate in this, and go on with increased power and glory; and so the message will swell into the loud cry, and lighten the earth with the glory of God.

That this may the better be seen, another word says that the work “brought to view in *Isaiah* 61:1-3” is “the very work that should be done,” and that it “has been strangely neglected.”³ What is the work brought to view in *Isaiah* 61:1-3? Here it is, read it:

Isaiah 61

¹ The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek: He has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

² To proclaim the acceptable year of the Lord, and the day of

³ Ellen White, *Manuscript Releases*, Vol. 17, No. 1269, p. 200, May 11, 1896.

vengeance of our God; to comfort all that mourn;

³ To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

When Jesus stood in the synagogue that day, and read this scripture, He read it:

Luke 4

¹⁸ He has anointed me to preach the gospel to the poor.

And the message to the highways and hedges, and in the streets and lanes of the city, is emphatically carrying the gospel to the poor. Therefore the work brought to view in *Isaiah* 61:1-3, and the work in the highways and hedges and the streets and lanes of the cities, is precisely the same work. *Isaiah* 61:1-3, *Luke* 14:23, and *Revelation* 18:1-4 compose the third angel's message as it is now, in the last quarter of 1897.

Remember, too, that when Jesus read *Isaiah* 61:1-3 that day in the synagogue, and said,

Luke 4

²¹ This day is this scripture fulfilled in your ears,

He at that time entered upon the last period of His work in the world. When that phase of His work ended, all was ended.

And now that this is the time when God's people enter upon the same work as that upon which Jesus then entered, it is likewise true that we now enter upon the last phase of the work given us to do. And when this shall be ended, all will be ended.

Bear in mind, also, that these words which Jesus read that day in the synagogue, and which He said were that day fulfilled, begin thus:

Luke 4

¹⁸ The Spirit of the Lord God is upon me.

And that only a few days before this He had been baptized with the Holy Ghost, in order to do that which thus lay before Him in the last period of His work on the earth.

And as that is precisely the work now placed before us, and upon which we are now to enter, it is thus absolutely certain that the time has come for us to be baptized with the Holy Ghost.

As it was necessary for Jesus to be baptized with the Holy Ghost, in order to do this work that then lay before Him, how much more is it necessary that we be baptized with the Holy Ghost, in order to do this identical work that is now placed before us.

Do not forget that Jesus had been a perfect Christian all His days on earth up to the time when He must enter upon this work; yet He must be baptized with the Holy Ghost before He could enter upon this work. The Holy Spirit had been with Him every hour of His life on earth, up to that time; yet before He could do the work that then lay before Him, His closing work, it was necessary that He should be baptized with the Holy Ghost.

Therefore if you and I had been all our days as perfect Christians as was Jesus up to that time, yet it would be necessary for us to be baptized with the Holy Ghost, in order to do this same work, the closing work. And if the Holy Spirit had been with us as He was with Jesus the first thirty years of His life on earth, yet in order for us to do the work which is now placed before us, we would have to be baptized with the Holy Ghost.

Have we been such perfect Christians all our days as He was all His days? Oh, no. Then how much more do we need the baptism of the Holy Spirit than He did!

Have we had the Holy Spirit in our lives as He had those thirty years of His life? Oh, no. Then how much more do we

need the baptism of the Holy Ghost than He did!

Yet it was essential to the completion of the work of God in that day, that He should be baptized with the Holy Ghost. In that closing period of His work, there were trials, persecutions, temptations, and the cross to meet, which He could not meet successfully without this baptism of the Holy Spirit.

So likewise it is essential to the completion of the work of God in this our day, that we be baptized with the Holy Ghost. In this closing period of our work, there are trials, persecutions, temptations, and crosses for us to meet, which we cannot meet successfully without this same baptism of the Holy Spirit.

Not only do we need this, not only must we have it, but thank the Lord we can have it. God longs for us to receive it. The Father loves us just as He loves Jesus. And praise His holy name, when He places before us the same work that lay before Jesus, He gives us the same Holy Spirit in full measure, to fit us for that work, just as He gave it to Jesus.

Thanks be unto God for His unspeakable gift, for His tender love, and for His gentle leading of His people.

3. Receiving the Baptism of the Holy Spirit

Advent Review, October 19, 1897

Original title: Editorial Page

THE time to favor Zion, yea, the time, is come. This is the truth today. The time has come to receive the baptism of the Holy Spirit. The Holy Spirit is freely given, and is now waiting to be received.

Correspondence from all over the work plainly reveals that God is moving upon the minds of His people to seek, and pray, and believe, for the Holy Spirit. This can be only of the Spirit himself. He himself is creating a longing, a hungering and thirsting, for the Holy Spirit, which He alone can satisfy with His fullness.

He leads in a way to show that a certain thing is the one thing to do, and that it must be done at once. And when the step is taken, light and blessing and progress attend it. And we can only say, "Lead me on."⁴

For twenty-three years I have been studying the Bible, and I must say that to me that book never said so much about the Holy Spirit as it does now. It seems now that the most precious teaching with reference to the Spirit of God stands out everywhere. The word is freighted with it.

And all this wealth of instruction only creates a longing for more of that blessed Spirit, and more of His gracious and gentle teaching.

The Holy Spirit has come. He is given. He "awaits our demand and reception,"⁵ and "brings all other blessings in His train."⁶ Joy, joy, to every soul! Let us be glad, and rejoice, and

⁴ John Henry Newman, Hymn: *Lead Kindly Light*, 1833.

⁵ Ellen G. White, *The Review and Herald*, March 2, 1897, "Pray for the Latter Rain."

⁶ Ellen G. White, *The Home Missionary*, November 1, 1893 (and many other sources).

give honor to Him.

4. The Church of Today

Advent Review, October 19, 1897

Through Jesus Christ, God has made every provision that His people may connect with divine agencies, and that these agencies may cooperate with human instrumentalities. They may reveal to a world that is dead in trespasses and sins the power and sufficient of Christ. They will present before the world another world, of higher, holier laws than worldly wisdom can invent or earth obey,—a purer happiness and joy than earth can give to its votaries, coming through a service that is independent of all human inventions.

Christ's church on earth is to resemble heaven,—a temple built after the pattern of things shown in the holy mount. Man must give up his ideas, his plans and devices, and let God work out His original intentions. The great Designer must not be impeded in His work by human wisdom. His work and purpose have not been understood. Through the miscalculations of man, the church today is so misshapen that it cannot be accepted by the great Builder. Human counsel has been so abundant that individual experience is rare. Men are placed where God should be; God's plans are turned aside, and men's measures brought in to fashion and mold.

But the great and perfect Designer pronounces the work imperfect. The temple that he is building after the pattern of things in the heavens must have the exact proportions assigned it by the great Architect, whose pattern is without a flaw. He has brought the golden measuring rod from heaven, and every worker is employed only as he works under His superintendence and according to His plans.

There must be no human calculations. God will have only those as workers who will be laborers together with Him, who will yoke up with Christ, and learn of Him,—His meekness and lowliness of heart. His directions are, "Make all things according to the pattern showed to you in the mount." Then a temple of heavenly design will be presented to the world, where the divine presence is manifested, and to which

is affixed God's seal."⁷

IN ORDER for us to see the pattern, and to have it ever present for reference, we must be where the pattern is. But the pattern is showed only in the mount. Then it is certain that the only thing for us to do is to go up into the mount.

Is that true? Can we do that? Is there any word for it? Read this:

Isaiah 40

⁹ O Zion, that brings good tidings, get up into the high mountain.

It says so, doesn't it? Thank the Lord! Then let us go up to Him into the mount, and He will meet with us there; He will make all His goodness pass before us; He will put us in the cleft of the rock, and cover us with His hand—that blessed hand that was pierced for us; and He will proclaim the name of the Lord before us, revealing himself to us.

Then knowing Him thus, the rest of the verse will be fulfilled:

⁹ O Jerusalem, that brings good tidings, lift up your voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God.

And that will be the loud cry of the third angel's message. "Arise," "get up into the high mountain" where His glory is:

Isaiah 60

¹ Arise, shine; for your light is come, and the glory of the Lord is risen upon you.

² ...The Lord shall arise upon you, and His glory shall be seen upon you.

Thus:

⁷ Ellen White, *The General Conference Bulletin*, April 1, 1897, "The Human vs. the Divine."

Isaiah 40

⁵ The glory of the Lord shall be revealed,

Revelation 18

¹ ...the earth shall be lightened with His glory,

Isaiah 40

⁵ ...and all flesh shall see it together.

He wants us to—we must—be in the mount, in order to see the pattern so that we may make all things according to it.

He wants us also to be up in the high mountain, in order that when the voice is lifted up with strength in the loud cry, it may be heard far, far away, even to the ends of the earth, and by every nation, and kindred, and tongue, and people.

Then, too, upon us, and because of His own completed work in us, there will be affixed the Lord's own seal:

Revelation 7

² ...the seal of the living God.

Exodus 24

¹² Come up unto me in the mount, and be there.

5. The Seal of Righteousness

Advent Review, October 19, 1897

Galatians 3

¹³ Christ has redeemed us from the curse of the law,...

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

THE blessing of Abraham was righteousness that he obtained by believing God,—righteousness by faith. Christ redeemed men from the curse, in order that this blessing might come upon them. He has redeemed us from the curse, in order that this blessing might come on us.

This blessing—this righteousness—is a free gift to all; and it freely belongs to all who believe God. And it is given to every one, in order that he may receive the promise of the Spirit. Thus it was with Abraham, and thus will it be with all the children of Abraham. For,

Romans 4

⁹ Does this blessedness come upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

¹⁰ How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

¹¹ And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.

“The sign of circumcision” was “a seal of the righteousness.” Now what is real circumcision?

Romans 2

²⁸ ...that is not circumcision, which is outward in the flesh:

²⁹ But...circumcision is that of the heart, in the spirit,... whose praise is of God.

When this circumcision of the heart is accomplished, the person who receives it loves God with all his heart and with all his soul. For thus it is written:

Deuteronomy 30

⁶ The Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live.

This is nothing else than having the love of God in the heart; and,

Romans 5

⁵ The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

It is perfectly plain, then, that true circumcision is the work of the Holy Ghost upon the heart,—cleansing it from all sin and the love of sin, and shedding abroad there the love of God.

But circumcision is the seal of righteousness. It is the seal of the righteousness of God upon the believer of God. It is the

Romans 4

¹¹ ...[the] seal of the righteousness of the faith which he had yet being uncircumcised.

Therefore as circumcision is the seal of the righteousness of God, which is by faith, and as circumcision is the work of the Holy Spirit in shedding abroad there the love of God,

Deuteronomy 30

⁶ ...to love the Lord your God with all your heart, and with all your soul,

—it is certain that the gift of the Holy Spirit, the baptism of the Holy Ghost, is the seal of righteousness—of the righteousness of God, which is by faith.

Then no one can rightly expect the gift of the Holy Spirit, the baptism of the Holy Ghost, unless he has the righteous-

ness which the Holy Spirit can approve and seal as genuine. The Spirit of God can approve only the righteousness of God. And the righteousness of God can be attained only by the faith of Jesus Christ, because only by Jesus Christ was it manifested to the world.

Romans 3

²¹ Now the righteousness of God without the law is manifested,...

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.

The Holy Spirit being the seal of the righteousness of God upon the believer, then for anyone who has not the righteousness of God to ask for the baptism of the Holy Ghost, is to ask the Holy Spirit to put His seal upon sin, and to baptize sin for righteousness. But that will never do. The Lord can never put His seal upon sin; he can never baptize sin for righteousness. Yet,

Isaiah 64

⁶ ...all our righteousnesses are as filthy rags.

There is no true righteousness but that which is of God; and that can never be obtained except by faith of Jesus Christ.

But every soul who has the righteousness of God, every soul who has obtained righteousness from God only by believing God, can go with perfect confidence, with full measure, to God, and ask for the gift of His Holy Spirit and receive it. He can ask in faith, nothing wavering; and asking in faith, and according to the will of God, he surely receives, and he knows it.

Having the righteousness of God, he asks according to the will of God; for the blessing of Abraham, the righteousness of God, comes to us through Christ for the express purpose that we may receive the promise of the Spirit. And when He gives His own righteousness expressly in order that we may receive

the promise of the Spirit, then when one has accepted His righteousness, and because of this asks for the Holy Spirit, he is asking precisely according to the will of God, and he shall receive. For,

1 John 5

¹⁴ This is the confidence that we have in Him, that, if we ask anything according to His will, He hears us.

¹⁵ And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him.

Having given us His righteousness expressly that we might receive the promise of the Spirit, then when we have received His righteousness and ask for the Spirit, will He withhold the Spirit? No, no! To all such He is more willing to give the Holy Spirit than parents are to give needed good gifts to their own children.

For the Lord to withhold the Holy Spirit one instant from him who comes with the righteousness of God upon him, when He gave His righteousness expressly that we might receive the promise of the Spirit, would be to set himself against himself. But this He cannot do;

2 Timothy 2

¹³ ...He cannot deny himself.

Then please do not think for one moment that He will deny himself by withholding the Holy Spirit from you when you come to Him with the righteousness of God as the basis of your petition. Do not think for one instant that God will withhold from you for one instant the full, free gift of His Holy Spirit when you come to Him with the righteousness of God, which is by faith.

Is it not perfectly plain, then, that in the precious message of righteousness by faith which God has been sending to His people, He has only been seeking to prepare them to receive the gift of the Holy Spirit, the baptism of the Holy Ghost?

And is it not also perfectly plain that those who refused that message of the righteousness of God, those who doubted it, those who slighted it, those who thought it was “nothing much,” have been cutting themselves off from receiving the baptism of the Holy Spirit?

Again: “The promise of the Spirit” is received only “through faith”:

Galatians 3

¹⁴ ...that we might receive the promise of the Spirit through faith.

It is the seal of the righteousness of God:

Ephesians 1

¹³ ...in whom also after that you believed, you were sealed with that holy Spirit of promise.

And the righteousness of God is obtained only by faith:

Romans 3

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.

Then do you not see that in His precious message of righteousness by faith, the Lord has been mercifully reviving and cultivating faith in His people, so that when the time of the outpouring of His Spirit in the latter rain should fully come, they would be so familiarized with the exercise of faith that they could immediately receive the promise of the Spirit through faith?

But, dear soul, be of good cheer. It is not yet too late. God’s righteousness is ever freely and fully given to all who call upon Him, to every believer in Jesus. And to every soul He has given faith with which to receive it. O believe Him! Receive His righteousness in full assurance of faith.

And then, by the practice of faith in the exercise of receiving and glorying in His righteousness freely given to such a

sinner as you are, become fitted to receive, in full assurance of faith, the promise of the Spirit in its pouring out now in the latter rain.

6. Even So Send I You

Advent Review, October 19, 1897

IT IS certain that the work of Christ in the last period of His life on earth is the very work that is placed before His people now. For we are now in the last period of His work in the world, as really as He, after His baptism, was in the last period of His life and work upon the earth. This work is...

Isaiah 61

¹ ...to preach the good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and opening of prison to them that are bound;

² To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

³ To appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

Before He entered upon this specific work, He was baptized with the Holy Ghost. Therefore He said,

Luke 4

¹⁸ The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

¹⁹ To preach the acceptable year of the Lord.

And thus it is written of Him:

Acts 10

³⁸ God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

Such is the record of Christ when God sent Him; and that is the work which God sent Him to do. That is the work which

God now sends us to do; and such must be the record of every one who is sent to do this work.

Christ could not enter upon this work until He was baptized with the Holy Ghost: neither can we. He could not do this work to which God sent Him, without being anointed with the Holy Ghost and with power: neither can we. Nor does He ask us to. Here is His word to us, His disciples, today, as truly as to them of old:

Luke 24

⁴⁹ Tarry...until you be endued with power from on high.

John 20

²¹ ...as my Father has sent me, even so send I you.

²² ...Receive the Holy Ghost.

God sent Jesus to preach the gospel to the poor; and anointed Him with the Holy Ghost unto that work.

John 20

²¹ ...as my Father has sent me, even so send I you.

²² ...Receive the Holy Ghost.

The Father sent Jesus to bind up the broken-hearted, to preach deliverance to the captives, and opening of prison to them that are bound; and baptized Him with the holy Spirit, that He might do it.

John 20

²¹ ...as my Father has sent me, even so send I you.

²² ...Receive the Holy Ghost.

The Lord sent Jesus to proclaim the acceptable year of the Lord, and to comfort all that mourn; and the Spirit of the Lord God was put upon Him, in order that He might accomplish that whereunto He had been sent.

John 20

²¹ ...as my Father has sent me, even so send I you.

²² ...Receive the Holy Ghost.

John 3

³⁴ He whom God has sent speaks the words of God.

1 Corinthians 2

¹³ Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches.

John 20

²¹ ...as my Father has sent me, even so send I you.

²² ...Receive the Holy Ghost.

And receive the Holy Ghost without measure, too. For as the Father sent Jesus, even so He sends you. And,

John 3

³⁴ He whom God has sent speaks the words of God: for God gives not the Spirit by measure unto him,

—He gives not the Spirit by measure to him whom He has sent, whether it be Jesus or you. For,

John 20

²¹ ...as my Father has sent me, even so send I you.

Then as God gives to you the Spirit without measure, please receive Him precisely as He is given. Please do not think of measuring to yourself what God has given to you without measure; for God gives to us and does for us...

Ephesians 3

²⁰ ...exceeding abundantly above all that we ask or think.

Please do not, like unbelieving Israel of old,

Psalms 78

⁴¹ ...limit the holy One of Israel.

No! He has given the Holy Spirit without measure. Receive the Holy Ghost without measure.

God has placed before us a work which He says is the work for “each family,” “every church,” “every Conference,” and “the General Conference” to be interestedly engaged in at this

present hour. Not to do that work is not to keep pace with the advancing work of God; and not to keep pace with the advancing cause of God is only to fall and be left behind.

But that work cannot be done at all without the baptism of the Holy Spirit. Without this there is no use of attempting it; it cannot be done. Jesus could not, and neither can anybody else. Yet the work must be done; it is the work of God for this time. Then it is as plain as A B C that we are shut up to the receiving or the rejecting of the baptism of the Holy Ghost.

And how this ought to rejoice every heart! And all the more, since for this very work God gives not the Spirit by measure. Surely it is easy to be baptized in an ocean—all that is needed is to plunge in. Surely also it is easy to be baptized in the measureless ocean of God's Spirit. Plunge in.

As God gives not the Spirit by measure, and as the Spirit is the seal of righteousness, it surely follows that every one who would have the Spirit without measure must first have righteousness without measure.

What righteousness is it that only is without measure? The righteousness of God. And this righteousness of God, which only is without measure, is given to every one that believes in Jesus. Then, having received the only righteousness that is without measure, we are prepared to receive the Holy Spirit without measure.

And this is the secret of the special message of the righteousness of God, which He has sent and still sends to His people.

1. He knew that we had come to the time of the outpouring of the Holy Spirit without measure in the latter rain.
2. He knew that we must receive this Spirit without measure, in order to meet and perform successfully what is before us.

3. He knew that this Spirit is the seal of righteousness only.
4. He knew that in order for any one to receive that Spirit without measure, as the seal of righteousness, the righteousness of which it is the seal must likewise be without measure.
5. He knew that we did not have righteousness without measure.

Therefore He graciously sent to us, in His own full, free gift, His own righteousness, the very righteousness of God himself,—so that we might receive this, and know of an everlasting surety that we have the righteousness which is without measure; and thus, because of this, in full assurance of faith, receive the Spirit without measure.

Romans 11

³³ O the depth of the riches both of the wisdom and knowledge of God!

Good is the Lord—inexpressibly good.⁸

Psalms 145

²¹ Praise...His holy name for ever and ever.

⁸ James Montgomery, Hymn: *Be Joyful in God*, 1822.

7. That Afterward is Now

Advent Review, October 26, 1897

Joel 2

²³ Be glad then, you children of Zion, and rejoice in the Lord your God: for He has given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.

NOTE the two parts of this scripture, marked by the opposite tenses,—“He has given,” and, “He will cause,”—“He has given you the former rain, and He will cause to come down for you the rain.” When it can be said that He has given the former rain, it then can be said that He will cause to come down for you the rain; and this that will come is, of course, the latter rain.

But that is not all; when it can be said, “He has given you the former rain,” and it remains that “He will cause to come down for you the rain,” it is both “the former rain and the latter rain” that come down. The former rain does not cease, but still comes down; it continues, and blends with the latter rain when it comes down, and thus,

Joel 2

²³ He will cause to come down for you the rain, the former rain, and the latter rain.

Can we know when it can be truly said, “He has given you the former rain”? Let us read the margin of these words, and see. Here is how it reads, then:

“He has given you a teacher of righteousness according to righteousness.”

What would be the teaching of righteousness according to righteousness? Surely it could be nothing else than the teaching of righteousness according to a righteousness which, as the standard, would be so perfect and so complete that there

could not possibly be any question with regard to its acceptance by the Lord as perfect righteousness in behalf of whosoever might present himself with it. And surely such righteousness could be nothing short of the very righteousness of God himself.

The teaching of righteousness according to righteousness, then, can be nothing else than the teaching of the righteousness of God to people in such a way that they can receive it and know that they have it, and know that they are accepted of God in it.

Well, then, do you know of anything, has anything come to your attention, that would suggest to you that it could be said now that God has given you the teaching of righteousness according to righteousness?

- Have you yourself heard any teaching of the righteousness of God?
- Have you yourself been told that the righteousness of God is freely and fully given to you?
- Have you yourself been asked to accept the righteousness of God?
- Have you been taught that the very righteousness of God itself is the only righteousness that will ever avail for any soul? that all other righteousness—all our righteousness—is filthy rags?⁹
- Have you been taught, and has it been insisted on to you, that “now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe”?¹⁰
- Have you been taught that you are “justified [counted righteous] freely by His grace through the redemption

⁹ *Isaiah* 64:6.

¹⁰ *Romans* 3:21-22.

that is in Christ Jesus, whom God has set forth to...declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him that believes in Jesus”—have you?¹¹

- Have you been taught that it is Christianity only to “be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith”?¹²

We need not ask any more of these questions. You know that for years all this has been taught diligently; and that people everywhere have been persuaded, and are still persuaded, earnestly, to accept this righteousness of God. You know that for years God has been sending to all His people the teaching of righteousness according to righteousness. Whether you have accepted it or not, you know that it has been done.

What then? Ah! This:

Joel 2

²⁸ And it shall come to pass afterward, that I will pour out my Spirit upon all flesh.

It shall come to pass afterward. What is the force of this word “afterward”? Let us read it in the following connection, and see if we can detect its bearing:

Joel 2

²³ Be glad then, you children of Zion, and rejoice in the Lord your God: for He has given you a teacher of righteousness according to righteousness...

²⁸ And it shall come to pass afterward, that I will pour out my Spirit upon all flesh.

Is it not plain, then, that this word says that after the teach-

¹¹ *Romans* 3:24-26.

¹² *Philippians* 3:9.

ing of righteousness according to righteousness, He will pour out His Spirit? This is the way it was at first; and this is the way it is now, at the last.

So God has sent to His people for years the teaching of righteousness according to righteousness; He has given the former rain, and now He pours out His Spirit, now He causes to come down the rain, both the former and the latter rain. He has given “the former rain moderately;” but now He will give it abundantly, and the latter rain too.

According to the scripture, He was to give first the teaching of righteousness according to righteousness, and afterward pour out His Spirit. And the *Testimony* says:

Special Testimonies Series A, No. 10, p. 5-6:

The money expended to prepare ministers for work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the righteousness of Christ, which is abundantly imputed to all who hunger and thirst for it. But the Lord has set before you another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges.

This other work that the Lord has placed before us is the preaching of the gospel to the poor. In order for Jesus to do that work, He was baptized with the Holy Ghost; and in order for us to do that work, we must be baptized with the Holy Ghost.

That is the work set before us now. In order to do the work, we must have the baptism of the Holy Ghost. Therefore the time of the pouring out of His Spirit, the time of the baptism of the Holy Ghost, is now.

Please read carefully this parallel, and see whether it is not indeed a parallel, and then say whether the time is not now:

Joel 2

²³ Be glad then, you children of Zion, and rejoice in the Lord

your God: for He has given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.

Joel 2 [margin]

²³ Be glad then, you children of Zion, and rejoice in the Lord your God: for He has given you a teacher of righteousness according to righteousness...

²⁸ And it shall come to pass afterward, that I will pour out my Spirit upon all flesh.

Luke 1

⁶⁸ Blessed be the Lord God of Israel; for He has visited and redeemed His people.

⁷⁴ ...that we being delivered out of the hand of our enemies might serve Him without fear,

⁷⁵ In holiness and righteousness before Him, all the days of our life.

Let us indeed “be glad and rejoice,” and also give honor to Him; for the marriage of the Lamb is come, and His wife is making herself ready; for to her is granted that she shall be arrayed in fine linen, clean and white; and the fine linen is the righteousness of saints.¹³

O, put on the wedding garment, for the time is now! And sound aloud, far and wide, to all others the blessed call:

Luke 14

¹⁷ Come; for all things are now ready.

¹³ *Revelation 19:7-8.*

8. What Is Your Covering?

Advent Review, November 2, 1897

Isaiah 30

¹ Woe to the rebellious children, says the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin.

THE Spirit of God is the only safe covering for any soul. But here is described a people who are seeking to cover themselves with a covering that is not of God's Spirit.

Of people just as they are in this world the Lord says,

Revelation 3

¹⁷ [They] are wretched, and miserable, and poor, and blind, and naked.

And it will never do to appear thus before the Lord. The hearts of men know this, and therefore they seek a covering. This is right; they must have a covering. But the great difficulty is, they do not seek in the right way for their covering:

Isaiah 30

¹ [They] cover with a covering, but not of my Spirit, says the Lord.

No Covering

In another place He says they "weave the spider's web," of which to make for themselves garments for covering.¹⁴ What a queer notion a person must have, indeed, to think that such stuff as spider's web will be sufficient for a covering in that day! No, no! The Lord continues,

Isaiah 59

⁶ Their webs shall not become garments,...

But what is the material out of which they weave this spi-

¹⁴ *Isaiah 59:5.*

der's web stuff, to make garments to cover themselves? Here is the answer:

⁶ ...neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

Of their own works they would make garments to cover themselves in the day when God shall search Jerusalem with candles. But such righteousness is as filthy rags, and can never cover any one so that the shame of his nakedness will not appear. Such material is but spider's web for protection and covering in the great day,

Isaiah 30

²⁵ ...when the towers fall.

Their works are works of iniquity, and in doing more works they only...

Isaiah 30

¹ ...add sin to sin.

But sin is what has made us naked. And surely that which made us naked can never clothe us. Therefore no works of our own can ever clothe us; by these we can never have any secure covering.

The Robe of Righteousness

Yet this need not discourage us. Hear what the Lord, the righteous Judge, says:

Revelation 3

¹⁸ Buy of me...white raiment, that you may be clothed, and that the shame of your nakedness do not appear.

This will clothe us perfectly, and acceptably to the great King. But "Buy," says He; and how shall I buy, how can I buy, when I am only "wretched, and miserable, and poor"? O,

Isaiah 55

¹ Come! Buy...without money and without price.

Isaiah 52

³ You have sold yourselves for nought; and you shall be redeemed without money.

Therefore,

Isaiah 61

¹⁰ I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness.

This robe is no spider's web stuff. Every thread of it—warp and woof—was manufactured of the character of the eternal God; and it was also woven by himself in the precious loom of the life of His only begotten Son on earth. This robe of the righteousness of God, which is by faith of Jesus Christ, will perfectly cover every soul who will receive it, and will make him fully welcome to the courts of the great King in that great day.

The Holy Spirit's Seal

To have this robe prepares us, too, for the covering of God's Spirit. For that Spirit is the seal of God's righteousness upon all who have that righteousness. And when He has covered us with the robe of His righteousness, He seals that righteousness upon us by the baptism of His Holy Spirit. And thus is the covering of His Spirit sought. Thus is it rightly sought. Thus is it sought so that it surely shall be secured.

This covering of God's Spirit is to shelter God's people in the terrible times of..

Revelation 3

¹⁰ ...the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth,

—and when the plagues of the just judgments and wrath of

God are poured out upon a world confirmed in wickedness.

Early Writings, p. 44:

I saw that Satan was at work to distract, deceive, and draw away God's people, just now in this sealing time. I saw those who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding, because they were not firmly planted on the truth, and the covering of the Almighty could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter.

That is so. This covering will soon be drawn over all who will have a shelter. It is the covering of His Spirit. O, then, seek earnestly the gift of the Holy Spirit! Never rest till you receive the baptism of the Holy Ghost.

Do not try to clothe yourself with your works; it is but weaving the spider's web: they are but works of iniquity, and the Holy Spirit cannot put upon them His seal of approval. Clothe yourself only with the robe of God's righteousness; for this the Holy Spirit will willingly and gladly seal upon you as perfect righteousness forevermore.

Thus and then will you be covered with the covering of His Spirit, and will be sheltered, protected, saved, and delivered in the great day of His wrath. For the great day of His wrath is shortly to come, and who shall be able to stand?¹⁵

What is your covering?

John 20

²² Receive the Holy Ghost.

¹⁵ Revelation 6:17.

9. He Shall Glorify Me

Advent Review, November 9, 1897

Of the Holy Spirit, Jesus said,

John 16

¹⁴ He shall glorify me.

And how the Spirit should do this is declared in the very next words:

¹⁴ ...for He shall receive of mine, and shall show it unto you.

Now we also are to glorify the Lord. And how can we do this in any other way than that in which the Spirit glorifies Him? The Spirit glorifies the Lord by receiving of His, and showing it to us; we, then, can glorify the Lord only by receiving, by the Spirit, the things of His, and showing them to others.

What things are they of which the Spirit takes and shows to us?

John 16

¹⁵ All things that the Father has are mine: therefore I said, that He shall take of mine, and shall show it unto you.

The Spirit, then, takes of all things that the Father has, and shows them unto us: nothing is reserved. Thus He glorifies the Lord. And we are to take all things that He gives to us, and show them to other people: nothing is to be reserved. Thus shall we glorify the Lord.

True, the Holy Spirit does not show to us all these things all at once, but as we can receive them and bear them. Neither are we to show to others all at once, all that He has shown us. We must show them to others as they can receive them and bear them.

Yet the Spirit receives from the Lord nothing that He is not to give away. He receives from the Lord, only to show it to us;

therefore what He receives from the Lord, He receives it only to give it away to us. And from Him we receive nothing that we are not to give away. We receive it only to show it to others; therefore what we receive, we receive it, not to keep for ourselves or our own gratification, but only to give it away to others.

Wherever the Spirit finds opportunity to give to us most of the things of God, there He most abides and most fully works. And wherever is the place that we can give away the most of what we have received of Him, there is the place for us to abide and work. This is the true test of where the call of the Lord is for you to abide and to work. Wherever you can give to others the most of what the Spirit has shown to you, that is the place to which you are called.

The ever-present question, then, of the Christian is,

“Where can I give the most fully to others that which I have received of the Lord?”

And wherever that may be, there go, and glorify the Lord by taking the things of the Lord, by His Spirit, and showing them to others.

He who attempts to keep to himself and for himself, that which he has received from the Lord, surely loses it; while he who freely gives it all to others will always have abundance.

John 16

¹⁴ He shall glorify me: for He shall receive of mine, and shall show it unto you.

Matthew 10

⁸ Freely you have received, freely give.

10. Whom the World Cannot Receive

Advent Review, November 9, 1897

John 14

¹⁵ If you love me, keep my commandments.

¹⁶ And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive.

THE world, then, cannot receive the Spirit of God. Mark: the Word does not say that the world shall not receive the Spirit; it says that the world “cannot receive” Him.

It is not the statement of a penalty, or a judgment, visited upon the world, that it shall not receive the Holy Spirit; it is a statement of the simple truth of the nature of things, that it cannot receive Him.

It is the same as saying of a blind man that he cannot see. Of a blind man there would be a great difference between the Lord’s saying,

“He cannot see,”

and,

“He shall not see.”

For Him to say of a blind man, “He shall not see,” would be a sentence fixed; whereas to say of him, “He cannot see,” would be but a simple statement of a truth already existing.

Thus it is as to the world and the Holy Spirit; it is not a sentence fixed that the world shall not receive Him; but the simple statement of a truth that already exists, and exists in the nature of things.

- The Holy Spirit is the Spirit of God. The world is not of God. The world, therefore, cannot receive the gift of the Holy Spirit.

- The world lies in the wicked one. The Spirit of God is the Spirit of the Holy One. The two are at opposites. The world, therefore, cannot receive the gift of the Holy Ghost.
- The Holy Spirit is the Spirit of God. The world has another god, "...the god of this world."¹⁶ Therefore the world cannot receive the Spirit which is of God.
- The Holy Spirit sheds abroad the love of God. The love of the world is enmity with God. Therefore the world cannot receive the gift of the Holy Ghost.

Thus it stands, in the very nature of things, in the very nature of the world itself, that the world cannot—simply cannot—receive the Holy Spirit.

And so also he that is of the world cannot receive the gift of the Holy Spirit. He who loves the world; he who loves the things that are in the world and of the world; he who holds friendship with the world; he whose god is the god of the world,—he simply cannot receive the Spirit of God.

But thank the Lord,

Galatians 1

⁴ [Christ] gave himself for our sins, that He might deliver us from this present evil world.

There is deliverance from the world, into the glorious liberty of the sons of God; men can be separated from the world unto God, and so can receive the Spirit of God. Of such it is said,

John 15

¹⁹ You are not of the world, but I have chosen you out of the world.

¹⁶ I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain.

¹⁶ 2 Corinthians 4:4.

John 20

²¹ ...as my Father has sent me, even so send I you.

²² ...Receive the Holy Ghost.

Yet one—yes, the one—great trouble with so many professed Christians is that they are not entirely separated from the world. They still incline to the world, to the ways, the fashions, the wishes, and the things, of the world. And this hinders their receiving the gift of the Holy Spirit, because that Spirit...

John 14

¹⁷ ...the world cannot receive.

1 Corinthians 2

¹² Now we have received, not the spirit of the world, but the Spirit which is of God.

- No one can have the Spirit of God while entertaining the spirit of the world.
- No one can have the Spirit of God and the spirit of the world at the same time.
- No one can be led by the Spirit of God and the spirit of the world both at the same time; for they lead in directly opposite directions.
- No one can receive the Holy Spirit while inclining to the world, to its ways, its fashions, or its wishes; for “the world cannot receive” Him.
- No one can receive the Spirit which is of God while indulging the spirit of the world; for “the world cannot receive” Him.

It is like a child having his hands full of tinsel and toys. His father holds out to him a beautiful, most-needed, and invaluable gift. But as he is, the child cannot receive the precious gift. It matters not how much he may be pleased and charmed with it and want it, his hands are full already, and he simply cannot receive the offered and most-needed gift. Ah! but he

can let go of the tinsel and the toys; he can empty his hands. Then he can receive the good gift that is offered to him.

Thus it is with thousands of would-be Christians: the beautiful, most-needed, and invaluable gift of the Holy Spirit is freely offered to them; they are pleased and charmed with it; they “want it, O, so much!” they pray for it; they plead for it; they long for it;—but they cannot receive it, they simply cannot. And why? Because their hearts and their hands are already full of the tinsel and the toys, the love and the lust, of the world, with the fashions, the wishes, the admiration, and the ways, of the world.

Thus, however much they may want the Holy Spirit, and however fully and freely He may be given by the Father, they cannot receive Him. Ah! but they can let go of the world, they can turn their backs upon it all, they can empty heart and hands of the tinsel and the toys; then they can receive the Holy Spirit, and the Lord himself will see to it that they shall.

This is consecration: and it is the very thought of the Scripture. When David had prepared of his “own proper good,” and abundantly, for the building of the temple of the Lord, he said to all the people,

1 Chronicles 29

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

The margin gives the Hebrew expression for “consecrate his service,” and it is “fill his hand.” In these words the call reads,

“Who then is willing to fill his hand this day unto the Lord?”

No man can fill his hands unto the Lord, whose hands are already full unto the world; but whosoever will empty his hands unto the world can easily fill them unto God. No one can fill his heart unto the Lord, whose heart is already full unto the world; but whosoever will empty his heart unto the

world can easily fill it unto God. Yea, with all such, God himself will see to it that heart and hands shall be filled unto the Lord.

Galatians 4

⁶ Because you are sons, God has sent forth the Spirit of His Son into your hearts.

Do you want the gift of the Spirit of God? Do you want to be baptized with the Holy Ghost? Do you want to receive the Holy Spirit? Yes, you do, “O so much!”

- Then are you of the world, so that you cannot receive Him?
- Is your heart entertaining the spirit of the world, so that you cannot receive the Spirit which is of God?
- Are your hands full of the tinsel and the toys of the world, so that you cannot receive the Spirit of truth?
- Which do you choose—the spirit of the world, or the Spirit of God? You cannot have both: which will you take?

Who, then, is willing to fill heart and hand this day unto the Lord? Who is willing, who will, who does, empty out heart and hand this day unto the world, that he may fill heart and hand this day unto God?

John 20

²² Receive the Holy Ghost.

John 14

¹⁷ ...whom the world cannot receive.

11. Without Spot to God

Advent Review, November 16, 1897

John 1

¹⁴ The Word was made flesh, and dwelt among us.

This flesh was just such as ours is, for:

Hebrews 2

¹⁴ As the children are partakers of flesh and blood, He also himself likewise took part of the same.

¹⁶ He took not on Him the nature of angels; but He took on Him the seed of Abraham.

He took not the nature of angels but the nature of men—human nature. For as man was “made a little lower than the angels,” so...

⁹ We see Jesus, who was made a little lower than the angels.

¹¹ ...for which cause He is not ashamed to call us brethren.

And,

¹⁷ In all things it behoved Him to be made like unto His brethren.

Men are...

Isaiah 1

⁴ ...laden with iniquity.

So also was He: for,

Isaiah 53

⁶ ...the Lord has laid on Him the iniquity of us all.

The flesh of men is sinful flesh. His flesh was just like it, for:

Romans 8

³ God sent His own Son in the likeness of sinful flesh.

2 Corinthians

²¹ He has made Him to be sin.

Men are so weak that He must say of all,

John 15

⁵ Without me you can do nothing.

And He was made in all things so entirely like us, that of himself He could say,

John 5

³⁰ I can of my own self do nothing.

Yet for all this,—in spite of all the sinfulness, and all the iniquity, and all the weakness, of human nature which He took upon Him, and “was made” “like as we are,”—though all this was upon Him, and though all this He was made, yet:

Hebrews 9

¹⁴ ...through the eternal Spirit, [He] offered himself without spot to God.

Blessed be the name of the Lord! And by this mighty truth He has settled it forever that though you be so weak that you can do nothing,—though you be laden with iniquity and full of sin,—yet in Him, through the eternal Spirit, you also can offer yourself without spot to God.

John 20

²² Receive the Holy Ghost.

2 Corinthians 9

¹⁵ Thanks be unto God for His unspeakable gift;

Psalms 72

¹⁹ And blessed be His glorious name forever and ever.

12. Will You Receive, or Grieve, the Spirit?

Advent Review, November 16, 1897

Original title: Will You Receive, or Will You Grieve, the Holy Spirit?

Ephesians 4

³⁰ Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.

AND how we shall avoid grieving the Holy Spirit is told us in the words:

Ephesians 4

³¹ Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice:

³² And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.

Bitterness grieves the Holy Spirit. Yet there are professed Christians who hold, for years, bitterness against neighbors, and even against brethren. People professing to be Christians indulge bitterness against their own brethren in the same little church to such a degree that they will not go to church if the others go; and if they do go, and the others come in, they themselves will walk out.

How such people can think themselves Christians is one of the greatest mysteries of the great mystery of selfishness. But such people can never receive the Holy Spirit while they indulge such a spirit as that: they grieve the Holy Spirit instead of receiving Him.

³¹ Let all bitterness...be put away from you.

Wrath and anger grieve the Holy Spirit. These things are closely akin, of course. In the Greek, the word translated "wrath" signifies "the active principle of anger," whereas the word translated "anger" strictly is "the passions."

Wrath is temporary: anger is a chronic bearing of malice.

Both are effects of bitterness, considered as a rooted dispo-

sition.

Yet there are professed Christians who have the active principle of anger so rooted in their disposition that when some word is said, or something is done, that does not just suit them, they instantly flare up like fire into the passion of anger: and then will hold to it and sulk under it, even for days.

Such people cannot receive the Holy Spirit while they indulge such a spirit as that: they grieve the Holy Spirit instead of receiving Him.

Ephesians 4

³¹ Let all bitterness, and wrath, and anger...be put away from you,

—that you may receive, rather than grieve, the Holy Spirit. Clamor and evil-speaking grieve the Holy Spirit. Clamor is that “in which angry men break forth” in abuse. Evil-speaking is:

...the more chronic form of clamor—the reviling another, not by an outbreak of abuse, but by the insidious undermining of evil surmise and slander.

Clamor might be defined as loud, angry speaking to or at a person, while evil-speaking is moderate angry speaking insidiously about a person. The Greek word translated “evil-speaking” is *blasphemia*, from which comes our English word “blaspheme.” Loud, angry speaking and evil-speaking—clamor and blasphemy—grieve the Holy Spirit. People who indulge such things cannot receive the Holy Spirit.

Ephesians 4

³¹ Let all bitterness, and wrath, and anger, and clamor, and all evil-speaking be put away from you,

—that you may receive, and not grieve, the Holy Spirit of God, in whom you are sealed unto the day of redemption. Malice grieves the Holy Spirit. The Greek word translated

“malice” signifies:

...moral badness, vice, depravity, baseness, cowardice, faint-heartedness, faultfinding.

It is “the inner root out of which spring all those things,” named before.

Those enmities are most savage which are cherished within, and make no show to those who are without.

Such people cannot receive the Holy Spirit.

Ephesians 4

³¹ Let all bitterness, and wrath, and anger, and clamor, and all evil-speaking be put away from you, with all malice,

–that you may receive, rather than grieve, the Holy Spirit of God, in whom...

³⁰ ...you are sealed unto the day of redemption.

Yet all these evil things are cherished and practiced by people who belong to the church, and profess to be Christians. Let every soul pray earnestly,

Psalms 51

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.

And let every one who so prays, receive this divine answer to that prayer:

Ezekiel 36

²⁶ A new heart also will I give you, and a new spirit will I put within you.

Then you will be...

Ephesians 4

³² ...kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake has forgiven you.

There will be:

- kindness instead of bitterness;
- tender-heartedness instead of wrath;
- forgiveness instead of anger;
- the love, the mercy, and the gentleness, of God, instead of the clamor, the evil-speaking, and the malice of men and devils.

Then, too, you can receive the Holy Spirit; for He says:

Ezekiel 36

²⁷ I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

Which, now, do you choose? Will you receive the Holy Spirit? or will you grieve the Holy Spirit? You will do one or the other; there is no escape from that. For not to choose is to choose: not to choose to receive the Holy Spirit is to choose to grieve the Holy Spirit.

And why should there be any hesitation?

- Who would not rather entertain kindness than bitterness?
- Who would not rather indulge tender-heartedness than wrath?
- Who would not rather show forgiveness than anger?
- Who would not rather manifest gentleness than clamor?
- Who would not rather be loving than evil-speaking?
- Who would not rather be merciful than malicious?

Choose, O choose you this day, that you will receive the Holy Spirit!

Ephesians 4

³⁰ And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.

³¹ Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice:

³² And be kind one to another, tender-hearted, forgiving one

another, even as God for Christ's sake has forgiven you.

Ephesians 5

¹ Be therefore followers of God, as dear children;

² And walk in love, as Christ also has loved us, and has given himself for us.

Grieve not the Holy Spirit.

John 20

²² Receive the Holy Spirit.

13. The Set Time Is Come

Present Truth, November 18, 1897

Psalm 102

¹³ The time to favor Zion, yea, the set time, is come.

THE time is here for all the people to receive the baptism of the Holy Ghost. Do you want it? Of course you do. Come then,

Ephesians 4

³¹ Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice.

These things grieve the Holy Spirit. The two spirits cannot dwell together. Abandon the spirit of bitterness, malice, and evil-speaking, and the Holy Spirit will gladly take possession.

The Holy Spirit is God's seal of His own righteousness, upon him who receives it. But God never will put His seal upon sin for righteousness. And no person need ever ask Him to do so.

Yet for any person to ask for the baptism, or the gift, of the Holy Ghost, while he has not the righteousness of God, this is in itself, though ignorantly and unintentionally, to ask God to put His seal upon sin for righteousness.

Therefore every one who would have the gift of the Holy Spirit must have such righteousness as that Spirit may approve as righteousness indeed. And the righteousness of God is the only righteousness known in the universe which the Spirit of God will approve. Then let every soul...

Matthew 6

³³ ...seek first the kingdom of God and His righteousness,

—as the divinely appointed preparation for receiving the baptism of the Holy Spirit.

14. Which Spirit Have You Received?

Advent Review, November 23, 1897

1 Corinthians 2

¹² Now we have received, not the spirit of the world, but the Spirit which is of God.

THERE are just two spirits,—the spirit of the world, and the Spirit which is of God. Everybody has one or the other. Nobody has, and nobody can have, both at once.

The line is clear-cut and absolute between these two spirits.

- Which do you choose?
- To which of these do you incline?
- To the ways of which one do you conform?

Do you care more for what the world will think than for what God says? If so, then you have received, not the Spirit of God, but the spirit of the world.

When the world dictates that you shall wear frills, feathers, furbelows, and the finery and frippery of fashion generally, while God says you shall adorn yourselves...

1 Timothy 2

⁹ ...in modest apparel,

—to which do you listen? which is the easier for you to follow? If you listen to the dictates of the world, and if it is easier for you to follow the world, in these things, then you have received not the Spirit which is of God, but the spirit of the world.

When the world's pride and lust of the eye dictates that you wear rings, earrings, jewels, "gold and pearls," and such "costly array," while God says "not" such "array," which do you obey? which is most satisfying to you? which pleases you best?

And the men need not pass all this over to the women. If you yield to the dictates of pride and the lust of the eye in doing the very things that God plainly says for you not to do, assuredly it is plain enough that you have received, not the Spirit which is of God, but the spirit of the world.

Perhaps you have said, and will now say,

“What I shall wear is nobody’s business but my own.”

That is perfectly true; and we will stand by you forever in that. We say, too, and in your behalf,

“What you shall wear is nobody’s business but your own.”

That is a thing that is for you, yourself alone, to decide.

But here is the point: While it is a matter altogether for yourself to decide as to what you shall, and what you will, wear, yet you say that you want the gift of the Holy Spirit, you want to be baptized with the Holy Spirit. Perhaps you are praying for the Holy Spirit to be given to you. Probably you have asked God’s ministers, may be you have even asked us, to pray for you, that you may receive the Holy Ghost.

But the world cannot receive the Holy Spirit. Therefore if you incline to the world, to the fashions, the finery, the pride, and the display, of the world, you cannot receive the Holy Spirit, it matters not how much you pray. So long as you receive and indulge the spirit of the world in the wearing of jewels, gold, and pearls, and in fashionable display, you simply cannot receive the Spirit of God, it matters not how much we or any other of God’s ministers may pray for you.

No; the Spirit of God and the spirit of the world are not yoke-fellows. They will not, they cannot, go together at all. Therefore, while it is indeed nobody’s business but your own what you shall wear, or whether you shall conform to the world’s ways or not, yet at the same time, when you tell us that you want to be baptized with the Holy Spirit, and when

you ask us to pray that you may receive the gift of the Holy Ghost, it is our place, as ambassadors of Christ, to tell you that the world cannot receive the Spirit of God.

As ministers of Christ we are obliged to tell you that the Holy Spirit will not baptize fashion, worldly display, the lust of the eye, and the pride of life. In faithfulness to God and to you, we must tell you that you cannot receive the Spirit of God while indulging, or entertaining, or inclining at all to, the spirit of the world.

1 Corinthians 2

¹² Now we have received, not the spirit of the world, but the Spirit which is of God.

Is this so with you? Do you prize the Spirit of God more than you do the spirit of the world? Do you care enough for the Spirit of God to give up the world, the things, the ways, and the spirit, of the world, that you may have that good Spirit? Do you say Yes?

Then do you, just now, repudiate forever the spirit of the world, and receive forever the Spirit of God, so that you can and do say, in a living faith,

¹² Now we have received, not the spirit of the world, but the Spirit which is of God.

Please do so, and be free forevermore.

John 20

²² Receive the Holy Ghost.

15. The Things of God to Us

Advent Review, November 30, 1897

THE Holy Spirit is given to show to the believer the things of God.

John 16

¹⁴ He shall receive of mine, and shall show it unto you.

And it is all the things of God that He will show to the believer; nothing is kept back.

John 16

¹⁵ All things that the Father has are mine: therefore I said, that He shall take of mine, and shall show it unto you.

In Christ, God gave everything—Christ, the greatest of all, and all other things because of Him. For,

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?

Note, the question is *not*,

“How shall He with Him freely give us all things?”

but,

“How shall He not with Him also freely give us all things?”

That is to say, When God loved us, and so cared for us as to spare not His own Son, but delivered Him up for us all,—having done this, how can He keep from doing all the rest? Having given to us this greatest of all gifts while we were enemies, how can He keep from giving all other things when we are His friends?

And when we have received Christ, the greatest of all possible gifts of God, how can He keep back from us anything that is His? He does not want to. He wants us to have all the

things that are of God. And that we might know how fully and freely all things are given to us, and how welcome we are to all, He first gave the first, greatest, best, of all possible gifts –His only begotten Son, the Son of His love.

And to every believer in Christ the Holy Spirit is given in order that he may know these things of God, which in Christ are given.

1 Corinthians 2

¹² Now we have received...the Spirit which is of God; that we might know the things that are freely given to us of God.

And remember that:

John 16

¹⁵ All things that the Father has,

–all the things of God, are given to Jesus; He is...

Hebrews 1

² ...heir of all things.

These are all freely given to us, and all these things the Spirit takes and shows to the believer. Bless the Lord! Thus it is that:

1 Corinthians 2 [Isaiah 64:4]

⁹ Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him, and wait for Him.

¹⁰ But God has revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God.

And He searches these deep things of God, in order to bring them forth and show them to you. Thank the Lord! Therefore, please do not rob yourself of this great blessing of the knowledge of God by passing all this over beyond the resurrection of the dead. It all belongs here and now, as well as there and then. It is true that:

1 Corinthians 2 [Isaiah 64:4]

⁹ Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him, and wait for Him,

—now, this very day. For “God *has* revealed them”—not, will reveal them after the resurrection, but, “has revealed them—unto us by His Spirit.” And the Spirit is given now, and reigns now, and “we have received the Spirit which is of God” now, in order that we might know now these things that eye has never seen, nor ear heard, nor have entered into the heart of man, but which now are freely given us of God.

Do not you love Him? Are not you waiting for Him? O, then, receive His Spirit, that He may show you all these wondrous things of God, that you may be filled with all the fullness of God. The Lord’s own recorded wish and prayer is,

Ephesians 3

¹⁶ That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

¹⁷ That Christ may dwell in your hearts by faith;...

¹⁹ ...that you might be filled with all the fullness of God.

Is this your wish and prayer? If so, then you are asking according to His will, and you know He hears; and knowing that He hears, you know you have the petition that you desire of Him. Bless His holy name!

Ephesians 5

¹⁸ Be filled with the Spirit.

Filled with the Spirit, is filled with Christ; and filled with Christ, is filled with all the fullness of God.

Thanks be unto God for His unspeakable gift of Christ, and for the unspeakable gift of His Spirit, which reveals to us the fullness of Christ and of God.

16. Creation

Advent Review, December 7, 1897

Genesis 1

¹ In the beginning God created the heaven and the earth.

² And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Ephesians 2

¹⁰ We are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

THese two passages of Scripture were written a long time apart, and in the Bible they stand a long way apart. Yet the first one was written with particular reference to the second; and the second, to be well understood, must be considered in view of the first.

By the word of God, through Jesus Christ, the heaven and the earth were created. By the word of God, also, it is, that we are created in Christ Jesus; for we are:

1 Peter 1

²³ Born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever.

When the heaven and the earth had been created by the Lord, the earth was yet an empty, formless, fruitless mass; it was without form, and void. And it was necessary that the Spirit of God should come upon it and brood over it, to bring it into form according to the purpose of God, and to fill it with fruitfulness and beauty to the glory of God.

So likewise we, when first created in Christ Jesus, are, so far as “good works which God has before ordained” are concerned, without form, and void. The life is entirely empty; the habits, as for good, are absolutely unformed.

And upon this new creation it is essential that the Spirit of God shall come, that over it the Spirit of God shall brood, in order that it may be perfected according to the purpose of God, and be filled with the fruits of righteousness and the beauty of holiness, to the glory of God.

If upon the first creation, the Spirit of God had not come and brooded, fulfilling all the further word and purpose of God, it would have forever remained an empty, shapeless mass, without light, or life, or fruitfulness.

So with us who are newly created in Christ: if upon this new creation the Spirit of God does not come and brood, fulfilling all the further word and purpose of God, we, too, shall remain as empty and formless, as certainly without light or life or fruitfulness, as would have been that first creation if the Spirit of God had not come upon it.

For that first creation to have remained without form, and void of all light and life and fruitfulness, could never have been to the glory of God. It would have been a blotch in space and a reproach to the Creator, worse than not to have been created at all.

And for us who have been new created in Christ, to remain empty of the good works which God ordained, and void of light and life and fruitfulness unto God, can likewise never be to the glory of God. This, too, is to be a blotch in spiritual space, a reproach to the Creator, and worse than not to have been created at all.

Even so it is said by the Lord:

Matthew 12

⁴³ When the unclean spirit is gone out of a man, he walks through dry places, seeking rest, and finds none.

⁴⁴ Then he says, I will return into my house from whence I came out; and when he is come, he finds it empty, swept, and garnished.

⁴⁵ Then he goes, and takes with himself seven other spirits

more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.

Here was the man new created in Christ. The evil spirit had been expelled by the power of God. The place had been cleansed and garnished. It was empty. It was right that it should be emptied of all the old things: they were only evil. But it was emptied of these only in order that it might be filled with light, and life, and the good works which God had ordained.

It could be filled with these only by the brooding presence of the Spirit of God. Yet this was not done. The Spirit of God was not received and retained and courted. Therefore the place remained empty; and when the original spirit returned, he found it empty.

In addition to this he found it swept and garnished—a much nicer place to live in than it was before. He proposed, therefore, to have a nicer time than he had before, and he gathered to himself his seven companions worse than himself, and they filled the place.

The place was created to be filled with light and life, fruit and beauty, to the glory of God. This could be only by the Spirit of God. That Spirit was not received and given the opportunity to fill it. It therefore remained empty. But it was not created to remain empty. Therefore when it could not be filled to the glory of God by the Spirit of God, it was filled to the reproach of God by the evil spirits.

Now we know that there are many who have given themselves to God. They have received His word. They have been new created in Christ. But their lives have not been filled with the fruits of righteousness to the glory of God.

They themselves bemoan the emptiness and unfruitfulness of their lives, as to the good works which God ordained. They themselves deplore the dark confusion of the old habits striv-

ing for the mastery against the longing desires for the symmetrical formation and firm establishment of the new.

Dear, discouraged souls, receive the Spirit of God. Let Him move upon that void and formless creation. Let Him brood over that waste and confused life. Then that creation will not be in vain. It will be filled, formed, and made fruitful with the fruits of righteousness which are by Jesus Christ, with the good works which God before ordained that we should walk in them.

It is only by the brooding, fruit-giving presence of the Spirit of God that this can ever be accomplished upon any creation of God. Therefore do not think of going one moment without this Spirit, by which alone can be accomplished the purpose of God in any of His creations.

Thank Him that He has newly created you in Christ. Thank Him that though this new creation be at first, or even now, after so long a time, without form, and void, yet the Spirit of God, moving, hovering thereon, can fulfill all the great purpose of God, to the glory of God forevermore.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

Luke 1

³⁵ The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you: therefore also that holy thing which shall be, shall be called the Son of God.

17. Unto Perfection

Advent Review, December 14, 1897

DO not make the mistake of thinking that you must be absolutely perfect before you can receive the Holy Spirit. It is only by the power of the Holy Spirit that we can ever be brought to perfection. And for this very purpose the Holy Spirit is given. Here is the word:

Ephesians 4

⁷ Unto every one of us is given grace according to the measure of the gift of Christ.

⁸ Wherefore He says, When He ascended up on high, He led captivity captive, and gave gifts unto men.

¹¹ And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

These are the gifts which were imparted by the Holy Spirit to the church at Pentecost and onward. For in another place it is said:

1 Corinthians 12

⁷ But the manifestation of the Spirit is given to every man to profit withal.

⁸ For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

⁹ To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

¹⁰ To another the working of miracles; to another prophecy;...

¹¹ But all these works that one and the selfsame Spirit, dividing to every man severally as He will.

Thus the gifts of apostles, prophets, evangelists, pastors, teachers, knowledge, wisdom, healings, miracles, etc., etc., are all direct gifts of the Holy Spirit, and are received only by receiving the Holy Spirit. Yet what is the object of all these gifts?

Ephesians 4

¹² The perfecting of the saints.

Then as these gifts are the direct gifts of the Holy Spirit, and cannot be received but by receiving the Holy Spirit, and as these gifts are for the perfecting of the saints, it is plain that it is only the power of the Holy Spirit that can bring us to perfection. Therefore instead of being required to be perfect in order to receive the Holy Spirit, we must receive the Holy Spirit in order to be perfect.

Again: after mentioning the gifts and the operations of the Holy Spirit, the word of the Lord is that now...

1 Corinthians 13

⁹ We know in part, and we prophesy in part.

¹⁰ But when that which is PERFECT is come, then that which is in part shall be done away.

This also plainly shows that we must have the Holy Spirit in order to attain to perfection; and that to bring us to perfection, is the very object of the gift of the Holy Spirit to the believer. It is only...

Hebrews 9

¹⁴ ...through the eternal Spirit,

–we can ever offer ourselves...

¹⁴ ...without spot to God.

O, then, “receive the Holy Ghost”! Receive Him now, make no delay.

In order to receive the Holy Spirit, all that is necessary is that you have the righteousness of God, so that in asking for the baptism of the Spirit, you will not be asking Him to baptize sin for righteousness. And this righteousness of God is a free gift...

Romans 3

²² ...unto all and upon all them that believe [in Jesus]: for there is no difference.

In order that the Spirit of God may come upon you and

brood over your life, giving it form and comeliness to the glory of God, all that is necessary is that you shall be created new in Christ Jesus,

1 Peter 1

²³ ...by the word of God, which lives and abides forever.

The gift of the righteousness of God, which is by faith of Jesus Christ,—the righteousness that is imputed to the new-born believer in Jesus,—is declared for the remission of sins that are past, making the life righteous from the beginning unto this moment.¹⁷

Then, the gift of the Holy Spirit, which is by faith of Jesus Christ, comes upon the new-created believer in Jesus to brood upon the life forever, imparting the righteousness of God, that, instead of sin, the life may forever bear the fruits of righteousness, which are by Jesus Christ, to the glory of God.

This gift of the Holy Spirit, then, is for the perfecting of the saints, for the work of the ministry, for the building up of the church; and His blessed work will continue...

Ephesians 4

¹³ Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

O, then,

John 20

²² Receive the Holy Ghost.

Receive Him now. Make no delay.

Ephesians 5

¹⁸ Be filled with the Spirit,

Ephesians 3

¹⁹ That you may be filled with all the fullness of God.

¹⁷ *Romans 3:25.*

18. Eulogies

Advent Review, December 7, 1897

A Eulogy is,

“Specifically, a speech or writing delivered or composed for the express purpose of lauding [high praising] its subject.”

To eulogize a person is thus to speak well, to speak in high praise, of him.

Now, brother, sister, what would you think if you were told that God, even the God and Father of our Lord Jesus Christ, had eulogized you? that is, that He had spoken and written well of you—yes, even in high praise of you? Would you think that such was an altogether extravagant statement?

Yet that is precisely what the Lord, the great God, has done. He tells you so in His own Word. You believe in Christ; you have received Him; you have given yourself to Him, to be His servant. Then read this:

Ephesians 1

³ Blessed be the God and Father of our Lord Jesus Christ, who has *eulogized* us with all spiritual *eulogies* in heavenly places in Christ.

In our common version this reads,

³ ...has blessed us with all spiritual blessings,...

But the word translated “blessed” is *eulogesas*, and the word translated “blessings” is *eulogia*, which in Greek, and, by adoption, is our English word “eulogy.” Therefore the Lord tells you plainly that He has eulogized you with all spiritual eulogies; that is, He has spoken well of you, He has spoken in high praise of you.

What, then, has He spoken of you? What has He said in high praise of you? Let us see. You have received Jesus. And on this He says,

John 1

¹² As many as received Him, to them He gave power [right, and privilege] to become the sons of God, even to them that believe on His name.

He has spoken of you, then, as His son. Is this speaking well of you? Is this high praise of you? Read this word, and see how He himself regards it:

1 John 3

¹ Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God.

To be *called* the sons of God is *to be* the sons of God. And to be the sons of God is to be loved as He loves Jesus, His only begotten Son; for He has no favorites among His sons, He loves them all alike. And He wants the world to know that He loves us just as He loves Jesus.

John 17

²³ I in them, and You in me, that they may be made perfect in one; and *that the world may know* that You have sent me, and have loved them, as You have loved me.

²⁶ And I have declared unto them your name, and will declare it: that the love wherewith You have loved me may be in them, and I in them.

And for Him to speak so well of us is surely high praise.

Again: He has spoken of you that you are His friend. Here is the word:

John 15

¹⁵ Henceforth I call you not servants; for the servant knows not what his Lord does: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

To be *called* the friend of God is *to be* the friend of God. And to be called, by the Lord himself, the friend of God, is nothing short of very high praise.

But time and space would fail us to draw out fully all the eulogies the Lord has given of us,—“saints,” “holy brethren,” “dearly beloved,” etc., etc. And bear in mind that it is in the “heavenly places,” too, that He has eulogized us with all these wonderful eulogies.

Think of the high and lofty One that inhabits eternity, the King of the Universe, in the heavenly places, among the heavenly inhabitants, eulogizing us! Yet that is what He has done: He “has eulogized us with all spiritual eulogies in heavenly places in Christ.”

What, then? Surely, when He has eulogized us, it is a very small thing that we should eulogize—speak well of, highly praise—Him.

- And when He has eulogized us in heavenly places, shall we not eulogize Him in earthly places?
- When He has eulogized us in heavenly places in Christ, shall we not eulogize Him in earthly places in Christ?
- And shall we not thus, so far as may lie in us, do our part, as He has done His part, to cause heaven and earth to meet in Christ?

O, then, let every one who has named the name of Christ exclaim forever and everywhere in earthly places,

Ephesians 1

³ Eulogized be the God and Father of our Lord Jesus Christ, who has eulogized us with all spiritual eulogies in heavenly places in Christ.

19. Eulogies Again

Advent Review, December 14, 1897

Romans 12

¹⁴ Eulogize them that persecute you: eulogize, and curse not.

THIS is the literal wording of *Romans* 12:14, as nearly as it could possibly be put in English. As it reads in our Bible, it is:

¹⁴ Bless them that persecute you: bless, and curse not.

But as the word translated “bless” is *eulogizeite* in Greek, from which comes our English word “eulogize,” the literal English of the verse is:

¹⁴ Eulogize them which persecute you: eulogize, and curse not.

Now to eulogize a person is to speak well of him, to praise him, to use good language and fine phrases concerning him. And this is how the Lord says that we are to speak of them that persecute us. Did you ever do it? And if you did, do you still do it? Do you do it all the time?

Perhaps you say that “we cannot do that.” But that will never do: there stands the Word of the Lord, saying that this is precisely the thing which we are to do. And He does not tell us to do things which cannot be done.

Therefore if you cannot speak well of, praise, use good language and fine phrases toward, those who persecute you, the difficulty is with you, and you need something that now you have not. Do not forget that “all of God’s biddings are enablings.”¹⁸

What, then, will enable a person to do this, who now cannot do it? Let us see:

¹⁸ Ellen G. White, *The Review and Herald*, November 9, 1897.

Romans 5

¹⁰ When we were enemies, we were reconciled to God by the death of His Son.

Titus 3

³ We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

Being such as this, why did God reconcile us to himself?
This is why:

John 3

¹⁶ God so loved the world, that He gave His only begotten Son.

Titus 3

⁴ The kindness and love of God our Saviour toward man appeared.

Ephesians 2

⁴ ...for His great love wherewith He loved us, [He saved us].

But why did He love such people as we were? The simple answer is, Because He is Love. Love is what He is; and He cannot be anything else, because He is God. To be anything else than what He is,—the same yesterday, today, and forever,—He would cease to be God.

Therefore, being God, and being Love, this is why He loved us and still loves us. Being the eternal God, and being Love, this is why He loves us with an everlasting love. And He cannot do anything else.

Now, God being Love, do you think that it was, or that it is, difficult for Him to love people? Being Love, do you think He has to try to love people, even bad people? In other words, Do you think that it is difficult for Him to be himself? Do you think He ever has to try to be simply what He is? No, no! of course not.

The love of God, in himself, in His own heart, did all this for

His enemies and those who persecuted Him. The love of God in the heart of Jesus, even in dying agony, said of His persecutors,

Luke 23

³⁴ Father, forgive them; for they know not what they do.

And it was not difficult for Him thus to eulogize them: the love of God that was in His heart did it.

Now, the love of God being the same yesterday, and today, and forever, is likewise the same everywhere that it can be found. And being the same always and everywhere, in its very nature it will act the same way always and everywhere. Then if this love were to dwell in you, would it not do in you exactly as it did in God and in Christ? Assuredly so. Very good, here is the word:

Romans 5

⁵ ...the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Therefore if you cannot speak well of, if you cannot praise, if you cannot use good language and fine phrases toward, them that persecute you, it is simply because the love of God is not in you. And if the love of God is not in you, it is simply because you have not the Holy Ghost.

Then the only thing for all or any to do is simply to receive the Holy Ghost, which will shed abroad the love of God in our hearts, by which we can always and easily eulogize them that persecute us; eulogize, and curse not.

Matthew 7

⁷ Ask, and it shall be given.

John 20

²² Receive the Holy Ghost.

20. Christ's Word to John the Baptist

Advent Review, December 21, 1897

JOHN THE BAPTIST sent two of his disciples to inquire of Jesus:

Luke 7

¹⁹ Are you He that should come? or look we for another?

John had proclaimed the coming of the Messiah. He had called the people to look for this coming One. He had told the people that in this coming One, they should believe for the remission of their sins.

Being now in prison and shut away from personal observation of Jesus and His work, and expecting to be put to death any day, he desired to have from Jesus the assurance that He was indeed the one whom he had proclaimed. John desired evidence upon which he could, with full assurance, pass even within the gates of death, that Jesus was indeed the Messiah, the promised Saviour of men.

Jesus did not hesitate. He gave at once, even "in that same hour," the desired evidences.

Luke 7

²¹ In that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight.

²² Then Jesus answering said unto them, Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

All these were given to John as assurances of the Messiahship of Jesus. They were given as evidences upon which a man could confidently rest his faith for salvation by Jesus. They were given as assurances that he who had preached salvation by Him, had not preached in vain. And they are all just as good for these purposes today as they were the day they

were given.

One of these evidences of His Messiahship was, and is, that:

²² ...to the poor the gospel is preached.

And notice the connection and association in which this fact stands:

²² ...the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised.

All these are considered to be great miracles. Yet in direct association with all these great miracles, and without any suggestion or sign of distinction in its character from the others, stands the statement of the fact that “to the poor the gospel is preached.” This demonstrates that the positive, set preaching of the gospel to the poor is no less a miracle than are all the other things named by Christ in this connection.

It shows that the same power is required to preach the gospel to the poor that is required to make the blind to see, the lame to walk, the deaf to hear, to cleanse lepers, or to raise the dead. This is plain enough from other scriptures, for instance, the one which says that the gospel is the power of God.¹⁹ But in this place it is put in such direct association with the others that there is no possibility of mistaking it.

Yet such is not the view of the gospel, that is now generally held, even by those who profess to believe and proclaim the gospel. Today any manifestation of power that would cause the blind to see, the lame to walk, the deaf to hear, to cleanse lepers, or raise the dead, would be stared at with wide-eyed wonder, while the preaching of the gospel, even to the poor, would be counted as a very commonplace matter.

Why is this? Is it because people have become so used to the preaching of the gospel that it has become stale? or is it because that which passes for the preaching of the gospel is

¹⁹ *Romans* 1:16.

so lacking in the essential power of the gospel that it cannot attract serious attention? Evidently it is the latter, because the gospel, preached with the essential power that belongs to it, will never become stale; it will no more lose its power to attract attention than would the performance of any other of the miracles here mentioned.

This is shown in the preaching of Jesus. It was with no display of eloquence nor of oratory, it was not with any of the tricks or enticing words of man's wisdom; it was but plain and simple statements of truth. Yet the multitude were "astonished at His doctrine" no less than at His other miracles.²⁰

It was so, also, in the preaching of Peter, John, Philip, Stephen, and Paul. Their words were "with power;" and those who heard "marveled,"²¹ were "amazed,"²² and were "cut to the heart."²³ Let the gospel be preached again with its primitive simplicity and power, and it will receive the attention and have the effect that it did in the primitive times.

And when the gospel shall be honored for what it really is—the power of God; when it shall be preached as the power of God and with the power of God,—that is, when it is preached to the poor; when the working of the gospel shall really be looked upon as the working of miraculous power,—it will be found once more that it will not only attract and affect people as it did in those days, but there will be seen also accompanying it the manifestation of the same power in opening the eyes of the blind, causing the deaf to hear, the lame to walk, to cleanse lepers, and to raise the dead.

Yet so to preach the gospel is only to preach it with the Holy Ghost sent down from heaven. For said Jesus, and so must say every one who would preach the true gospel,

²⁰ *Matthew 7:28.*

²¹ *Acts 4:13*

²² *Acts 9:21.*

²³ *Acts 7:54.*

Luke 4

¹⁸ The Spirit of the Lord God is upon me, because He has anointed me to preach the gospel to the poor.

To preach the gospel to the poor is the supreme test of its miraculous power, because the anointing of the Holy Ghost is essential to the preaching of the gospel to the poor. The gospel message is now to the highways and hedges, to the streets and lanes of the cities, to...

Luke 14

²¹ ...the poor, and the maimed, and the halt, and the blind.

The baptism of the Holy Spirit is essential to the preaching of the gospel to these. Therefore,

John 20

²¹ ...as my Father has sent me, even so send I you.

²² ...Receive the Holy Ghost.

21. Unto Service

Advent Review, February 15, 1898

THE baptism of the Holy Spirit is only unto service. Anybody who wants the baptism, or the gift, of the Holy Ghost, in order that he may be lifted up in an ecstasy and kept there, swinging, like a canary, in an ecstatic feeling the rest of his days, will never get it.

Yet this is about the idea that thousands of people have of the purpose and the effect of the baptism of the Holy Spirit. therefore their favorite song is:

O, could I ever, ever stay
In such a frame as this.
I'd sit and sing myself away
To everlasting bliss!²⁴

Christ never was in such a "frame" as this, thank the Lord: if He had been, we should be eternally lost. But those people think that such is exactly the "frame" that becomes heaven. Yet if they would really think, they would see in a moment that it is altogether a false conception.

Jesus was in heaven. He was there the possessor, by divine right forevermore, of all the bliss that heaven can possibly know. Yet, knowing and possessing all this, He did not sit and sing himself away to everlasting bliss.

No. He left it all behind, and came down to earth, and spent His life here in the service of a poor, ruined people, laden with iniquity, to bring to these the knowledge of God, and all the good which that knowledge brings.

And to Him this was bliss. To Him this was more than to be in heaven itself. It was not to Him more nor less than heaven itself; it simply was heaven itself; for when He came down to

²⁴ Isaac Watts, Hymn: *Welcome, Sweet Day of Rest*.

earth, He did not, strictly speaking, leave heaven behind—He brought it along, and linked it to earth in a perpetual covenant that shall not be forgotten.

To Him this was better than to stay in heaven. He voluntarily chose to do this; therefore He did it because He would rather do it than to stay in heaven. Thus of His own free choice He came out of heaven to the earth, and stayed here as long as men would let Him stay. As long as He could stay here and work for mankind, He would rather do so than to go to heaven.

And this is Christianity.

Unto this glorious mission the Lord Jesus was born of the Holy Ghost, and was baptized and anointed with the Holy Ghost. And this is the purpose of the birth, the baptism, and the anointing of the Holy Spirit, upon every soul who receives Him.

Acts 10

³⁸ God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good.

Isaiah 61

¹ The Spirit of the Lord God is upon me; because He has anointed me to preach the gospel to the poor, He has sent me to bind up the broken-hearted, to preach deliverance to the captives, and the opening of the prison to them that are bound.

This is what the baptism of the Holy Ghost was for them; and this is what it is forever.

What an astonishing conception of Christianity it is, indeed, that He who had received the greatest degree of its spirit should forget everybody but himself; and thinking nothing, caring nothing, for the sin, the distress, and the misery of the multitudes of the lost all around Him, should “sit” pampering himself in a euphoric mood, and “sing himself away to ever-

lasting bliss”!! Such is not the spirit of Christianity. It is simply the spirit of the supremely selfish, shirking, lazy loafer.

No; the spirit of Christianity is the spirit of the Lord Jesus himself, and he who has the greatest degree of it, instead of sitting and singing himself away to everlasting bliss, stands up, in the conscious surety of everlasting bliss, and works with all power in heaven and earth, and sings while he works, to draw all others from the darkness and woe of this world of sin, unto the everlasting bliss of the glorious liberty of the sons of God.

He does not care to go to heaven till his work in the world is done. Give him his choice any day, and he would rather stay in this world, and work, than to go to heaven. He knows that in Christ, who is his life, heaven is sure to him.

And having found in his blessed Lord, and by His Spirit, the connection between heaven and earth, to him it is heaven to work to get other people into the knowledge and surety of heaven.

O, let us be only such Christian as Christ was in the world! Then we shall be of profit to the world, and the world will know that God sent Jesus into the world.

22. Only With Him

Advent Review, February 22, 1898

CHRIST impressed upon His disciples that they were to ask God in prayer for the gift of the Holy Spirit; and then, placing themselves in an attitude to receive, they would receive all the gifts comprehended in the gift of the Spirit. Jesus said,

John 15

⁵ Without me you can do nothing.

But He is gone away; He is not here as He was when He said this. That is all right, however; for it was expedient for us that He should thus go away. Nevertheless He says, Be not troubled:

John 14

¹ Let not your heart be troubled...

¹⁸ I will not leave you comfortless: I will come to you.

We are not left comfortless, because He comes to us by the Comforter. And,

²⁶ The Comforter, which is the Holy Ghost,...

¹⁶ [Shall] abide with you forever.

The Holy Spirit brings the presence of Christ to the believer, to abide with him forever.

Ephesians 3

¹⁶ ...His Spirit in the inner man;

¹⁷ That Christ may dwell in your hearts,...

¹⁹ ...that you might be filled with all the fullness of God.

The Holy Spirit comes to abide with us forever. The Holy Spirit brings the presence of Christ to abide with us forever. Therefore says Jesus,

Matthew 28

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

Hebrews 13

⁵ I will never leave you, nor forsake you.

Jesus said,

John 15

⁵ Without me you can do nothing.

It is the Holy Spirit only that brings Christ to us. Therefore it is as plain as A B C, and as true as the word of God, that without the Holy Spirit we can do nothing.

Professing religion, joining the church, “working in the cause,” are all “nothing” without the gift, the baptism, the abiding forever, of the Holy Spirit.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

23. Unto Obedience

Advent Review, March 1, 1898

The gift of the Holy Ghost,

1 Peter 1

² ...the sanctification of the Spirit, [is] unto obedience.

Disobedience to God it is that has brought all the trouble and woe upon the whole world; so that the children of men are at the same time,

Ephesians 2

² ...the children of disobedience.

But the Lord Jesus gave himself for us, and:

1 Peter 3

¹⁸ ...suffered for sins, the just for the unjust, that He might bring us to God,

—that He might bring us unto the ways of obedience.

Ephesians 2

¹⁰ We are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

But,

Steps to Christ, p. 60:

...obedience is not a mere outward compliance; [it is] the service of love.

The obedience is obedience to God. The love, then, from which springs the service, is only the love of God.

Romans 5

⁵ The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

1 John 5

³ For this is the love of God, that we keep His command-

ments.

Therefore it is written,

1 Peter 1

²² You have purified [sanctified] your souls in obeying the truth, through the Spirit.

Sanctification is “of the Spirit” only:

2 Thessalonians 2

¹³ God has from the beginning chosen you to salvation through sanctification *of the Spirit* and belief of the truth.

Sanctification is “through the truth” only:

John 17

¹⁹ And for their sakes I sanctify myself, that they also might be sanctified *through the truth*.

The Spirit is only “the Spirit of truth”:

John 16

¹³ Howbeit when He, *the Spirit of truth*, is come, He will guide you into all truth.

The commandments of God are only “the truth”:

Psalms 119

¹⁵¹ ...all your commandments are truth.

And true obedience to that truth can be only “through the Spirit.”

1 Peter 1

²² You have purified [sanctified] your souls in obeying the truth, through the Spirit.

All trying to keep the commandments, all trying to obey the truth, all trying to do anything, without the Spirit of God, is altogether vain.

John 4

²⁴ God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

John 15

⁵ Without me you can do nothing.

John 20

²² Receive the Holy Ghost.

Then, strengthened with might by His Spirit in the inner man, Christ dwelling in the heart, and filled with all the fullness of God, you and I can do all things through Christ, which strengthens us.

This is sanctification of the Spirit. This is obedience. And it is sanctification of the Spirit unto obedience.

24. The Attributes of God

Advent Review, March 8, 1898

Romans 8

⁹ If any man have not the Spirit of Christ, he is none of His.

HAVE you the Spirit of Christ? Do you answer that you “do not know”? But if you do not know, then do you not certainly know? If you do not know that you have the Spirit of Christ, then you may certainly know that you have not.

Do you suppose that a matter of such vast importance as that, upon which turns your eternal destiny, is left so vague and indefinite that you need be in any uncertainty whatever in regard to it?

Such a supposition as that will never do. It is not true. You may know that you have the Spirit of Christ, as certainly as you know that you are alive.

1 John 3

¹⁴ We know that we have passed from death unto life, because we love the brethren.

What is the Spirit of Christ? It is the Spirit of God. It is the Spirit of the love of God. To have the Spirit of Christ is to have the disposition, the nature, the character of God imparted to you. And here it is:

Exodus 34

⁶ Merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

“Merciful” is to be full of the disposition to treat offenders better than they deserve. Do you find this disposition in your experience?

Luke 6

³⁶ Be you therefore merciful, as your Father also is merciful.

“Gracious” is extending favor to all people. Do you do so? or have you your likes and dislikes for people? Have you favorites?

“Long-suffering.” Do you find in your experience the disposition to bear injuries many and long-continued? or are you ready to resent everything that touches you? Are you ready to think that you are aimed at, that you are slighted, that you are hurt, and that you “will not stand it”?

“Forgiving iniquity and transgression and sin.” Do you find in your experience this disposition toward others? Are you forgiving those who trespass against you? or are you only...

“...willing to forgive if they will first make it all right, and promise not to do it again”?

All this is the Lord’s disposition toward you: He is nothing but:

- merciful to you;
- gracious to you;
- long-suffering and abundant in goodness and truth toward you;
- forgiving, now, just now, to you.

This is His disposition toward you, and toward all people. What is your disposition toward others? Have you His Spirit or not? To impart to you this disposition, this “divine nature,” is the object of the gift of the Holy Spirit. Have you the Spirit of Christ?

Mark, we have not asked whether you find this spirit in yourself; but, Do you find it in your experience? Do you find it in God, and from Him imparted to your experience through the faith of Jesus Christ by His Spirit? Have you the Spirit of Christ? Are you His?

John 20

²² Receive the Holy Ghost.

25. Let Him Lead

Advent Review, March 15, 1898

Romans 8

¹⁴ As many as are led by the Spirit of God, they are the sons of God;

and,

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

TO BE led of the Spirit and to walk after the Spirit are clearly the same thing. Then it is clear that the Holy Spirit is to show us the way in which we should walk. As it is written,

John 16

¹³ He will guide you.

Isaiah 48

¹⁷ I am the Lord your God which teaches you to profit, which leads you by the way that you should go.

The only object in giving a guide to anybody, the only thing a guide is to do, is to show the right way; and the only thing that anybody can rightly do who has a guide, is to follow him.

It is preposterous to claim to have a guide, or to claim to need a guide, and then go our own way. Then the very claim that we have, or that we need, a guide, demands of us that we put ourselves wholly in His charge, that we give ourselves up absolutely to His direction.

Jeremiah 10

²³ It is not in man that walks to direct His steps.

Isaiah 53

⁶ All we like sheep have gone astray,

—and do not know the way. The great Shepherd of the sheep

has given us a guide to be with us forever. This guide is the Holy Spirit. You and I claim to need this guide. Indeed, we claim to have this guide with us as ours. Now have you put yourself wholly in His charge? Have you given up yourself absolutely to His direction?

Psalm 32

⁸ I will instruct you and teach you in the way which you shall go: I will counsel you with my eye upon you.

⁹ Be not as the horse, or as the mule, which have no understanding: whose trappings must be bit and bridle to hold them in.

Do you study, and inquire, and watch, only to know His way? And when He indicates the way, even only with His eye, do you promptly walk that way? or do you hesitate and parley, and want to know whether there is not another way?

Do you always treat Him implicitly as the guide? or do you assume the position of guide? Do you try to guide your Guide?

Don't be as a horse, or a mule; be a Christian.

26. The Root and the Fruit

Advent Review, March 22, 1898

Galatians 5

²² The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

²³ Meekness, temperance.

IN ORDER that there may be fruit, there must be root. It is impossible to have fruit without first having root.

In order, therefore, to have the fruit of the Spirit to appear in the life, the Holy Spirit himself must be the root of the life. In order that the fruit of the Spirit may appear on the tree, the Holy Spirit himself must be the life of the tree.

It is impossible to have genuine love, or joy, or peace, or long-suffering, or gentleness, or goodness, or faith, or meekness, or temperance, to appear in the life, without having the Holy Spirit to be the root, the spring, of the life—yea, even the very life itself.

It is not genuine love that loves only them that love you, but that which loves all, even enemies. It is not genuine goodness that does good only to them that do good to you, but that which does good to all, even the unthankful and the evil.

Luke 6

³² For if you love them which love you, what thanks have you? for sinners also love those that love them.

³³ And if you do good to them which do good to you, what thanks have you? for sinners also do even the same.

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

³⁵ But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for He is kind unto the unthankful and to the evil.

Genuine love, or joy, or peace, or long-suffering, or gentleness, or goodness, or faith, or meekness, or temperance, comes not from ourselves, it comes not from this world; it comes only from God, it is the fruit only of the Spirit of God.

All may have the fruit of the Spirit, because all may have the Spirit.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

27. Praying in the Spirit

Advent Review, March 29, 1898

Original title: Editorial

Romans 8

²⁶ We know not what we should pray for as we ought.

NOT knowing what we should pray for as we ought, it is certain that we cannot receive as we ought even the thing for which we do pray. All such praying as that, therefore, must, in the nature of things, be vague and indefinite, and weakening instead of strengthening to faith.

But the Lord does not desire that any prayer shall ever be vague or indefinite. He never intended that prayer should ever in any way have any tendency to weaken faith.

The Lord desires and intends that every prayer shall be so definite and so certainly directed that both in its presentation and in its answer it may be a positive and evident strengthening of the faith of the one who prays.

How then, can this be, when it stands true that:

²⁶ We know not what we should pray for as we ought?

Ah! the Father has not left us alone;

²⁶ The Spirit also helps our infirmities.

And the Holy Spirit does know, perfectly, what we should pray for as we ought. The Holy Spirit searches the heart and the conscience of man and also...

1 Corinthians 2

¹⁰ ...the deep things of God.

- He knows perfectly what we need.
- He knows perfectly what we should pray for.
- He knows precisely how we ought to pray for what we should pray.

- He knows how this should be presented to God in such a way that a direct and evident answer may be received.
- He knows how to present our prayers exactly “according to the will of God.”²⁵

1 John 5

¹⁴ And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us:

¹⁵ And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

Such praying as this is a perpetual strengthening of faith.

Without the Holy Spirit we cannot pray at all “as we ought.” Without the Holy Spirit, our prayers cannot be definite in aim, cannot be certainly according to the will of God, and therefore cannot strengthen faith.

While, with the Holy Spirit, we can pray as we ought, our prayers will be definite in aim, will be according to the will of God, and therefore will perpetually strengthen faith, and will build up the believer in genuine faith.

The sum of all is, therefore, that we must not pray, we must not think of praying, without the Holy Spirit.

Jude 1

²⁰ [Wherefore,] beloved, build up yourselves, on your most holy faith, praying in the Holy Ghost.

Romans 8

²⁶ The Spirit itself makes intercession for us.

John 20

²² Receive the Holy Ghost.

²⁵ *Romans 8:27.*

28. Born of the Spirit

Advent Review, April 5, 1898
Original title: Editorial

Romans 14

¹⁷ The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

THE kingdom being the kingdom of God, the righteousness is only the righteousness of God, the peace is only the peace of God, and the joy is only the joy of God—joy in the Holy Ghost; it is found only in the Holy Ghost. And,

John 3

³ Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.

Except a man be born again, he cannot see righteousness, he cannot see peace, he cannot see joy in the Holy Ghost. To be born again is to be born from above. It is to be born into the things of God. It is to be:

⁵ ...born of water and the Spirit.

The things of the kingdom of God—righteousness, and peace, and joy—can be known only through the Spirit of God; for:

1 Corinthians 2

¹¹ The things of God knows no man, but the Spirit of God.

And,

Luke 17

²¹ The kingdom of God is within you.

Is righteousness and peace and joy in the Holy Ghost, within you? If not, why not? Do you profess to be a Christian, —a citizen of the kingdom of God,—and have not the essential elements—indeed, the kingdom itself—within you? If this be so, it can be only because you are not born of the Spirit. And,

Romans 8

⁹ If any man have not the Spirit of Christ, he is none of His.

O, the Heavenly Father is more willing to give you the Holy Spirit than you are to give good gifts to your own children!

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

29. Living in the Spirit

Advent Review, April 12, 1898

Original title: Editorial

Galatians 5

²⁵ If we live in the Spirit, let us also walk in the Spirit.

DO YOU live in the Spirit? If you do not, why is it so? The Spirit is everywhere; He is all-pervading in all the world. Why, then, do you not live in the Spirit? Read this:

Psalm 139

⁷ Whither shall I go from your spirit? or whither shall I flee from your presence?

⁸ If I ascend up into heaven, You are there: if I make my bed in hell, behold, You are there.

⁹ If I take the wings of the morning, and dwell in the uttermost parts of the sea;

¹⁰ Even there shall your hand lead me, and your right hand shall hold me.

¹¹ If I say, Surely the darkness shall cover me; even the night shall be light about me.

¹² Yea, the darkness hides not from You; but the night shines as the day: the darkness and the light are both alike to You.

Seeing that the Spirit is thus everywhere, in the dark and in the light, and it is impossible to go where He is not, why, then, do you not live in the Spirit? Surely it cannot possibly be for any other cause than that you will not recognize Him, and believe in Him everywhere.

And why do you not recognize Him, and receive Him everywhere? It cannot possibly be for any other cause than that the world has the preference. For,

John 14

¹⁷ ...the world cannot receive [Him].

1 Corinthians 2

¹² [But] we have received, not the spirit of the world, but the

Spirit which is of God.

Why do you choose to live in the world, rather than to live in the Spirit, when, because of His all-pervading presence, it is just as easy to live in the Spirit as it is to live at all?

You do not have to go somewhere to find the Spirit; He is everywhere where you are: you cannot get away from Him. Then why not live in Him, and have all the joy of it? To live in Him, all that you have to do is to receive Him; and to receive Him, all you have to do is to believe Him.

John 20

²² Receive the Holy Ghost,

and

Galatians 5

²⁵ Live in the Spirit.

30. The All-Pervading Spirit

Advent Review, April 19, 1898
Original title: Editorial

IT IS as easy to “live in the Spirit” as it is to live at all, because it is impossible to find a place where the Spirit is not an all-pervading presence.

If anyone does not live in the Spirit, it is not because the Spirit is not where he is; but solely because he will not receive the Spirit, he will not choose the way of the Spirit, he will not believe.

We cannot find a place to live where the Spirit is not. Then as we must live anyhow, why not live in the Spirit? why not live the right way, instead of the wrong way?

Come, then, every soul; let us live in the Spirit. Then, upon this, the exhortation is,

Galatians 5

²⁵ If we live in the Spirit, let us also walk in the Spirit.

The Spirit being everywhere, it being impossible to flee from His presence, surely it is just as easy to walk in the Spirit as it is to walk at all.

We cannot find any place to walk where the Spirit is not. Then as we must walk anyhow, why not walk in the Spirit? why not walk the right way, instead of the wrong way?

And, indeed, this is even the promise of God. Read it:

Galatians 5

¹⁶ Walk in the Spirit, and you shall not fulfill the lust of the flesh.

What a joyful promise! Blessed be God for the unspeakable gift of His Spirit in such measure as to reach and surround every soul wherever he may be!

Praise the Lord that He ever longingly woos us by His

Spirit, to live in the Spirit, that we may walk in the Spirit, that we shall not fulfill the lusts of the flesh!

Ephesians 4

³⁰ Grieve not the Holy Spirit of God.

John 20

²² Receive the Holy Ghost.

31. The Wisdom of the Spirit

Present Truth, April 21, 1898

It has been well said by Archdeacon Farrar that:

“It needs the grandeur and truthfulness of an intellect which Heaven bestowed, to bring back not a few of the deepest truths of Scripture in their brightness and original intensity.”

And because of this, and to this very end, the Holy Spirit is given:

John 14

²⁵ He shall...bring all things to your remembrance, whatsoever I have said unto you.

John 16

¹⁴ He shall receive of mine, and show it unto you.

1 Corinthians 2

¹² We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

Infinite loss, however, is incurred by thousands of people in depending upon the intellect of men to bring out these truths instead of depending solely upon the Holy Spirit, who is given to do it, and who only can do it.

32. Hear What the Spirit Says

Advent Review, April 26, 1898
Original title: Editorial

Revelation 2

⁷ He that has an ear, let him hear what the Spirit says.

SEVEN times this command is given in only two chapters of the Bible. *Revelation 2:7, 11, 17, 29; Revelation 3:6, 13, 22.* All people have ears, but not all have *ears to hear*. And of all who have ears to hear, not all have ears to hear *what the Spirit says*. Have you ears to hear what the Spirit says?

This hearing by which we recognize what the Spirit says, is the hearing of faith. There is a hearing of faith, as well as a seeing of faith, a walking of faith, and a living of faith. Therefore it is written,

Galatians 3

² Did you receive the Spirit by the works of the law, or by the hearing of faith?

Receiving the Spirit by the hearing of faith, the hearing of what the Spirit says, is only by faith.

We are commanded these seven times not only to hear what the Spirit says, but also to hear what the Spirit says “unto the churches.” When the Spirit has spoken distinctly seven times to the churches, and when He who is the head of the church has commanded seven times that we hear what the Spirit says unto the churches, then how can we prosper spiritually unless we do hear this?

Romans 10

¹⁴ But how shall they hear without a preacher?

Is it not, then, perfectly plain that both preachers and people shall carefully consider what the Spirit says unto the churches, in order that we all may indeed hear what the Spirit says unto the churches?

33. The Pledge of the Inheritance

Advent Review, May 3, 1898

Original title: Editorial (Title was used for reprint in Present Truth)

Ephesians 1

¹³ The Holy Spirit of promise,

¹⁴ ...is the earnest of our inheritance until the redemption of the purchased possession.

An “earnest” is:

“A part paid beforehand on a contract, as security for the whole.”

God in Christ has contracted to give us an eternal inheritance in:

Hebrews 11

¹⁶ ...a better country [than this,] that is, a heavenly;

—having for its capital a glorious city,

¹⁰ ...whose builder and maker is God.

This inheritance is all bought and all paid for, for us. But the time has not yet fully come for the full redemption of the purchased possession. But He who has contracted to give it to us when it shall have been fully redeemed, pays us a part beforehand, gives us an earnest, as security for the whole eternal possession.

That earnest, that part paid beforehand on the contract, is the Holy Spirit. That security for the eternal possession is the eternal Spirit.

- If you have that eternal Spirit, and as long as you have Him, you are sure of that eternal inheritance.
- If you have not that Spirit, you have no surety at all of the inheritance.

But the inheritance is a free gift to all; and so is the earnest,

the surety, for it is a free gift to all. And that security is:

Ephesians 1

¹³ That Holy Spirit of promise.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

34. Complete Restoration

Advent Review, May 17, 1898
Original title: Editorial

God chose us in Christ...

Ephesians 1

⁴ ...before the foundation of the world, that we should be holy and without blame before Him in love.

But,

Isaiah 53

⁶ All we like sheep have gone astray.

Romans 3

¹² They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

But when we were thus enemies and alienated in our minds by wicked works, when we had altogether missed that for which God chose us,

Colossians 1

²¹ ...He reconciled [us]

²² In the body of His flesh through death, to present us holy and unblamable and unreprouvable in His sight.

It is His, not ours, to present us thus. It cost...

Ephesians 3

¹⁹ ...all the fullness of God

–to do this; and only He who could pay that price could have the power, and obtain the right, to do it. And for anyone but Him to undertake to “present you holy and unblamable and unreprouvable in His sight,” is to attempt the impossible. No, no! none but He can do it. But bless the Lord, He has the power, and has purchased the right by paying the fullness of the price. The Lord has laid...

Psalm 89

¹⁸ ...help upon one that is mighty.

And,

Jude 1

²⁴ [He] is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.

He can do it. He will do it for you, if only you will let Him. Let Him.

The number seven is used in the Bible to represent fullness, completeness. The expression, “the seven spirits of God,” therefore, that is used several times in the Bible²⁶, signifies the fullness, the completeness, of the Spirit of God. In other words, it represents the full and complete manifestation of the Holy Spirit in all His characteristics,—in all phases of the diversities of His operations.

What, then, are these seven characteristics of the Spirit of God? If we can know how the Spirit was manifested in Christ, we shall know what are these characteristics; for He was filled with all the fullness of God. Can we know this of Christ? Read this:

Isaiah 11

² And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

There are just seven. Count them:

1. The Spirit of the Lord; that is, the spirit of mercy, and grace, and long-suffering, and abundance of goodness and truth, and forgiving iniquity and transgression and sin; for that is the Lord. *Exodus* 34:5-7.
2. The spirit of wisdom.
3. The spirit of understanding.

²⁶ *Revelation* 3:1, 4:5, 5:6.

4. The spirit of counsel.
5. The spirit of might.
6. The spirit of knowledge.
7. The spirit of the fear of the Lord.

The gift of the Holy Ghost, therefore, is the bestowal of the disposition, the character, of the Lord; it is the bestowal of wisdom, of understanding, or counsel, of might, of knowledge, and of the fear of the Lord, upon all who receive the gift of the Holy Ghost. And as with Jesus, it will make the receiver...

Isaiah 11

³ ...of quick understanding in the fear of the Lord.

In the manifestation of the fullness of the Spirit in the church, He divides to every man severally as He will; for:

1 Corinthians 12

⁸ To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit, etc.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Let Him divide to you as He will. Do not ask Him to do it as you will.

35. The Spirit of Wisdom and Revelation

Advent Review, May 24, 1898
Original title: Editorial

The Lord desires that:

Ephesians 1

¹⁷ [He] may give unto you the Spirit of wisdom and revelation in the knowledge of Him.

The Spirit of wisdom is the Spirit of Christ; for:

1 Corinthians 1

³⁰ [He] is made unto us wisdom.

The Spirit of wisdom is the Spirit of God; for it is one of the characteristics of the manifestation of:

Revelation 3

¹ ...the seven Spirits of God.

Isaiah 11

² And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

The Spirit of wisdom is the very Spirit which Christ had; for the Spirit of wisdom rested—remained, abode—upon Him. The Spirit descended...

John 1

³² ...from heaven like a dove, and it abode upon Him.

The Spirit of revelation in the knowledge of Him is clearly the Spirit by whom came the revelation of the things of God; and that is plainly the Spirit of God,—the Eternal Spirit,—by whom...

1 Corinthians 2

¹⁰ God has revealed [to us] the deep things of God,

which:

1 Corinthians 2

⁹ Eye has not seen, nor ear heard, neither have entered into the heart of man.

The Spirit of revelation is the Spirit by whom the word of God, the Scriptures, came “in old time.” For:

2 Peter 1

²¹ The prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost.

The Lord’s expressed desire, therefore, is, that He “may give unto you,” and that you may have, the Spirit of God,—the very Spirit that Jesus had, and the very Spirit by whom the Scriptures were given.

Ephesians 1

¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.

Oh, He desires that you may have—yes, that you may be filled with—the Holy Ghost!

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

36. The Eternal Spirit

Advent Review, May 31, 1898
Original title: Editorial

God is:

Deuteronomy 33

²⁷ The eternal God.

The Spirit of God is therefore...

Hebrews 9

¹⁴ ...the eternal Spirit.

The Spirit of God is...

Romans 8

² ...the Spirit of life.

And He, being “the eternal Spirit,” is the Spirit of eternal life. How, then, can anybody have eternal life without having the Spirit of God? But God wants every soul to have eternal life. He therefore wants every soul to have the Spirit of God.

John 3

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

And when God so loved the world as to give His only begotten Son, in order that we might have eternal life, will He, can He, withhold from any soul the eternal Spirit by whom alone any soul can have eternal life?

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?

Is the eternal Spirit, the Holy Ghost, among the “all things” that are “freely” given “with Him”? Here is the answer. Peter at Pentecost said of Christ,

Acts 2

³³ Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He has shed forth this, which you now see and hear.

This is why it is that our Heavenly Father is more willing to give the Holy Spirit to them that ask Him than we are to give good gifts even to our own needy children. Do you want eternal life? You must have the eternal Spirit, who is eternal life. Do you want the eternal Spirit?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

37. The Spirit of Holiness

Advent Review, June 7, 1898
Original title: Editorial

THE Lord is coming. And without holiness, no man can see Him in peace. Have you holiness? How can anybody have holiness without...

Romans 1

⁴ ...the Spirit of holiness?

And how can anybody have the Spirit of holiness without the Holy Spirit? Have you the Holy Spirit?

James 4

⁵ Do you think that the Scripture says in vain, The spirit that dwells in us lusts to envy?

Then surely, with such a spirit as that, no man can see the Lord in peace. But He says,

Ezekiel 36

²⁶ A new Spirit will I put within you,

and,

John 14

¹⁶ He shall...abide with you forever.

He does not want the spirit that lusts to envy to abide with you forever. Do you? He wants His own Spirit—the Holy Spirit—to abide with you forever. Do you? Having thus the Spirit of holiness abiding with you, forever, you will have holiness. And, having holiness, you can see the Lord in peace when He comes. And He is coming soon.

“Get ready, get ready, get ready.”²⁷

Matthew 7

⁷ Ask, and it shall be given you.

²⁷ Ellen White, *Review and Herald*, October 31, 1893.

John 20

²² Receive the Holy Ghost.

38. Eternal Glory

Advent Review, June 14, 1898
Original title: Editorial

2 Thessalonians 1

¹⁰ When He shall come to be glorified in His saints,...

¹² That the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

THE Lord is coming. He is coming in glory. He is coming “to be glorified in His saints.” He is coming that His saints may be glorified in Him. And so, coming “to be glorified in His saints,” and that His saints may be glorified in Him, He is coming that “we may be glorified together.”

Romans 8

¹⁴ For as many as are led by the Spirit of God, they are the sons of God.

¹⁵ For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba, Father.

¹⁶ The Spirit itself bears witness with our spirit, that we are the children of God:

¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that *we may be also glorified together.*

- In order to be glorified with Him, we must be “joint heirs with Him.”
- In order to be joint heirs with Him, we must be “heirs of God.”
- In order to be heirs of God, we must be “sons of God.”
- And in order to be sons of God, we must be “led by the Spirit of God.”

In order to be led by the Spirit of God, we must have the Spirit of God. In order to have the Spirit of God, the Spirit itself must:

¹⁶ ...bear witness with our spirit, that we are the children of God.

¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Proverbs 3

³⁵ The wise shall inherit glory.

And it is “eternal glory.” *2 Timothy 2:10*. Glory!

John 20

²² Receive the Holy Ghost.

39. Ministering Spirits

Advent Review, June 21, 1898
Original title: Editorial

Of the angels it is written:

Hebrews 1

¹⁴ Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

YET in this ministration the angels go only as they are directed by the Spirit of God; for it is written,

Ezekiel 1

¹² Whither the Spirit was to go, they went.

Now to men is written:

1 Peter 4

¹⁰ As every man has received the gift, and even so minister the same one to another, as good stewards of the manifold grace of God.

Thus men who are partakers of the grace of God, which brings salvation, are engaged in the same ministration as are the angels. And as the angels engaged in this ministration only as they are directed by the Spirit of God, then how can any human being engage in it, except as he is directed by the Spirit of God?

As the angels, to perform this ministration according to the will of God, must be directed by the Spirit of God, how much more must we, who are so far less in power, in might, and in holiness, conveyed to perform the like ministration according to will of God,—how much more must we be directed by the Spirit of God!

How all-important, then, it is that all who profess to be God's people shall receive, shall be baptized with, the Holy Spirit! Without this what can we do? How all-important the

message which now the Lord sends to His people, “Receive the Holy Ghost”!

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

40. You Shall Know

Advent Review, June 28, 1898
Original title: Editorial

John 14

²⁰ At that day you shall know that I am in my Father, and you in me, and I in you.

AT what day? The day the Comforter would come; the day that He himself, by the Comforter, would come. For He said:

John 14

¹⁸ I will not leave you comfortless; I will come to you;

And,

John 14

²⁰ At that day you shall know that I am in my Father, and you in me, and I in you.

Do you know this? Do you know that He is in His Father, and you in Him, and He in you? If you do not know it, why do you not? There can be but one reason for anyone's not knowing this; that is, he has not received the Comforter, which is the Holy Spirit.

1 John 4

¹³ [For] hereby know we that we dwell in Him, and He in us, because He has given us of His Spirit.

Then when He has promised that we "shall know," and has abundantly and freely supplied the means by which we shall know, that "we dwell in Him, and He in us," why should any one go a single hour without that blessed knowledge? "You shall know." "Hereby know we." Blessed, blessed knowledge! Thank the Lord!

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

41. The Joy of the Lord

Advent Review, July 5, 1898

Original title: Editorial

Nehemiah 8

¹⁰ The joy of the Lord is your strength.

DID you know that there is real reviving strength in the joy of the Lord? It is really so, as everyone can certify from experience, who knows the joy of the Lord.

How could it be otherwise? Is there not reviving and strength in mere human joy? How much more, then, in divine joy,—in joy that is the Lord's, and that comes direct from Him to the believer!

When a person is worn, and weary, and ready to faint, and just then receives a bit of joyful news, is not all his thought of faintness at once dissipated by the joy? and is not all his weariness supplanted by freshness and strength, which the joy has brought?

And when that is true in affairs altogether human, how much more must it be true in affairs divine! It is so, as every one knows who knows the joy of the Lord. But how shall we be partakers of the joy of the Lord? The joy of the Lord in human life is the fruit of the Spirit of God.

Galatians 5

²² The fruit of the Spirit is...joy.

And we cannot have the fruit without the root.

Romans 14

¹⁷ The kingdom of God is...joy in the Holy Ghost;

And:

Luke 17

²¹ ...the kingdom of God is within you.

Therefore, the joy of the Lord in human life is only by the Holy Ghost. And,

Nehemiah 8

¹⁰ The joy of the Lord is your strength.

Is the joy of the Lord your strength? Are you worn, and weary, and ready to faint?

¹⁰ The joy of the Lord is your strength.

And this comes only by the Holy Spirit. Have you received the Holy Ghost?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

42. The Peace of God

Advent Review, July 12, 1898

Original title: Editorial

John 14

²⁷ Peace I leave with you, my peace I give unto you.

WHERE does He leave His peace? “With you.” Then when He leaves His peace with you, isn’t it with you? Whether you accept it or not, is another question: but where is the peace of Christ, the peace of God? He says He leaves it “with you.” When you leave a thing with a person, isn’t that thing there? Whether that person ever uses it, or pays any attention to it, yet isn’t it there? You know that it is. Very well: when the Lord says,

²⁷ Peace I leave with you...

Then is not that peace just where He leaves it? He says that He leaves it with you; then it is with you. Whether you use it or not, it is there, it is with you. Then since He leaves it with you; and since it is with you anyhow, not because you are so good that you deserve it, not because you have earned it, but it is with you simply because He leaves it with you, take it, and enjoy it. Yet more than this: He says,

²⁷ ...my peace I give unto you.

When He gives it to you, doesn’t it belong to you? Isn’t it, then, yours? When you give something to a person, do you not count that the thing belongs to that person? And if he doubts that it does belong to him, and treats both you and it as if it does not belong to him, then are you not disappointed and grieved? You know you are. Yet the Lord says, and for O so long has said,

John 14

²⁷ My peace I give unto you.

Then when He has given it to you, doesn’t it belong to you?

Assuredly it does. Yet have you gone on all these days and years without it? And do you still go on without it? Do you doubt that it really belongs to you? Do you treat both the Lord and His gift as if the gift did not belong to you? Why will you so disappoint and grieve Him?

²⁷ My peace I give unto you.

It belongs to you, then. Why not, then, accept it, thank Him for it, and enjoy it?

Colossians 3

¹⁵ Let the peace of God rule in your hearts.

Do not try to make it rule: let it. Do not *try* to let it rule: simply let it. The peace of God wants to rule in your heart and life. It will rule if you will only let it: *let it*. And when you let it, then:

Philippians 4

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

It will keep both your heart and your mind: you yourself can do neither. Let the peace of God rule and keep. It will, if only you will let it: *let it*. Then, too, the Spirit of God will rule in your heart, and keep your mind; for the peace of God in the life is the fruit of the Spirit.

Galatians 5

²² The fruit of the Spirit is...peace.

Isaiah 57

¹⁹ Peace, peace to him that is far off, and to him that is near, says the Lord; and I will heal him.

Galatians 5

²² The fruit of the Spirit is...peace.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

43. The Early and Latter Rain

Advent Review, July 19, 1898
Original title: Editorial

THE Book of *Acts* is the record of the work of the Holy Ghost in the time of...

James 5

⁷ ...the early rain.

The first thing in the book is that Jesus “was taken up,” but that was...

Acts 1

² ...after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen.

Next, the day on which He was taken up,

⁴ [He] commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father;...

⁵ For...you shall be baptized with the Holy Ghost not many days hence.

And next, the same day, He said,

⁸ You shall receive power, after that the Holy Ghost is come upon you; and you shall be witnesses unto me...

Now we are in...

Zechariah 10

¹ ...the time of the latter rain,

—just as truly as they were in the time of “the early rain.” Through the Holy Ghost, He has now given commandment unto us to receive “the promise of the Father” and “be baptized with the Holy Ghost,” not many days hence, but just now, today, while it is called today. It is true now and forever that:

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you.

Have you power? If not, you know why: it is because the Holy Ghost has not come upon you. And if the Holy Ghost has not come upon you, it is because you will not receive Him. And without Him, you cannot be “witnesses unto” Christ.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

44. The Time to Ask

Advent Review, July 26, 1898
Original title: Editorial

THE book of *Acts* is the record of the work of the Holy Spirit in the time of “the early rain.” And we are...

Zechariah 10

¹ ...in the time of the latter rain.

Therefore, the book of *Acts* is the record of what we may all have, only in greater abundance and power. Then, they were told to:

Acts 1

⁴ ...wait for the promise,

and that they should...

⁵ ...be baptized with the Holy Ghost not many days hence.

They waited. And as they waited, they asked. And as they asked, they received.

Acts 2

⁴ And they were all filled with the Holy Ghost.

In this time, just now, “in the time of the latter rain,” we are told to ask for rain. And:

Matthew 7

⁸ Every one that asks receives.

In the time of “the early rain,” on that great day of wondrous filling and of power, all the multitude were told,

Acts 2

³⁹ The promise is unto you, and to your children.

³⁸ Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.

In this “time of the latter rain” this “promise” is to us and to

our children, to the whole multitude, as certainly as it was then to them; yes, even...

Acts 2

³⁹ ...to all that are afar off.

None are excluded. The promise is to all, far and near. We are in the time of the promise. We are told by the Lord himself to “ask” in this time. And we are told by Him that:

Matthew 7

⁸ Every one that asks receives.

Oh, will you not ask?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

45. More Than One Filling

Advent Review, August 2, 1898
Original title: Editorial

IN THE time of the “early rain” of the gospel year, the believers were more than once “filled with the Holy Ghost.” On Pentecost,

Acts 2

⁴ They were all filled with the Holy Ghost.

There was in Jerusalem much, and powerful, opposition to the gospel and to the preaching of it. Therefore:

Acts 4

¹ The priests, and the captain of the temple, and the Sadducees [arrested Peter and John]...

² ...and put them in hold.

The next day Peter and John were brought before the national council, and were questioned as to what they had done.

⁸ Then Peter, filled with the Holy Ghost, said unto them, You rulers of the people, and elders of Israel, etc.

However, the council, after inquiry and answer and consultation, let them go.

²³ And being let go, they went to their own company [and prayed].

³¹ And when they had prayed,...they were all filled with the Holy Ghost.

We are in the “time of the latter rain,” when we are to ask for rain. The message of God now is, therefore,

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

Have you received the Holy Ghost? Have you been filled

with the Spirit? If not, you are losing everything. But even though you have received the Holy Ghost, even though you have been filled with the Spirit, please do not think for a moment that this is the end and all. Please do not settle back contentedly folding your hands and saying,

“Now I have got it, and that is all.”

No; even to you the message still is,

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

There is more than one filling with the Spirit. Go on unto perfection.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

46. Recognizing the Spirit

Advent Review, August 9, 1898
Original title: Editorial

WE ARE invited by the Lord to “*recognize*,” as well as to *receive*, the Holy Spirit. The Holy Spirit can be properly recognized only by those who have received Him. In the time of the “early rain” the Holy Spirit was recognized by those who received Him; and it must be so in this “time of the latter rain.”

Whether Ananias and Sapphira had received the Holy Spirit, may be questioned; but it is certain that they did not recognize Him, and therefore they thought they could render service to the Lord under false pretenses. But the apostles did recognize the Holy Spirit. Therefore when Ananias and Sapphira acted upon the false pretense which they had concerted, the apostles recognized it, not as an attempt to deceive them or the church, nor as only a wrong act in themselves, but as an attempt to *deceive the Holy Ghost*.

The apostle left themselves, the church, and everything else, entirely out of the question, and recognized the reign of the Holy Spirit. they recognized the Holy Spirit as the great living presence and power presiding in the church and over the church. Accordingly they brought the offenders face to face with this mighty fact, and in this, with the fact that they had lied *to the Holy Ghost*.

This is written to show what it is to recognize the Holy Spirit; and how the Holy Spirit will vindicate His own honor, when He is recognized. It shows that the Holy Spirit is able to take care of the credit of the church when He is recognized and given the chance to do it.

But from the days of the apostles until now the great evil has been, and it is yet, that men insist on putting *themselves* forward, and undertaking to do things *themselves*, and making

themselves the guardians of the truth and of the credit of the church; and when false pretenses were played, and lies told, it was *they* who were deceived and lied to.

That time, however, is now past and must be past. The time is now here when the Holy Spirit must be *recognized* and received. The time is now come when the Holy Spirit must be recognized as the all in all, in honor, place, and authority, in the church. And when He *is* so recognized, and the people are held face to face with this mighty fact, He will be found vindicating the honor of the Christian faith and maintaining the credit of the church. Thus it will be *again*, as at the first, that:

Acts 5

¹¹ Great fear came upon all the church and as many as heard these things.

The false pretenders and liars will be cleansed out of the church,

¹⁴ Believers [will be] the more added to the Lord;

¹³ And of the rest durst no man join himself to them.

Thank the Lord, this time has come, and it *is now*. Let the Holy Spirit be *recognized* as well as received, and He will speedily purify the church. For it is written, and *the time is now*, that:

Matthew 13

⁴¹ The Son of man shall send forth His angels [who are the ministers of the Holy Spirit, *Ezekiel* 1:20; *Hebrews* 1:7], and they shall gather out of His kingdom all things that offend, and *them which do iniquity*.

Note, in this gathering they do not gather out *for* His kingdom all things that shall be holy and righteous: they “gather out of His kingdom *all things that offend, and them which do iniquity*”—all the liars, all the false pretenders, all who by their formalism without the power, are stumbling-blocks and offenders. The harvest is at hand: but *before* the *wheat* can be

gathered into the heavenly garner, the *tares* must be gathered out; for though...

Matthew 13

³⁰ Both grow together until the harvest,

–they are not *harvested* together. Before the righteous can...

Matthew 13

⁴³ ...shine forth as the sun in the kingdom of their Father,

there must be gathered...

⁴¹ ...out of His kingdom all things that offend, and them which do iniquity.

The cleansing of the church cannot be...

Zechariah 4

⁶ ...by might, nor by power, but by my Spirit says the Lord of hosts.

It cannot be by the machinery and working of men; but:

Isaiah 4

⁴ ...by the Spirit of judgment, and by the Spirit of burning.

And,

⁴ When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning,

then

⁵ The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon [“above”] all the glory shall be a defense [“a covering”].

This time is now. Bless the Lord! And this blessed work of preparation will be made for the church to meet the Lord, when the Holy Spirit shall be recognized as all in all, in and to

the church. And when this blessed work is done,

³ It shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even *every one* that is written among the living [“registered and appointed for life”] in Jerusalem.

When thus the angels as the ministers of the Holy Spirit shall have gathered out of His kingdom...

Matthew 13

⁴¹ ...all things that offend, and them which do iniquity,

⁴³ THEN shall the righteous shine forth as the sun in the kingdom of their Father...

Praise the Lord!

⁴³ ...Who has ears to hear, let him hear.

Revelation 2

⁷ He that has an ear, let him hear what the Spirit says unto the churches.

And *this* is what the Spirit says unto the churches. Have you an ear to hear what the Spirit says? If not, why? Is it possible that *you* are...

Acts 7

⁵¹ ...uncircumcised in heart and *ears*,

so that you do not hear what the Spirit says? Oh,

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

And “*recognize*” the Holy Spirit.

47. Witnesses

Advent Review, August 16, 1898
Original title: Editorial

Isaiah 43

¹⁰ You are my witnesses, says the Lord.

BEFORE He left them, Jesus said to His disciples that they should be witnesses unto Him,

Acts 1

⁸ ...both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And this was spoken to His disciples for all time; He intended that, in each generation, His disciples should bear witness unto Him, even unto the uttermost part of the earth. His disciples of that time did this in their generation: their faith was spoken, and spoken of,

Romans 1

⁸ ...throughout the whole world.

The gospel which they preached,

Colossians 1

²³ ...was preached to every creature under heaven.

The reason of this was that they had the power to do it. Jesus said to them,

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto me...unto the uttermost part of the earth.

The Holy Ghost did come upon them; they did receive power. And having power to be witnesses unto the uttermost part of the earth, it was easy so to witness. And that is true yet. Any church that has the power to witness unto Christ to the uttermost part of the earth can witness unto the uttermost

part of the earth. It will not be difficult to do what she has the power to do.

The only reason that the church in any age has not witnessed in that age to the uttermost part of the earth, is simply because she did not have the power to do it. That is what she existed for; but she could not do it, because she did not have the power. And she did not have the power because she would not have the Holy Ghost to come upon her.

Now, in this day and age, the church must witness unto Christ unto the uttermost part of the earth. That is solely what she exists for. But she cannot do it without the power. Men may talk and plan and work till doomsday; but the thing can never be done without the power to do it.

And the power to do it lies solely in having the Holy Ghost come upon the disciples. And when the Holy Ghost does come upon us, making us witnesses, then He also himself is a witness with us.

We are to witness unto Jesus Christ risen from the dead, and alive now, though once dead. This is that to which the disciples then witnessed, and to which the Holy Ghost witnessed; and this is that to which the disciples must always witness,—a risen, living Saviour. They said,

Acts 2

³² This Jesus has God raised up, whereof we all are witnesses.

Acts 3

¹⁵ ...the Prince of Life...God has raised from the dead; whereof we are witnesses.

Acts 5

³² We are His witnesses of these things; and so is also the Holy Ghost, whom God has given to them that obey Him.

The Holy Ghost witnesses with the believer who witnesses that Christ is risen from the dead, and is alive and at the right hand of God, to shed forth repentance, forgiveness, and

power.

It is a great and mischievous mistake to think that those disciples who were then in Jerusalem, and who saw Him with their natural eyes, were the only ones who could, or were expected to, witness to the resurrection of Christ. We today are expected to witness to this same thing. We must witness that He is risen, and is alive today. We must witness that He is at the right hand of God, exalted to be a prince and a Saviour, to give repentance to Israel and forgiveness of sins.

We can do it. We can do it because we know Him, the living Saviour, with whom we live. We can do it because He lives with us. We can do it because we know that He is in us, and we in Him; and this we know by the Holy Ghost, which is given us. We can do it because He has given us the power, in giving us the Holy Ghost.

Do you know that the Holy Ghost is with you to witness unto the things which you testify of Christ? Can you cite the Holy Ghost as witness with you in what you witness unto Christ? If not, why not? And if you can not, then is it not because you are not, and are conscious that you are not, a true witness? And if you are not a true witness, then you are not a witness at all for Christ.

A witness is to testify to the truth, the whole truth, and nothing but the truth; he himself is to be true.

Isaiah 43

¹⁰ You are my witnesses, says the Lord.

Are you? Are you true? You can know. Here is the test:

John 7

¹⁸ He that speaks of himself seeks his own glory: but he that seeks His glory that sent him, the same is true, and no unrighteousness is in him.

And we are witnesses of these things, and so is also the Holy Ghost. Will you be a true witness? Will you recognize

the Holy Ghost as a witness also with you?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Recognize the Holy Spirit.

48. Setting Ministers Apart

Advent Review, August 23, 1898

Original title: Editorial

IN THE time of the early rain, when they were all filled with the Holy Ghost, there was great unity among the believers.

Acts 4

³² The [whole] multitude of them that believed were of one heart and of one soul.

This unity stood the test of practical things, too; for:

³² ...neither said any of them that aught of the things which he possessed was his own; but they had all things common.

Accordingly,

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.

Presently, however, it occurred that the widows of the Grecians were neglected in the daily distribution of the funds and provisions that were common to all. And because of this, the Grecians murmured against the Hebrews.

Acts 6

² Then the apostles called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

³ Wherefore, brethren, look out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

⁴ But we will give ourselves continually to prayer, and to the ministry of the word.

This pleased the brethren all, and action was taken accordingly.

The record of this occurrence was made for us. This is true, simply because it is Scripture. But further than this, we are directed especially to study this particular part of the sixth chapter of *Acts*. Therefore let us study it a little moment:

1. The apostles said, and it is written for our instruction, that it was not reason that they should leave the word of God, and serve tables.
2. This serving of tables was the ministrations, to widows and others, of the things to which they were entitled.
3. It involved the handling of money, the dealing in provisions, and the distribution of money or provisions of all sorts to the disciples. It was, therefore, very aptly designated by the apostles as “business.”

Then, as this “serving tables” was the engaging in “business,” when the apostles said,

Acts 6

² It is not reason that we should leave the word of God, and serve tables,

they actually meant,

“It is not reason that we should leave the word of God, and engage in business.”

Inspiration says that it is not reason that ministers of the gospel should leave the word of God and attend to business. In the time of the early rain, this was accepted and acted upon. How long shall we continue “in the time of the latter rain” before it shall be accepted and acted upon?

Bear in mind, too, that this was not a question of really quitting the ministry of the word, and engaging in business as a separate thing. It was simply a question of ministers of the gospel being occupied with the legitimate business of the church,—such strictly legitimate and sacred business as is connected with distributing provisions to widows. Inspiration

says that it is not reason that ministers of the gospel should leave the word of God and serve business, even such as that.

And the record shows that to serve business, even such as that, is to “leave the word of God.” For the apostles, the only ministers of the gospel at that time, to serve that “business” was to leave the word of God. They said so, and said that “it is not reason” that it should be so.

And when inspiration has endorsed that, and repeated to us that it “is not reason,” then why should it not be so, and how long shall it be before it shall be so, that ministers of the everlasting gospel now may leave business and serve the word of God, rather than leave the word of God and serve business, as so many now do?

When the word of God says that a thing is not reason, no amount of “reasoning” can make it reasonable. The word of God says that it is not reason that ministers of the gospel should leave the word of God and serve business—even the legitimate business of the church and cause of God. And no amount of “reasoning” can make such a course reasonable. All such reasoning is simply setting up personal opinions and selfish preferences against the word of God. This is not Christianity: it is Christianity to...

2 Corinthians 10

⁵ ...[cast] down reasonings, and every high thing that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.

In the time of the early rain, when they were all filled with the Holy Ghost, the ministers of the gospel said that:

Acts 6

² It is not reason that we should leave the word of God, and serve business.

At that time, also, the saying pleased the whole multitude. And now, in the time of the latter rain, if the ministers of the

gospel would say this very same thing, the saying would again please the whole multitude. And why should not the ministers of the gospel say it now? Indeed, why do they not all say it? Is it because they are not all filled with the Holy Ghost, as those were who did say it for our instruction? What other cause can there be?

And in this time of the latter rain, when all are to be filled with the Holy Ghost as at the first, how can this thing continue against divine, true reason, unless it be that ministers of the gospel would rather leave the word of God and serve business, than to seek to be so filled with the Holy Ghost that they would see and say that it is reason to leave business and serve the word of God?

John 20

²² Receive the Holy Ghost.

Let the ministers of the gospel receive the Holy Ghost. Let all the multitude of the believers receive the Holy Ghost. Let all, both ministers and the multitude,

Ephesians 5

¹⁸ Be filled with the Spirit.

Then the ministers will call the disciples unto them, and say:

Acts 6

² Then the apostles called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

³ Wherefore, brethren, look out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

⁴ But we will give ourselves continually to prayer, and to the ministry of the word.

Then it will be again as it was before. The saying will please the whole multitude; they will choose men “full of faith and of

the Holy Ghost,” whom they will set before the ministers, who will pray, and lay their hands upon them. Then, too, as before, the word of God will increase; the number of the disciples will multiply greatly, and a great company of the priests will be obedient to the faith: the office and work of the minister of the gospel will be honored as it should be, and as it is not now; and there will not be the dearth of ministers that there is now.

The book of *Acts* is a record of the working of the Holy Spirit, when He had His way in the church. The 6th chapter of *Acts* is a part of that record, and this is what it says. With special reference to this subject, we are directed by the Spirit to “study the 6th chapter of *Acts*.”

- Will you study it with the Spirit?
- Will you hear what the Spirit says unto the churches?
- Will you follow the way that He leads?
- Will you receive the Holy Ghost?
- Will you be filled with the Spirit?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Recognize the Holy Spirit.

49. Unlimited Power

American Sentinel, August 25, 1898

We know from the Word of inspiration that:

Psalm 62

¹¹ Power belongs unto God;

that indeed,

Romans 13

¹ There is no power but of God.

Hebrews 1

³ [God] upholds all things by the word of His power.

Acts 17

²⁵ He gives to all life, and breath, and all things,

and,

²⁸ In Him we live, and move, and have our being.

Earthly power is the power of God, perverted by sin. The Creator so respects man's free will, that He gives him power to do that which is contrary to the divine will. This power however is limited; but God gives man unlimited power to do that which is according to His will. The unlimited power of God is manifested through the Holy Spirit. And therefore it is written of the work of God,

Zechariah 4

⁶ Not by might, nor by power, but by my Spirit, says the Lord.

The Holy Spirit is the embodiment of unlimited power, and unlimited power is the natural heritage of beings created in the image of God. But unlimited power can safely be entrusted only to one whose will is in perfect harmony with the will of God. An unsanctified will joined with unlimited power would be a worse combination than is represented by the prince of evil.

But God, having unlimited power himself, does not selfishly withhold that power from all others, or from all save a favored few, but wills that all shall receive this power. Whether it is received or not, is a matter determined wholly by the will of the individual. And therefore there is no reason why the life of every person should not be full of the manifestation of unlimited power, save that the individual wills not to receive it, by willing not to walk in the way of righteousness and life.

There is no reason why any individual should not possess unlimited power, by seeking to the right Source for it, upon the right conditions. And especially is there no reason why the church, set in the world expressly to accomplish the purposes of God, should seek to legislatures and political bodies for the power of which it feels in need.

So desirous is God that His creatures of the human family should be endued with this power, that He has poured out His Spirit upon all flesh; for thus was it prophesied of the last days.

Acts 2 [Joel 2:28]

¹⁷ And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

It is poured out, and is waiting only to be received by such as will receive it. And only such can receive it in its refreshing fullness as are fully sanctified to the will of God. For to bestow unlimited power upon one not thus sanctified, would be to set the seal of God—His full approval—upon something that is unlike Him, and cause Him to deny himself. It is because the Holy Spirit is the embodiment of unlimited power that it sets the seal of God upon Him who receives it.

God bids His church to be filled with power; not from the legislatures of earth, not from any political source, but “from on high,” from His own throne.

John 20

²² Receive the Holy Ghost.

Psalm 19

¹ The heavens declare the glory of God,

—and all the works of God proclaim His power, which is the same power that is “unto salvation” to them that believe, which is unlimited power—the Holy Spirit. *Romans* 1:16. All the handiwork of God joins in the invitation to man,

John 20

²² Receive the Holy Ghost.

Without this no man can fight the battle that is not with flesh and blood, but with...

Ephesians 6

¹² ...spiritual wickedness.

And in these “last days,” in the climax of the long conflict between good and evil, crises are to be met in which only unlimited power can suffice to guard the soul from destruction. Then let the church, and every individual for himself, remember now...

Acts 1

⁴ ...the promise of the Father,

—and seek for power from on high.

John 20

²² Receive the Holy Ghost.

50. Results of the Spirit's Leading

Advent Review, August 30, 1898

Original title: Editorial

AFTER the apostles had said to the multitude of the disciples that it was not reason that they should leave the word of God and attend to "business" affairs; and after the seven were chosen, among whom was Stephen, and were set over the "business," not only did the word of God greatly increase under the ministry of the apostles, but the power of God was greatly magnified in the work of the business men who were chosen. For,

Acts 6

⁵ Stephen, a man full of faith and of the Holy Ghost,

–preached Christ to the council; and in resisting His words they...

Acts 7

⁵¹ ...resisted the Holy Ghost.

⁵⁵ But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

Then Philip, one of these seven, preached with great power in Samaria; and Peter and John went over and joined him: and the apostles laid...

Acts 8

¹⁷ ...their hands on them, and they received the Holy Ghost.

Then "the angel of the Lord" sent Philip down to the road that leads from Jerusalem to Gaza; and when he arrived at that road, he saw a chariot passing, in which was a man of Ethiopia; and:

Acts 8

²⁹ The Spirit said unto Philip, Go near, and join yourself to this chariot.

Philip did so, preached unto him Jesus, and baptized him;

³⁹ And when they were come up out of the water, the Spirit of the Lord caught away Philip.

Acts 9

¹ And Saul, breathing out threatenings and slaughter against the disciples of the Lord,

near Damascus was overtaken by the Lord, and was led blind into Damascus, where Ananias was sent to him to say,

¹⁷ Brother Saul, the Lord, even Jesus, that appeared unto you in the way as you came, has sent me, that you might receive your sight, and be filled with the Holy Ghost.

³¹ Then had the churches rest,...and were edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost.

Then the Lord had Cornelius send for Peter, who came to him and preached Christ; and while Peter was speaking,

Acts 10

⁴⁴ ...the Holy Ghost fell on all them which heard the word.

The gospel spread to Antioch,

Acts 11

²⁰ ...unto the Grecians,

which, when it came to the ears of the church in Jerusalem,

²² ...they sent forth Barnabas, that he should go as far as Antioch.

²⁴ For he was a good man, and full of the Holy Ghost and of faith; and many people were added unto the Lord.

Acts 13

¹ In the church that was at Antioch [there were] certain prophets and teachers;

² [And] as they ministered to the Lord, and fasted, 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, they laid their hands on them, and they sent them away.

⁴ So they, being sent forth by the Holy Ghost, departed...

⁹ Then Saul (who also is called Paul), filled with the Holy Ghost,...said, etc.

⁵² And the disciples were filled with joy, and with the Holy Ghost.

In the council of the apostles and elders that was held at Jerusalem, the conclusive proof that God would have the gospel preached to the Gentiles was that He was...

Acts 15

⁸ ...giving them the Holy Ghost,

—even as to the apostles and elders from the Jews. And when the conclusion of the council was formulated, it read:

²⁸ It seemed good to the Holy Ghost, and to us.

When Paul had gone...

⁴¹ ...through Syria and Cilicia, confirming the churches,

and had come to Derbe and Lystra, and...

Acts 16

⁶ ...had gone throughout Phrygia and the region of Galatia, [he was] forbidden of the Holy Ghost to preach the word in Asia.

⁷ And after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

Then, passing by Mysia, Paul came to Troas. And now, being at the sea, as far as he could go forward by land, and forbidden by the Holy Ghost to preach the word anywhere in the region behind him, there the Spirit opened the way before him.

⁹ A vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

When Paul came to Ephesus, and there found certain disciples, the first question that he asked them—the first thing he

said to them after the customary greeting—was,

Acts 19

² Have you received the Holy Ghost since you believed?

They had not heard of the Holy Ghost, knowing only John’s baptism. Paul explained that there was something beyond John’s baptism,—that the object of John’s baptism had come in the Lord Jesus, who had ascended again to heaven, and had sent the Holy Ghost to baptize all believers in Jesus, buried and risen from the dead. And,

⁵ When they heard this, they were baptized in the name of the Lord Jesus.

⁶ And when Paul had laid his hands upon them, the Holy Ghost came on them.

Thus in the time of the early rain, the first inquiry of disciples was,

“Have you received the Holy Ghost?”

And the first work of the visiting minister was to see that they had received the Holy Ghost. We are “in the time of the latter rain,” which is to be more abundant than was the former. How much more abundantly, then, is it now the proper inquiry of disciples everywhere, first of all,

“Have you received the Holy Ghost since you believed?”

And the first thing of all in the work of the ministry to see that they have received the Holy Ghost. These things were all written for us. Have you received the Holy Ghost since you believed?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Recognize the Holy Spirit.

51. Overseers

Advent Review, September 6, 1898
Original title: Editorial

AS PAUL was on a journey from Macedonia to Jerusalem, he paused at Miletus, and:

Acts 20

¹⁷ ...sent to Ephesus, and called the elders of the church.

To these elders he said words which have been preserved by inspiration for the instruction of the church, and of the elders of the church, for all time. Among these words to the elders of the church are these:

²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers.

Elders of the churches today, do you know that the Holy Ghost has made you overseers of the flock of God? If you did not know it before, there stands the word of God, and there it has stood all the time, telling you that it is so. When the Holy Ghost has placed you in the responsible position of overseers of the flock of God, how are you discharging your responsibility to Him who “has made you overseers”?

Do you constantly recognize, and live in the presence of, the fact that the Holy Ghost has made you overseers? Do you constantly recognize your responsibility to the Holy Ghost? Do you constantly seek to discharge that responsibility under the guidance of the Holy Ghost, and acceptably to Him? If not, then what are you doing in that position? Is it possible that any elder of a church will say that the Holy Ghost has not made him an overseer of the flock? If such a thing be possible, then the question recurs.

What can a man be doing in a position which is under the direct supervision of the Holy Ghost, while saying that the Holy Ghost has not called him to that position? If such an at-

titude would not be lying to the Holy Ghost, or else entirely usurping the place of the Holy Ghost, it would certainly be perilously near it. The church is...

Ephesians 2

²² ...built together for a habitation of God through the Spirit.

The church is under the special care of the Holy Spirit. The eldership is under the direct supervision of the Holy Ghost. And the man who occupies the position of elder stands in that relationship to the Holy Ghost, whether or not that man recognizes the fact.

It is a dangerous, yes, a perilous, thing to occupy a position which is under the direct jurisdiction of the Holy Spirit, and at the same time not recognize His jurisdiction. Surely, then, it could never be that any elder of a church would say that the Holy Ghost has not made him an overseer of the flock.

Very well, then, brethren, elders of the churches, as the word of God says that “the Holy Ghost has made you overseers,” do you recognize that fact?

- Do you constantly live and work in the presence of that solemn and thrice-blessed fact?
- Do you pray in the Holy Ghost?
- Do you recognize the Holy Spirit in all the assemblies of the church?
- Do you oversee the flock with eyes anointed with the Holy Ghost?
- Do you “feed the church of God, which He has purchased with His own blood”—do you feed the church with the Bread which came down from heaven, through the power and presence of the Holy Ghost?

Elders of the churches, wherever you are, whoever you are, never forget that the word of God says that “the Holy Ghost has made you overseers” of the flock of God.

- Acknowledge it.
- Court it.
- Live in the presence of it.

Receive that word; receive the truth expressed in that word; and receive the Holy Ghost, which has given the word in which is expressed the truth that “the Holy Ghost has made you overseers.”

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

52. Importance of the Book of Acts

Advent Review, September 13, 1898

Original title: Editorial

WHEN Paul and his company had sailed away from Miletus, by Coos, and Rhodes, and Patara, and had come to Tyre, there they found disciples, and remained with them a week. And these disciples

Acts 21

⁴ ...said to Paul through the Spirit, that he should not go up to Jerusalem.

When they had gone from Tyre, and had met the brethren at Ptolemais and stayed with them one day, they came to Caesarea, where they tarried many days. While they were at Caesarea, there came from Judea a prophet, who took Paul's girdle, and, binding his own hands and feet, said,

¹¹ Thus says the Holy Ghost, So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles.

After all this had come to pass, with many other vicissitudes, Paul was finally brought to Rome. At Rome he called the chief of the Jews together, and told them how it was that he had been brought there. Then they appointed him a day; and,

Acts 28

²³ There came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

²⁴ Some believed,...and some believed not.

²⁵ And when they did not agree among themselves, they departed, after Paul had spoken one word, Well spoke the Holy Ghost by Isaiah the prophet, etc.

Thus the book of *Acts* begins and ends with the mention of

the Holy Ghost; and all the way between the beginning and the end, the Holy Ghost is recognized and received. He is constantly deferred to; He is ever and everywhere recognized as being present as witness, counselor, and guide.

That was the time of the early rain. The book of *Acts* is the inspired record of that time. It is the record of the working of the Holy Spirit in the time when He was recognized and allowed to reign. It was written for our instruction. And now, in “the time of the latter rain,” when again the Holy Spirit is to be recognized and allowed to reign, the book of *Acts* is especially present truth. The message of God today is,

John 20

²² Receive the Holy Ghost.

But the Holy Spirit is to be received only for service; only for guidance into a deeper, more thorough, and more stable experience; only unto sanctification: never for self-gratulation. And in this time the book of *Acts* should be carefully, diligently, and reverently studied, that we may know the way of the Spirit in His wonderful working.

Have you received the Holy Ghost since you believed? If not, why? He is freely given; you are urged by the Lord to receive Him; why do you not receive the Holy Ghost, and be filled with the Spirit? Do you say that you do not know how? Do you know how to receive the forgiveness of sins? If you do, you know how to receive the Holy Ghost.

The Lord tells you to confess your sins, and that He is faithful and just to forgive you. You confess your sins, accept His forgiveness, and then thank Him for it. You know you are forgiven, for He says so.

Do you know how to receive the righteousness of God? If so, you know how to receive the Holy Ghost. Righteousness is the free gift of God, and is received by believing God. It is received by faith. So, also, is the promise of the Spirit received

by faith. The Holy Spirit is received precisely as any other gift is received from God. He tells you,

“Ask for the Holy Spirit, and He shall be given you.”

1 John 5

¹⁴ If we ask anything according to His will, He hears us:

¹⁵ And if we know that He hear us,...we know that we have the petitions that we desired of Him.

Ask for the Spirit: by so doing, you ask according to His will. Then, having asked, you know you have received, because He says so. Then thank Him, and continue to thank Him, that you have received the Holy Spirit.

How you may feel has nothing to do with it. It is not how you feel; it is what He says.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

53. Give Them to Eat

Advent Review, September 13, 1898

The question is asked, in one of our exchanges,

“Are we drifting away from the word of God, its truths and its requirements?”

This is just what the nineteenth-century church has done and is doing. Wealth and show are thought too much of, at a time when men and women are perishing all around.

- Do the finest churches contain the largest congregations of those who need and wish to hear the gospel?
- Does that mode of worship which embodies the most ritualistic forms evince the most spiritual power?
- Do the ministers who receive the largest salaries, and live in the highest style, accomplish most for Christ, and move on the highest plane of godly living?

Churches are becoming too much like what the Jewish church was when Christ came to this world. They are burdened with priests, laws, rites, and ceremonies. They are weighed down under ponderous systems of orders, officialism, aristocracies, taxations, and such like things.

Everywhere there are hungry souls, who want something to satisfy the desire of their hearts; but those who ought to be where they could tell of God’s wonderful power to save, depend upon forms, which only lull to sleep.

Of the possibilities of the church, a writer in the *Baptist Standard* says:

Never have ministers had such possibilities as at the present time. Sinners everywhere are hungry for the bread of life. I do not say they know just what their hunger craves. It may be they think it is pleasure, a church entertainment, some worldly device, wealth of earthly goods, the friendship

of the world, or worldly fame.

But when all these have been tried, and have failed to satisfy the soul's longing, they are still left hungry, dark, and blinded by sin. They know not the way of life, and know not where to find it. They look on formal professors, and see little evidence that their souls are feasting on heavenly manna, and hear little testimony to indicate that Christ is enthroned in their hearts.

How many there are in every vicinity who are longing for the gospel as they heard it in their childhood days, or as they read of it in the New Testament! God would have it so. He is doing all He can to preserve a people who will accept the responsibility of being light-bearers to the world.

When a church so far departs from His truth that He cannot show the power of the gospel through it, He raises up others, who will go out with His message.

Churches that, less than a century ago, had a ministry blessed with a simplicity, a purity, a power, and a poverty, which would compare with the ministry of apostolic days, have so far departed from their simplicity as to feel the ease, the quiet, and the comfort, which wealth and popularity produce. More pay and less work; and the less work, the more pay. The result is the loss of the church's apostolic simplicity, zeal, and influence.

That God has raised up a people who are expected to do the work that the writer in the *Standard* inquires for, cannot be denied; but it is also true that this people are as much in danger of pandering to the world as others have been.

With the light that the Lord has revealed for the world in this time, and His willingness to pour out His Holy Spirit upon us, we may go forth in the power that crowned the preaching of the apostles. If we step in at this time, and give the gospel to hungry souls as God would have it given, we shall have all that we can do; and it will not be long before the

people who are now wondering if the gospel has lost its power will “take knowledge” of us, that we have “been with Jesus.”²⁸ Souls will be converted, because they hear the testimony of sins forgiven.

It is not enough to be able to tell the people the theory of salvation. We must know salvation for ourselves, before others can receive it by our ministry. Conversion follows heartfelt repentance. If we do not know this ourselves, we shall not be able to help others to that point.

What is needed in order to see Pentecostal revivals is a Pentecostal baptism of the Holy Spirit.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

²⁸ Acts 4:13.

54. The Gift and the Gifts

Advent Review, September 20, 1898

Original title: Editorial

THERE is a difference between “the gift of the Holy Ghost”²⁹ and “the gifts of the Holy Ghost”;³⁰ between the gift of the Spirit and the gifts of the Spirit.

- The gift of the Holy Ghost is the gift of His Spirit bestowed by the Lord upon those who believe and are baptized in His name.
- The gifts of the Holy Ghost are certain powers and operations imparted by the Holy Spirit himself to those who have received the gift of the Holy Ghost.

Plainly enough, the gifts of the Holy Ghost can be manifested only in those who have received the gift of the Holy Ghost.

All the gifts of the Spirit—wisdom, knowledge, faith, healing, miracles, prophecy, teaching, discerning of spirits, tongues, interpretation of tongues, helps, governments—belong in the church now.

The Lord longs to see all these gifts and powers manifested in the church now. Many people, also, long to see all these gifts manifested in the church now: some, indeed, desire this more out of curiosity, or to benefit themselves, than for anything else; yet they do desire to see it.

But how can there be manifestations of the Spirit where there is not the Spirit? How can the gifts of the Spirit be imparted, where the gift of the Spirit has not been allowed to be bestowed? How can the gifts of the Holy Ghost be manifested where the gift of the Holy Ghost has not been received?

How can the church have the gifts of the Spirit, which be-

²⁹ Acts 2:38.

³⁰ Hebrews 2:4.

long in the church, until the church has first received the gift of the Spirit? And since the church is but the collection of the individuals who belong to the church, how can the church receive the gift of the Holy Ghost until the individuals who compose the church have received the gift of the Holy Ghost?

Then is it not perfectly plain that, of all things, the one essential thing—first, last, and all the time—is that each and every individual member of the church receive the Holy Spirit? And now the Lord has sent, and is sending, to all the church throughout the whole land, the gracious essential message,

John 20

²² Receive the Holy Ghost.

O, who can fail to respond to the gracious call?

Zechariah 10

¹ Ask of the Lord rain in the time of the latter rain.

Let every soul ask.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

55. Severally as He Will

Advent Review, September 27, 1898
Original title: Editorial

THE gift of the Holy Ghost is to all believers alike. The gifts of the Holy Ghost are diverse,

1 Corinthians 12

¹¹ ...to every man severally as He will.

For in the gifts of the Holy Ghost,

⁸ To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

⁹ To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

¹⁰ To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

¹¹ But all these work that one and the selfsame Spirit, dividing to every man severally as He will.

But how can the Spirit in His gifts divide to every man severally, unless every man severally has first recognized and received the gift of the Spirit?

This word “severally” signifies “separately,” “individually.” Therefore the gifts of the Spirit are given to every man individually. And as the Spirit cannot in His gifts divide to every man individually, unless men individually recognize and receive the gift of the Spirit, it is clear that both in the gift of the Spirit and in the gifts of the Spirit, it is altogether an individual matter. The Holy Spirit is never poured out on companies, except as He is poured out upon individuals in the companies.

The Spirit was poured out upon the whole company, more than once, as recorded in the book of *Acts*; but this was only because He was poured out upon each individual in the company. Each individual was ready to receive the Spirit; and being poured in His fullness upon each individual in the com-

pany, in the nature of the case He was poured out upon the whole company.

If in a company of people there were one person who was not prepared to receive the Holy Spirit, and the Spirit were poured out upon that company, in that case the Spirit would not be poured upon that individual. The Spirit could be poured upon the company, only by being poured upon the individuals of the company, and could extend only so far as the individuals were ready to receive Him.

Since, then, the receiving of the gift of the Holy Ghost is altogether an individual matter, and as it lies altogether between the individual and the Lord, it is plain that the gift of the Holy Ghost can be received by the individual just where the individual is, whenever the individual is ready. For on the Lord's part the gift is free.

2 Corinthians 6

² [And] now is the accepted time.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

56. The Object is Perfection

Advent Review, October 4, 1898

Original title: Editorial

IT MUST never for a moment be forgotten that the great object of the gift of the Holy Spirit is the perfecting of the receiver of the gift.

Whosoever receives, or would receive, the gift of the Holy Ghost, frustrates the very purpose of the gift unless he believes in Christian perfection, and unless he expects the Holy Spirit to bring him unto perfection.

This is taught and illustrated in the very first chapter in the Bible:

Genesis 1

¹ In the beginning God created the heaven and the earth.

² And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The word here translated “moved” signifies “to brood over” and fructify. Thus when the unformed mass had been created, it was the Spirit of God which, through the spoken word of God, shaped the earth, clothed it with beauty and fruitfulness, and brought it to perfection.

Except for this gift of the Spirit to move upon the void and formless earth, and except for the further word of God and ministration of the Spirit of God, the earth would forever have remained without form and void. The object of its creation would have been utterly missed.

The only object in the creation of the earth was that it should be brought to perfection. When it had been created, the Spirit of God was given to move upon it. And the object of this bestowal of the Spirit was that the earth, by the ministration of the Spirit, should be brought to perfection. And so this

object was accomplished. Now,

Ephesians 2

¹⁰ We are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

But though we are thus created unto the good works of God, yet when we have been so created, so far as the realization of these good works in action, our lives are as formless and void as was the earth when it was first created.

And unless the Spirit of God can come upon this new creation, to brood over it and fructify it with the power of God; unless the further word of God, and the ministration of the Spirit of God, shall come into the life, this new creation must forever remain as formless and void as, without it, would have remained the original creation.

Such, however, is not the object in this creation, as it was not the object of the original creation. The object in this new creation is that it shall be brought to perfection, as certainly as was the object in the original creation. And this can be done only by the gift of the Spirit of God, and the further word, and ministration of the Spirit, of God.

Therefore, every believer must constantly hold perfection in view. He must never be satisfied one moment with anything short of perfection. He must never forget that only this is the object of his having been created new in Christ Jesus. And he must never forget that this object can be accomplished only by the power and ministration of the Holy Ghost through the word of God.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

57. The Spirit Brings Perfection

Advent Review, October 11, 1898

Original title: Editorial

THE object of the gift of the Holy Spirit is the perfecting of the receivers of the gift. The means of perfecting the receiver of the gift of the Holy Spirit is the gifts of the Holy Spirit.

The gift of the Holy Spirit is the Holy Spirit bestowed: the gifts of the Holy Ghost are gifts imparted by the Holy Spirit, that has been bestowed.

The gifts of the Spirit are, wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues, teaching, exhortation, helping, governing, evangelists, pastors,

1 Corinthians 12

¹¹ ...dividing to every man severally as He will.

The purpose in the impartation of these gifts is thus declared:

Ephesians 4

¹¹ He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

¹² For the *perfecting of the saints*.

When the object of the gift of the Holy Spirit is the perfecting of the receivers of the gift, and when the means of accomplishing this object is the gifts of the Holy Spirit, it is perfectly plain that both the gift and the gifts of the Holy Spirit are not an end, but only means to an end; and that end, the perfecting of the believers.

Then what must be the one great thought of all who have received the gift of the Holy Spirit, and the impartation of the gifts of the Holy Spirit? Only perfection, perfection, PERFECT-ION,—nothing but perfection in Christ Jesus.

Therefore in this “time of the latter rain,” in this day of the giving of the Holy Spirit, in this time of the receiving of the Holy Ghost, every one who will set his whole heart, yield his whole thought, to being brought to perfection in Christ Jesus, and will surrender himself to the working of the Holy Spirit, that the Spirit may accomplish God’s purpose upon him, can freely receive the fullness of the Holy Ghost.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

58. Heart Service

Advent Review, October 11, 1898

Original title: Back Page

WHEN the Saviour left this earth, He gave “to every man his work.” *Mark* 13:34. That means that there is something definite for every Christian to do in the Master’s vineyard. Whether or not he will do the work appointed him, is another question.

The earnest inquiry of us all should be,

Acts 9

⁶ Lord, what will You have me to do?

When the answer is received, we should, with heart and soul, do that work as for eternity.

Now, as never before, the Lord demands heart service. He is calling upon His people to forsake all, and follow Him. The message for today, unaccompanied by the Holy Spirit, is as lifeless as was the body of Adam before God breathed into it the breath of life.

Do you want to move the people to action? Let the Holy Ghost vivify you, and there will be the same difference in your preaching that there was between the preaching of the Pharisees and that of the disciples on the day of Pentecost.

59. Perfecting of the Saints

Advent Review, October 18, 1898

Original title: Editorial

THE “*perfecting* of the saints” is the object of the gift of the Holy Ghost. If this is not held ever in view by the believer, the purpose of the gift of the Spirit is frustrated.

The *means* of the “perfecting of the saints” is the *gifts* of the Holy Ghost; for

Ephesians 4

⁸ He...gave gifts unto men,

¹² For the perfecting of the saints.

The point which marks the perfection of the believer is *charity*—perfect love—the love of God; for...

Colossians 3

¹⁴ ...charity...is the bond of perfectness.

The point which betokens charity, this perfect love, the love of God, this “bond of perfectness,” is the *keeping of the commandments of God*; for:

1 John 5

³ This is the *love of God*, that we *keep* His commandments.

And,

Romans 13

¹⁰ Love is the fulfilling of the law.

Therefore, as the keeping of the commandments of God is charity, and charity is the bond of perfectness, then the keeping of the commandments of God is the bond of perfectness.

Then, as the keeping of the commandments of God is the bond of perfectness, and as perfectness is the object of both the *gift* and the *gifts* of the Holy Ghost, it certainly follows that the keeping of the commandments of God is the great object of the gift of the Holy Ghost.

Anybody, then, who does not have in view the keeping of the commandments of God, misses the purpose of the Lord in giving the Holy Spirit, and frustrate the object of the Holy Spirit even though He is given.

The keeping of the commandments of God is the complete manifestation, in the individual, of the perfect will of God. Anyone, then, who would think of receiving the Holy Spirit for any other purpose than to manifest the perfect will of God, could not receive the Holy Spirit. And anyone, having received the gift of the Holy Spirit, who would use the gift for any other purpose than to manifest the perfect will of God, could not retain the Holy Spirit.

Do you want the perfect will of God manifested in you? Do you want, are you willing, to keep the commandments of God? Then receive the Holy Ghost.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

60. Modern Revivals

Advent Review, October 18, 1898

THE *Baptist Standard* of August 25 has an article on the revivals of the present time, as compared with those in the earlier history of the church. In speaking of the revival work on the day of Pentecost, the writer says:

It was in those days that the divine pattern for revival work and revival experience was seen in the strongest exhibition of divine love and grace. The Holy Spirit had such sway over the hearts of sinners that with deep concern and great alarm they cried out, and sought to know what they should do to have their hearts and lives changed.

This was the Lord's pattern of a revival, and its fruits was evident. I do not say we have entirely departed from this pattern, but there is every evidence that in a large measure the saints in their revival work have drifted from the example and pattern of the living God.

The Lord's word does not and cannot change; grace cannot change; repentance cannot change; the blood in its power to cleanse from all sin cannot change; the new birth in its nature and fact cannot change; and faith that appropriates the whole truth of the living God cannot change.

Therefore, why do we see so frequent and extensive revivals, with so little evidence of concern on the part of those who are named in the discipleship of Jesus, and of the conversion of sinners after the divine pattern? Are we drifting away from the word of God, its truths and requirements?

Is it not strange, with the Bible in our hands, and its truths so patent and clear, that so many enter the door of church life, and give so little evidence of vital knowledge and union with Christ, or have even a semblance of heart experience in the Christ-life?

The reason that these things are so is given by Paul:

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.

We are in the last days of the gospel age. This is told by every sign that the Bible has given. The world is fast hastening on to its final ruin.

Those who should be holding up the standard of truth have partaken of the spirit of the world until their religion is now made up of forms and ceremonies. They have a form of godliness, but deny the power.

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you.

To deny the power of godliness is to deny the Holy Ghost. But the call of the Lord is,

John 20

²² Receive the Holy Ghost.

This is the great need of the church. And the same power will bring the same results as of old.

61. Walk in the Spirit

Advent Review, October 18, 1898

Galatians 5

¹⁶ Walk in the Spirit, and you shall not fulfill the lusts of the flesh.

Ezekiel 36

²⁷ I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

THE apostles and early Christians lived and walked in the Spirit, and this enabled them to endure what they did for their Saviour.

From that time to the present, the same Spirit has been with all who have gained victories through obedience and suffering. It was walking in the Spirit that gave them courage to meet wicked men on the judgment-seat, to go to prison, and to suffer death.

The imprisoned and martyred are the noble and heroic, influenced by a noble and divine Spirit; their judges are the mean and ignoble, influenced by a spirit of opposition to those who, like their Master, go about doing good.

It is the Spirit of Christ in men that leads to obedience to His holy law, and to heroism in suffering for His name's sake. Education, refinement, intelligence, alone, will not meet the test. A man may be well educated, and even hold the highest place in a model church, and yet be as far from walking in the Spirit as were the Pharisees, scribes, and priests in the days when the Saviour taught among men.

On the other hand, a man may have no advantages in education, and yet be all aglow with love to Christ. He may be willing to go to prison or death for His Master. And why? Because he knows the power of the Holy Ghost, and is daily walking in the Spirit. Such men will hazard their lives for the

name of Christ.

Acts 15

²⁵ It seemed good unto us, being assembled with one accord, to send chosen men unto you...

²⁶ Men that have hazarded their lives for the name of our Lord Jesus Christ.

62. The Object of the Gifts is Love

Advent Review, October 25, 1898

Original title: Editorial

We are commanded to:

1 Corinthians 14

¹ Desire spiritual gifts,

and to:

1 Corinthians 12

³¹ Covet earnestly the best gifts.

THESE spiritual gifts are the gifts of the Holy Ghost, which are imparted by the Spirit to those who have received the Holy Ghost. The sole object of these gifts is the perfecting of the of the saints,—the bringing to perfection the believers in Jesus.

Christian perfection is manifested in...

Colossians 3

¹⁴ ...charity, which is the bond of perfectness.

Charity is the love of God; and:

1 John 5

³ This is the love of God, that we keep His commandments.

So entirely is it true that charity is the sole object of the gifts of the Holy Ghost, that though I had the gift of tongues in such measure that I could...

1 Corinthians 13

¹ ...speak with the tongues of men and of angels, and [had] not charity, I am become as sounding brass, and a tinkling cymbal.

And charity is the love of God, and:

1 John 5

³ This is the love of God, that we keep His commandments.

So entirely is it true that charity is the sole object of the gifts of the Holy Ghost, that:

1 Corinthians 13

² Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And charity is the love of God; and:

1 John 5

³ This is the love of God, that we keep His commandments.

So entirely is it true that the sole object of the gifts of the Spirit is charity, that though I had these gifts in such measure that I were to...

1 Corinthians 13

³ ...bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profits me nothing.

And charity is the love of God; and:

1 John 5

³ This is the love of God, that we keep His commandments.

Thus is it entirely true, and the evidence is overwhelming, that the keeping of the commandments of God is the sole object of the gifts of the Holy Spirit. And thus it is demonstrated that the keeping of the commandments of God is the greatest gift that can possibly be bestowed upon men.

Do you desire to keep the commandments of God? If you do, then earnestly “desire spiritual gifts;” for without these you never can become a true keeper of the commandments of God.

Do you desire really to keep the commandments of God? If you do, then freely “covet earnestly the best gifts;” for only by the gifts of the Spirit can you ever be really a keeper of the

commandments.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

1 Corinthians 12

³¹ Covet earnestly the best gifts.

63. Perfection is the Goal

Advent Review, November 1, 1898

Original title: Editorial

PERFECTION is the only goal of any believer in Jesus. It is the only thing set before anybody by Jesus; for He said,

Matthew 5

⁴⁸ Be you therefore perfect, even as your Father which is in heaven is perfect.

Therefore, the divine exhortation to every believer in Jesus is,

Hebrews 6

¹ Let us go on unto perfection.

And the only response to this, that is given for Christians, and the only response any Christian can give, is,

³ This will we do, if God permit.

But nobody can attain to perfection without the gifts of the Holy Ghost; for these are given...

Ephesians 4

¹² ...for the perfecting of the saints,

and

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

And nobody can have the gifts of the Holy Ghost, who has not first received the gift of the Holy Ghost. Therefore, without the gift of the Holy Ghost, no believer in Jesus can reach the only goal that is set before him by the Lord.

Therefore, every believer in Jesus must receive the gift of the Holy Ghost. Accordingly, it is the all-important question for every minister to ask every believer,

Acts 19

² Have you received the Holy Ghost since you believed?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

1 Corinthians 12

³¹ Covet earnestly the best gifts.

And,

Hebrews 6

¹ Go on unto perfection.

64. Charity Supersedes the Gifts

Advent Review, November 8, 1898

Original title: Editorial

SO entirely is it true that the sole purpose of the gifts of the Holy Ghost is to bring to perfection the believers in Jesus, that when this shall be been accomplished, these gifts will “cease” and “be done away.”³¹

Colossians 3

¹⁴ Charity is the bond of perfectness.

And as it is true that though a person were to have all the gifts, and yet had not charity, it would profit him nothing, this of itself shows that perfection in the believers is the object of the gifts. This is also shown in the fact that:

1 Corinthians 13

⁸ Charity never fails; but whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Prophecies, tongues, knowledge, and the other gifts are all given to bring us to charity; but when they have brought us to charity, they “fail,” “cease,” and “vanish away.”³²

1 Corinthians 13

⁹ For we know in part, and we prophesy in part.

¹⁰ But when that which is perfect is come, then that which is in part shall be done away.

Even by the gift of knowledge, we know only in part until we attain to that which is perfect. But when that which is perfect is come, we shall then know fully; we shall know even as we are known. Therefore the gift of knowledge, like all the other gifts, is given only as a means of bringing us unto perfection,—to bring us to charity, the bond of perfectness.

³¹ 1 Corinthians 13:8, 10.

³² 1 Corinthians 13:8.

Charity is the love of God, and:

1 John 5

³ This is the love of God, that we keep His commandments.

Therefore the object of all the gifts of the Spirit is to bring the believers unto the keeping of the commandments of God. And this shows that the greatest gift that can be bestowed upon men, the greatest thing that can be done for them, by the Lord, is to bring them to the keeping of the commandments of God. This is the third angel's message; for:

Revelation 14

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

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

1 Corinthians 14

¹ Desire spiritual gifts.

1 Corinthians 12

³¹ Covet earnestly the best gifts.

65. Desire Spiritual Gifts

Advent Review, November 15, 1898

1 Corinthians 14

¹ Desire spiritual gifts.

DO YOU? If not, why? Surely this is as plain an injunction as there is in the Bible. Why, then, should you not obey it?

Perhaps you will say that you have long desired to see spiritual gifts manifested in the church, and have even wondered why they were not.

But that is not what the Scripture says; it does not say, Desire spiritual gifts manifested in the church; but, "Desire spiritual gifts;" that is, Desire them manifested in yourself.

Romans 14

²² Have you faith? have it to yourself before God.

Suppose you should see all the gifts manifested in the church, and yet none of them be manifested in yourself, what good would that do? You could even see all this, and yet be lost yourself. Do you not know that thousands, yes, the whole world, will see all these gifts manifested in the church, and yet it will do them no good?

No; this is an individual matter. True, the gifts are to be manifested in the church; but this can be only by their being manifested in each individual member of the church. The gifts are divided...

1 Corinthians 12

¹¹ ...to every man severally.

Are you a member of the church? Do you belong to the body of Christ? Do you believe in Jesus? Then you are to desire that the gifts of the Spirit shall be manifested in yourself. If this is not so with yourself, you cannot be ready to meet the

Lord.

Yet to “desire spiritual gifts” is only a part of the injunction, —the subordinate part, too. The whole of it is,

1 Corinthians 14

¹ Follow after charity, AND desire spiritual gifts.

To desire spiritual gifts is altogether proper. Yet to do this without charity’s being held solely in view, would be altogether vain; because though we had all the gifts, and yet had not charity, it would profit us nothing, and we would be nothing.

Then as the only true way to desire spiritual gifts is to desire them upon yourself, and as the only proper connection in which to desire them is to follow after charity and desire them, it follows that you must follow after charity yourself, and desire spiritual gifts manifested upon yourself in order that you may attain that thing after which you are following.

And the charity after which you are to follow is the bond of perfectness, it is the love of God. And as...

1 John 5

³ This is the love of God, that we keep His commandments.

—then it is certain that the thing after which we are to follow while we are desiring spiritual gifts, is the keeping of the commandments of God. And the keeping of the commandments of God and the faith of Jesus is the third angel’s message.

There can be no true keeping of the commandments of God without charity; there can be no true charity without spiritual gifts; there can be no spiritual gifts without the gift of the Holy Ghost; therefore without the gift of the Holy Ghost, there can be no true third angel’s message.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

1 Corinthians 14

¹ Desire spiritual gifts.

66. The Time of Sealing

Advent Review, November 22, 1898
Original title: Editorial

FOR more than a year the Lord has been sending to His people the definite message,

John 20

²² Receive the Holy Ghost.

Thus the attention of a whole people, all round the earth, has been directed to this one definite call of God,—to this one great blessing of receiving the Holy Ghost. Has it occurred to you to inquire as to just what this means? If not, please read this scripture, and think:

Ephesians 4

²⁰ Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.

As it is by the Holy Spirit that the people of God must be sealed, and as God is especially calling upon all His people to receive the Holy Spirit, then does not this plainly show that we are now in the time of the sealing of God's people?

If this is not plain to you, why so? Since the object of the Holy Spirit is to seal, till the day of redemption, those who receive Him; and now, for more than a year, God is calling upon all His people to receive the Holy Spirit, do you expect this call to go on forever without the object of the Holy Spirit being accomplished,—the sealing of those who receive Him? Do you expect the call to receive the Holy Ghost to go on forever with those who do receive Him, without that Spirit's accomplishing the very object for which He is given?

If you do not expect this, then since it is only by the Holy Spirit that the sealing is done, and since God is now, and has been for more than a year, continuously calling to His people to receive the Holy Spirit, is it not perfectly plain that we are

now in the time of the sealing of God's people?

And if it should be that this is not yet plain to you, then is it not because you are not looking straight in this direction? or else because you have not yet anointed your eyes with the "eye-salve, that you may see"?

This will never do. No; God will not work forever, and do nothing. God will not send a message forever without accomplishing that whereunto the message is sent. And as He is now sending His message, "Receive the Holy Ghost;" and as the work of that Spirit is to seal the receivers thereof unto the day of redemption, it is certain that now is the time in which, by the Holy Spirit, God will seal His people unto the day of redemption, which, by all other signs also, is nigh at hand.

"Get ready, get ready, get ready."

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

67. Preparation for the Closing Events

Advent Review, November 29, 1898

Original title: Editorial Note

Luke 21

²⁵ 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; men's hearts failing them for fear, and for looking after those things which are coming on the earth.

²⁸ And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws nigh.

Matthew 24

³³ [And] when you shall see all these things, know that it is near, even at the doors.

THESE things began to come to pass long ago; for years we have been telling the people that this is so. But now we see all these things. When these things began to come to pass, which was long ago, then redemption was drawing nigh. But now, when we see all these things, it is even at the doors.

The day of redemption, therefore, is certainly now at hand. But though this is so, though there is distress of nations with perplexity; though the nations are angry, and are ready to break forth into the time of trouble that will overwhelm all, yet the day of redemption cannot come...

Revelation 7

³ ...till...the servants of our God...[are] sealed.

For,

¹ I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

² And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

³ Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Then as certainly as “all these things” are now seen, so certainly is the day of redemption at hand. And as certainly as the day of redemption is at hand, so certainly is the time of the sealing of God’s people nearer at hand, because these must be sealed before that great day. But it is...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

The Lord is now, and for more than a year has been, especially calling His people to receive the Holy Spirit. And as the work of the Holy Spirit is to seal the receiver unto the day of redemption, this demonstrates both that the day of redemption is at hand and that now is the time of the sealing of the servants of God, because the sealing of the servants of God must precede the day of redemption.

Thus every sign, both in the church and in the world, testifies with a loud voice that the day of redemption is at hand, and that the time of the sealing of the servants of God is also certainly at hand.

But do you want to see this clearly stated on direct authority? Here it is:

The time has come when all who work in Christ’s lines will have the mark of God, in words, in spirit, in character, in their honor of Immanuel.³³

God calls upon all to receive the Holy Ghost, because by the Holy Spirit “you are sealed unto the day of redemption;” and “the time has come” for the servants of our God to be sealed, so that they “will have the mark of God in words, in spirit, in

³³ Ellen White, *Testimony*, Sept. 20, 1898 (see *This Day With God*, p. 231).

character, in their honor of Immanuel.” Where stand you?
How stand you?

“Get ready, get ready, get ready.”

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit.

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

68. The Seal Put on Perfection

Advent Review, December 6, 1898

Original title: Editorial Note

THE message is advancing so rapidly that constant watching and diligent attention are required to keep pace with it. And sad it is for the one who falls behind now, whether he is a layman, or one who must bear the burden and responsibility of acting in public capacity.

In order to stand, all must have a constant consecration; indeed, consecration, to be consecration, must be constant. In 2 *Chronicles* we read that Amaziah reigned for twenty-nine years in Jerusalem, and that during that time,

2 Chronicles 25

² He did that which was right in the sight of the Lord, but not with a perfect heart.

There are Amaziahs today, and they find it an easy matter so to conduct themselves that men adjudge their acts as “right in the sight of the Lord,” but God does not accept their service. The Lord is soon coming. In that day only the “pure in heart” will see God unto salvation.

Matthew 5

⁸ Blessed are the pure in heart: for they shall see God.

Is there anyone who knows these truths, and yet delays to pray, from the very depths of his soul:

Psalms 139

²³ Search me, O God, and know my heart; try me, and know my thoughts;

²⁴ And see if there be any wicked way in me, and lead me in the way everlasting.

The time has come when all who work in Christ’s lines will have the mark of God, in words, in spirit, in character, in

their honor of Immanuel.³⁴

But God will never set His mark upon words that are not true and pure, nor upon a spirit that is not right. He will never set His seal upon a character that is not perfect, nor upon an “honor of Immanuel” which is not genuine.

God cannot put His seal upon anything that is in any respect short of perfection. Then as the time has come when all who work in Christ’s lines will have the mark of God, this says that we are now in the time when God will bring to perfection all who work in Christ’s lines.

Thank the Lord! What a precious promise! What a cheering thought! But without the Holy Spirit, no one can have this mark; because it is only...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

Again: none can receive this mark who are in any point short of perfection; and none can have the mark, without the Holy Spirit; therefore, it is the work of the Holy Spirit now to bring to perfection all who work in Christ’s lines.

The Holy Spirit is now given without measure; and the Lord is calling upon all to receive the Holy Ghost. The Holy Spirit, when given, is to impart gifts...

1 Corinthians 12

¹¹ ...to every man severally as He will.

The object of these gifts is the perfecting of the saints. And this object will be accomplished in bringing all...

Ephesians 4

¹³ ...in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

³⁴ Ellen White, *Testimony*, Sept. 20, 1898 (see *This Day With God*, p. 231).

Therefore,

John 20

²² Receive the Holy Ghost,

and

1 Corinthians 12

³¹ Covet earnestly the best gifts,

that thus you may be brought to perfection, and may receive the seal of God, in words, in spirit, in character, and in your honor of Immanuel.

“In words;” because,

1 Corinthians 2

¹² Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which is of God; that we might know the things which are freely given to us of God.

¹³ Which things also we speak, not in the words which man’s wisdom teaches, but which the Holy Ghost teaches.

“In spirit;” because,

Romans 8

⁹ If any man have not the Spirit of Christ, he is none of His;

and if any man have the Spirit of Christ, this...

¹⁰ ...is life because of righteousness.

“In character;” because,

Romans 8

⁴ The righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit;

and,

Revelation 14

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

“In their honor of Immanuel;” because they will not worship the beast nor his image, neither receive his mark in their foreheads, nor in their hands.

How good the Lord is, to give us His Holy Spirit to bring us to perfection, that we may have the mark of God in words, in actions, in character, in our honor of Immanuel; and so be sealed with the seal of the living God!

Hebrews 13

²⁰ Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

²¹ Make you *perfect* in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

For behold,...

Matthew 24

³³ ...it is near, even at the doors.

69. Finishing of the Mystery

Advent Review, December 13, 1898

Original title: Editorial Note

It is written that:

Revelation 10

⁷ In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.

The mystery of God is:

Colossians 1

²⁷ ...Christ in you, the hope of glory.

The finishing of the mystery of God, then, is the finishing of the work of “Christ in you.” The finishing of the work of Christ in you is the bringing of you to perfection in Christ Jesus. And the bringing of you to perfection in Christ Jesus, is by the power of the Holy Spirit,

Philippians 3

²¹ According to the working whereby He is able to subdue all things unto himself.

For the Holy Spirit is given, imparting His precious gifts, expressly...

Ephesians 4

¹² For the perfecting of the saints,...

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

This is promised for:

Revelation 10

⁷ ...the days [prophetic days—years] of the voice of the seventh [trumpet] angel, when he shall begin to sound.

The seventh angel began to sound in 1844, has been sounding ever since, and still continues to sound, and will yet con-

tinue to sound for a long time, even until all woe shall have passed from the earth. But it is not at the end of his sounding; it is not late in the years of his sounding,—no, it is in the years when he shall *begin* to sound,—that the mystery of God, the work of “Christ in you,” shall be finished.

And as he has now been sounding fifty-four years with the mystery of God, the work of Christ in you, and is not yet finished, this shows that this work has been delayed. But on the Lord’s part there is never any delay: now is always the time with Him. This delay is altogether on the part of His people.

The Lord’s people have hesitated, and delayed to surrender themselves fully to be worked by the Holy Spirit into the complete image of the Lord Jesus. Many have delayed to have Him even begin the mystery of God, the work of Christ in them, much less finish it.

This will never do. This must not be so any more. Now is the time. These are the days. The seventh angel is sounding. The nations are angry. The wrath of God is about to fall. It is the...

Revelation 11

¹⁸ ...the time of the dead [and the living], when they shall be judged, and when He shall give reward unto His servants the prophets, and to the saints, and them that fear His name, small and great.

It is the time when the kingdoms of this world are to become the kingdoms of our God and of His Christ; and when He shall destroy them that corrupt the earth.³⁵ O, it is the time when the mystery of God should be, yea, and will be, finished!

And the finishing of this mystery is the perfecting of the believers, even unto the measure of the stature of the fullness of Christ. The mystery of godliness is:

³⁵ *Revelation 11:15-18.*

1 Timothy 3

¹⁶ God...manifest in the flesh.

And the finishing of this mystery signifies not only the finishing of the work of God in the believer, so that the believer reflects only Christ,—all of God and none of self,—but it signifies also that this manifestation of god in the flesh will be finished, and that He will be manifest only in the spirit: and this signifies the changing of the believers from flesh to spirit; and this signifies translation. Thank the Lord!

And now is the time. We are in the days when the mystery of God will be finished, which means that we are in the days when God will prepare His people for translation, by bringing us to perfection according to the measure of the stature of the fullness of Christ. Bless the Lord!

What a precious promise, what a blessed prospect, that is,—that you and I shall be perfect!—perfect according to God's own standard,—perfect as Christ was perfect. Yes, and perfect as He is perfect; for:

1 John 3

² We know that, when He shall appear, we shall be like Him; for we shall see Him [not as He *was*—but] as He IS.

Psalms 138

⁸ The Lord will perfect that which concerns me.

Bless His name! It is He alone who must make any one perfect. And He will...

Hebrews 13

²¹ Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight,

²⁰ ...through the blood of the everlasting covenant,

²¹ ...through Jesus Christ; to whom be glory for ever and ever.

Amen.

Who then will, who can, hesitate and delay any longer to yield up all to God, that He may make you perfect?

Do not think for a moment that it will take Him a long time, as it has taken you, and in vain. He does this work by creation, not by evolution, as you have supposed. He does it, you cannot do it. He does it by His word, not you do it by your vain efforts. Read this:

“While so many of our people have been hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming, ‘I know that Christ is my portion forever. His mercy, His gentleness, has made me great.’”³⁶

Why not, then, solve this mystery of faith and godliness just now, when it is so easily and so quickly solved? Why not let God finish His mystery in you, according to His own purpose in Christ Jesus? Why not, just now, receive His Holy Spirit in all His fullness and gracious working, that He may perfect you unto the measure of the stature of the fullness of Christ? Why not now?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ ...be filled with the Spirit;

Ephesians 4

³⁰ ...the Holy Spirit of God,

–by whose working alone the mystery of God can be finished in you, and:

³⁰ ...whereby you are sealed unto the day of redemption.

³⁶ Ellen G. White, *Manuscript 96*, August 10, 1898, “Christ Our Portion” (see *This Day With God*, p. 231).

70. The Mark of God

Advent Review, December 20, 1898

Original title: Editorial Note

“The time has come when all who work in Christ’s lines will have the mark of God, in words, in spirit, in character, in their honor of Immanuel.”³⁷

THE man who was to set the mark of God upon the people...

Ezekiel 9

² ...was clothed with linen.

And,

Revelation 19

⁸ The fine linen if the righteousness of saints.

This mark, then, which he sets upon the people, is the mark of the righteousness, the character of God,

Romans 3

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

This mark is set alone by means of the Spirit of God.

Romans 8

² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death,

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Again:

Galatians 3

¹³ Christ has redeemed us from the curse of the law,...

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of

³⁷ Ellen White, *Testimony*, Sept. 20, 1898 (see *This Day With God*, p. 231).

the Spirit through faith.

The blessing of Abraham is the righteousness of God. The righteousness of God comes only by faith. And when it had come to Abraham, he then received the sign of circumcision,

Romans 4

¹¹ ...a seal of the righteousness of the faith which he had.

True circumcision is...

Romans 2

²⁹ ...that of the heart, in the spirit.

Accordingly, the gift of the Holy Spirit is the seal of the righteousness of the faith which we have. He is the seal of the righteousness of God imputed to us by faith before we are circumcised, and also the seal of the righteousness of God imparted to us through faith after we have been circumcised. This is plain from the fact that the very object of this circumcision of the heart, in the spirit, is that we may...

Deuteronomy 30

⁶ ...love the Lord our God, with all the heart and with all the soul.

To love God with all the heart and with all the soul, is charity—the bond of perfectness. It is...

Romans 5

⁵ The love of God, which is shed abroad in our hearts by the Holy Ghost, which is given unto us.

And,

1 John 5

³ This is the love of God, that we keep His commandments.

And as all His commandments are righteousness; as the keeping of His commandments is the manifestation of the love of God in the life; and as this love of God is shed abroad in the life by the Holy Ghost, this is the righteousness of the

law, which is fulfilled in us, who walk not after the flesh but after the Spirit.

Thus, as the Holy Spirit is the seal of righteousness, it is only by means of the Holy Spirit of God that the mark of God can be set upon us in our words, our actions, our characters, in our honor of Immanuel. And in truth it is indeed the Holy Spirit of God whereby we are

Ephesians 4

³⁰ ...sealed unto the day of redemption.

And,

“The time has come when all who work in Christ’s lines will have the mark of God.”

Have you the mark of God? Have you the seal of the righteousness of God? If not, why? When the righteousness of God is a free gift to everybody, why do you not accept it—if so be that you don’t have it? You never find any difficulty in accepting a free gift that is bestowed by a man: why should you find any difficulty in accepting this free gift bestowed upon you by the Lord?

Accept, then, in all its fullness, the righteousness of God, which is freely given. Then, upon this, receive the promise of the Spirit through faith. Then still look to that Spirit, and depend upon Him to impart to you the righteousness of God, to perfect in you the work of Christ, and to seal you “unto the day of redemption.”

And the day of redemption is at the doors. This is certain; for when the man clothed in linen, with the writer’s inkhorn by his side, was commanded to:

Ezekiel 9

⁴ Go through the midst of the city,...and set a mark upon the foreheads of the men that sigh and cry for the abominations that be done in the midst thereof,

to the others who had the destroying weapons in their hands it was said,

⁵ Go after him through the city, and smite:...

⁶ ...but come not near any man upon whom is the mark; and begin at my sanctuary.

The ones with the destroying weapons follow shortly, if not closely, “after him” who sets the mark of God. And as “the time has now come when the mark of God” is being set, it cannot be long ere the ones with the destroying weapons will pass through also.

Have you the righteousness of God imputed and imparted, which God can seal by His Holy Spirit? It is a free gift to every one who believes.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

71. The Seal of the Living God

Advent Review, December 27, 1898

Original title: Editorial Note

HERE are two sentences which, that all may the better see their exact bearing, we set side by side. Both are from the Spirit of prophecy; and both, apparently, were written about the same time in 1898:

The time has <i>now</i> come when all who are working in Christ's lines will <i>have the mark of God</i> in words, in actions, in character, in their honor of Immanuel. ³⁸	Many whose characters are <i>now</i> being weighed in the balances of the sanctuary <i>are pronounced wanting</i> , because they do not bring the truth into the practical life. ³⁹
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Both these sentences speak of “*now*.” One says that “*now*” there are those who “will have the mark of God;” the other says that “*now*” there are those who, “being weighed in the balances...are pronounced wanting.”

In the nature of things these two things occur at the same time; each is the counterpart of the other. When the mark of God is set, it is set upon every one upon who it *can* be set in righteousness. Not a single soul will be passed by upon whom the mark can be set.

And as there go *after him* the others with the destroying weapons to smite, it is perfectly plain that *while* the one is passing through to set the mark of God, *all* “are being weighed in the balances of the sanctuary.” And *in that weighing* it is certainly being decided whether each one shall receive the mark of God, or whether he shall be pronounced wanting.

³⁸ Ellen White, *Testimony*, Sept. 20, 1898 (see *This Day With God*, p. 231).

³⁹ Ellen White, *Signs of the Times*, Oct. 17, 1898.

If the balances of the sanctuary in their exactness declare one “wanting,” in infinite sorrow the righteous Lord must pronounce it so; and he with the writer’s inkhorn must pass on without setting the mark of God; and *he never turns back* to go over the ground again.

All that remains is for those who go after him to let loose the destroying weapons, and slay utterly. And they begin at the Lord’s sanctuary, and even with...

Ezekiel 9

⁶ ...the ancient men that were before the house.

It is a most solemn thing to have to write all this. But it is all true; and *when* it is true, it is a good deal *more* solemn thing *not* to write it. For what if, when the sword comes, the people are not warned?

O, we *must* be ready, *now*, to receive the mark! And as it is only “the Holy Spirit of God whereby you are sealed unto the day of redemption,” we must *now* receive the Holy Spirit of God.

Matthew 7

⁷ Ask, and it shall be given you;...

⁸ For every one that asks receives.

John 20

²² Receive the Holy Ghost.

We can do no better than to print just here the Lord’s own message for this very time:

The command is,

Ezekiel 9

⁴ Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

These sighing, crying ones had been holding forth the words of life; they had reprov’d, counseled, and entreated.

Some who had been dishonoring God repented, and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.

In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any.

Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands:

Ezekiel 9

⁵ Go after him through the city, and smite: let not your eye spare, neither have pity:

⁶ Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed.

These words strengthen their unbelief, and they say:

“The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment.”

Thus “peace and safety” is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.

The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knows every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord sees not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide.

No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God’s mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.

It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the word in ministering to others. They were once His faithful servants, favored with His presence and guidance; but they departed from Him and led others into error, and therefore are brought under the divine displeasure.

The day of God’s vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the

workers of iniquity.

Psalm 34

¹⁵ The eyes of the Lord are over the righteous, and His ears are open unto their prayers:

¹⁶ But the face of the Lord is against them that do evil.

Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. No atoning blood will then wash away the stains of sin.

Daniel 12

¹ And at that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, everyone that shall be found written in the book.

When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help His people now, for what can they then do in such a fearful conflict without His assistance!

Courage, fortitude, faith, and implicit trust in God's power to save do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God were sealing their destiny. Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus.

When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.

Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. Men of finite judgment cannot see that in patterning after these men who have so often opened to them the treasures of God's word, they will surely endanger their souls. Jesus is the only true pattern.

Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him. However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions and will lead others in the same path.

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.

We are too easily satisfied with our attainments. We feel

rich and increased with goods and know not that we are “wretched, and miserable, and poor, and blind, and naked.” Now is the time to heed the admonition of the True Witness:

Revelation 3

¹⁸ I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eyesalve, that you may see.

In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. There has been so little self-denial, so little suffering for Christ’s sake, that the cross is almost entirely forgotten. We must be partakers with Christ of His sufferings if we would sit down in triumph with Him on His throne. So long as we choose the easy path of self-indulgence and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus nor the joy that comes through conscious victory.

The most exalted of the redeemed host that stand before the throne of God and the Lamb, clad in white, know the conflict of overcoming, for they have come up through great tribulation. Those who have yielded to circumstances rather than engage in this conflict will not know how to stand in that day when anguish will be upon every soul, when, though Noah, Job, and Daniel were in the land, they could save neither son nor daughter, for everyone must deliver his soul by his own righteousness.

No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions.

Oh, for a living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with His people this experience will be a source of comfort and hope.

It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character.

Hebrews 3

¹⁵ Today if you will hear His voice, harden not your hearts.

We are in a most trying position, waiting, watching for our Lord's appearing. The world is in darkness. Paul says,

1 Thessalonians 5

⁴ But you, brethren, are not in darkness, that that day should overtake you as a thief.

It is ever God's purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness for the waiting, longing soul.

What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.⁴⁰

⁴⁰ Ellen White, *Testimonies for the Church*, vol. 5, p. 210-216.

72. You Shall Receive Power

Advent Review, July 11, 1899

POWER is the one only thing that people need; nothing less than the power of God will supply the need; and this power is freely supplied without limit to every soul in the world. This power is conveyed to men only by the Holy Spirit; for the prayer is that the Father of our Lord Jesus Christ...

Ephesians 3

¹⁶ ...would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.

And so it is written,

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you.

The coming of the Holy Spirit upon men is the only channel of true power to men; and only as the Holy Spirit comes, can they have even this power. That is to say, when the Holy Spirit is received by the believer the first time, He is not received that once for all time.

Here is where thousands of people miss the mark; they long for the Holy Spirit; they seek for the Holy Spirit; and they receive the Holy Spirit. Then they think that the goal is reached, that now they are all right, and can rest easy, because they are supplied against all needs forever.

But soon a severe test comes, and instead of receiving power for that present need by having the Holy Ghost come upon them just then, they depend altogether upon their past experience, and upon their having received the Holy Spirit at that past time, and so they inevitably fail. Then they are so disappointed and disconcerted that they begin to question whether they ever had the Holy Spirit.

But there is no need of such questioning at all; it is simply

the consequences of the original mistake of thinking that the Holy Spirit was received at first for all time. You did receive the Holy Spirit at that past time. But the Holy Spirit cannot be received today for next year, nor for next week, nor for next day. He must be received today for today, now for just now. He must be received for the need, just when the need is.

Whenever we find our need of power, we are to remember the promise,

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you.

Then ask and receive; for,

Matthew 7

⁸ Every one that asks receives.

The reason of this is that the power is never of ourselves, but always of God. The power never is possessed by us to be used by us; but is always to possess us and to use us. Thus we are taught always to pray,

Matthew 6

¹³ Yours is...the power.

And it is written:

Psalms 62

¹¹ God has spoken once; twice have I heard this; that power belongs unto God.

And again:

2 Corinthians 4

⁷ We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us.

Look at a great street-car system, electric or cable, or a great factory. There are hundreds of cars or machines, each one running and doing its work separate from all the others; yet

the power does not reside in any of these. The power resides only in the “power-house” or engine-room; and from there is supplied to each car or machine just as its needs require. And the need of power by each car or machine constantly varies, according to the work to be done at different times.

Sometimes a car runs empty, again it is loaded full, again it is empty or only partly filled: a machine may be humming, ready for work, but not actually at work; then work is put on it, the work is done, and again it stands singing away, only ready for work.

Now it is perfectly plain that the empty car, or the machine that is not working, does not need anything like as much power as does the loaded car or the working machine; and that to give to the empty car, or the machine that is not working, as much power as must be given to the loaded car or the working machine, would be both a total waste of power and an injury to the car or the machine.

All the power that any car or machine needs at any time is only enough to do the work at that particular time, and it needs only that the power shall be supplied at that particular time.

And so it is. At the source of power there is a little contrivance called a “governor,” because it governs the supply of power, and it supplies the power instantly to each car or machine according as the need is.

- If there is work to do by the car or machine, instantly the impulse of the demand is felt at the source of power, the “governor” opens the valve sufficiently to supply the demand, and instantly power is received by the car or machine to do the work.
- If the work suddenly grows heavier, again the impulse of need of power is felt at the source of power, the “governor” instantly responds, instantly exactly the needed power is supplied, and the work is done.

- And when the work is done, and the special need is past, this also is detected at the source of power, the “governor” instantly checks the special flow of power, and supplies only what is needed just then.

Thus it is with Christians—the intelligent “machines” of God’s work in the world. These intelligent “machines” all belong to God, each one set in the particular place where he is needed for the work of God. The work is all the work of God, and the power to do it is only the power of God. The source of all the power is God. The means of supply of the power is the Spirit of God; for,

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you.

And faith conveys to the Source of power the impulse that expresses the need of power. Then instantly there is response, and the Holy Spirit comes upon the believer, bestowing exactly the power then needed to perform the work at that time. And even if there comes a little time when there is no work to do, having received the Holy Ghost, the believer, clothed with power, stands, singing away, ready for work.

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you.

Remember that the Holy Ghost’s coming upon you is the only means of power to you. Remember that the power is supplied instantly only according to your instant need; always only by the Holy Ghost’s coming upon you; and always only as faith conveys the impulse of your need; for you...

Galatians 3

¹⁴ ...receive the promise of the Spirit [only] through faith.

And this is why and how it is that in the book of *Acts*, which is the history of workers filled with the Holy Ghost,

there is found so often, even after the day of Pentecost, the expressions,

Acts 4

⁸ Then Peter, filled with the Holy Ghost...

³¹ They were all filled with the Holy Ghost...

Acts 7

⁵⁵ [Stephen,] being full of the Holy Ghost...

Acts 13

⁹ Then Saul (who also is called Paul), filled with the Holy Ghost...

Read the connection of each one of these references, and see how the need of power just at that time was supplied by the worker's being filled with the Holy Ghost just at that time: and always in fulfillment of the promise,

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you.

All this is written for our learning. Thus the just live by faith,⁴¹ and the Holy Spirit abides with them forever.⁴²

John 16

²⁴ Ask, and you shall receive.

Matthew 7

⁸ Every one that asks receives.

John 20

²² Receive the Holy Ghost.

⁴¹ *Romans 1:17.*

⁴² *John 14:16.*

73. The Manifold Grace of God

Advent Review, August 8, 1899

Isaiah 61 [Luke 4:18]

¹ The Spirit of the Lord God is upon me; because...

THE word “because,” in this place, signifies “in order to,” “for a purpose.” What then is the purpose for which the Spirit of the Lord is put upon a person? Here it is:

1. Because: “He has anointed me to preach the gospel to the poor.” (vs. 1)
2. Because: “He has sent me to heal the brokenhearted.” (vs. 1)
3. Because: He has sent me “to preach deliverance to the captives.” (vs. 1)
4. Because: He has sent me to preach “the recovering of sight to the blind.” (vs. 1)
5. Because: He has sent me “to set at liberty them that are bruised.” (vs. 1)
6. Because: He has sent me “to preach the acceptable year of the Lord.” (vs. 2)
7. Because: He has sent me to proclaim “the day of vengeance of our God.” (vs. 2)
8. Because: He has sent me “to comfort all that mourn.” (vs. 2)
9. Because: He has sent me “to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” (vs. 3)

“The Spirit of the Lord God is upon me” “for the purpose” that I might do all this to all these, “in order”:

Isaiah 61

³ ...that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

All that is the purpose, the object, of the gift of the Holy Spirit. And when that is the purpose, what need of the gift of the Spirit has anybody who does not follow up the purpose of the gift—who does not engage in the work “in order to” which the Spirit is given?

To ask for the Holy Spirit for any other purpose, or to ask at random, not knowing what is the purpose of the gift, is only to...

James 4

³ ...ask amiss, that you may consume it upon your pleasures.

Do you reply that this would require that every Christian should be a minister? Suppose it would: is that anything new? If it is, read this:

1 Peter 4

¹⁰ As every man has received the gift, even so MINISTER the same one to another, as good stewards of the manifold grace of God.

- Has the gospel been preached to you? and have you received it? “Even so minister the same.”
- Has your broken heart been healed? “Even so minister the same.”
- Has deliverance from captivity been preached to you? “Even so minister the same.”
- Have your blind eyes been opened? “Even so minister the same.”
- Have you been set at liberty from bruising? “Even so minister the same.”
- Have you heard preached the acceptable year of the Lord? “Even so minister the same.”
- Has there been proclaimed to you the day of vengeance of our God? “Even so minister the same.”
- Have you been comforted in your mourning? “Even so minister the same.”

- Has there been given to you beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness? “Even so minister the same.”

Are you a tree of righteousness, the planting of the Lord, that he might be glorified? It is only because the Spirit of the Lord God was upon One, “in order”:

- that He should preach the gospel to the poor;
- to heal the broken-hearted;
- to preach deliverance to the captives, the recovering of sight to the blind;
- to set at liberty them that are bruised;
- to proclaim the acceptable year of the Lord, and the day of vengeance of our God;
- to comfort all the mourn;
- to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

And now, you, having received the gift, “even so minister the same” as a good steward of the manifold grace of God.

74. Baptized into Divine Unity

Advent Review, January 3, 1899

Original title: Editorial Note

WHEN people receive the Spirit of God when they are baptized with the Holy Ghost, they are by Him baptized into divine unity,—the unity for which Jesus prayed.

1 Corinthians 12

¹³ For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

And this unity is one of both individual and mutual helpfulness and dependence. It is the unity of individual and mutual helpfulness; because the Holy Spirit is given alone to fit us for service. And so it is written:

Isaiah 61

¹ The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek, He has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

And,

Acts 10

³⁸ God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

It is also the unity of individual and mutual dependence; because the gifts of the Spirit are many, and are divided...

1 Corinthians 12

¹¹ ...to every man severally as He will.

These gifts are given...

Ephesians 4

¹² ...for the edifying of the body of Christ,

Colossians 1

²⁴ ...which is the church.

Each gift is essential to the church. But as no one person has all the gifts, each one is dependent upon all the others for the benefits which each gift imparts to the church. Therefore it is written:

1 Corinthians 12

¹⁸ God has set the members every one of them in the body, as it has pleased Him.

¹⁹ And if they were all one member, where were the body?

²⁰ But now are they many members, yet but one body.

²¹ And the eye cannot say unto the hand, I have no need of you: nor again the head to the feet, I have no need of you.

²² Nay, much more those members of the body, which seem to be more feeble, are necessary:

²³ And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

Just as the human body is composed of many members, and each member in its place is essential to the symmetry of the body; and just as each member of the human body, however small and feeble, or however great and strong, is dependent on every other member of the body, in order to the proper action of the body as God designed it; so is the body of Christ—the church.

And as under “the inspiration of the Almighty” (*Job* 32:8), there is a divine unity in the human body, so under the baptism of the Holy Ghost, the inspiration of the Almighty, there is divine unity in the body of Christ, which is the church.

Under the reign of the Holy Spirit, no member of the church can say of another, “I have no need of him;” even the Head cannot say to the feet, “I have no need of you.” How much less, then, can any member of the body say to another member, “I have no need of you.” For:

1 Corinthians 12

²⁴ God has tempered the body together, having given more abundant honor to that part which lacked:

²⁵ That there should be no schism in the body; but that the members should have the same care one for another.

²⁶ And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

²⁷ Now you are the body of Christ, and members in particular.

And Christ is now baptizing His people with the Holy Ghost into this divine unity of the church of Christ. Thank the Lord! Are you baptized into this divine unity? or is there division where you are? Is Christ divided? No, no!

¹³ By one Spirit are we all baptized into one body,

—as certainly as we are baptized with the Spirit at all. Are you baptized with the Holy Ghost?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

75. The Unity of the Spirit

Advent Review, January 10, 1899

Original title: Editorial Note

WHOEVER is baptized with the Holy Ghost is thereby baptized into the unity of Jesus Christ; for:

1 Corinthians 12

¹³ By one Spirit are we all baptized into one body.

God is one. Jesus Christ is one. The Holy Spirit is one. And these three are one: there is no dissent nor division among them. The body of Christ, which is the church, is one. Though they be many members, they are but one body—all the many are one.

¹² For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also is Christ.

The Holy Spirit is the only element of unity in this body composed of many members. Nothing but the all-pervading, all-gracious, all-gentle, and all-powerful, Spirit can possibly be the element of assured unity in this body of many members, which is the church.

And this blessed Spirit is this element of assured unity. It is so just now; for wherever that Spirit is, there is unity in Jesus Christ. All who have this Spirit are one in Christ Jesus. Any two, or any number, of persons, who have the Spirit of God, are one. We do not say they *ought to be* one: they *are* one. The very fact of their having the Spirit makes them one; for the baptism of the Spirit is...

¹³ ...into one body.

Whosoever, by whatever connection, professes to belong to the church, the body, of Christ, and yet indulges in criticism, dissension, or division, is self-deceived. He is not a member of the true church of Christ at all. He has not the Spirit of unity,

which is the Spirit of Christ. And,

Romans 8

⁹ If any man have not the Spirit of Christ, he is none of His.

And as surely as any man has the Spirit of Christ, there is not, there cannot be, with him, any criticism, any dissension, or any division. He has the Spirit of unity, and unity he will ever seek.

The unity of the church of Christ is just as complete as is that of the most perfect human body. All the members of the body of Christ move in just as complete and harmonious action as do the members of a perfect human body. For Christ is the Head of the body, the church: and just as all the member of the human body are set together, each in its proper place, and are, each in particular, directed by the head through the will; so all the members of the body of Christ are set together by God,

1 Corinthians 12

¹⁸ ...as it has pleased Him.

And are all, and each in particular, directed by the Head through the Spirit of God. By the Holy Spirit each individual member is joined to Christ, the Head; and from the Head the one Will actuating all the members, perfect unity is fixed and maintained.

But in the body of Christ, as in the human body, which is the figure, the members are not, each in particular, joined immediately to the head. In the human body, which is the figure, the members are joined to the head by being joined one to another,—the fingers to the hands, the hands to the forearms, the forearms to the upper-arms, the upper-arms to the trunk at the shoulders.

Yet each particular member is connected with the head, and is entirely controlled from the head, though it be through other members. Each member in the connection is essential to

the efficiency of the other members; and each member must be strictly in its own place, in order efficiently to perform its own mission in the body of which it is a part. And,

1 Corinthians 12

²¹ The eye cannot say unto the hand, I have no need of you: nor again the head to the feet, I have no need of you.

So it is in the body of Christ:

²⁷ Now you are the body of Christ, and members in particular.

And,

Romans 12

⁵ We, being many, are one body in Christ, and every one members one of another.

And just as God alone, through His creative Spirit, is the author of the symmetrical connection and unity of all the members of the human body, so it is God alone, through the brooding creative power of the Holy Spirit, who is the author of any symmetrical connection, organization, and unity, in the body of Christ, which is the church.

Have you been, are you now, baptized by that one Spirit into that one body? Have you been, and are you now, baptized by the Holy Ghost into this divine unity of the true church of Christ? If you have been, and are now, baptized with the Holy Ghost at all, you are baptized into this divine unity; if not, not.

And just now the line is being drawn, by the Lord himself, between those who are of this divine unity and those who are not. Those who are, are being sealed with the seal of the living God; those who are not, are being weighed in the balances of the sanctuary, and pronounced wanting. Where stand you?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

76. The Unity of True Believers

Advent Review, January 17, 1899

Original title: Editorial Note

WHILE the great object of the gift, and the gifts, of the Holy Ghost is the perfection of the believers, yet this cannot be attained without the unity of the believers. For it is written of the gifts of the Spirit that they are:

Ephesians 4

¹² For the perfecting of the saints:...

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

This unity of the believers is the great longing of Christ, the one great thing for which He prayed.

John 17

²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word;

²¹ That they all may be one;...

²² ...that they may be one;

²³ ...that they may be made perfect in one.

He also indicates what is the character of this unity:

²¹ As you, Father, are in me, and I in you, that they also may be one in us;

²² ...that they may be one, even as we are one:

²³ I in them, and you in me, that they may be made perfect in one.

This unity of the believers is the divine unity itself; for it is just “as” is the unity between the divine Father and the divine Son. But without the divine nature, how can divine unity ever be found among men? As they are naturally, men have not the Spirit of unity, but the spirit of enmity.

Romans 8

⁷ The carnal mind is enmity against God.

And being enmity against God, it results in putting men at enmity with one another. And so men always and everywhere have drawn lines, and built up walls, of separation among themselves,—national lines, tribal lines, aristocratic lines, society lines, color lines, sectarian lines, etc., etc., etc.

Ephesians 2

¹⁴ But Jesus Christ is our peace, who has made both God and man one, and has broken down the middle wall of partition,

¹⁵ Having abolished in His flesh the enmity,...to make in himself one new man, so making peace;

¹⁶ And that He might reconcile both Jew and Gentile unto God in one body by the cross, having slain the enmity thereby;

¹⁸ For through Him both Jew and Gentile have access by one Spirit unto the Father.

The cross of Christ destroys the enmity against God, and also breaks down all the lines of separation and walls of partition which, by the working of this enmity, men have made among themselves; and the “one Spirit” takes all these in whom the enmity has been destroyed by beholding the cross of Christ, and binds them all in “one body” in divine unity.

So unless men are partakers of the divine nature, they can never enter into this divine unity which is the characteristic of the church of Christ, and for which the Lord so earnestly prayed; and without the Holy Spirit of God, men can not be partakers of the divine nature. For God being Spirit, and the Holy Spirit being the Spirit of God, He is of the divine nature; and whoever is partaker of the Holy Spirit, is thereby partaker of the divine nature.

Thus it is alone the baptism of the Holy Spirit that can bring the disciples of Christ into that unity for which He prayed:

John 17

²¹ That they all may be one; as you, Father, are in me, and I in you, that they also may be one in us.

Therefore it is written:

John 14

¹⁶ I will pray the Father, and He shall send you another Comforter, that He may abide with you forever;

¹⁷ Even the Spirit of truth...

¹⁸ I will not leave you comfortless: I will come to you.

²⁰ At that day you shall know that I am in my Father, and you in me, and I in you.

He who is partaker of the Holy Ghost, he who is baptized with the Holy Spirit, by that very fact is made acquainted with the divine unity of the Father and the Son; and is himself bound into that divine unity. And this unity of the Spirit with the Father and the Son is so precious that he would rather die than to be separated from it.

And all who know this unity of the Spirit are one, wherever or whoever they may be: they are one as the Father and the Son are one; because their fellowship of the Spirit is the fellowship of the Father and the Son. By one Spirit are they all baptized into one body; and that body is the body of Christ, in whom God—yea, all the fullness of the Godhead bodily—dwells.

This is the unity of the true believers in Jesus. Not, this is the unity *that ought to be*; no, this is the unity *that there is* everywhere among the true believers in Jesus. It is divine unity. It is the unity of the Spirit, in the Spirit, with the Father and the Son.

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

77. Not by Might, Nor by Power

Advent Review, February 7, 1899

Original title: Editorial Note

WHEN Israel had returned from Babylon, and were to re-establish the worship and the cause of God in His own chosen place in the world, everything was against them.

- The land had lain desolate seventy years, and from this they must find support for themselves.
- In addition to this there was drought in the land.
- And yet in addition to all this, the one thing of first importance was the building of the house of the Lord.
- In yet further addition to all these disadvantages, the decree of the king of Persia stood prohibiting their building the house of the Lord at all.

Yet in the presence of this mountain of difficulties standing in the way, the word of the Lord came by the prophets Haggai and Zechariah to all the people, to arise, and build the house of the Lord.

Zerubbabel was the governor upon whom rested the responsibility of carrying on the work, and of building the house of the Lord. To look at all that was before him, it was a most unpromising, and even discouraging, prospect.

But just then and there the word of the Lord to Zerubbabel, was:

Zechariah 4

⁶ This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, says the Lord of hosts.

- He was not to look at the lack of means or of facilities;
- He was not to look at the land overgrown with weeds, and briars, and stricken with drought;
- He was not to look at the decree of the Persian king,—

the power,—that stood positively against any procedure whatever.

It was perfectly plain that nowhere were there any visible resources. And just what the Lord wanted Zerubbabel and all the people to understand was that their real resources were not in anything earthly or visible, but only in Him “who is invisible”⁴³—and these resources made present and practicable by the Spirit of the Lord of hosts.

And when he recognized this, and put all his hope and all his dependence upon that Spirit, then the word was to this great mountain of difficulties,

Zechariah 4

⁷ Who are you, O great mountain? Before Zerubbabel you shall become a plain.

Thank the Lord for that!

When Jesus went back to heaven after His crucifixion and resurrection, He left one hundred and twenty timid and fearful disciples. With the exception of perhaps two, they were all poor. In addition to this, they were despised, jeered at, and cast out. All the authority of their own nation and all the power of Rome—the power of the whole world—were against Him.

And yet in these circumstances, in the presence of this great mountain, again the tabernacle of David, which was fallen down, must be built again from the ruins, and must be set up. And to these was the word, also,

Zechariah 4

⁶ Not by might, nor by power, but by my Spirit, says the Lord of hosts.

He, departing, told them to tarry at Jerusalem and pray, not for wealth, not for numbers, not for influence, not for the fa-

⁴³ *Hebrews* 11:27.

vor or recognition of authority or government, but for “power from on high”—for the power of the Spirit of the Lord of hosts. They did wait, and they did pray; and that Spirit came. And again the great mountain became a plain; and the worship and cause of God were established in the earth. Thank the Lord for that.

And now, again, the house of God lies desolate, and the tabernacle of David is fallen down, and must be built up from the ruins, and must be established upon an eternal basis. Again there is a mountain of difficulties in the way; and again His people are bidden to pray, not for wealth, not for numbers, not for influence, not for the favor or recognition of authority or government, but for power from on high—for the power of the Spirit of the Lord of hosts.

And when this is recognized and received as the only hope, the only dependence, again every mountain will become a plain. Thank the Lord for that.

Matthew 7

⁷ Ask, and it shall be given you.

⁸ For every one that asks receives.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

78. The Measuring Line

Advent Review, February 14, 1899
Original title: Editorial Note

NOTHING that we could say on receiving the Holy Spirit could be so important nor so good as is the following extract from a letter written by Sister White, December 26, 1898. The letter was written from the camp-ground at Newcastle, New South Wales:

I came on the ground Friday. On Sabbath I attended morning meeting at six o'clock. All through the night I had seemed to be in meetings, presenting the subject of the reception of the Holy Spirit. This was my burden in laboring—somewhere, I cannot tell where. The whole subject was the opening of our hearts to the Holy Spirit. I was trying to present to those who were there the great necessity of receiving the Spirit. Christ told the disciples,

John 16

¹² I have many things to say unto you, but you cannot bear them now.

Their own limited comprehension put a restraint upon Him, so that He could not open to them the things He longed to unfold; for it would be labor lost.

In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, "Have you received the Holy Ghost?" A measuring-line was in his hand, and only very, very few were admitted into the building.

"Your size as a human being is nothing. Your size as the full stature of a man in Christ Jesus according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.

"You may be tall and well-proportioned in self, but you cannot enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. You have nurtured

your suspicions, your criticisms, your bad temper, your self-dignity, and you cannot be admitted to spoil the feast; for all who go in through this door have on the wedding garment, woven in the loom of heaven.

“Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another.

“Those who have educated themselves to pick flaws in the character of others have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You cannot join the happy family in heavenly courts; for I have wiped all tears from their faces. You can never see the king in His beauty if you are not yourself a representative of the loveliness of Christ’s character.

“Abiding with Christ is choosing only the disposition of Christ, so that He identifies His interests with yours. When you give up your own will, your own wisdom, and learn of Christ as He has invited you, then you shall find entrance into the kingdom of God.

“Entire, unreserved surrender He requires. Give up your life for Him to order, mold, and fashion; take upon your neck His yoke; submit to be led and taught, as well as to lead and teach; learn that unless you become as a little child you will never enter the kingdom of heaven. Abide in Him, to be and do only what He wills. These are the conditions of discipleship.

“Unless these conditions are complied with, you cannot have rest. Rest is in Christ; it cannot be found as something He gives apart from himself. The moment the yoke is adjusted to your neck, that moment it is found easy; and the heaviest labor in spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and He gives gladness in doing the work.

“Mark the points: Learn of me; for I am meek and lowly in heart. Who is it that speaks thus? The Majesty of heaven,

the King of glory. He desires that your conception of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. There must be the inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when you are converted, you will not be a hindrance, but will strengthen your brethren.”

As these things were spoken, I saw that some turned sadly away, and mingled with the scoffers; others with tears, all broken in heart, were making confessions to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, “What must I do to be saved?” The answer was, “Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out.” Words were spoken greatly to rebuke all spiritual pride, for this God will not tolerate. It is inconsistent with His Word and with our profession of faith.

“Seek the Lord,” all you who are ministers of His. Seek Him “while He may be found, call you upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.”⁴⁴

Matthew 7

⁷ Ask, and it shall be given you.

⁸ Every one that asks receives.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

⁴⁴ Ellen White. Found in *Selected Messages*, book 1, p. 109-111.

79. Receiving the Spirit by Faith

Advent Review, February 21, 1899

Original title: Editorial Note

THE receiving of the Holy Ghost has always been the one great and chief essential to the carrying forward of the work of God in the world.

It was “by the Spirit” that Noah preached the message of God,

1 Peter 3

²⁰ ...while the ark was a preparing.

It was by the Spirit that the Lord led the people out of Egypt, and it was His Holy Spirit that was grieved by their rebellion.

Isaiah 63

⁸ For He said, Surely they are my people, children that will not lie: so He was their Saviour.

⁹ In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old.

¹⁰ But they rebelled, and vexed His holy Spirit.

And,

Matthew 24

³⁷ As it was in the days of Noah, so shall it be also in the days of the Son of man.

And those days are now. As these days are like those of Noah in the wickedness and violence on the earth, so much these days be like those of Noah in the devotion and integrity of the servants of God.

And as, by the power of the Spirit of God, the preaching of Noah so convinced the world that they were all without excuse when the flood came and took them all away, so must it

be, and so will it be, also in the day when the Son of man shall be revealed. God has...

Isaiah 11

¹¹ ...set His hand the second time to gather the remnant of His people,...from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And as it was by His Holy Spirit that He led them all the days of old, so shall it be now. It is too bad that also it is so now in that they grieve His Holy Spirit. But O, let every soul “grieve not” but “receive”...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

It is by faith that the Holy Spirit is received. Faith is complete dependence upon the word of God only, for the accomplishment of what that word says. Only where the word of God is, can there be faith.

Have men the word of God upon which true faith can rest to receive the Holy Spirit? Certainly we have—the plain word of God and the whole word of God. Over and over, He calls, exhorts, and commands us to receive the Holy Ghost. Therefore every person can find it truly in His heart to pray the prayer unto Him,

“Lord give to me your Holy Spirit. Baptize me with the Holy Ghost. Be it unto me according to your word.”

He says,

Matthew 7

⁷ Ask, and it shall be given you.

Then He immediately follows this promise with the statement of the blessed fact,

⁸ For every one that asks receives.

Note that: He does *not* say,

“Every one that asks *shall* receive.”

No. Before you ask, He tells you,

“Ask, and it shall be given you.”

The receiving is contingent on the asking. But when you have asked, then there is no *shall* receive about it. You *have* received.

Matthew 7

⁸ Every one that asks receives.

As certainly as you have asked, on the Lord's part you have received; the Holy Spirit has been given you: and if on your own part you have not received Him, it is because you do not believe the Lord. As certainly as you have asked, He says you have received; “every one that asks receives.” And if you say you have not received, you make Him a liar, and grieve the Holy Spirit.

Do not do so. Thank Him that you receive that Holy Spirit even while you ask.

“Every one that asks [present tense] receives [present tense].”

Thank Him that you have received the Holy Spirit, as certainly as you have asked. That is receiving the promise of the Spirit through faith. Having the word of God for it, faith comes by that word. In asking according to the word, you ask according to His plainly expressed will. You know that He hears you; and knowing that, you know that you have the petition that you desired of Him.

In depending solely upon the word, that it shall be to you even as it is spoken, you know that you have received, because He says you have. That is faith.

Matthew 7

⁷ Ask, and it shall be given you.

⁸ Every one that asks receives.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

80. The Spirit Shows All Things

Advent Review, February 28, 1899
Original title: Editorial Note

Of the Holy Spirit, Jesus said:

John 16

¹⁵ He shall take of mine, and show it unto you.

TO SHOW a thing is to call special attention to it, to point out its attractions and its value. This is what the Holy Spirit does to us with the things of God. He takes the things of God, and presents them to our view, makes them plain to our understanding. This must needs be, because these great things are so far beyond our view and our comprehension that:

1 Corinthians 2

⁹ Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him.

But in His mercy and His gentleness, the Lord gives all these things into the charge of the Spirit, to “show” unto us:

¹⁰ For the Spirit searches all things, yea, the deep things of God.

Nor is it only that He “searches all things,” but He is to show us “all things;” for Jesus said,

John 16

¹⁵ All things that the Father has are mine: therefore I said, that He shall take of mine, and shall show it unto you.

All the wealth, all the glory, all the beauty, of all the wonderful things of God are free to us; nothing is kept back. That we might know all these things, is one reason that the Holy Spirit is given. These things are of eternal depth and infinite compass, and only “the eternal Spirit” can fully fathom them.

1 Corinthians 2 [RV]

¹¹ The things of God none knows, save the Spirit of God.

Therefore it is He to whom it is given to show them to us.

John 14

²⁶ The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

What a wonderful Teacher! What a wonderful school! A university, yes, the university, indeed. Have you entered the school? Have you this wonderful Teacher?

Matthew 7

⁷ Ask, and it shall be given you.

John 20

²² Receive the Holy Ghost.

Matthew 7

⁸ For every one that asks, receives.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

Bless the Lord! For more than a year, in the demonstration and power of the Spirit, the message has been going to this people, "Receive the Holy Ghost." And what is its office?

Ephesians 4

³⁰ Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.

The day of redemption is right at hand. Would you be sealed? Then now, just now, surrender to the instrumentality that will accomplish this result.

81. The Movings of God's Spirit

Advent Review, March 7, 1899

Original title: Editorial Note

THE following respecting the Holy Spirit, from one of Elder W. W. Prescott's speeches in the *General Conference*, is worth repeating to all people:

Genesis 1

¹ In the beginning God created the heaven and the earth.

² And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Now this word "moved" here is just the same word that you find in:

Deuteronomy 32

¹¹ As an eagle stirs up her nest, flutters over her young,

—hovers over her young, trembles over them. This was the beginning, this was the origin, and this is the present power, of all force and of all motion. It was when the Spirit of God hovered—fluttered—over the earth, that the earth itself was filled with the properties of the Spirit of God. That is where the earth, by the word spoken, received all its power to bring forth; because the earth was without form, and void, and empty, and had no power to bring forth. This is the source and the manifestation of all the power of the universe.

Let us make some very simple illustrations. Suppose you hold something up. It is held there by some power, and when it is no longer held by that power, it falls; and where it falls, there it lies until some power moves it. Now there is a force acting upon it, and we have been taught that that is the force of gravitation. But what is gravitation? Gravity is simply a name applied to the force working in that way; but when the support that gives motion to this book [holding a book up] is removed, the same force moves upon it that moved upon the deep in the first place; and it is a drawing power.

Now the truth that is behind all the teaching of the books about gravitation, is the drawing power of the Spirit of God.

Now when that is taught in the day-schools in just so many words,—not simply talked about,—religion will cease to be a matter of theory and a matter of creed, and will become a reality, and will be taught as a reality.

If man had always been content to remain under the movings of God’s Spirit, there never would have been any sin in the world, because God’s Spirit moves in an orderly way.

1 Corinthians 14

³³ For God is not the author of confusion, but of peace.

In our version the words “the author” are supplied; otherwise it would read, “Our God is not confusion’s God, but peace’s God.” God is not of confusion. It is because the tongue runs contrary to the mind of God, and the hand moves wrong, that confusion comes in. That is sin. It was because Satan was not willing to be moved upon, but determined to be a mover, that he fell.

No created being in this universe can successfully be a mover in the universe. God himself, the author of the universe, God’s Spirit, the beginning and the power of all motion and of all movement, is the only one who can successfully run the movements in this universe, including man. That is true of man’s brain. God says,

1 Corinthians 3

²⁰ I know the thoughts of man that they are empty, vain.

No man can move his brain to evolve anything. It is nothingness, emptiness. Only when the Spirit of God moves man’s brain, and controls His tongue, can he speak the truth. When holy men of God spoke of old, they simply spoke as they were moved by the Holy Ghost; and if we spoke in the same way, we should speak as the oracles of God.

Why, then, should not we speak so? Does not the Lord command,

1 Peter 4

¹¹ If any man speak, let him speak as the oracles of God.

Why shall we not obey? But without the Holy Spirit we can not obey. Therefore,

Matthew 7

⁷ Ask, and it shall be given you.

⁸ Every one that asks receives.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

82. Walk in the Spirit

Advent Review, March 14, 1899

Original title: Editorial Note

Galatians 5

¹⁶ Walk in the Spirit, and you shall not fulfill the lust of the flesh.

WHAT a blessed promise! and as sure as it is blessed, to every one who believes. Think of the lust of the flesh. How all-pervading it is! How stern are its dictates! How oppressive its rule! How dismal is the slavery that it lays upon men!

Everybody has experienced it,—longing to do the good that he would, yet doing only the evil that he hated; having ever a will to do better, but how to perform it, finding not; delighting in the law of God after the inward man, yet finding in his members another law, warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members; and at last crying out,

Romans 17

²⁴ O wretched man that I am! who shall deliver me from the body of this death?

Thank the Lord, there is deliverance. It is found in Christ Jesus and in the Spirit of our God.

Romans 7

²⁵ I thank God through Jesus Christ our Lord.

Romans 8

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

And the law of the Spirit of life in Christ Jesus having made

you free from the law of sin and death, then:

Galatians 5

¹⁶ Walk in the Spirit, and you shall not fulfill the lust of the flesh.

There is not only deliverance from the bondage of corruption: there is also the glorious liberty of the children of God for every soul who receives the Spirit, and walks in the Spirit.

¹⁶ Walk in the Spirit, and you shall not fulfill the lust of the flesh.

See the list of the workings of the lust of the flesh:

¹⁹ Adultery, fornication, uncleanness, lasciviousness,

²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

²¹ Envyings, murders, drunkenness, revelings, and such like.

None of these shall you fulfill, over all these things you have the victory, when you walk in the Spirit. It is the faithful word of God.

Is not that a most desirable prospect? Is not such a thing as that worth having? And when it is had for the asking and the taking, then is it not worth asking for and taking? Accept the deliverance that Christ has wrought out for you. Stand, and...

Galatians 5

¹ Stand fast, in the liberty wherewith Christ has made us free.

Matthew 7

⁷ Ask, and it shall be given you...

⁸ For every one that asks receives.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit;

Yes,

Galatians 5

¹⁶ Walk in the Spirit...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

83. Live in the Spirit, Walk in the Spirit

Advent Review, March 21, 1899

Original title: Editorial Note

Galatians 5

¹⁶ Walk in the Spirit and you shall not fulfill the lust of the flesh.

IT IS a glorious promise, and the divine truth. But, you see, our not fulfilling the lust of the flesh depends altogether upon our walking in the Spirit. Do you walk in the Spirit? Our walking in the Spirit also depends upon something yet back of this:

²⁵ If we live in the Spirit, let us also walk in the Spirit.

How can we walk in the Spirit unless we live in the Spirit? How can we walk at all unless we live? There is suggested and emphasized the great truth that the first of all things is the life.

And in that is also suggested and emphasized the great truth that we must first *be* before we can *do*; we must first *be something* before we can *do anything*. And what *we are*,—this itself decides what *we will do*. When Jesus said,

John 8

⁴⁴ You are of your father the devil, and the lusts of your father you will do,

—it was not a taunt. It was simply the statement of the truth. So long as any are such, they will do so: and it is impossible to do otherwise.

Matthew 12

³³ Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Matthew 7

¹⁸ A good tree can not bring forth evil fruit, neither can a cor-

rupt tree bring forth good fruit.

So long, and just as certainly, as a person is a child of the wicked one, the lusts of his father will he do. And just as certainly as a person is a child of God, the virtues of his father will he show.

It all depends upon what you are. And what you are depends upon whose child you are. Look to your parentage: whose child are you?

Do you do evil things? Do you fulfill the lusts of the flesh? It is all because of your parentage and birth. But do not be discouraged: get a new parentage; get a new birth. Then, being of a new parentage, being born again, being a new creature, being a child of God, you will...

1 Peter 2

⁹ ...show forth the virtues of Him who has called you out of darkness into His marvelous light.

Nor is it enough to *have been* born again. We *must be* born again. It is well to have been born again, if we are born again. But for a person to have been born again, and yet he be not now born again,—this counts nothing. No;

John 3

⁷ You must be born again.

You must be that *all the time*. The new birth must be continued in all its newness and power. We must be born into newness of life,—larger experiences, new experiences, and greater grace, every day, and every hour of the day. This is what it is to be born, in truth.

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature.

Are you in Christ? If so, then you are a new creature. Not you *were* a new creature; but you *are*. And being a new creature, it is easy to do new things; indeed, new things are only

what are done; for:

¹⁷ ...old things are passed away; behold, all things are become new.

Born of the Spirit, living in the Spirit, led of the Spirit, and walking in the Spirit, you shall not fulfill the lusts of the flesh. This is Christian experience.

Acts 19

² Have you received the Holy Ghost since you believed?

Matthew 7

⁷ Ask, and it shall be given you.

⁸ Every one that asks receives.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with...

Ephesians 4

³⁰ ...the Holy Spirit of God, whereby you are sealed unto the day of redemption.

84. The Spirit Makes Intercession

Advent Review, March 28, 1899

Original title: Editorial Note

Romans 8

²⁶ We know not what we should pray for as we ought.

THOUGH the Lord has told us many things—indeed, *everything*—to pray for, yet for all this, we know not what to pray for as we ought, nor how to pray for it as we ought. And yet we are to:

1 Timothy 2

⁸ ...pray every where,

and to

1 Thessalonians 5

¹⁷ Pray without ceasing,

How can we, when we know not what to pray for, nor how to pray, as we ought? O, bless the Lord!

Romans 8

²⁶ The Spirit also helps our infirmities;...[and] the Spirit itself makes intercession for us.

The Holy Spirit knows perfectly what we should pray for as we ought; for:

1 Corinthians 2

¹⁰ The Spirit searches all things, yea, the deep things of God.

The Holy Spirit knows, likewise, precisely how we should pray as we ought; for:

Romans 8

²⁷ He makes intercession for the saints according to the will of God.

How, then, can we pray without the Holy Spirit? Without the Holy Spirit we shall not pray for what we ought to, nor as

we ought to. Without the Holy Spirit our prayers cannot be presented according to the will of God. Yet it is only when we ask anything according to His will, that we know that He hears us:

1 John 5

¹⁴ And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us.

Without the Holy Spirit, then, how shall we ever know that he hears us? How fully, therefore, these considerations lay upon us the necessity that in our prayers we be consciously dependent upon the Holy Spirit! And as we are to:

1 Timothy 2

⁸ ...pray every where,

and

1 Thessalonians 5

¹⁷ Pray without ceasing,

—these considerations simply open to us the great blessing of being consciously dependent upon the Holy Spirit “everywhere” and “without ceasing.” Thank the Lord! That in itself is infinite reward. This, too, opens to us that further great blessing of:

Jude 1

²⁰ ...praying in the Holy Ghost,

while

²⁰ Building up yourselves on your most holy faith.

For to pray everywhere, and without ceasing, consciously dependent upon the Holy Spirit, certainly is nothing else than to be praying in the Holy Ghost.

And to know, and constantly recognize, that we know not what we should pray for, nor how to pray, as we ought; but that the Spirit helps our infirmities, and makes intercession

for us according to the will of God,—surely this can have no other effect than to make every one who would pray, consciously dependent upon the Holy Spirit. How much we all need just now to pray that precious prayer of the first disciples:

Luke 11

¹ Lord, teach us to pray.

And how much we need to study the Lord's answer to that prayer!

² And He said unto them, When you pray, say, Our Father who is in heaven, hallowed be your name. Your kingdom come. Your will be done, as in heaven, so in earth.

³ Give us day by day our daily bread.

⁴ And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

⁵ And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

⁶ For a friend of mine in his journey is come to me, and I have nothing to set before him?

⁷ And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give you.

⁸ I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needs.

⁹ And I say unto you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.

¹⁰ For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

¹¹ If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

¹² Or if he shall ask an egg, will he offer him a scorpion?

¹³ If you then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father

give the Holy Spirit to them that ask Him?

Jude

²⁰ Beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

²¹ Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Acts 19

² Have you received the Holy Ghost since you believed?

Matthew 7

⁷ Ask, and it shall be given you.

⁸ For every one that asks receives.

John 20

²² Receive the Holy Ghost.

Ephesians 5

¹⁸ Be filled with the Spirit,

Ephesians 4

³⁰ ...whereby you are sealed unto the day of redemption.

Appendix

Ananias

Ellen G. White

Review and Herald, May 23, 1893¹

Acts 5

¹ A certain man named Ananias, with Sapphira, his wife, sold a possession,

² And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

³ But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Ghost, and to keep back part of the price of the land?

⁴ While it remained, was it not your own? and after it was sold, was it not in your own power? Why have you conceived this thing in your heart? You have not lied unto men, but unto God.

⁵ And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

⁶ And the young men arose, wound him up, and carried him out, and buried him.

⁷ And it was about the space of three hours after, when his wife, not knowing what was done, came in.

⁸ And Peter answered unto her, Tell me whether you sold the land for so much? And she said, Yea, for so much.

⁹ Then Peter said unto her, How is it that you have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried your husband are at the door, and shall carry you out.

¹⁰ Then she fell down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

¹¹ And great fear came upon all the church, and upon as many as heard these things.

ANANIAS and Sapphira had listened to the words of the apostles when,

¹ This article is referred to by A. T. Jones at the end of the sermon, In the Time of Trouble (Article 4 in the section: *General Articles*).

Acts 4

³¹ [After] they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness.

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

³³ And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

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.

The heart of Ananias and his wife were moved by the Holy Spirit to devote their possessions to God as their brethren had done. But after they had made the pledge, they drew back, and determined not to fulfill it. While professing to give all, they kept back part of the price. They had practiced fraud toward God, they had lied to the Holy Spirit, and their sin was visited with swift and terrible judgment. They lost not only the present life, but eternal life.

The Lord saw that this signal manifestation of His justice was needed to guard others against incurring the same guilt. It testified that men cannot deceive God, that He detects the hidden sin of the heart, and that He will not be mocked. It was designed as a warning to the young church, to lead them to examine their motives, to beware of indulging selfishness and vain glory, to beware of robbing God.

In the case of Ananias, the sin of fraud against God was speedily detected and punished. This example of God's judgment was designed to be a danger signal to all future generations. The same sin was often repeated in the after history of the church, and it is committed by many in our time; but

though not attended with the visible manifestation of God's displeasure, it is no less heinous in His sight now than in the apostles' time. The warning has been given, God has clearly manifested His abhorrence of this sin, and all who pursue a similar course of action may be sure that they are destroying their own souls.

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of His people. The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to His work. This lesson he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching.

That which has been set apart according to the Scripture as belonging to the Lord, constitutes the revenue of the gospel, and it is no longer ours. We are to treat it as wholly the Lord's. It is no better than sacrilege for any man to take one dollar from God's treasury to serve himself or to serve others in their secular business. This has been done, and some ministers are at fault in diverting from the altar of God that which has been especially dedicated to Him.

Ministers should regard this matter in a right light. Let them not, when brought into a strait place, take money consecrated to religious purposes, and use it for their own advantage, soothing their conscience by saying that they will repay it at some future time. Far better cut down your expenses to your income, restrict your wants, and live within your means, than use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of any one in temporal affairs. It must be kept for the object for which it

was given.

The minister or the steward who receives the funds for the Lord's treasury should give the donor a written receipt for the same, with the date. Then, without waiting to be tempted by financial pressure, to use this means for himself, let him deposit it, where, when called for, every penny will be forthcoming, to be used where it was designed.

The people need to be impressed with the sacredness of their vows and pledges to the cause of God. Such pledges are not generally held to be as obligatory as a promissory note from man to man. But is a promise less sacred and binding because it is made to God? Because it lacks some technical terms, and cannot be enforced by law, will the Christian disregard the obligation to which he has given his word? No legal note or bond is more obligatory than a pledge made to the cause of God. The members of our churches should be educated to regard their pledges in this light.

It is only when Christian motives are fully acknowledged, and the conscience is awake to duty, when divine light makes impressions upon the heart and character, that selfishness is overcome, and the mind of Christ is exemplified. The Holy Spirit, working upon human hearts and characters, will expel all tendency to covetousness, to deceptive dealing.

When the Lord's messenger bears a message to the church, God is speaking to the people, awakening the conscience to see that they have not been rendering an honest tithe to the Lord, and that when it was not convenient to give, they have failed to present their offerings to Him. They have used the Lord's own money for themselves, in building houses, in purchasing horses, carriages, or lands. They do this in the hope of large returns, and every year they have the same excuse.

Malachi 3

⁸ Will a man rob God?

O yes, he has done this many times, because he has not been spiritual, to discern the spiritual things.

On some occasions the Lord has moved decidedly upon worldly, selfish men. Their minds were illuminated by the Holy Spirit, their hearts felt its softening, subduing influence. Under a sense of the abundant mercy and grace of God, they felt it their duty to promote His cause, to build up His kingdom. They remembered the requirement,

Matthew 6

¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where 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 nor steal.

They felt a desire to have a share in the kingdom of God, and they pledged to give of their means to some of the various enterprises of the Lord's cause. That pledge was not made to man, but to God in the presence of His angels, who were moving upon the hearts of these selfish, money-loving men.

In making the pledge, they were greatly blessed; but how quickly the feelings change when they stand on common ground. As the immediate impression of the Holy Spirit becomes dim, as the mind and heart become absorbed again in worldly business, it is most difficult for them to maintain the consecration of themselves and their property to the Lord. Satan assails them with his temptation,

“You were foolish to pledge that money, you need it to invest in your business, and you will meet with loss if you pay the pledge.”

Now they draw back, they murmur, they complain of the Lord's message and His messengers. They say things that are not true, claiming that they pledged under excitement, that they did not fully understand the matter, the case was over-

stated, their feelings were moved, and this led them to make the pledge. They talked as though the precious blessing they received was the result of a deception practiced upon them by the minister to secure money. They change their minds, and feel under no obligation to pay their vows to God.

There is most fearful robbery of God, and flimsy excuses are made for resisting and denying the Holy Spirit. Some plead inconvenience; they say they need their money—to do what? To bury in houses and lands, in some money-making scheme. Because the pledge was made for a religious object, they think it cannot be enforced by law, and the love of money is so strong upon them that they deceive their own souls, and presume to rob God. To many it might be said,

You treat no other friend so ill.²

The number of those who commit the sin of Ananias and Sapphira is increasing. Men do not lie to man, but to God in their disregard of the pledges which His Spirit moved upon them to make. Because sentence against an evil work is not, as in the case of Ananias and Sapphira, executed speedily, the hearts of the sons of men are fully set in them to do evil, to strive against the Spirit of God. *Ecclesiastes* 8:11.

How will these men stand in the judgment? Dare you abide the final issue of this question? How will you stand in the scenes described in the *Revelation*?

Revelation 20

¹¹ I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

¹² And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

² Joseph Grigg (1722-1768), Hymn: *Behold a Stranger at the Door*.

¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

