

BRINGING THE  
**ADVENT MESSAGE**  
INTO THE WORLD



A. T. JONES

**Source:**

Advent Review, June 13 to July 11, 1899  
Originally given as a series of Sermons  
at the General Conference

**Cover:**

Photo by Sandiahh  
[Wikimedia Commons](#)

*True  
Houzo Jones*

**Fonts:**

Liberation Sans Narrow  
Linux Biolinum  
Linux Libertine  
YU Gothic Medium  
YU Gothic UI Semilight  
YU Gothic UI Semibold



April 2020

[www.srac.info](http://www.srac.info)

[www.practicaprophetica.com](http://www.practicaprophetica.com)

# Contents

1. An Increase of Knowledge.....	1
2. The Great Subjects to be Preached.....	5
<i>The Coming of the Lord.....</i>	<i>6</i>
<i>The Sanctuary.....</i>	<i>7</i>
<i>The Law of God.....</i>	<i>7</i>
<i>The Law in the Gospel.....</i>	<i>9</i>
3. Using the Law Lawfully.....	11
<i>Bringing People to Christ.....</i>	<i>11</i>
<i>Witnessing God's Righteousness.....</i>	<i>11</i>
<i>Summary.....</i>	<i>12</i>
4. The Law as the Foundation.....	15
5. The Doctrines in Christ.....	21
6. Living Doctrine.....	31



# 1. An Increase of Knowledge

## Daniel 12

<sup>4</sup> Many shall run to and fro, and knowledge shall be increased.

**I** HOPE we shall get around, some of these days, to where we shall use this expression in its true meaning, and not always in the false meaning. Although people may travel, in luxurious ease and with great rapidity, from country to country, and from place to place, and thereby increase their knowledge, yet most of the knowledge that is increased by that means is not knowledge at all.

But the scripture does not mean that, anyhow. It simply says they shall thoroughly search (of course the book which is under consideration), and by that means knowledge shall be increased.

[L. R. Conradi]: That word occurs several times in the Scriptures, and the texts in which it is are *Jeremiah* 5:1; *Amos* 8:12; and *Zechariah* 4:10; and those three texts give more light than does anything else.

Brother Waggoner has, I think, thirteen different translations of that clause. Will you read some of them, Brother Waggoner?

[E. J. Waggoner]: Here is one in English (Winter's translation): "You, Daniel, close the words and seal up the book until the time of the end, till many have searched diligently, and knowledge shall be increased."

The French of Segond reads: "You, Daniel, hold secret these words, and seal the book until the time of the end; then many shall read it, and knowledge shall be augmented."

The Danish, Swedish, and Norwegian are about the same: "Seal the book until the time of the end; many shall search diligently in it, and knowledge shall be increased."

The German, two renderings about the same: "Many shall

search through it, and find understanding.”

The Hebrew itself gives that idea. The word which in our version is rendered “to and fro,” translated, means “to run through or over a book,” “run through or search through the book diligently.”

I have two or three other renderings; and every one, including the Vulgate and the Septuagint, gives the same idea, —“seal the book until the time of the end; and when the time of the end comes, they will search, and find knowledge.”

[L. R. Conradi]: In *Amos* 1:12 is carried the idea that the wicked shall search for the Word, and cannot find it; just as now the righteous find it. The same word is used in both places.

[E. J. Waggoner]: I have the Vulgate rendering: “Seal the book until the appointed time [literally, the *statute time*]; many shall go through it, and science shall be multiplied.”

[M. C. Wilcox]: Another rendering is: “Give sedulous attention to these things.”

Let us be the ones who will do that, instead of throwing it off, and applying it to those who are traveling about so much. You can see, from the sketches that we have had of *Daniel* and *Revelation*, that when we do thus run to and fro, when we do search these books through and through, knowledge will be increased. Knowledge has been increased to us, in the days that we have been studying these books in this Conference. How much more will it be so when we thoroughly study these books, when the Spirit of God himself will open these things.

The book of *Daniel* was written for our time, and the Lord will Himself, through His Spirit, reveal its meaning to us. Perhaps I had better read right here something which occurs to me now, in a promise for just this time, relating to *Daniel* and *Revelation* together, of course.

“I was in the Spirit on the Lord’s day,” he says,—the very Sabbath which was instituted in Eden. He was keeping the

Sabbath; for God had created only one Sabbath, and that was to last through eternal ages. This Sabbath was a wonderful Sabbath to John. He says:

### **Revelation 1**

<sup>10</sup> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

<sup>11</sup> Saying, I am Alpha and Omega, the first and the last and what you see, write in a book, and send it unto the seven churches which are in Asia.

Suppose our teachers and students should have more to teach and write in regard to those things which are now to be fulfilled, and which concern the eternal welfare of souls. Suppose that pen and voice should give meat in due season to the old and the young, to saints and to sinners. Let the many things that might be said to awaken the church from its slumbers be spoken without losing any more time in dwelling on these things which are not essential, and that have no bearing upon the present necessities of our people, or upon the ignorant who know not the truth.

Read the first three verses of *Revelation*, and see what work is especially enjoined upon those who claim to believe the word of God...When the eyes have been enlightened with the spiritual eye-sight, then we shall see altogether clearly.

Brethren, that is a fine promise. Listen further:

The things of time and sense that now attract attention will lose their value; for there will be disclosed to men eternal interests. As God made known his will to the Hebrew captives, to those who were most separate from the customs and practices of a world lying in wickedness, so will the Lord communicate light from heaven to all who will appreciate a "Thus says the Lord."<sup>1</sup>

God will make known to men eternal interests. You will have something bigger, something more interesting, and something more substantial to look at and think about when

---

<sup>1</sup> Ellen White, *Counsels to Writers and Editors*, p. 101.

that is so. What promises these are!

To them He will express His mind.<sup>2</sup>

When I come to you, and say I am going to express my mind to you, you expect me to talk plain to you, do you not? You expect me to “put it straight.” Now God says to these folks that are most separate from the things of this world, “to them He will express His mind.” That suggests again the same thought that we have had before,—that we are to “catch the very ideas of the Man of Calvary,” and express them. He expresses His mind to us, and we express it to others.

Those who are least bound up with worldly ideas, are the most separate from display, and vanity, and pride, and love of promotion, who stand forth as His peculiar people, zealous of good works, to these He will reveal the meaning of His word.

The very first exhibition of God’s power to the Hebrew captives was in showing the defective wisdom of the great ones of the earth. The wisdom of men is foolishness with God. The magicians revealed their ignorance of the light before the Lord revealed His wisdom as supreme. The wisdom of human agents who had misappropriated their God-given talents, God showed to be foolishness.<sup>3</sup>

---

<sup>2</sup> *Id.*

<sup>3</sup> *Ibid.*, p. 102.



## 2. The Great Subjects to be Preached

**N**OW let us glance through the book of *Daniel*, and see what is there that must inevitably be preached.

To what does the 2<sup>nd</sup> chapter of the book of *Daniel* bring us? To the establishment of God's kingdom, the coming of the Lord, the end of the world.

What does the 7<sup>th</sup> chapter bring us to? To the same thing.

The 8<sup>th</sup>? The same thing.

The 11<sup>th</sup>? The same thing.

Then the one great subject of the book of *Daniel* is the coming of the Lord and the end of the world. Then that is what will be preached as certainly as the book of *Daniel* is studied and preached.

Now let us go into the book of *Revelation*. In the very first chapter the word rings out:

### **Revelation 1**

<sup>7</sup> Behold, He comes with clouds; and every eye shall see Him.

To what do the seven churches bring us? To the coming of the Lord.

To what do the seven seals? To the coming of the Lord.

The seven trumpets? The coming of the Lord.

And the three messages with all their complications? The coming of the Lord.

And the seven plagues? The coming of the Lord.

And the book closes with the word:

### **Revelation 22**

<sup>20</sup> Surely I come quickly.

Then what is the one great thing over all other things that is

taught in the books of *Daniel* and *Revelation*? The coming of the Lord Jesus Christ. And you can not teach these books without teaching just that thing.

Now first, to preach the coming of the Lord and the necessity for it, we are to preach salvation to sinners, to those people who are lost in sin and wickedness. This is right, and something we have got to do. Yet this alone could have been done as well a thousand or fifteen hundred years ago as now.

But there is now a double reason that man should be saved from his sins, and that is because he must be saved from destruction at the coming of the Lord, which is now so near. So you see there is an additional reason, which we must give to the people who are in sin, why they must repent and be converted.

If I can be instrumental in calling a sinner to salvation, and saving him from being burned up at the same time, that would be a double salvation, would it not? It would be, in this sense. That is where we are. We are calling people to be saved from sin, and from being burned up at the coming of the Lord.

## **The Coming of the Lord**

In all of *Daniel* and all of *Revelation* is the coming of the Lord. That is one great thing that must be taught if we teach the third angel's message, if we teach the books of *Daniel* and *Revelation*; and we are not doing justice to sinners who never heard of it, to whom we are to preach salvation and carry the salvation of Christ, unless we tell them that the Lord is coming.

I do not say that we must plunge the coming of the Lord upon them the first thing. The *Testimonies* have told us to go to them with the salvation of which they may not, or may, have heard; but to go in the power that they never yet heard; and with the blessing that they never yet knew; and when they have received them, to lead them on.

We owe it to them to tell them that the Lord is coming: the coming of the Lord is an essential part of the message that we have to give to the world.

## **The Sanctuary**

Another subject is the sanctuary. In *Daniel* is the sanctuary; in *Revelation* is the sanctuary—its cleansing and all its work. In both books, then, as certainly as we preach the books, we shall preach of the sanctuary and its cleansing in heaven, and in ourselves on earth.

## **The Law of God**

Again: in *Daniel* we are brought, in the 7<sup>th</sup> chapter, to a power—the little horn that rises up—that will...

### **Daniel 7 [RV]**

<sup>25</sup> ...think to change the times and the law.

By the way, it just now occurs to me that in Daniel's prayer to God, it is said of God that:

### **Daniel 2**

<sup>21</sup> He changes the times and the seasons.

Now when here comes up a power blaspheming against God, and thinking to change the times as well as the law of the Most High, where does he put himself? In the place of God. The Lord may change times and seasons, but He never changes His law.

There is thought to make a change of the law of God by this wicked power in the world, and he wars against the saints, and wears them out. Then, as he has gone against the law of God, and thought to do away with the law of God by changing it, and as he wars against the saints, where do the saints stand on the subject?

### **Psalms 119**

<sup>126</sup> It is time for You, Lord, to work: for they have made void Your law.

That same thing was said two years ago about us,—that the Spirit of the Lord trembled to write such a thing as that, but it must be written:

**Psalm 119**

<sup>126</sup> It is time for You, Lord, to work: for they have made void Your law.

Isn't it time for Satan to be rooted out, and for loyalty to God, to be the only thing by which we shall be known?

The 8<sup>th</sup> chapter of *Daniel* brings up the wicked policy, all the way through, of the two republics. Then turn to *Revelation*. The first half of the book is to bring us to the second half. Just as certain parts of the book of *Daniel* are to bring us up to the place where the vision is established, so the first part of *Revelation* is to bring us face to face with the work of the beast and his image, enforcing their worship upon all the people; and there the Lord says:

**Revelation 14**

<sup>9</sup> If any man worship the beast and his image...

<sup>10</sup> [he shall] drink of the wine of the wrath of God.

And:

<sup>12</sup> Here are they that keep the commandments of God, and the faith of Jesus.

Thus another great subject of these two books is the commandments of God as they were written, and not as they were thought to be changed by Satan, and by this power which he uses. We are to preach that.

Thus from the books of *Daniel* and *Revelation*, we are to preach:

- the coming of the Lord,
- the sanctuary, and
- the commandments of God and the faith of Jesus.

And we cannot preach the books of *Daniel* and *Revelation* unless we do preach these subjects; for these books are set before us for that purpose.

### **The Law in the Gospel**

Now we used to preach the commandments of God as we thought. But we were not preaching them, indeed, as they must be. The Lord sent a message, and sent His word by that message, saying that the faith of Jesus, righteousness by faith, must be preached. He says that He sent the message of righteousness by faith because the people had lost sight of Christ, in the righteousness of Christ as He is.

I am afraid that there has been a tendency to go over to the other end now, and preach the faith of Jesus without the commandments. We must guard ourselves against such a thing as that. I must set myself upon this pinnacle,—it is a pinnacle,—that I cannot preach the commandments of God without preaching the faith of Jesus; and that I can not preach the faith of Jesus without preaching the commandments of God.

I am to preach the commandments of God so that it will be the faith of Jesus only; and I am to preach the faith of Jesus so it will be nothing but the commandments of God. He who cannot do that, cannot preach either the commandments of God or the faith of Jesus.



### 3. Using the Law Lawfully

#### 1 Timothy 1

<sup>8</sup> ...the law is good if a man use it lawfully.

**T**HEN only lawful uses of the law are good. And you and I, day by day now, until we get that fixed, must study the lawful uses of the law.

If I, a preacher, preach the law unlawfully and use the law unlawfully, I am a sinner like any other sinner. I am sinning in my preaching, because I am violating the law; I am frustrating its purpose, and destroying the object for which it was given. You and I must study to know the lawful uses of the law, and use the law only that way.

#### **Bringing People to Christ**

The first of all lawful use of the law is to bring people to Christ, that they may be justified by faith. That is the object of it,—to give the knowledge of sin, and to bring people to Christ, that they may be justified by faith.

He who uses the law of God first for any other purpose than to bring men to Christ that they may be justified by faith, he who uses the law of God to sinners who have not yet received Christ for any other purpose than to bring these men to Christ that they may be justified by faith, makes an unlawful use of the law.

And if anyone is not able so to use the law as by it to bring men to Christ that they may be justified by faith, he is not qualified to preach the gospel. He is using the law unlawfully. He is sinning in his very preaching; and he must stop and wait unto he is endued with power from on high, so that he shall make only a lawful use of the law.

#### **Witnessing God's Righteousness**

The other lawful use of the law is that it stands there and

witnesses to the righteousness of God fulfilled in him who is justified by faith. Then when the law has been used to bring people to Christ, that they may be justified by faith; and when they are justified by faith, and the law witnesses to the righteousness of God which is by faith, then that turns all the commandments into promises.

All the commandments, then, are promises to those who are thus justified, and the lawful use of the commandments to them is to use them as promises.

### **Exodus 20**

<sup>3</sup> You shall have no other gods before me.

Thank the Lord! He has said it, He has promised; that is so, and I am glad of it.

<sup>7</sup> You shall not take the name of the Lord your God in vain.

He has promised it, and it is so good to know that it is so. He said it, and it shall be so.

<sup>12</sup> You shall honor your father and your mother.

Good.

<sup>8</sup> Remember the Sabbath day.

And I can.

<sup>15</sup> You shall not steal.

He says I shall not, and I will not; for He says I shall not. He has justified me by faith, and He says I shall not steal any more. Good.

### **Summary**

So there are three lawful uses of the law, and none other is lawful:

1. The first use is to bring men to Christ to be justified by faith;



2. The second is as a witness to the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe;
3. The third is as promises to him who is justified by faith.

So you see it is a literal fact, that we must preach the commandments of God so that nobody will see anything in them but the faith of Jesus; and we are to preach the faith of Jesus so that nobody will see anything in it but the commandments of God.



## 4. The Law as the Foundation

**N**OW another thing: we are not doing justice to the sinner who is converted, until he sees the law God as the foundation of all.

Now I know, you know, that everywhere there are men who are so lost in sin, so overwhelmed with the enormity of it and the shame and the discouragement of it, that they are ready to drown themselves.

Well, they do not need a treatise on the law the first thing; they need a Saviour the first thing of all,—Christ and Him alone just now. And they will receive Christ. But when such a man has received Christ, he does not know anything about the reality, the sincerity, and the spirituality of the law of God that condemns what he has been doing, and has given him the knowledge of sin.

Now he has repented, and he has called upon Christ for salvation, and he has received salvation by believing in Jesus; but the basis of his repentance—I do not say that it is so in every case, but I give this merely as an illustration—the basis of his repentance is largely only his disgust and shame that he should be what he is. But that is not sufficient foundation to save a man, and keep him from sinning afterward.

The Lord will meet that man where he is if he calls upon Him, for the Lord will meet every man that calls upon Him; and that shame that has been upon him, and that disgust at his own disgrace, that will lead a man to accept the salvation of Christ, and call for it,—the Lord will receive him upon that.

But then I must tell him that this is not sufficient basis of repentance to keep him from sinning again; for if that is all he has, after he has left off that thing it will not seem so shameful, and some of these days he will do that thing again.

So that is not foundation enough to keep him from sinning

afterward. His repentance is not finished, has not reached its object, until he is sorry because his sin is sin against God, in its being a violation of the commandment of God.

Until your sorrow reaches to God, your repentance has not gone far enough; for it is only godly sorrow that works repentance not to be repented of:

## **2 Corinthians 7**

<sup>10</sup> For godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death.

Until your sorrow reaches away from yourself, and all of yourself; and until God alone, and His glory, and His majesty, and your having sinned against Him, is the basis of your repentance,—until you reach that point, you never can be kept from sinning.

I must take the salvation of Christ to the man who needs it, and is longing for it; and give it to him as a free gift. He accepts it. And then I must instruct him in Jesus Christ, and set him upon his feet, upon the foundation of the law of God; and have him find the commandments of God turned into promises that will keep him from sinning.

So we cannot preach the faith of Jesus in sincerity,—in its fullness, in its truth,—without the commandments of God as the basis, the whole foundation, and the structure too, of the faith of Jesus.

Thus we preach the commandments of God and the faith of Jesus. Therefore I read:

All who shall unite to praise and honor and glorify those who have lifted the banner of Satan are fighting against God.<sup>4</sup>

There must be no compromise whatever with anything that is against the commandments of God. “All who shall unite.” The Lord looks ahead and warns, “Be careful! Look out!”

---

<sup>4</sup> Ellen White, *Counsels to Writers and Editors*, p. 102.

All who shall unite to praise and honor and glorify those who have lifted the banner of Satan are fighting against God. Our work now is to enlighten the world, in the place of bearing a peace-and-safety message. A banner has been placed in our hands, upon which is inscribed,

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

This is a distinct, SEPARATING MESSAGE,—a message that is to give no uncertain sound. It is to lead the people away from the broken cisterns that contain no water to the fountain of living waters.<sup>5</sup>

One class in our world carry their banner high, upholding the spurious sabbath that has been created by the man of sin, and therefore possessing not one particle of sanctity. This position will eventually lead to their putting their neck under the Roman yoke.

## **Jeremiah 2**

<sup>11</sup> Has a nation changed their gods, which are yet no gods? but my people have changed their glory for that which does not profit.

<sup>12</sup> Be astonished, O you heavens, at this, and be horribly afraid, be very desolate, says the Lord.

<sup>13</sup> For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

<sup>14</sup> Is Israel a servant? is he a home-born slave? why is he spoiled?

<sup>17</sup> Have you not procured this unto yourself, in that you have forsaken the Lord your God, when He led you by the way.

<sup>18</sup> And now what have you to do in the way of Egypt, to drink the waters of Sihor? or what have you to do in the way of Assyria, to drink the waters of the river?

<sup>19</sup> Your own wickedness shall correct you, and your backslidings shall reprove you: know therefore and see that it is an evil thing and bitter, that you have forsaken the Lord your God, and that my fear is not in you, says the Lord God of hosts.

---

<sup>5</sup> *Ibid.*

This representation is applicable to many who claim to be the people of God. In their blindness they know not at what they stumble. God, through his servant, says:<sup>6</sup>

### **Jeremiah 3**

<sup>10</sup> And yet for all this her treacherous sister Judah has not turned unto me with her whole heart, but feignedly, says the Lord.

<sup>11</sup> And the Lord said unto me, The backsliding Israel has justified herself more than treacherous Judah.

<sup>12</sup> Go and proclaim these words toward the north, and say, Return, you backsliding Israel, says the Lord; and I will not cause my anger to fall upon you: for I am merciful, says the Lord, and I will not keep anger forever.

<sup>13</sup> Only acknowledge your iniquity, that you have transgressed against the Lord your God, and have scattered your ways to the strangers.

In our message these three things come:

1. The coming of the Lord,
2. The sanctuary, and
3. The commandments of God and the faith of Jesus;

...all in the books of *Daniel* and *Revelation*. But away back in *Early Writings*, the Spirit of the Lord said that:

Such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.<sup>7</sup>

And these are the great subjects of the books of *Daniel* and *Revelation*, which we are exhorted to study and set before all

---

<sup>6</sup> Editor's note: apparently the rest of this quote from Ellen White is from the same original letter (Letter 60, 1898), but is not included in *Counsels to Writers and Editors*, or any other current publication.

<sup>7</sup> Ellen White, *Early Writings*, p. 53-54.

people.

Another thing that is in both these books is Babylon,—its nature, characteristics, and fall. In *Daniel* it is ancient Babylon, in *Revelation* it is the last Babylon: and unless we understand the Babylon in *Daniel*, we shall not understand the Babylon in *Revelation*. If we study the Babylon in *Daniel*, we shall find just the characteristics of the Babylon of the last times, and the things that will cause her fall.





## 5. The Doctrines in Christ

**A**NOTHER great thing that stands at the threshold of the book of *Daniel*, and also of the book of *Revelation*, is the character that will stand in Babylon clear through all the times of Babylon, and into the kingdom of God.

All these things must be preached, because we are to study the books. The things that are in these books must be taught, and they must be preached. These are the great essential doctrines of the last days.

Yet we are told that in giving this last message to the world, we are to go out into the highways and hedges, and are not to present doctrine as the prominent thing, but Christ first. When it is Christ first, it is Christ second and all the time, and nothing but Christ. Though this is all told us by the *Testimonies*, yet at the same time the *Testimonies* have never said that we are to despise the doctrine, nor to ignore it, nor even to slight it.

The Spirit of Prophecy has repeatedly said that the commandments of God and the faith of Jesus is the third angel's message. It has also said that righteousness by faith is the third angel's message in truth and in verity. And the law of God, the commandments, was put into this world to oppose everything that is contrary to sound doctrine. You know the passage:

### **1 Timothy 1**

<sup>5</sup> Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

<sup>6</sup> From which some having swerved have turned aside unto vain jangling;

<sup>7</sup> Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

<sup>8</sup> But we know that the law is good, if a man use it lawfully;

<sup>9</sup> Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for

sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

<sup>10</sup> For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is *contrary to sound doctrine*.

That is what the law was given for. Then we cannot preach the commandments of God and the faith of Jesus without preaching sound doctrine. Yet the *Testimony*, speaking as it does as to doctrine, tells us something that we must learn.

And at the same time we must be very careful that we do *not* learn something that the *Testimonies* do not tell; namely, that we have nothing to do with the doctrine, and that we can really despise doctrine, and that those who preach doctrine are proselytizers, sectarianists, and all such like. There is much in this matter that we can study to profit.

Anyone who attempts to preach Christ, and at the same time slights, ignores, or despises doctrine, is not preaching Christ at all as Christ is.

[C. P. Bolman]: By doctrine, do you mean points in which we differ from other people?

Yes; it means that, because in all points of our faith, we do differ from other people. In straight up-and-down faith in Jesus Christ, we differ; for we have a deeper faith than they: if we haven't, what good is there in our being Seventh-day Adventists?

The *Testimonies* have said that we must present Christ, and that if we present Christ as Christ is, those who receive Him will receive the doctrine. Put the two things together: I am not to preach first of all the doctrine, but Christ only. But let every one bear in mind that when I do preach Christ as the Lord intends, people will receive the doctrine, even though I say not a word about it.

The secret of this is that I must so preach Christ that all the

doctrine is in the Christ whom I preach. And, brethren, we can so preach Christ. Indeed, we must so preach Him, or else we are not preaching Christ. To preach half of Christ is not to preach Christ. To preach Christ is to preach Him wholly; for:

### **Colossians 2**

<sup>9</sup> In Him dwells all the fullness of the Godhead bodily.

<sup>10</sup> And you are complete in Him.

Then we are to preach the complete Christ. Therefore, as that is the Christ alone whom we are to preach, we shall, when we preach Him, preach all the doctrine in Him whom we preach.

But I cannot preach the doctrine in my preaching of Christ, unless I am so permeated with it, so brimful of it, and the love of it, that I bubble over with it, that it oozes out of my every fiber. For if I shun the doctrine, and separate myself from it, and attempt then to preach Christ, those who receive what I preach will not receive in that the doctrine; for I shut it out. And when, afterward, they hear the doctrine from some brother of mine, it will be so strange to them that they will not know what to do with it. That is the difficulty.

There are thousands of people today in the other churches who are preaching what they intend as the preaching of Christ, yet who despise the doctrine. Now if we do this thing, wherein are we different from other people? Methodists can preach Christ in that way: and many of them can do it better than can Seventh-day Adventists. Disciples, First-day Adventists, Baptists, and all the others can do this.

[A. F. Ballenger]: We must preach all that they preach, and all the rest that they do not preach, and preach it all with a greater power than they possibly can preach it.

I am coming to that, little by little. An immense truth and an immense falsehood turn right there, and are being worked right now in the United States: so that this is present truth. I

want you to come face to face with that fact, and see where the turning-point is: so that you may avoid the danger, and turn to the right instead of to the left.

- The Baptists preach baptism,—Christian baptism, immersion. So do we. But we must not preach Christ without baptism.
- Again: there are the Congregationalists. Their particular phase of Christianity is the independence of each congregation. Each congregation is itself, so as to escape all lording or over-lording, and all episcopacy in the bad sense. The Baptists have that, too.
- Then there are the Presbyterians. Their great themes, in the form, are the absolute sovereignty of God and predestination.
- The Seventh-day Baptists have the Sabbath; they can preach that.
- The Methodists preach the Holy Spirit.
- The First-day Adventists have the coming of the Lord, and life only in Christ.
- The Dunkards have feet-washing.

I need not run the gamut any further. But when you have gone clear around, how much have we, in point of doctrine, that is not somewhere among these? how much is left for us? Now if we despise and exclude doctrine, and think to preach Christ without doctrine, what is the use of our being here as an organization, or of our existence as a denomination?

[Voices in congregation]: No use at all.

Why not gather all those together in one grand combination, drop all denominational differences and all sectarian lines, and form them all into one great body, in which faith only in Christ, which is common to all, shall be recognized, and give that to the world? Is not that the very thing now proposed? Is not that what is to be done?

[Congregation]: Yes.

They propose to drop all denominational and sectarian differences, and take the great things which are common to all, and form themselves into a federal organization: that is what they claim to be Christianity in its broadest sense.

[E. J. Waggoner]: They already have that in England. They have a creed in which all the non-conformist bodies can unite.

[S. G. Horton]: They are distributing catechisms in this country containing that creed.

Yes. You see articles in the newspapers of the day containing accounts of this catechism. That is the philosophy of it. If we are to preach just the things that they preach, without doctrine, we belong over there, with them.

But there is a far better way. Turn to the right. We are to preach all the truth that they have, with the doctrine; and we are to preach it all in Christ alone. We are to preach the gift of the Holy Spirit, all the power of the Holy Ghost in the life, and all the purity of heart, that the Methodists preach, and a great deal more,—more deeply, more broadly, more highly, and more spiritually,—so that in our preaching these things to the most spiritual Methodist in the world, he will see that we have something more than he has, and he will say:

“That brother has more than I have, and I want it.”

And as he goes back into his own congregation, and does not find it, he will say:

“I must go over there where they have it, and then I shall enjoy it, too.”

We had an example of this in our Conference the other day. We are to preach baptism with a spiritual power, a spiritual life, that is deeper, broader, higher, and more spiritual than any Baptist in the world has ever yet dreamed of. When he

sees that, he will come over.

And we are to preach holiness, Christian perfection, in such a degree as it has never been preached since the days of the apostles, since Christ was in the world. Indeed, with no shadow of variance from the perfection of Christ, we are to preach this, always and everywhere. That will be more Christian perfection than any other denomination has.

This is not to say that the denominations are not now loving the truth, and longing for all that is in Christ: it is only to say they will not find it aside from the third angel's message, which we preach.

We are to preach life only in Christ in such a way that those who preach what they see to be life in Christ will see that they come so far short of it that they will wonder that they ever thought they saw life in Christ; and we must do this by preaching a fuller and deeper life in Christ than they ever conceived of.

We are to preach the coming of the Lord in such a way, and in such power and such earnestness, that they who believe it will see it more than they ever did before.

We are to preach the Sabbath in such spirituality, in such power, with such fullness of Christ in it,—the very presence of Christ itself,—as no Seventh-day Baptist has ever thought of. You have seen some glimpses of this, and it will go on and on until the end of the world.

Instead of throwing aside the doctrines, and coming upon “the grand basis of fundamental truth and federal union,” and thus representing Christ, which is simply Satan's representation of Christ,—instead of that, we are to have, and to preach, Christ with every one of these things in Him. That makes true unity in Christ, and the unity of all truth in Christ. And that makes the Seventh-day Adventist denomination.

Every man who gets Christ that way, and the truth in Christ

that way, will become a Seventh-day Adventist; and he will be glad of it, and he will not tell people that he is not. True, he will not go around advertising to everybody that he is a Seventh-day Adventist; yet he will never dodge the fact that he is. Sister Henry suggests he will not need to advertise it. That is true: the Christ-life that is in him will show to the world that he is a Seventh-day Adventist.

So then we must preach Christ with all the doctrine in Him, and that doctrine must be in the preaching, or else we cannot preach Christ in his fullness. We are so to preach Christ that we shall preach doctrine that it is nothing but Christ. That is the point that I am particularly setting before you just now.

Let me call your attention to an illustration of this: The other morning I talked for an hour about Rome, quoting nothing but Roman history: I used nothing but expressions that are used in the Roman history: and yet you saw the United States in it all the time. I did not mention the United States nor hint at it at all.

Now why did you see the United States in that? If I myself had not so fully seen the United States in what I was preaching that it fairly oozed from every part of my being, would you have seen it? You perhaps would not have seen anything in it at all, more than a dry, old—two-thousand-year-old—story. If I had seen in it nothing but the old Roman history, that is all that you would have seen. And if I had suggested at the close that perhaps there was something in this pertaining to the United States, you might have said:

“Well, I do wonder whether that means the United States.”

But you would not have seen it clearly. So when you and I preach doctrine, if we are thoroughly saturated with the doctrine, and have that in mind, and yet preach Christ all the time, can the people help seeing the doctrine?—No. We shall preach Christ, and Christ only, and yet be so overflowing

about it, the people will see in Christ:

- the sanctuary,
- the coming of the Lord,
- the Holy Spirit,
- holiness,
- predestination,
- the sovereignty of God,
- the Sabbath,
- life only in Christ,
- Christian perfection,

Yea, and every doctrine of the Word, because it is in us. We have instances among us of those who have come among us, and accepted the whole truth, in just this way.

[E. E. Andross]: You do not mean to say by that that we are not to preach the Sabbath right straight out and out, or the United States in prophecy in the same way, do you?

Oh, no! I mean to say that we should preach Christ, and Christ only; and then when the people see things in Christ, we can instruct them in all these things plainly, and yet be preaching Christ to them continually; for Christ is in these things.

[E. E. Franke]: I have been preaching Christ in a large hall in New York City for some weeks, and the people see these doctrinal points in this preaching of Christ. They have asked me, “Are you not a Seventh-day Adventist?” and “Will you not preach on the United States in prophecy?” and, “Will you not preach on the Sabbath question?” I preach Christ. When a man asks me if I am a Seventh-day Adventist, I tell him that I am. Thank the Lord.

There is where lies our power,—to preach Christ, and Christ alone, so that the people will see more than simply our wording of it, and will ask. And when they do ask, we should be



ready to give an answer to every man that asks us a reason of the hope that is in us. We can do this with a vim, because it is in us.

You see the subject is worthy our careful and constant study, because when we preach Christ that way in the mission, on the street, in a tent, or wherever it may be, and have no other opportunity to meet the people who hear us, the man who receives what we preach will be ready to receive all that the next brother preaches; because it was all in what we preached.

But if we separate from that, we may be able to preach a good sermon, as a Methodist, or a Baptist, or a Presbyterian, or a Congregationalist preaches a sermon; but the next man who comes is new and strange, just as another one of those would be. We are to be so entirely one in Christ—all of us are to be so entirely one in Christ—that our preaching will be the one Christ; and whether Brother B. or Brother J. follows, the people will know that we are one, and that we preach the same thing.

Then the message will simply go on and on; and no matter which of our brethren preaches after us, those who hear will get something more of the truth; and thus God will lead the people away from that false unity unto the genuine, true unity of the Spirit in the bond of peace in Jesus Christ. That is how we are to preach Christ without mentioning doctrine, and above all, without slighting or despising doctrine.



## 6. Living Doctrine

**D**O YOU not remember that it is said, in the 18<sup>th</sup> of *Revelation*:

### **Revelation 18**

<sup>4</sup> I heard another voice from heaven, saying, Come out of her, my people.

Brethren, we must not forget that it is a voice from heaven that calls the people out of Babylon. We must not set ourselves up so that the people will hear only our voice. We must preach this so that they will see, without our saying a word about it, that they must come out of her.

The voice from heaven is always the “still small voice;” and though I may be speaking in the tone I am using this morning, and preaching on the fall of Babylon, and preaching of old Babylon in the days of Daniel, those who hear will all be thinking of what is right here around them, and will see that they must “come out of her,” that they may “be not partakers of her sins,” and “receive not of her plagues.”

As the brother says, we must feel a great deal more than we tell; and when the truth is in us,—well, the Scripture tells it:

### **2 Corinthians 2**

<sup>14</sup> 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.

God causes us to triumph in Christ, and He makes the truth manifest by us in every place. It goes forth from us like the odor of the rose or the geranium. Wherever the rose goes, the odor goes, because it is in the rose. Where did it get its fragrance? It is God manifest in the rose. By its fragrance it tells its character to the man who knows God.

Now that is a fact. It is not imagery, it is something real. These things do speak to him who is in harmony with the

voice of God that is in them. And when we are thus so filled with Christ, and so in harmony with the voice of God, that we are His voice indeed, He makes us triumph, and He makes the people know the fragrance of His knowledge by us; so that, literally, they will hear the voice from heaven saying, "Come out," even when we are not speaking it in so many words.

Only the other day a brother came in here when we were having a rather hard time; and if we had spoken to him about it, we would perhaps have apologized for not having a Bible study or something of that kind. But what did he find? He found the voice of God. He saw that the Lord was leading us, and that we were actuated by the Spirit.

And it was so when Sister Henry came in. Once we were ready to apologize that we were not having a Bible meeting, but what did she hear but the voice of God? It was better for her to get it that way than for us to tell it to her; for through the fragrance, the odor, the sweet influence, that goes forth from the Christian, God can speak better and louder than the Christian can with his lips.

There is where our power lies. It is not in our words themselves: there should be power there, that is true; but the power must be in us as the fragrance is in the rose, so it will issue forth as fragrance, or else it cannot be in our words.

Then prejudice will be allayed, rather than created; because wherever we go, and whatever we preach, whoever hears will know that there is something there that he has not, and he will want it. He may be a worldling altogether, and never have known Christ at all; but he will see that there is something about all this that he does not have,—something better than he has,—and he will want it.

Brethren, that will make us such a denomination that all the world, all the nations in the world, will be glad that there is such a denomination in the world. Every honest man in the world will want to come to this body, like "doves to their win-

dows.” *Isaiah* 60:8. You know that this is the promise. Thank the Lord.

## **2 Corinthians 2**

<sup>14</sup> 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.

<sup>15</sup> For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish:

<sup>16</sup> To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?





