

General Conference Bulletin Articles (1893-1903)

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THE THIRD ANGEL'S MESSAGE - 1

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As we begin our Bible study I think it would be well to spend this hour, at any rate, in considering what we came for, and how we are to come to get any good. I suppose that every one came expecting to hear things we never thought of before; and not only expecting to hear things we never thought of before, but expecting to learn things we never thought of before. It is very easy to hear things we never thought of before, but we do not always learn what we hear. But I suppose we have come expecting to learn things we never thought of before. It is simply saying we have come expecting the Lord to give

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us new revelations of Himself, of His word, and of His way altogether. I have come for this.

This text is good advice for us all: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. Thus we have come to learn of the kingdom of God, to receive things of the kingdom of God, things new and old, old things in a new way, and new things in a new way. Whosoever shall not receive it as a little child, shall not enter therein; cannot have it. Hence, we are all to come here and to sit down at the feet of Christ, looking to Him as our teacher, expecting to receive what He has to tell us, coming as a little child. Because, not only is this text here which speaks thus about those who would receive the kingdom of God, but in Matthew it is put in

such a way as to cover all the time after we receive the kingdom of God from the first. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:1-3.

Now if any one should say that the other text refers to any who are receiving the kingdom of God for the first time and admit the truth that they can receive it only as a little child, confessing that they know nothing of it themselves and cannot bring themselves to a knowledge of it, this verse shows that it goes beyond that, and that the idea goes with it even after we have received the kingdom of God; for in order to be converted we are to be as a little child, receive the kingdom of God as a little child, allowing that we know nothing of ourselves, no wisdom of our own. It is not our own wisdom that can make it plain to us, can open the way by which we can understand it all right as it is. We must leave all our wisdom out in order to gain it and by being converted become as a little child. "Except ye be converted and become as a little child, ye shall not enter the kingdom of God." What kind of children are mentioned? Little children. Little children have not much pride of opinion of their own. Grown up ones are not so ready to learn. Then this is spoken as giving us a model and example as to how we are to come to the word of God to learn. There is another verse that tells us the same thing and perhaps in a more forcible manner. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know it." 1 Cor. 8:2. How many people does that cover? "Any man," all of us that have come here. Any one then who has come here, will it refer to us as personally as that? Every one. Any one of us then who have come here, that thinks he knows anything, how much does that cover? Thinks he knows how much? Thinks he knows what? "Anything." Does that cover all things then? Yes sir. Then the text covers all people and all things that may be known. Then if any one of us thinks he knows anything, what does he

know? How much does he know? He knows nothing yet as he ought to.

Well, then, we will all assent that that is true, shall we? Just set that down for yourself. If you came here thinking you knew something, you must decide you do not know that as you ought to know it. Then shall we come to this study in that way? Shall we all come to this study tomorrow, next day, each time we come here, and just settle it in our minds that we do not know anything as we ought to know it? I do not care if it is the oldest minister in our ranks; he must come and say, "I do not know anything yet as I ought to know it; teach thou me." And we will learn. Every one that comes to this house that way will learn something every lesson he hears. And this includes that same oldest minister in the ranks. He will learn more than any of the rest of us, if he sits down like that. But how long a time does that text cover? How long will it remain there? Will we go beyond that time during this institute, think you? No sir. Very good then, we have that settled, for the whole institute, if we thought we knew anything.

There are some things we thought we knew pretty well. If there is one thing we thought we knew, just put it down, we don't know anything. We are always learning the most out of those texts that we already know best. Don't forget that. We are always learning the most out of the texts with which we are already the most familiar. Then don't you see that any one who takes any text or thought, and studies upon it for a long time and thinks he has got all the thought out of it that is in it, he just shuts himself off there? When he says, "Now I know it," he shuts himself off from learning what is really in that text.

Brother Porter here in the lesson of the previous hour spoke to us of God's purpose in making known to us these things. What kind of purpose was that spoken of? An "eternal purpose." And the Scripture is God's expression to us of His thoughts in that eternal purpose. The Scripture is the expression of God's thoughts on that purpose, in carrying out and setting forth and making known that purpose. Well then, what kind of purpose is it? Eternal. How deep then are His thoughts? How far-reaching is that

purpose? Eternal. How deep then are the thoughts expressed in the scriptures? Eternal. In how many expressions in the Scriptures and in how many scriptures is the thought of eternal depth? In

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how many passages? *Every one.* Then it does take all the Scriptures that are written for the Lord to express to us what he wants to tell us, of His eternal purpose? Yes sir. Then how deep is the thought in each passage of Scripture and the words that are used to tell it? Eternal. Then just as soon as any man catches one of these thoughts and thinks, I know it now and have got it, how far short is he? How far short is he from having the thought that is really there, from having the thought that is in that passage? (Voices: As far as his mind is from God's mind). When he says, I have the truth; I have the thought, he has shut up his own mind from the wisdom of the knowledge of God, putting himself and his own mind in the place of God and His thoughts. The man that does that cannot learn any more. Don't you see, that at that instant he shuts himself out forever from learning? And the man who does that, of course can learn nothing beyond himself, and of course will never have the knowledge of God.

The expressions of thought conveyed in the statements of the Scriptures are as eternal depths. Then what limit can we set to ourselves in the study of these? No limit at all. Then does not that present the splendid picture and the grand prospect that the eternal and the whole mind of God is wide open before us for us to study upon? Well then, let us not forget that that is the field of study upon which we are to enter.

We have been in it a good while, and let us be careful that we do not think we know something. Let us be sure that we have not been inveigled into the idea of thinking that we know something as we are to know it. Let us just settle it now by the word of God that we do not know that thing at all. There is knowledge in each line of thought for us to catch. And until all the depths and eternities are past we will never get to the place where we will have the right to think we know that thing and are done with it. Shall we? Well then, I am glad to know that we have such a subject as that to study

upon, and such a length of time as that (eternity) in which to study it. Well then let us be *glad* to start with. That text is going to remain with us as long as we are in the world at least, and it won't go then; it will go in this shape of course; the Bible, the word of God as put up in this shape, will go. No doubt these Bibles will be burned up just as any other book of paper and leather. But the word of God will not be burned up. That text in this shape (in print) will last as long as the world does, but after that it will still exist in this shape (the body). Then that text will still remain with us all the time, even eternally. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." No, no man knows it. Are not you glad, brethren, are not you glad?

But we must not linger too long upon any one of these texts, for there are several texts we want to bring up tonight. Taking the thought we had a moment ago, we have come here expecting to learn many things that are new and many new things about what we have learned formerly. We have not come though, to learn anything but the truth. That is what we want. The only thing there is any power in, the only thing there is any good in, the only thing there is any sanctifying force in, is the truth, the truth as it is in Jesus of course, because there is no truth in any other way. Then coming with that purpose, to know only the truth, that is all we are to study, that is all we are to ask about. It is none of your business or mine whether a thing be old or new or who says it in this institute or whether it is for us to study or for any one else, is it? The thing for us to ask is, Is it true? If it be true, then take the Lord's word as He has given it to us, no difference by whom He says it, no difference in what way it comes, no difference if it comes in exactly the opposite way in which way we expected it to come--and the probabilities are that it will, "for your ways are not my ways, saith the Lord." Then when we have a way fixed up, we may expect it to come another way.

The Lord will not allow any one to dictate to Him or to lay out plans for Him. We may take the Lord in that text, "O God, verily thou art a God that hidest thyself." But we can see Him. He will hide Himself; we cannot fix the ways in which He is going to do

things always, but the best of it is we will let Him have His own way to do things, and we will be in a position to do it all the time. Then we will be perfectly safe. Then we will never need to have any anxieties, need never have any thing to do with the management of it ourselves. He is all wise; everything goes straight with Him, and we simply keep ourselves ready to see Him do it at any time. And we have nothing to do but to enjoy ourselves in seeing Him do things. I have been greatly blessed in the study of the Bible and in watching the Lord do things. And when it is the darkest, the most mysterious, then it is the best study, because it takes us clear out of ourselves to see Him do it. If we could see just how it was coming out always it would not seem interesting. When it is the darkest, we can watch the more intently and with more interest, to see the Lord straighten it out.

So then we are to learn the truth only--no difference who speaks it. The Lord will speak it, of course, no difference by whom it is spoken or the way it comes. If we knew it before, thank God somebody else knows it now. If we did not know it before,

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then thank the Lord we now know it. The only thing to ask is, Is it true? You all know those verses in 2 Thess. 2:9, 10: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth. Any one who loves the truth and will receive the love of the truth, Satan will never have any chance to work in with all signs and lying wonders and all deceivableness of unrighteousness. No sir. Because Jesus has said it (John 8:32): "Ye shall know the truth, and the truth shall make you free." Then every one who receives the love of the truth, this will make them free. Then the one in whom Satan is to work all signs and lying wonders, is he free? No, he is a fearful slave. As long as we have it settled in our minds that the only thing we shall ever seek or expect is the truth, and love it because it is the truth, and take it because it is the truth, then we need not be uneasy about whether Satan is going to deceive us or not.

Notice the last half of the verse. The effect of the truth is to make us free. The first half is the best promise in the Bible, if we could measure promises. But we cannot do that because one is just as important as another. All are the thoughts of God, and His thoughts are eternal. But this is an excellent promise, "Ye shall know the truth." That, it seems to me, is a most wonderful promise. "Ye shall know the truth." Think you know it? Wonder if you know it? Wonder whether such and such a thing is true? No sir. "Ye shall *know* the truth." That is the promise of Jesus Christ to you and to me, that when we trust in Him and follow Him, we shall know the truth. And as certain as we yield to Him and follow Him, He will take care that we know the truth, and we trust Him for it.

"Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." How are we to know the truth? Continue in His word, be His disciples indeed, and ye shall know the truth. Then His word is the word of truth. "Ye shall know the truth." We want to stick to that promise. It seems to me that if that promise were the only one in the Bible it would be all we would need. "Ye shall know the truth." Because Christ has promised that, this is for you and for me, when we follow Him and when we yield to Him. And because this is so, it seems to me that we ought to be the gladdest people on the earth, for that promise given, "Ye shall know the truth."

There will be plenty of opportunities, assuredly--there have been some already, no doubt, in just the first lessons which have been given--some opportunities already for persons in the classes to say, Well, now, is that so? Probably some opportunity has already been offered for some to say, "Well now, I do not know about that." There will be countless instances doubtless, before the six weeks are past, that the Lord has given us to study His word and ways, numberless times in which we will be called upon to say, Well now is that so? What is the promise? "Ye shall know the truth." Now the Lord does not want us to take things because some one says them. God does not want us to say when anyone says a thing, Well, that is so, because he says it. That is not the thing. We are to know it is

true, because God says it. And I say that there is the promise, "Ye shall know." There will be the opportunity for the query to arise, Is that so? How about that. There is the query, but there is the promise with it. Do not forget it. Jesus has said to you every time that query arises, "Ye shall know the truth." Then, when that query arises from some thought in the lesson, what is the answer to you and me? What are we then to consider? What is the place for us to occupy just then? Here is some brother who will be speaking some day, and he will make a statement perhaps, reading a passage or two or three passages, and catch a thought there that is new to me, make an expression here that is new to me, and the query comes, Well now is that so? What is the answer to me? "Ye shall know the truth." Then what am I to do just then with that new thought, with that query? Am I now just to hold that query, that new thought, that which is to me a new thought? Am I not to hold that right before Christ, and ask Him the truth? Or wouldn't I better go to some of the brethren and ask, "What do you think about that? Brother A. says so and so. What do you think about that? That is new to me, and I kind of half doubt it." "Well, I doubt it too," says the other brother. Well then, of course it cannot be so; that settles it. It is not so. It is none of your business what I think about it.

I remember once in a camp meeting a brother read some scriptures right straight through--it was about all he did do; it was a Bible reading--but the thoughts he brought out in the Bible reading were new to a large number in the audience. About half a dozen came in a flock to me and asked, "Well, now, Brother Jones, what do you think about that?" I said, "It is none of your business what I think about it; what do you think about it yourself?" "Well, we do not know what to think about it," they replied. Then I said, "Find out." Suppose I had said I do not believe it. Then they would have

gone off and said, "I do not believe that, because Brother Jones said he did not." Suppose I had said it was so. They would have said, "That is so. Brother Jones says that is so." So I propose to tell you nothing about what I think. It is none of your business. You know for yourselves what is the truth. That is the position I propose

to occupy in this institute. I expect to find some things coming out here that are new. I have never found a meeting yet where we have studied the Bible that the Lord did not give us something that was new, beautiful, grand, and glorious. But the place I propose to occupy is right upon that promise, "Ye shall know the truth."

But I find people, and doubtless you have too, who seem to get upon the idea that the only sure way to know the truth is to raise all the objections they can and have them answered. But when I have raised and presented all the objections I know against a point and they are all answered, then am I sure what is truth? Am I sure of it? No, because there are objections I never thought of. Don't you see? On that line can I ever be sure that it is the truth until every objection that is possible is brought against it by every mind in the universe--can I be sure of it until then? When these are all answered would that make me sure it was so? If it would, how can I live long enough to hear all the objections answered? Can we get at the truth in that way? Is there any possibility of getting at the truth by raising objections and having them answered? No sir. What is the use of starting on a road of which you will never reach the end--a wrong road of course? Better not start on it at all.

Another word. Can there be any objections against the truth? Think of that closely. Well, when something is presented, are you and I to say, "I see an objection against that?" Is that the position we are to take? No; we are to ask whether it is the *truth*, and if it is, there is no objection, there can be no objection against it. Our objection is a fraud. Don't you see? The thing we are to ask is, Is it the truth?

And then another way the people have of getting at the truth is to hear both sides of it. You have heard that thing yourself. "That is one side," they say, "but now I want to hear the other side before I decide." What is one side of the truth? Well, here is one side of the truth, and there is the other side of the truth. Then where is the truth? You get on the either side of the truth and it is error. I have heard one side, and I want to hear another side of it! Then how can I tell what is the truth, anyhow? But suppose I have heard actual truth (and that is the need of it), and I am not satisfied until

I hear the other side. What is the other side? Taking this one side to be the truth, what is the other side? Error. Then we can decide best what is truth by hearing a lot of lies, can we? "Well," says one, "I have heard your side of it, and it looks to me as though it were true, but I want to hear the other side!" The truth is the word of God. Then he proposes by waiting to hear the other side, to know whether it is true or not by comparing it with a lot of lies and thus make a lot of lies a test of the truth.

We do not want to hear the other side. All we want is the truth. Here is one side of the truth, and there is the other side of the truth. He hears both sides according to his own plan; then how does he arrive at the truth? In his own way. He has heard this and that. Where is the truth? He must find it out some way. Does he not compare one side with the other and weigh one against the other and strike the balance and judge where the truth is? Well, when he has done that, can he know he has the truth? Is he sure that is the truth? Is my mind, my judgment, my ability to weigh arguments and decide upon the truth--is that the infallible test of truth? Is a man's judgment, his faculties, the test of truth at all? When we want to test the truth so as to know it is the truth, the test must be an infallible one. Is not that so? It must be one that will never fail. To discern the truth and declare it, it must be one that will never miss under any circumstances amid ten thousand arguments and errors. The one by which we must test the truth must be such a one as will strike the truth among ten million diverse opinions, and strike it without fail in succession--every thought that may be raised among men. Is not that so? Man's mind we know is not the test of truth. It is only his own idea and the truth that he settles upon. "But your thoughts are not my thoughts, neither are your ways my ways, says the Lord."

Now brethren, in the time in which we are, there are two reasons why that thing could not be worked, even if it were correct. One is, that the truth of God is developing so rapidly that we have not time to hunt out all the objections and listen to the arguments on both sides, because we would be everlastingly behind while we were listening to a lot of arguments and objection. But we do not

want to stand in that place when probation closes. The time is too short for that, and we would be left out when we get there. But there is the promise, "Ye shall know the truth."

Turn again to John 14:16, 17: "I will pray the Father and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth." Spirit of what? Truth. Oh! Thank the Lord for the promise, "I will pray the Father." What is Christ doing tonight for us, who are here in

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this institute? Praying the Father. He will send us the Comforter? The Spirit of truth. What is the position to occupy before we come to the class each day? Taking part in that prayer, that we may have the Spirit of truth, isn't it?

So then Jesus is praying, and by the way, as Jesus is doing it are not we in good company when we do it? Let us spend a good deal of time at it then during this institute. Let us spend a good deal of time in His company during this institute. What do you say? (Audience, "Amen.") I will pray the Father and He *will* give you-- He does not say I will pray the Father that He *may* do it, as though it was to be decided after He had prayed, but I will pray the Father and He *shall* give you. Of course His prayer is heard for He makes intercession for us. He presents our prayers according to the will of God. And so then He prayed and we pray that He may give us this Comforter, and He does. When we ask we know we receive, for He says so. If we ask anything according to His will, what then? He hears us. And this is the confidence we have in Him tonight. This is the confidence we have in Him that if we ask anything according to His will He hears us. Then if we have that confidence in the Lord, we can have a good time throughout this institute. Ask anything according to His will and He hears us. Then it is His will that we should have the Holy Spirit. Then we can go to Him every day, and every hour of the day, asking Him for that Spirit of truth and know that we shall receive it, know He hears us, and if we know He hears us, we know we have the petitions we desired of Him.

Now put these things together. We ask anything according to His will, and He hears us. Every time we ask, He hears. Then when He hears, then what? We know we may have it? Shall have it? *Have* it. Then what are we to do? When we have asked according to His will we know He hears us. And we have what we ask for, then what are we to do? Let us thank Him for it. Then before we come to the institute each morning let us ask the Lord for the Holy Spirit according to His will, then when we have asked, yield wholly to the Lord, and thank Him that it is done, and come expecting Him to teach, and that He will teach the teacher, and through Him teach us.

"That I may abide with you." How long? Forever. Good. the Spirit of truth is able to take the truth and make known the truth at any moment amid ten thousand times ten thousand phases of error. How long? Forever. Isn't that good? Is not that a good promise that He shall give to us the Spirit of truth, and He will stay there forever? "Even the Spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him; for he dwelleth with you and shall be in you."

"Howbeit when he, the Spirit of truth, is come, he will guide you." What will He do? Guide you. He will do it; that is positive. When He comes, He will do that. Well, brethren, can't we trust Him, then? Let us put the three things together, "Ye shall know the truth;" "I will pray the Father," and He shall guide you." Then can't we trust Him? Can't we surrender everything to Him right off without a single hesitation about anything? "Ye shall know the truth." "The Father shall give you the Spirit of truth, and He will guide you." Then shall we not yield everything to Him and trust Him and expect Him to guide us in every study we have here?

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." Will He? He will show us things to come. Good. Doesn't the Lord want us to see things that are coming before they overtake us? Hasn't He told us that the people who will now see what is coming upon us by what is being transacted before us, will trust no

longer to human inventions, but will feel that the Holy Spirit must be recognized and received? How will we see what is coming upon us? By what is being transacted before us. Jesus will show us things to come. He does not want us to be taken by surprise in any of these things. He wants us to know what is coming beforehand, to be fully armed, and not to be surprised and overtaken.

"He shall glorify me: for he shall receive of mine, and shall show it unto you." And what is He? "I am the truth, and the Spirit of truth." He takes what is His and shows it to us. Then when the Spirit of truth takes only that which is the Lord's (and that is all He will ever show to us) He does not stand out independently and do great things of Himself, just as Jesus did not do that, but yielded everything that the Father might move and work in Him. So the Holy Spirit in His place does the same things as Jesus did exactly. He does not show of Himself, but finds what God told to Jesus and tells that to you and me. So He gives us the truth of God as it is in Jesus. He is the God of truth? "All things that the Father hath are mine. Therefore, said I, that he shall take of mine and shall show it unto you." Then we have the scripture, "But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." There is the eternal purpose, and the depths of it. That is where we are to stand, asking,

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taking part in that prayer of Jesus every day, that we may have the spirit of truth here in our studies and all our work, guiding us into truth.

Note the following from Steps to Christ, pp. 105, 129, 130.

"Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathaniel came to Jesus, the Saviour exclaimed, 'Behold an Israelite indeed, in whom is no guile.' Nathaniel said, 'Whence knowest thou me?' Jesus answered, 'Before that Philip called thee, when thou wast under the fig tree, I saw thee.' And Jesus will see us also in the secret places of prayer, if we will seek him for light, that we may know what is truth. Angels

from the world of light will be with those who in humility of heart seek for divine guidance.

"The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, 'He shall receive of mine, and shall show it unto you.' The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since he gave his Son to die for them and appoints his Spirit to be man's teacher and continual guide.

"God intends that even in this life the truths of his word shall be ever unfolding to his people. There is only one way in which this knowledge can be obtained. We call attention to an understanding of God's word only through the illumination of that Spirit by which the word was given. 'The things of God knoweth no man, but the Spirit of God'; 'for the Spirit searcheth all things, yea, the deep things of God.' And the Saviour's promises to his followers was, 'When he, the Spirit of truth, is come, he will guide you into all truth . . . for he shall receive of mine, and shall show it unto you.'

"God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend his greatness, should inspire us with humility, and we would enter his presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.

From this time forth as long as we live, when we read His word just as it is, let us never set up an "if" against it. Is there any "if" about it? Can there be any "if"? There is no "if" in it at all. It is just what it says. Thank God it is so, and let Him tell us what it means, and how it is to.

I read again from "Gospel Workers," p. 126:-

"God desires us to receive the truth upon its own merits--because it is truth. The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true.

That means that I must not interpret the Bible to suit this man (speaker pointing to himself). It means you, too. "The spirit in which we come to the investigation of the Scriptures, will determine the character of the assistant at your side." -*Idem*, p. 127.

There is an important thing. We are coming in here every day for the investigation of the Scriptures. Now the word is, The spirit in which you come will determine the character of the assistant at your side.

"Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light." *Idem*.

Let us not have Satan for an assistant. Then let us be certain we join with Jesus in that prayer before we come--and remain in it while we stay. "We should study the Bible for ourselves. No man should be relied upon to think for us." That does not say we are not to be led by a man, if God is leading the man, or by a woman either, if God is leading the woman. You know too, that a certain man once would have done well to have consented to be led by an ass. But he proposed to be led by the Lord alone. He didn't propose to have anybody lead him, but he got into mischief. Let us not choose who shall lead us, except that God shall lead us.

A man was once talking against the Spirit of prophecy and telling how easy Seventh-day Adventists were deceived how deluded they were, that their teachers got up and told them certain things, and they just swallowed them down whole. I said to myself, that I wished he would try it, try to get things down there in that way. It is a fact that Seventh-day Adventists are hard to lead. I am glad of it in one way. I want every Seventh-day Adventist to be so hard to lead that nobody in the universe can lead him but Jesus

Christ. Yes, sir. But oh, brethren, let us get where it will not be nearly so hard for Him to lead us. But I am glad they are so hard to lead that nobody can do it but Him. Let

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us get into that place as soon as possible, and then let us just be led as easy as a lamb by Him, by the Lamb of God that He is.

We must not become set in our ideas and think that no one should interfere with our opinions. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is true, and not be found as were the Jews, fighting against God. . . . It is impossible for any mind to comprehend all the richness and greatness of even one promise of God. One catches the glory of one point of view, and another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint. But we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how we lose sight of the fullness of blessing designed for us. We content ourselves with momentary flashes of spiritual illumination, when we might walk day after day in the light of his presence. . . . He whose office it is to bring all things to the remembrance of God's people and to guide them into all truth, may be with us in the investigation of his holy word. -*Idem, pp. 129-131.*

Oh, what a promise that is, that we shall know the truth! Then He gives us the Spirit of truth to guide into the truth. And that Spirit is such a perfect guide, such an infallible one that it will silence every other voice than that which comes from Him who is truth and life. Well, then, brethren, let us enter upon the study in this spirit and remain in this spirit, and God will teach us. And as it was said in the days of Job, and in the book, "Who teaches like him?"

THE THIRD ANGEL'S MESSAGE - 2

A. T. Jones

I will take a text tonight that will last a week at least. It is a familiar statement to all, I think. It is as follows:

"The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people."

Tonight, to begin with and to lay the foundation for what is to come, we will look at the situation as it exists tonight before us in the United States government. And for this reason I shall relate the experiences of the hearing that took place lately in Washington; beginning with that, and simply state the facts as they are before us tonight, and then afterward we can find out the bearing of the facts that already exist.

When the first movement was made for religious legislation by Congress in the United States, you will remember that we began to circulate a petition, which was, in effect, a remonstrance against anything of the kind, containing these words:

To the Honorable, the Senate of the United States:

We, the undersigned, adult residents of the United States, twenty one years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or the Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion or of any religious body above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and State, assured by the National Constitution as it now is, may forever remain as our fathers established it.

And the Sunday closing of the World's Fair, when that came up, this was likewise brought before Congress under this protest:

We the undersigned, citizens of the United States, hereby respectfully, but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or

resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation.

The Breckinridge bill was protested against in the same way; the bill to stop the delivery of ice on Sunday, last year, in Congress, was protested against in the same way so that our protest in this respect has been against Congress touching the subject in any way at all. But it did do it, as we expected always, of course, that it would.

While we were circulating these petitions men would not believe that there was enough of importance in it to sign their names to the petitions, even

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when they believed that the petition was all right in itself. Men would admit that that was all right. They would say, "I believe all that; but it is not of enough importance to pay any attention to; I would not take the time to sign my name to it, although I am in favor of all that you are saying. No such thing as that will ever be done." And because there were so many of that kind of people who did not believe that it would ever be done, it was done. And when they found out it was done, they began to try to have it undone. They began to wake up to see that they were mistaken and that it had been done, and then seeing their mistake, they began trying to retrieve it by asking that the World's Fair should be open on Sunday. And the reasons they urge for the opening of the Fair are precisely the same reasons that were given for closing it.

This movement for opening originated in Chicago. The Chicago *Herald* started it, and the city council of Chicago took it up and drafted a memorial to Congress, which the city council, with the mayor at its head, as representatives from the city of Chicago, took to Washington and presented the first day of the four days' hearing. Some of the reasons that were given upon which they asked that the Fair should be opened on Sunday, I will read:

That the gates of the world's Columbian Exposition be not closed Sunday.

That all machinery be stopped, and that noise be suppressed that day, to the end that quiet may prevail, which is in keeping with the Sabbath.

That recognizes Sunday as the Sabbath, and of course there is a certain quiet that becomes it, and they wanted it open with the machinery stopped "that the quiet may prevail." That is the same reason that the other folks want it shut on Sunday. They want the same thing.

That suitable accommodations be provided within the Exposition grounds for holding religious services the Sabbath day, to the end that all the denominations may have worship conducted according to their several customs without obstruction or hindrance.

That is the same reason that the other folks wanted it shut--so that they could have religious services in their churches.

We recognize and rejoice in the fact that our country is and always has been a Christian Nation. . . .

And the leading reason urged by the churches for closing it is that "this is a Christian Nation."

We are of the opinion that more good will be accomplished by permitting these people and all others who desire it, to visit the inside of the grounds than will follow from keeping them out. . . . We believe that the United States, as a Christian country, should open the gates Sunday as a recognition of the fact that in no branch of human interest or thought has there been more progress during that four hundred years of time than in the Christian Church.

That is exactly the reason that the other folks gave for shutting it: that the United States, as a Christian nation, should shut the Fair on Sunday as a recognition of the advancement made in Christian ideas.

"Would it not be a good thing to throw the sanctify of religious worship about the great temple dedicated to the things of use and beauty?"

And the reason given for shutting the Fair was that it would be a good thing to throw the sanctity of religion over the whole Fair.

So you can see the reasons that were given for opening it are precisely the reasons that were given for shutting it.

The *Chicago Tribune*, in mentioning the letter that Cardinal Gibbons wrote on the subject, introduced it in this form, in its issue of December 3, 1892:

"There is a strong and growing sentiment in some religious circles in favor of the repeal of the World's Fair Sunday closing act. One eminent divine after another is coming out in favor of this liberal movement. The possibilities for a series of religious demonstrations at the Park become more and more manifest. With the leading religious and moral teachers of Europe and America to conduct services every Sunday, with sacred music produced by choruses embracing, perhaps, thousands of trained voices, Sunday at the World's Fair will be one of the grandest recognitions of the Sabbath known to modern history."

So the other folks said if the Fair be closed on Sunday and the solemnity of the Sabbath overspreads it and this nation sets the grand example of the recognition of the Sabbath, it will be "one of the grandest exhibitions of the Sabbath known to modern history."

More than this: those who worked for the opening of the Fair pandered to the church interests precisely as the others did in working for the shutting of it. As soon as these things appeared in print I wrote a letter to Brother A. Moon, sending him these marked passages, and I said to him, "You can readily see that the reasons that are given by these people for opening the Fair are precisely the reasons that were given for shutting it. Now that being so, for us to join with them would be to recognize the legitimacy of the legislation and the reasons for the legislation, whereas every one of these reasons is directly against everything that we have been working for all these years in Congress. So this makes it plain enough that we cannot put a single one of our petitions along with theirs. We cannot take a single step along with them; we can not work with them at all or connect with them in any way in the way they are working or upon the reasons which they give for opening the Fair. We will have to maintain the position that the legislation is not and never was right at all. The only thing we can do therefore

is to hold that the thing ought to be undone. The only position which we

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can take is that the Sunday part of the legislation should be unconditionally repealed.

Brother Moon immediately replied that he had seen these statements and had already taken the position that I spoke of in my letter. You will remember that about the same time I wrote an article which appeared in the *Sentinel* setting forth the same facts and taking the same position; saying that we did not care a turn of the hand whether the Fair was opened or shut on Sunday but we did care more than could be told whether the subject should be dealt with at all by Congress. Therefore Brother Moon told the Chairman of the Committee and the gentlemen who were managing that side of the question in Washington that neither we nor our petitions could be counted at all in connection with that movement. The Chairman of the Committee asked Brother Moon what our position was. He told the Committee what our position was and how many petitions there were there. Of course all the names that were gathered upon that first petition, nearly four hundred thousand, are just as good today as they were then, whenever any congressman chooses to call them up and present them. They are everlastingly against the whole thing. Therefore the Chairman, when Brother Moon told him what our position was and the reasons for it said to him: "You write out your position as regards this legislation, and I will present it as a bill in the House so as to give you a basis upon which to present your petitions and for your arguments to be heard." Brother Moon, in that room, dictated to Mr. Thompson of Chicago, what we desired, and Chairman Durborow introduced it with his own name on it. Following is the bill:--

52nd CONGRESS,
2D SESSION.
H. RES. 177.

In the House of Representatives, December 20, 1892. Referred to the Select Committee on the Columbian Exposition and ordered to be printed.

Mr. Durborow introduced the following joint resolution:

Joint Resolution to repeal the religious legislation pertaining to the World's Columbian Exposition.

Whereas the United States Constitution specifically states that 'Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof'; Therefore be it--

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the act of Congress approved August fifth, eighteen hundred and ninety-two, appropriating five millions of Columbian half dollars to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois, on the condition that the said exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and also that section four of 'an act to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exposition of the arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois,' be, and the same is hereby, amended so as to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the World's Columbian Exposition.

Then that being understood that that was introduced with the understanding and for the express purpose of opening the way for us to present our petitions and to be heard upon the question, we proceeded upon that idea. The arrangement for the hearing was made. Brother Moon tells me that if the hearing could have been had before Christmas he is perfectly satisfied that we would have been heard; but the hearing was not appointed until after the

holidays, and Congress took a recess during the holidays and when Congress reconvened it was discovered that the Chairman of that Committee was another man altogether. I was informed that he had a dinner with Elliott F. Shepard in the meantime. Whether that had any effect upon his digestion or some other part of his make-up I do not know. At any rate that or something caused him to repudiate all that he had done and shut out the principle which he had embodied in that resolution and presented in order that we might be heard.

Dr. Lewis, the Seventh-day Baptist, went to Congress to be heard. He told me that he went to Mr. Durborow, the chairman of the committee, and asked to be heard. Mr. Durborow asked him what he represented and what his argument was to be. Mr. Lewis told him that it would be upon the point of the unconstitutionality of the legislation already taken by Congress. Mr. Durborow told him that the Committee had decided not to hear any arguments at all upon the principle but only upon the policy of the legislation; not to consider any question at all as to whether it was constitutional or not, but that Congress had done it, and it was presumed that Congress had the right to do it. And any mention as to the propriety of the legislation would be entirely left out, and it was only considered now as to whether it would be better policy for the country to open the Fair or shut it on the Sunday that had been adopted by Congress.

When that was done Dr. Lewis had nothing at all to say, and made no calculation to say anything. But the third day and among the last minutes of the day, Mr. Durborow called upon him to speak, giving him five minutes. Dr. Lewis told him that he did not have anything to say, that he did not have his documents with them, and that he had no intention to speak under the circumstances. But Mr. Durborow rather insisted that he should, that he had

five minutes to occupy if he chose. So he occupied them though in rather a perfunctory way.

Samuel P. Putnam was there for the same purpose, having several thousand of petitions in his pocket. He is president of the Free Thought Federation of America. He went to Mr. Durborow for a portion of time to be appointed him, and he received the same information--that any arguments as to the constitutionality of the question or the principle involved was not to be considered at all, but only the policy of the legislation. That being so, Mr. Putnam made no further request. But he likewise was called upon to speak, but was given only a very few minutes, which he occupied as best he could.

I did not get there long enough beforehand to find all that out. Brother Moon knew it, but I did not have a chance to talk with him. My train was late, and I arrived there in time, by hurrying, to get to the committee room as the argument was opened. So I did not have time to learn anything about the situation at all. After the hearing Mr. Thompson of Chicago came to me and asked me if I would take the balance of the time that day, the last half hour. I had written to Brother Moon that whatever arrangements they should make I would conform to when I got there. I supposed that was the arrangement. I told Mr. Thompson if they thought best I would speak that day, but I would like to wait until after the American Sabbath Union had spoken, but if they would rather, I would take the time. And so when I began I began on the only thing I knew. It was to call in question the legislation, but that was the thing they had decided not to have discussed. I noticed immediately that they were restless. The chairman was very restless. But I did not know what was the matter.

So I will take up the question right there now. It is true that the chairman made a statement in opening the hearing that I understand now, but did not then. He said:

"The meeting today will be held for the purpose of giving a hearing to those favoring the legislation that is before the Committee. I think it would be proper to state to the Committee that the present case is somewhat different from the case as presented a year ago, and that the proposition before the Committee is to *modify existing* law, not *create* law, as was the

proposition a year ago. Therefore the discussion before the Committee on this occasion it is expected *will be held very closely* within the lines of *modification* presented in the resolution before the Committee, copies of which are on the desk and which can be furnished to you, which provides for the *modification* of the closing of the gates of the Columbian Exposition on Sunday by permitting them to be opened under restrictions as stated in these resolutions."

That expression, "Not to create law," was the statement that I did not understand then, but do now.

Well, it was fortunate in another sense that I spoke that half hour, because there was no time afterward when I could have had a half hour. The longest time occupied by anybody after that was about twenty-five minutes, and the most of the fifty-seven speakers had only an average of about ten minutes allowed them.

Although the chairman shut out the argument I was making upon the constitution, yet other members of the Committee asked questions until the whole half hour was consumed, and every one of their questions was presented in such a way that I was compelled to strike the constitution and the unconstitutionality of what they had done, in answering the questions. And so the argument they wanted to shut out was presented in spite of the efforts of the chairman. And the very things that he refused to listen to from us were presented by others in a great deal stronger way than we should or could have stated them. My argument before the Committee is as follows:

Mr. Durborow: You have just thirty minutes left, Mr. Jones.

Mr. Jones: Mr. Chairman, I expect to speak in favor of this legislation that is now before the Committee for a larger number of reasons than could be given in the half hour which I may have to speak, but I shall endeavor to touch upon such reasons as have not been dwelt upon very particularly hitherto. I shall start with one that has been touched by Mayor Washburne, to some extent, but which may be referred to a little more fully, and then I shall go from that to the consideration of other points.

My first point is that this subject, of whether the gates of the World's Fair shall be closed or opened on Sunday, is a subject with

which the national government has nothing at all to do. It is entirely beyond its jurisdiction in any sense whatever. There are three distinct considerations--

Mr. Jones: I do not see what that has to do with the question.

Mr. Durborow: The gentleman certainly has the right to ask the question.

Mr. Jones: Very well; I beg your pardon. I did not know that the gentleman was a member of the Committee. I am perfectly willing to answer the question, though I cannot see what bearing it has upon this discussion. I am a member of the Seventh-day Adventist Church. But I speak here today as a citizen of the United States and upon the principles of the government of the United States. And I may say further that in the way that Congress has touched this question, I may probably speak upon it as a Seventh-day Adventist. As Congress has entered the

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field of religion already, we have the right to follow it there, if necessity should require.

What I was about to say is that three distinct considerations in the Constitution of the United States forbid Congress to touch this question. The first is well defined by George Bancroft in a letter which he wrote Dr. Philip Schaff, Aug. 30, 1887, which reads as follows:

"My Dear Mr. Schaff: I have yours of the 12th. By the Constitution no power is held by Congress except such as shall have been granted to it. Congress therefore from the beginning was as much without the power to make a law respecting the establishment of religion as it is now after the amendment has been passed. The power had not been granted and therefore did not exist, for Congress has no powers except such as are granted, but a feeling had got abroad that there should have been a Bill of Rights and therefore to satisfy the craving, a series of articles were framed in the nature of a Bill of Rights, not because such a declaration was needed, but because the people wished to see certain principles distinctly put forward as a part of the Constitution. The first amendment, so far as it relates to an establishment of religion, was

proposed without passion, accepted in the several States without passion, and so found its place as the opening words of the amendments in the quietest manner possible. . . . George Bancroft"

This is shown by the Tenth Amendment to the Constitution which says that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." As no power has been granted to Congress on the subject of religion, *that* is reserved to the States or to the people. That is where we ask that this shall be left, just where the Constitution has left it. It is a question reserved to the States. It is for the State of Illinois alone, so far as any State can have anything to say upon the subject, to say whether that Fair shall be opened or shut on Sunday. If the State of Illinois should not say anything on the subject, it is still left with the people. It is for the people in their own capacity as such, to act as they please in the matter, without any interference or dictation by Congress.

Not only is that so on that point, but if the Constitution had not said a word on the subject of religion, there would have been no power in Congress to touch this question. But the people have spoken; the constitution has spoken and denied the right of the United States government to touch the question and has reserved that right to the States or to the people. Not only did it do that but it went further and actually prohibited the government of the United States from touching the question. This lack of power would have been complete and total without the prohibition, because the powers not delegated are reserved. But they went further and not only reserved this power but expressly prohibited Congress from exercising it. It is trebly unconstitutional for Congress to touch the question. It was so at the beginning of the government, and this is why we insist that this legislation shall be undone, and leave it where the Constitution has left it--to the States or to the people.

Mr. Houk: The language of the Constitution, I believe, is that Congress shall make no law respecting the establishment of religion.

Mr. Jones: I am going to follow this question a little further and notice that amendment. The amendment does not read, as it is often misquoted, "Congress shall make no law respecting *the* establishment of religion;" but "Congress shall make no law respecting *an* establishment of religion, or prohibiting the free exercise thereof." There are two meanings in this clause. When the Constitution was made, all that it said upon this subject was that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Some of the States had established religions at the time; I think all except Virginia. Virginia had released herself in a campaign directly touching this question. The first part of the clause was intended to prohibit Congress from making any law respecting any of these religions which were established already in those States, and the second part of the clause prohibits Congress from touching the subject of religion on its own part, in any way. In the State of Virginia from 1776--with the exception of the interval when the war was highest--to December 26, 1787, there was a campaign conducted over the same question that is now involved in this legislation.

The English Church was the established church in Virginia, and the Presbyterians, the Quakers, and the Baptists sent a memorial to the General Assembly of Virginia, asking that as the Colonies had declared themselves free and independent of British rule in civil things, so the State of Virginia should declare itself free from British rule in religious things and that they should not be taxed to support a religion which they did not believe, nor even any religion which they did believe. And the English Church was disestablished. Then a movement was made to establish the "Christian religion" and to legislate in favor of the Christian religion" by passing a bill establishing a provision for teachers of that religion. Madison and Jefferson took the opposition to that bill, and by vigorous efforts defeated it, and in its place secured the passage of a bill "establishing religious freedom in Virginia," which is the model of all the state constitutions from that day to this, on the subject of religion and the State.

Now then, that campaign in Virginia against the establishment of the Christian religion there, embodied the same principle that is involved in this legislation of today, and as that was distinctly shut

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out, so we ask that this shall be also and Congress and the government step back to the place where it was before and where it belongs. Madison went right out of that campaign into the convention which formed the Constitution of the United States and carried with him into that convention the principles which he had advocated in the campaign and put those principles into the United States Constitution, and the intention of all was, and is, that Congress shall have nothing at all to do with the subject of religious observances.

Washington, in 1797, made a treaty with Tripoli, which explicitly declared that "The government of the United States is not in any sense founded upon the Christian religion." And when Congress has legislated upon this question with direct reference to the Christian religion, therein again it has gone contrary to the express intent of those who made the Constitution and established the supreme law, as expressed in their own words. And for this reason we ask that the thing shall be undone and Congress put the government right back where it was before that legislation was established, and leave the question where it belongs.

Mr. Durborow: Your objections are simply constitutional?

Mr. Jones: There are some others, but the foundation of all is the unconstitutionality of it. Those who sent up the petitions here and those who worked for the movement in this Capitol knew that it was unconstitutional when they asked it. A gentleman who spent six months at this Capitol for this legislation, has argued for more than twenty-five years, in print and in speech, that any Sunday legislation by Congress or legislation in behalf of the Christian Sabbath would be unconstitutional. And yet he worked here six months to get Congress to do that without any change in the Constitution. For twenty-five years, he, with the Association to which he belongs, has been working to get an amendment to the Constitution recognizing the Christian religion and making this a

"Christian nation" so that there would be a constitutional basis for Sunday legislation. But now in the face of that twenty-five years' history and work and in the face of their own arguments, they have gone right ahead, and got Congress to do it, when they knew it was unconstitutional.

Another reason why we ask the repeal of it is that it was secured upon false representations. The representations which they made to Congress in order to secure this legislation were all false. They represented before Congress that the mass of the people of the United States were in favor of their cause, which has been demonstrated over and over to be false. It was forcibly demonstrated in the city of Chicago not quite a month ago. There the American Sabbath Union held a convention--a national convention. They had four mass-meetings the first night of the time in which the convention was held. One of those mass-meetings I attended. It was reported in the Chicago papers, of which I have copies here. I will read the Chicago report of it so that it will be seen that I have not put any of my feelings into it. The Chicago *Tribune* of December 14, 1892, had this report:

"It Was Voted Down"

"The American Sabbath Union suffered a defeat last night at one of its meetings which so surprised the leaders present, that the incident was a veritable sensation. It was an unexpected blow, and the more grievous because it was administered by one of the most sabbatarian of all Christian denominations."

Mr. Jones: This was not the first instance of the kind, as some present here will remember.

"The Union opened a national convention here yesterday afternoon and made arrangements for four mass-meetings throughout the city last night to forward the movement. One of these meetings was held at the M. E. Church, South Park Avenue and 33rd St. It was a small mass-meeting, but everything went on smoothly for a time and the 'American Sabbath' had everything its own way. Dr. H. H. George, a leader in the movement, Mr. Locke,

and others advocated the closing of the World's Fair on Sunday, and vigorously denounced the efforts of the directors and of the mayor and city council to have Congress repeal the closing act. These speeches were warmly if not unanimously approved by frequent amens and clapping of hands. No one looked for any opposition, and so the following resolutions were drawn up in a confident and emphatic manner:

"*Whereas*, We are informed by the Chicago press that our City Council through the influence of Mayor Washburne has appointed a committee of its members to go to Washington for the purpose of influencing Congress to reverse its action with reference to closing the World's Fair on Sunday; and,

"*Whereas*, The Chicago directors have opened headquarters in Washington for the same purpose, notwithstanding the acceptance of two and one half million dollars' appropriation from Congress on the express conditions that the gates should not be opened to the public on Sunday; and,

"*Whereas*, there are seven thousand saloons running open every Sunday, contrary to the State law; therefore, be it--

"*Resolved*, First, That we enter a most earnest protest against such official action on the part of the mayor and city council in using such measures in opposition to the action of Congress and spending the people's money in attempting to reverse the very conditions upon which the appropriation of Congress was received.

"*Resolved*, That we deprecate and condemn the action of the directors, who received the money from Congress upon condition that the Fair should not be opened Sunday (*a bona fide* contract), and are now using all possible effort to influence Congress to set aside said condition.

"*Resolved*, That in our judgment it would be more proper for the mayor and city council to close the saloons on Sunday in accordance with the State law, than to endeavor to influence Congress to open the Exposition Sunday, contrary to law.

"There was applause at the end, and then the chairman of the meeting, Rev. H. H. Axrell, put the resolutions to vote. To his and

others surprise the 'Ayes' and 'Noes' seemed equal, with the volume of tone apparently in favor of the latter. The chairman then said, that a rising vote would seem to be in order, and he requested all in favor of the resolutions to stand up. The secretary counted thirty on their feet.

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"The rest of the audience, with the exception of four who seemed to have no opinion on the matter, stood up, and the secretary looking astonished at the evident majority paid little attention to counting heads, and declared that there were at least thirty-five against the resolution, and what seemed strangest was that many of them were women.

"After a moment of wonder the chairman said he would like to have some explanation for the action of the majority."

Mr. Jones: I was there and gave the reason why we were opposed to the resolutions. The next day in their convention this thing was called up and quite fully considered. And so I read the report from the *Chicago Times* of the following day:

"Gloom pervaded the meeting of the American Sabbath Union yesterday morning. The unexpected set-back received at the meeting held at the South Park Methodist Church the evening before had dampened the ardor of the delegates, and only a baker's dozen were in their seats when the presiding officer of that session, Dr. H. H. George, of Beaver Falls, Penn., called the meeting to order. The cause of the depression was the outcome of the meeting the night before. Four mass-meetings were held Tuesday night. At the first three, resolutions were adopted in favor of Sunday closing of the World's Fair. At the last the resolution was defeated, the attendance, it is now claimed, being principally of Adventists. That was the reason of the gloom which pervaded the South Park Church yesterday.

"The committee appointed to prepare a telegram to Congress reported the following:

"The National Convention of the American Sabbath Union, meeting in this city, respectfully request our Congress, and especially the Committee on the World's Fair, that no action be

taken to repeal the Sunday closing law. Mass-meetings were held in four different parts of the city last night to protest against this repeal as an act dishonorable to Congress and the nation.'

"That should not read four mass-meetings, for one meeting was opposed to the resolutions," he said. "It should read three mass-meetings.'

"Yes,' protested the committeeman, 'but our resolution covers that point. It says the meetings were held to protest--it does not tell what they did.'

"But Dr. Mandeville would not be hoodwinked by any double dealing of the sort, and the resolution was made to say that three mass-meetings vigorously protested against the repeal of the Sunday closing law.

"And the Secretary of the American Sabbath Union for the State of Illinois wrote a correction to the Chicago Evening Post in which he denounced those who voted against their resolutions as 'brass interlopers,' and for having 'massed their forces to defeat the object of this mass-meeting.' That opened the way for me to reply, which I read here as a part of my argument and which explains this point a little more fully before this Committee:

"Chicago, December 17: *Editor of the Evening Post*: I would not needlessly add to the afflictions of the American Sabbath Union, but in justice to the people denounced in Rev. Mr. McLean's letter in the Evening Post of Thursday, as well as to bring that letter within the boundary of facts, Mr. McLean's correction needs to be corrected. That he should not have a clear understanding of the situation at the South Park Church mass-meeting of Tuesday night, is not strange. He was not there. I was there, and, therefore, beg a little space to correct his correction. He states that the Seventh-day Adventists, 'evidently supposing it would be a fine stroke of policy, in order to defeat the object of the meeting, massed their forces,' from the region of the meeting, 'with the result as published.' This is a total misapprehension. There was not a particle of policy about it; there was no thought beforehand of defeating the object of the meeting; and our forces were not massed. That there was no massing of forces will readily appear to all from the fact that while

there are one hundred and ninety-four Seventh-day Adventists in this quarter of the city, there were only about forty at the mass meeting. And whereas, there are fully three hundred Seventh-day Adventists in the other three divisions of the city--west side, north side, and Englewood--there were none in attendance at the Sunday union mass meetings in those three quarters. If we had done as we are charged with doing, at least three, instead of only one, of their mass-meetings would have been carried against their resolution. Mr. McLean ought to be thankful that we are not so black as he has painted us, and that they escaped as well as they did.

"But why should they denounce us? Was it not ¹1 --"

The Chairman (Mr. Durborow): I don't want any more of such stuff as that. I do not see what bearing that has on this question. Please confine yourself to proper lines of argument.

Mr. Jones: It shows this: that their representation of forty millions of people--the masses of the country--is not true. When forty people can go to a mass-meeting and outvote them it shows that the masses are not with them.

Mr. Durborow: We are here on a matter of changing some legislation. I think we might as well drop that. The congressmen undoubtedly knew what they were doing when they passed that bill.

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Mr. Jones: I am not casting any reflection upon Congress in this. I am not saying that the Congress knew that these representations were false. But is it not possible for congressmen to be deceived, and seriously to consider representations which were false?

Mr. Durborow: I don't think your whole argument is very respectful to the Congress of the United States.

You see he shut me off from showing that these representations were false and said he did not "want any more of that stuff," but he got it. Rev. H. W. Cross, a Presbyterian minister from Ohio went to Washington to make a five minutes' speech. And the third day of the hearing he set forth this matter stronger than I could have done. I think I had better give his speech right here. It is as follows:

SPEECH OF REV. H. W. CROSS BEFORE THE COMMITTEE

Mr. Durborow: Rev. H. W. Cross of Ohio will speak for five minutes.

Rev. H. W. Cross: Mr. Chairman and gentlemen of the Committee: The real object of my being here to speak a word, is in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusive as to the number of those that sign them or vote for them.

Now for example, in one instance in our State the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church members alluded to by that Presbyterian church, will pass a like resolution, and say we represent fifty, seventy, or one hundred members. And then it will be brought before the Sunday school. And many of the persons who are counted as voting for the resolutions will have been counted three, four, or five times, and it is almost on the principle of voting early and often--which is so much opposed in secular politics. I am witness to this fact. There was one petition claiming to represent eighty church members that signed the petition to Congress but they were not present at all. It was at a Sunday school, and the vote was taken by the Sunday school superintendent, and there were children that voted for those resolutions that were not old enough to know whether the expression "World's Fair" meant the pretty girls in the next pew or the Columbian Exposition in Chicago.

I deem it my duty to inform this Committee of the facts in that case. The real animus of these petitions is religious. But you cannot tell by the wording of the petitions just what they mean; it is the spirit back of them that shows this. The columns of the religious press and the exhortations of class leaders and Sunday school superintendents--it is what they say to the few that were voting, that tell what these petitions mean. I deem our legislators thoroughly competent, intellectually and morally, to decide this question

without any imperious dictation from any sect or group of sects, as to whether this opening of the great educational exposition is consistent with the civil Sabbath. I notice a tendency in my own church papers and in other orthodox church papers to gloat over the fact that "we (that is this group of denominations having this common idea) have been strong enough by our own strength, to grasp Congress. We have hurled Congress against the Seventh-day Adventists, against the Seventh-day Baptists, and against the Roman Catholic citizens, and against various other of our citizens." Now it seems to me that is hardly a desirable thing to do in this country.

I cannot speak to you, gentlemen of the Committee, in the manner and to the extent that I had prepared myself, owing to the fact that I have but five or six minutes allowed me, and so I have simply presented these two points: that these petitions are exceedingly delusive as to the number who sign them, inasmuch as one and the same identical people have spoken many times, and in a great variety of instances, at conventions as individual signers, at Sunday schools, as members of the Society of Christian Endeavor--the same persons have voted again and again. And when you come to figure out the vast aggregate it is exceedingly delusive, and if the interests of the civil Sabbath--

Mr. Cross: Very well, then; I will leave my sentence unfinished. I bow to the decision.

Another speech which most powerfully set forth this that the Committee refused to hear from me, was that of Mr. Thomas J. Morgan, a laboring man from Chicago. He had his speech written out to be read. But after hearing some of the church representatives, he was so stirred by their misrepresentations, that he, when he came to speak, forgot all about his written speech, the passing of time, and everything else, till the Chairman told him his twenty-five minutes were gone. I will give his speech here also. So I read:

SPEECH OF THOS. J. MORGAN

After stating whom he represented and that he had received word "from 375 labor organizations, coming from every town and city in the United States, in which there is sufficient industry carried on to promote or encourage the organization of a body of workmen," and covering up to date "thirty-three States of the Union," he said:

Now Mr. Chairman, having stated the authority that is vested in me, I wish to say that I appear before this Committee under very great embarrassment. I did not know until two hours before I took the train that I should be able to reach this Committee. I arrived here at eleven o'clock last night, and being in a new place, in unaccustomed conditions, I lost my sleep. In addition to that I am just from the bench. you see [holding up his hands] I am a workman; there are the callouses and corns that are a necessary incident to manual labor. I come unprepared by education to meet the arguments presented here or to present my case with the force and fluency that gentlemen in the opposition have, having been forced by my condition to labor all my life-time since nine years of age, without a single vacation; absolutely denied the opportunities of education except that which was wrested from my sleeping hours.

I am also embarrassed by the fact that I find myself, for the first time in my life, in the midst of a lot of friends of labor, whose existence I never before was aware of; and I am absolutely astounded as well as embarrassed at the statements they make. They not only claim to speak in the name of labor, such as we have it in the United States; but, lo and behold, they speak with the voice of authority from my fellow-workers in Great Britain, from which country I came. Not only that, but they take the name of a man whom I honor more, possibly, than any other, and hurl authority from that source at this Committee--that man is Karl Marx. They speak in the name of the social Democrats of

Germany also; and I, being a Social Democrat, being an Englishman, and associated intimately with the reform movement of that country, and being here in the United States for twenty-

three years an active labor reformer--why, you can imagine my embarrassment and astonishment when I find myself in the presence of these advocates and friends of Karl Marx, the Social Democrats of England, and the friends of labor reform here in the United States. [Turning to the Clergymen] I regret exceedingly that I cannot grasp your hands in fraternal friendship. I am sorry that I have to say, Oh, save us from our friends. I am embarrassed in being compelled to say that I am here with authority to absolutely repudiate you and charge you with false representation.

When I heard the statements they made, I thought I will approach this matter with kindness, gentleness, etc.; I thought to myself, I hope I will have the power to deal with this question in the same spirit; but I am afraid I have overstepped the limits already. I have this thing so near at heart that ordinary composure is absolutely destroyed when I find that we are attacked, that our interests are so misrepresented, that our desires and wants are so distorted, by these men who claim to speak with authority.

[To the clergymen] You bring men's names from England who are absolutely unknown. What is the matter with Joseph Arch? What is the matter with Tom Mann? What is the matter with Ben Tillott? Can you speak in their names? No. You bring some unknown names here to add force to your misrepresentation. You have never been the friends of labor and at this time you have no right to speak in that sense.

When you brought your references here my mind ran back at once to England, to Joseph Arch, a layman in the church, whose zeal for the Christian religion was too great to be contained. As a layman he taught, under the hedge-rows, the moral truths that Christ enunciated, and he found in his efforts to lift up his class that the whole array of clergymen of Great Britain were against him, as we find the whole array of the clergy of the United States except the Catholic Church arrayed against us.

[Voices from the clergymen expressing disapproval.]

Possibly that statement I made that the *whole* clergy was arrayed against us is not strictly true. I hope to save myself from any statement that is not absolutely based upon facts. Possibly I would

be right if I said that the evangelical churches of the United States, as here represented, are absolutely opposed to us and to our interests. Probably I should except the Catholic Church; possibly I will admit that. I tell you I am embarrassed. Possibly you will give me some consideration at least in that respect. I wanted to undo the work that you have been doing here and I will do it to the best of my ability.

Joseph Arch, to whom I referred who now lives, and from whom you have got no word, who was lifted from the hedge-row into the House of Parliament, was placed there by the people, and he promised to make it possible for them to live in decency and respectability. After he had accomplished that, the clergymen of Great Britain called him to a great meeting in Exeter Hall, at which there were present two hundred clergymen. They asked him to explain the purposes of his organization, and he did so. It was to lift the people out of absolute ignorance, into the comforts and decencies of manhood; it was to kill the saloon, to empty the jail, to give men in the agricultural districts a chance to live, as decent human beings. He had accomplished a great deal in that direction and he not only told the ministers, "We not only did it without your help, but we did it in the face of your absolute effort in antagonism." And he said, "After we have accomplished this work you call us to account! We give you the results of our work. We did that without your help. We will go right along. All that we ask you is that if you can not see your way to help us, get out of the way and leave us alone to do our work." This is my answer to your English production.

You speak here of the Social Democrats of German. What right have you? You have no authority at all. You go to work and take this little bit and that little bit from the work of Karl Marx, the Social Democrats, and the result of their convention and present it here with authority. I am a Social Democrat. I belong to that organization, and have done all I could to proselyte, in my humble way, the minds of the workmen of the United States, to the principles they hold. And I want to tell you clergymen that the principles held by the Social Democrats of Germany are the

principles enunciated by Jesus Christ and which you do not understand.

Mr. Chairman, I not only speak with this authority that I have expressed, but I want to call attention to the relative position that we occupy toward this World's Fair matter, in comparison with this body of clergymen organized like a machine [turning to the ministers]. I want to call up one after another to do his portion of the work.

Mr. Durborow: Mr. Morgan, the Committee is at this end of the table.

Mr. Morgan: My general statement as to my unfitness for this kind of work will excuse me, I hope. If the friends of the Church had been kinder to me when I was a child, had they taught me to read and write, I possibly would have been able to follow all the requirements of refined and common etiquette and society. Thanks to them, possibly I shall make some bad breaks, for which I ask to be excused.

I was going to say, Mr. Chairman, that in addition to the authority that I have here set forth, I wish to say that we workmen of Chicago particularly and especially demand the right to be heard with more consideration than our opponents. As soon as the word went forth that it was proposed to have an exposition, a world's exposition, in the United States, the labor organizations everywhere responded with gladness to that proposition, and as soon as it was settled that the World's Fair should be held somewhere in the United States, Chicago workmen put forth their claim to Chicago as the proper geographical point to have a world's exposition located. They backed up their request that Chicago should be the place with petitions from labor organizations throughout the United States, to such an extent that Congressman Hawley was able to stand up in the Congress of the United States and say, "I hold in my hand petitions from organized labor from every State in the Union, except New York, asking that the Fair shall be located in Chicago." That Fair was located there. But even before it was located there, the demand was made by Congress that Chicago should show its ability to conduct that Fair, by subscribing

for ten millions of her stock. The workmen put their hands into their pockets and with dimes and fifty cent pieces and dollars subscribed for half a million of her stock.

What did the Church do? Did the Church demand that there should be an exposition of the world's products and man's ingenuity? If they did they did it silently. The workmen responded in this substantial fashion; and since then they have built the Fair and consecrated it with their blood. Hundred and hundreds of workmen have been killed and maimed in the construction of that mighty work. And I think that because of these reasons what we have to say should have additional weight attached to it.

Not only that, but giving all due credit to the master minds who designed and planned that wonderful exposition, giving them all due credit, the products exhibited there come from this kind of hands [Holding up his own labor-hardened hands]. And after we have built the Fair, sacrificed our lives in doing so, after we have contributed by our ingenuity and labor in placing there the exhibits,

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these men, who had no hand in it, neither in designing, constructing or in anything else connected with it, have come and shut the gate and turned the lock on us workmen! And then they come here with the miserable plea that they are instructed, that they are justified in speaking for labor! It is absolutely astounding, the assumption these men have in making their plea. I cannot comprehend how they could risk their reputation for veracity, for honesty, and for truth--and that is all the stock in trade that the clergy have, and if that is lost they are gone, how they could risk their veracity and honesty in making these statements. One of them comes here this morning and says, "I hold a petition from a labor Union in New York City." What labor union?

Rev. Mr. W. F. Crafts: The engineers of the United States.

Mr. Crafts: The Brotherhood of Locomotive Engineers.

Mr. Morgan: No! Look here; that claim, that statement that is made, that they do not duplicate things is basely, maliciously false. They do duplicate things. And they bring in a single petition from

one of the local unions in the state of New York and you make people believe you have got another organization.

Mr. Morgan: Well, of course my comprehensive faculties are not equal to grasp your way of managing these things. Another statement is made that because the engineers of the United States speak, that settles the question; that they are the most intelligent of all workmen in the United States. I absolutely repudiate that statement.

[Here Mr. Morgan spoke a few words touching some rather personal matters between the organization which he represented and the organization of engineers, which we think it best for us not to seem to take any part in by printing and circulating as widely as this document will be spread--Publishers (original document)].

Then the plea is made that the opening of the Fair will necessitate extra work upon the part of the engineers. Let me call your attention to this fact, that if the World's Fair is closed on Sunday people will be absolutely prohibited from enjoying its privileges on that day. That day will be given to traveling. Men will start on Sunday, reach Chicago Sunday night or Monday, spend the week at the Fair, take the train the latest hour Saturday night or the earliest hour Sunday morning.

Mr. Durborow: Mr. Morgan, you have been speaking just twenty-five minutes and have consumed the time allotted to you. I understand that you desire Mr. Askew to follow you and unless you give way to him, of course you would occupy his time.

Mr. Morgan: O, excuse me, Mr. Chairman. I did not think I had been talking so long. But really I would like to have a little more time. I have a paper here which I would like very much to present.

Mr. Durborow: If you have the consent of the other speakers, of course it will be all right.

Mr. Durborow: Simply state a synopsis of your paper if you can, and give it as quickly as possible.

Mr. Morgan: I will read it as rapidly as possible, and you can read it at your leisure. [Reading] In regard to the religious side of this matter, I wish to say that the working men attribute the action of Congress in closing the World's Fair on Sunday to the activity

and influence of the Protestant evangelical church, and that in the accomplishment of its purpose the representatives of these churches assume to be the guardians of the economical and moral interests of the working people, and in their name and behalf urge Congress to close the gates of the World's Fair on Sunday.

We are here duly authorized by the only organized and formal movement made by workingmen in relation to the closing of the Fair on Sunday to absolutely deny the right of these churches or their representatives to speak or act for us in this matter, and to prove to you by documentary evidence we present that all such representations made to Congress by these churches were willfully or ignorantly fraudulent.

In this connection we desire to call the attention of congressmen who may have been influenced by the action of these churches, and who are sincerely interested in the religious side of this question, to the fact that the indifference or active antagonism of the working classes toward the Church is at present and has been for years past, a subject of the most serious consideration by the clergy. We respectfully represent that one of the principal causes of this latent and active hostility to the Church is due to the fact that its representatives are so far removed economically and socially from the wage-working classes as to entirely fail to understand their wants, desires and aspirations, and hence as a result, when they do speak in our name, they misrepresent us, as they have in this case. This has occurred so frequently and universally that the respect and reverence for the Church held by the working people in the past, has been destroyed to such an extent that the Church itself has become alarmed. With a few exceptions, and upon rare occasions, a suggestion to have a clergyman open or participate in our conventions or mass-meetings would be met with contemptuous ridicule. Tens of thousands of wage-workers who like myself have passed from infancy to manhood within the folds of the Church, and in being forced from it, have retained a fervid love for the moral principles taught by the Carpenter of Nazareth, realize not only the wickedness embodied in the acts of the clergy in shutting the workers out of the fair, but also understand the

effect it will have in further alienating the working classes from and intensifying their hostility toward the Church.

Speaking as we do, with this intimate personal knowledge, we respectfully, but most earnestly, urge congressmen who have been influenced by religious considerations to undo this ill-advised and injurious act of the Church.

Rev. Mr. Martyn, in advocating the closing of the Fair on Sunday, declared that neither literature nor art had any effect whatever upon the moral status of the people. Our reply is that this statement is a libel upon literature and art and a monstrous insult to all scholars and artists, and an absolute denial of the advantages of secular education, whereas we insist that every advance in general knowledge is necessarily an advance in public morals, and that the knowledge of individuals, and hence their moral status, is affected largely by their environment.

Place a working man within the gates of the World's Fair, bring him in contact with the wonders of nature as there shown, and the marvels of man's production gathered from the whole world, and in open-eyed wonder he will be lifted out of his ordinary self, all his lowest and basest instincts and habits will be for the time submerged, and deep into his mind and heart will be pressed, as never before, a comprehension of nature's varied resources and the limitless ingenuity and power of the human mind, which will ever after be a profitable source of reflection, a subject of conversation, instructive alike to himself and his associates, that must necessarily make him a better man, a more skillful, and hence a more valuable, worker and a more useful citizen.

These conclusions are reached not from abstract reasoning, but through practical personal experience, and were I a clergyman or an active member of the Church, having the moral welfare of the

people at heart, I would consider it an imperative duty not only to open wide the gates of the fair on Sunday, but to advocate the organization of special means to bring the masses within its intellectual and moral influences on that particular day.

In the consideration of the moral side of the subject I asserted that the influence of a visit to the World's Fair would make the laboring man a more skillful and hence a more valuable worker. To the great army of unknown inventors a day in the World's Fair would be an inspiration of inestimable value, not alone to themselves but to the nation and to the human race. Again I speak from actual experience, being personally benefited by visits to expositions similar in character to the World's Fair, but in size and scope comparatively insignificant.

Those guarding the industrial and commercial interests of Great Britain and France thoroughly understand this view of the case. In Birmingham, England, where I came from, one of the greatest manufacturing towns in the world, such exhibits on a small scale were permanent institutions. Special delegations of workers were regularly sent to the world's expositions of London and Paris, and from personal conversation with one of the French workmen delegated to visit the centennial and exposition at Vienna, I learned that the French people were equally alert to the importance of this particular matter.

I am also advised by one of my associates, actively interested and aiding in this work of opening the gates of the World's Fair on Sunday, that in Germany in the industrial towns along the Rhine the workingmen's societies regularly sent delegations to both London and Paris to report upon the exhibits relating to their particular trades and that such visits were so arranged, for economical reasons, that the delegates reached Vienna or Paris on Saturday night or Sunday morning, visited the exposition during Sunday, and departed for home Sunday night or Monday morning.

Comparatively few of the workers in the United States have had the advantage of those stimuli to thought and invention, nor have the manufacturing and commercial class as yet reached a full realization of its importance. Hence I press this view of the matter, hoping that it may aid in opening the gates of the World's Fair on Sunday to the hundreds of thousands of workers in Chicago and its neighboring towns and to encourage by that privilege the visits of as many wage-workers throughout the nation as may by months

of self-denial and sacrifice save sufficient to pay the expenses of a visit to the World's Fair, such visit being necessarily limited to a few days.

Now I return to my own speech, where it was interrupted by the Chairman of the committee.

Mr. Jones: Well, very good. I will take it, then, that Congress knew what they were doing. Here is the record of it in the Senate; that is where this part of the legislation began, because the legislation in the House touched only the closing of the government exhibit and passed the House that way and said nothing about closing the Fair on Sunday. When it came to the Senate, there this part of the legislation originated. I shall read from the *Congressional Record* of July 10, 12, and 13.

Mr. Durborow: Well, it is no use to read that here. We are more familiar with that than you are yourself. What we are after is modifications of the existing law.

Mr. Durborow: Now, if you will argue on the point of the modification of the law, the benefits why this law should be changed and modified in accordance with the resolutions that are before this Committee--that is what this Committee has these hearings for:

Mr. Jones: Well, that is what I am doing. I have given the Constitution as it provides, prohibiting this legislation, and when the Constitution prohibits it, then ought not the legislation to be undone?

Mr. Durborow: This is not the place to argue that question.

Mr. Little: I think you perhaps misunderstand the legislation that has already been taken. I agree with you as to the Constitution. But this legislation makes an appropriation and accompanies the appropriation with the condition that the Fair should be closed on Sunday. For instance, you have no right to say to a gentleman walking along the street, You shall not go into that saloon. But if you give him five dollars you have the right to connect with it the condition that he shall not spend it in the saloon

Mr. Jones: I see your point. The argument has been made, and it was made when the legislation was before the Senate, that as Congress was appropriating the money, it had the right to put whatever restrictions it considered proper upon the use of the money.

Mr. Little: But they were not forced to take the money.

Mr. Jones: Certainly. But I deny that proposition. Congress had the right to put whatever civil restrictions she pleased upon the use of the money; Congress had no right under the constitution to put any *religious* restriction at all upon the use of the money.

Mr. Jones: Yes, sir. It is religious legislation entirely.

Mr. Houk: Do you believe that it would be right for Congress to say that the Fair should be closed one day in seven?

Mr. Jones: No, it would not be proper, for it all rests upon religious ground, and that is the only ground upon which Sunday observance or Sunday recognition rests. And the claim that the legislation was in the interests of the workingmen is contrary to the proceedings of the Senate. Senator Hawley said plainly, "Everybody knows what the foundation is; it is founded in religious belief." Senator Peffer said, "Today we are engaged in a theological discussion as to the observance of the first day of the

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week." So that they considered it as religious, and religious only. Now, I repeat, they had no right under the Constitution to put any religious restriction upon it. When they put that restriction there and said that the directors should sign an agreement to close the World's Fair on Sunday, on the "Christian Sabbath," as Congress declared Sunday to be, before they could receive any money, they had just as much right to say that the World's Fair directory should sign an agreement to submit to Christian baptism before they could receive any of the appropriation.

Voice: Or try Dr. Briggs.

Mr. Jones: Yes. When Congress put upon this appropriation the condition that the directory should sign an agreement to shut that Fair on the "Lord's day," as Congress declared Sunday to be, before they could receive any of the money, Congress had just as much

right to require that the World's Fair Committee should observe the Lord's supper before they could get any of the money. Hence, if Congress can define what the Christian Sabbath is, they can require anything else in the Christian religion.

Voice: That is so.

Voice: Is not this a Christian nation?

Mr. Jones: No, of course not.

Mr. Jones: When they go beyond the Constitution in one point for religion's sake, they can go beyond it on every point. What Congress has done in this respect in favor of Sunday only opens the way to do whatever else may be demanded by those who have secured this. And it will be demanded, for the *Christian Statesman*, whose editor is in the hall, has said that "the great Christian majority has learned, by response to its great petition, and its host of letters with reference to the World's Fair, that it can have of national and State governments whatever legislation against immorality it will ask unitedly and earnestly." And a preacher in Pittsburgh, as soon as this bill had passed Congress, declared in a sermon: "That the Church has weight with great political or governing bodies has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion and passed the World's Fair five million appropriation bill with the Church-instituted proviso that the gates of the great Exposition should not be opened upon Sunday. That grand good fact suggests to the Christian's mind that if this may be done, so may other equally needful measures. The Church is gaining power continually, and its voice will be heard in the future much more often than in the past."

Voice: The statement of an individual.

Mr. Jones: No, not the statement of an individual only; it is representative, because those who secured the legislation, those who presented the petition--they did it as a grand combination, not as individuals, but as a combination. The National Reform Association, the American Sabbath Union, and the whole combination put together--they worked for it for religious reasons; they demanded it upon religious grounds only, and did it as

religious. The basis of it was declared to be the fourth commandment, when Senator Quay sent up his Bible to the Secretary of the Senate to be read there. Here it is in the *Record*. Who will deny that the fourth commandment is religious? Who will deny that the fourth commandment as given in the Bible is religious and that the Bible itself is religious? I appeal to this Committee: Has the Congress of the United States a right to put that Bible into its legislation and to make *that* the basis of legislation in this government? No, sirs. The Constitution is the basis of legislation by Congress, and not the Bible. And the Constitution has shut religious questions from the consideration of Congress. But the Bible was sent up that day, and this is the record:

"Mr. Quay: On page 122, line 13, after the word 'act,' I move to insert: 'And that provision has been made by the proper authority for closing of the Exposition on the Sabbath day.'"

The reasons for the amendment I will send to the desk to be read. The Secretary will have the kindness to read from the Book of Law I send to the desk, the part enclosed in brackets.

The Vice President: The part indicated will be read.

The secretary read as follows: "Remember the Sabbath day to keep it holy."

Mr. Jones: You know the fourth commandment; I need not read it.

Voice - Read it all.

Mr. Jones: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

Mr. Jones: The commandment says the seventh day; but in the face of this plain declaration of the Lord that the seventh day is the Sabbath of the Lord, the Senate has put its own

interpretation upon that commandment, and has declared that the statement that "the seventh day is the Sabbath" means "the first day of the week, commonly called Sunday." Thus the Congress of the United States has taken the fourth commandment from the Bible and put it into its legislation, and has put its own interpretation upon that statute. If Congress can interpret the Bible on one point, it can interpret it on every other point. So that when it went beyond the Constitution of this country in this thing, it has put itself and the government in line with all the Church-and-State governments that have ever been and has assumed to itself to be the interpreter of the Bible for all the people in the land and for all who come into the land. That is what has been done.

Mr. Houk: Your argument is, then, that the quotation of that commandment by Senator Quay, and the insertion of that, incorporates the fourth commandment and the whole Bible into the legislation of this country?

Mr. Jones: In principle it does. [laughter] Why not? What is to hinder it? When they can incorporate one part of the Bible for this occasion, what is to hinder their incorporating every other part of the Bible as other occasions may be presented? And therefore it is true that the incorporation of this part of the Bible here, does in principle incorporate the whole.

Mr. Houk: That is a kind of general way to get God into the Constitution.

Mr. Jones: Exactly. And that is what these are rejoicing at who have wanted all these years to put God into the Constitution. And that is why they say now, "We can have all we want, when we ask unitedly for it." And this is true. This does give them all they wanted, for when congress can do that in one point, who will deny its right to do it in any other point? When the principle is once established, the thing is all done. But it did put the fourth commandment there as giving the reasons why the Fair should be closed Sunday and as forming the basis of the legislation upon this question.

Mr. Durborow: Now was the reading of that commandment an organic act of the Senate, of Congress, in doing any such thing as that?

Mr. Jones: It was the organic act of Congress, because it was an inseparable part of the legislation itself; it was given as the basis of the legislation, and as containing the reasons for it.

Mr. Houk: Then anything that a member says incorporates it in the act?

Mr. Jones: Oh no, not necessarily. But let us consider how this was brought in. Senator Quay proposed an amendment. The House had passed a bill to close the government exhibit, letting the Fair alone. when it went to the Senate, Senator Quay introduced an amendment to close the whole Fair. His amendment was "That provision has been made by the proper authority for closing the Exposition on the Sabbath day." That was the first step taken in Congress on the subject of closing the Fair, not the government exhibit, but closing the Fair. The Senate took that step, and in the taking of it, the fourth commandment was quoted by him who offered the amendment, and was adopted by the Senator as the basis, and as giving the reasons for the amendment. Now when this commandment was given by him, and read afterward by the secretary from the desk, as the basis of that amendment, and as containing the reasons for the legislation that was in the amendment, and when the Senate adopted that amendment by changing it to the first day of the week and calling it Sunday, and then the House confirmed their decision--then it is as plain as day that the fourth commandment is put there and embodied in the legislation of the country by the definite act of Congress.

Mr. Durborow announced that the time had expired and said, "This will bring the discussion to a close for this day."

That closed the hearing for that day. The Chairman had shut out the constitutional argument and refused to have that go before the Committee; but the questions that were asked brought all that out, until the time was consumed. The American Sabbath Union knew that their cause was safe, and after the hearing was over, they simply stepped outside the door in the entry way and called a

meeting of their Union and passed a vote of thanks to the Lord for preserving the American Sabbath. They knew that when the constitutional argument was shut out, they had all they wanted.

The next day Elliott F. Shepard made the opening speech, and note how he started. The only thing that makes a congressman is the Constitution of the United States. He has no authority in this world but such as the Constitution gives him, and he has no right to listen to any argument that would not come within the Constitution. But they shut that out, and now see what they did listen to in the first speech that followed:

OPENING REMARKS OF COL. E. F. SHEPARD

I approach this subject with great reverence. When we come to deal with heavenly things, we should put aside earthly things, and should do very much as the Jews used to do in the temple at Jerusalem. Before they made their offerings, before they entered upon the service, they prepared themselves by ablution and by prayer for the proper discharge of their duties. Now when we come to consider the Sabbath, that it rests upon the law of God, that it is a revelation to mankind which no one would have thought of, that we owe it entirely to our Father which is in heaven, we ought therefore to come with the same reverential spirit to its consideration ourselves. . . .

We have resolved not [to] say one single word as to the constitutionality or unconstitutionality of this law before this Committee, for to claim that it is unconstitutional here would be a reflection upon the Committee, upon both Houses of Congress, and upon the President of the United States who approved this law. And you yourself very wisely took that last consideration entirely

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out from before the Committee when you stated that this was not the place to argue that question. Therefore we dismiss it without saying a single word.

Mr. T. A. Fernley, in his speech, told the Committee that there was no authority for reconsidering the question because there was no new evidence presented, that there was not a single new reason

before the Committee for opening the Fair on Sunday. And he said that the only possible ground upon which you can reconsider that question is its unconstitutionality. So that confirmed the position that he had refused to hear from us so that everything they objected to from us they got from somebody else. They went on--not with heavenly arguments by any means--but they proposed to consider heavenly things, and they reined the Committee up before death and the Judgment, stating that when they came to die it would be a consolation to them to know that they had acted right on the maintenance of the Sabbath.

Others would bring up and threaten the wrath of God upon the nation if it did not preserve the Sabbath. A man was there from Asia Minor, and he wanted the world's Fair closed on Sunday as a stimulus to missions, and if the World's Fair should be opened on Sunday it would be the greatest set-back to the missionary cause that ever could happen to it. And thus they would bring the Judgment before the Committee and the presence of death and threaten them with the wrath of God and the Judgment of God if they did not do so and so. In an editorial in the Review not long ago there was a quotation referring to this point, that these men would go to Congress, speak for God, and threaten these things if Congress did not do so and so. (See Review of Oct. 25, 1892) That has been done.

Here is an argument from a lawyer, a judge, Judge S. B. Davis, of Terre Haute, Ind., that was sent up there and distributed by the hundreds and lying in quantities on the table of the Committee, in which is said:

The Supreme Court of the United States says, 'This is a Christian nation,' and goes on from this to argue for national and State recognition of Sunday. Yes, 'this is a Christian nation.' That was the grand chief argument of all. This is a Christian nation; the Supreme Court of the United States has said so. If there are any of the brethren here who doubt whether the decision of the Supreme Court means anything, I wish they had been there and seen what it meant there.

What is the situation now as the legislation stands tonight? As it stood then? What is the situation since? Here is an article from the *Chicago Herald* of Jan. 14, 1893, that gives the situation, and so I read it here: 'It is anything but an encouraging prospect which the friends of Sunday opening of the World's Fair have before them. . . . The hearings which have taken place during the last four days have greatly hurt the Sunday opening cause. Not that the advocates of closing have had the best of the argument, for they have not, but the publicity given to the matter throughout the country by this agitation has brought down upon Congress an avalanche of protests and appeals from religious people and church organizations all over the country.

The churches and the ministers are at work again quite as earnestly as they were a year ago and with equal effectiveness. . . . General Cogswell, who was counted upon till today, is now wavering. The Methodist Episcopal Church has brought some influence to bear upon him which he finds it difficult to resist. . . . The trouble is that a large number of members who believe in Sunday opening on principle and as a matter of right are too timid to vote their convictions in the face of organized opposition from the churches and ministers. These statesmen argue that the men who want the Fair open on Sunday are reasonable men who will not permit their judgment or their votes to be affected by failure to get what they want. While on the other hand the Church people who are for Sunday closing will, if their wishes are thwarted, lose their tempers and at the next election make trouble for those who vote against them.

This sort of cowardice or caution, combined with the fact that the ministers who are making Sunday closing a sort of stock-in-trade have no hesitancy about bulldozing their congressional representatives or anyone else they can get hold of, offers an explanation of the changed condition of affairs with reference to this question.

I read here the closing statement of Rev. Joseph Cook in his speech before the Committee:

Sunday is the tallest of the white angels now entering foreign lands. Shall we consent to allow Chicago now to rise up and stab this angel in the back, in our country? And shall we call down the goddess of liberty from the Capitol to assist at the murder? God forbid.

In whose hands is the government of the United States? The churches. Who owns Congress? The churches. Who is using it? As that gentleman from Ohio said: "We have been able by our strength to use Congress as we choose." The churches. These are the facts.

These are some of the things that are taking place before us. Now the study will be what is soon to come upon us from what is now taking place before us. When we see that, as the testimony has said, we will see the necessity, recognize the necessity, that the Holy Spirit shall be recognized, received, presented to the people. And that is where we are, brethren, as Brother Prescott has said. The only question is, Shall we seek God for the power of his Holy Spirit? The country is sold into the hands of a religious hierarchy, and that is sold into the hands of the devil.

THE THIRD ANGEL'S MESSAGE - 3

A. T. Jones

I will take up the subject where we stopped last night and read just two sample statements of those we had in mind when the hour closed last night. Here is one:

"Mr. Chairman and gentlemen of the Committee and the friends and opponents of this measure: Allow me to call attention to one thing and that is a fact to which we all assent. None of this company will be here in 1993. At that time all of us shall be of one mind in regard to the value and sacredness of the Lord's day, for the sentence has gone forth against every man, 'Set thine house in order.'

'How fast they fall!
Those we have known,
As leaves from autumn branches grown,
Are quickly seared.'

"But while men die, the Nation lives. May the God of nations so guide us and our posterity that 'America' may be sung until the end of time." --*From the speech of C. B. Botsford, before the House Committee on the World's Exposition.*

Another one:-

"There is just one general reason, Mr. Chairman and gentlemen of the Committee, I would like to give why this Fair ought to be kept closed on the Sabbath. If these gates are open on the Sabbath it will be perilous to us as a nation and it will be perilous to Chicago and to the interests of the Fair. There is one thing we are to remember, and that is that God still reigns, God is still on the throne. God has not abdicated, and He has declared that the nation or the country that will not serve Him shall perish. And more than this, we are to remember that the ten commandments are the very basis of all our laws, National and State, which subserve our liberties and our rights. Take the fifth commandment, take the sixth commandment against murder and protection to life, protection to person; it is based on that sixth commandment. Take the seventh commandment. Now here is the fourth commandment in the very heart of these ten commandments, and that has never been repealed any more than has the fifth commandment or the sixth commandment or the seventh commandment or the eighth commandment. And therefore we are to remember that if we touch this commandment of God, standing thus in the very heart of these ten commandments, we touch the honor of God; we touch the law of God, for Christ has emphasized that fourth commandment. He said, 'The Sabbath was made for man.' What did He mean by that? He meant thereby that it was not made for the Jew only but for man everywhere in every age and in every condition. He said the Sabbath was made for man. It was made for man in all ages, in all time. He said the Sabbath was made for man; it was made for man's highest good in every age of the world, for his good morally and physically.

"And therefore it is, dear friends, if we touch that fourth commandment, which lies at the very root of all the other commandments, we touch the honor of God and the

commandments of God. It has never been repealed, and *if we touch that God will bring a curse upon us as a nation*, because he distinctly told His people anciently that He would punish them for the profanation of the Sabbath day. And therefore it is, dear friends, that we as a nation cannot afford

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to touch this commandment. What it becomes us to do is, therefore, to set to the nations of the world a good example of the American Sabbath; set them an example of the Christian Sabbath; set them an example of the Sabbath as God has ordained it.

"A heathen prince once visited Queen Victoria, and desired the Queen to give him the secret of the government's greatness. Queen Victoria sent for a Bible, and handing that to him said, 'There is the secret of the nation's greatness.' And the secret of our greatness as a nation is the Bible that is enthroned in all the laws on the line of the Sabbath. That is the foundation of our laws."--From the speech of Rev. F. A. McCarrel, before the House Committee on World's Fair, Jan. 11, 1893.

I read these simply as samples of the arguments that were presented to the Committee to persuade Congress to stand fast in the position where the government has been placed.

Now brethren, you remember I took a text last night that was to last a week. Tonight I want to read another passage in the same line. It is this:

"Brethren and sisters, would that I might say something to awaken you to the importance of this time and the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty."

That is what we want to study tonight. And as I, with the help of the Lord, shall bring before your minds things that *are*, I want you to be as anxious to receive and see these things as God is that we shall, in order that we may see and meet His mind in this respect.

There are doubtless people in this house who were here about three years ago when a subject was given me, which was, I think, "The Present Crisis." Those who were here will remember that in

referring to our work at that time, which was petitioning Congress and remonstrating against all this legislation, I called attention to the fact that that was our work at that time. It was to circulate these petitions everywhere through all the land, that by this means we might waken the minds of the people of the United States against that matter, and to have their petitions go to Congress in such abundance that Congress might see what the principle is and that we might perhaps delay that legislation. The idea was that of getting the truth before the people by that means. And you will remember that I called attention to this thought: that that work would continue only until Sunday had been adopted, until some Sunday law should be passed, and then all our petitioning would be past and our work in that direction would be stopped, because it would be of no use for us to protest against Congress doing a thing which was already done.

Well, we are there now. We are now in the place that I referred to that night about three years ago. From the evidence that was given last night, it is clearly seen that the government of the United States is now in the hands of a hierarchy and no longer in the hands of the representatives of the people. Government as our forefathers established it, is gone, irretrievably gone now. Government of the people, by the people and for the people is gone. The authority of the government from the people, expressed in the Constitution, and the government to be conducted according to the Constitution is gone. The constitution has been overridden, and now it is ignored. It was ignored by the Committee the other day; in fact shut out entirely, and a hierarchy heard upon hierarchical positions giving hierarchical arguments only. When that is so--when the Constitution itself is shut out from before, and from the consideration of, a committee of Congress, whose only authority is the Constitution, and this other matter is received instead--then where has the government gone? Do you know? Where has it gone?

[Answers from the audience: "Into the hands of the churches."]

Well, from the extracts I read last night, it is confessed that Congress dare not act according to their own view, according to

the principles which they themselves hold, for fear of what the churches will do and that they dare not act in a way that fair-minded men desire them to act, because of a fear of what the churches will do in creating more mischief and more trouble to the nation than if they acted the other way. That is precisely the reason that Judge Hammond gave in justifying his decision in an article which was printed afterward in the same paper in which his decision was printed, that when churches demand legislation of that kind it was correct statesmanship to grant it, because Protestants were a fighting people and if they did not give them what they wanted, they would cause such trouble in the nation that the State would perish. That is the thought. What is that but just simply saying that the principles that actuate the professed Protestant churches of the United States are identical with the papal principles from beginning to end? And the reason which they gave for the legislation at the first is simply papal principles outright. That resolution which the churches sent up to Congress demanding this legislation, is as follows:

Resolved that we do hereby pledge ourselves and each other that we shall from this day henceforth refuse to vote for or support for any office or position of trust, any member of Congress either Senator or Representative, who shall vote for any further aid of any kind for the World's Fair, except on conditions named in these resolutions.

Richard W. Thompson of Indiana, who was Secretary of the Navy under President Hayes's administration has well said: "To allow any church to

dictate beforehand what laws should or should not be passed is to deprive the people of authority of government which they ordained in their own hands and to transfer it to such church." And that is so. That has been done and from the words that they have spoken and the representations which we read last night, it stands as a literal fact before the world tonight that the government of the United States is no longer a "government of the people, by the people, and for the people," as our fathers made it, but the *subjection*

of the people by the churches and for the churches. The Church rules the government; she has it in her hands, and she is holding it there, and she proposes to hold it there.

Now when that had been done, it was perfectly proper for us, or anybody else, and all the people, to demand that it should be undone. Having done it even for the reasons for which it was done, Congress could have undone it, could have opened its eyes and stepped back again precisely where it was before. Congress could have undone this thing and left it where they should have left it at the first, and then the churches would have had to make another effort to gain possession of the government. But instead of listening to that demand upon the only basis they have a right to consider any question--the basis of the Constitution--they shut out the Constitution and all argument upon the Constitution, openly refused to hear it, and played into the hands of the churches which had already secured this, and thus fixing indelibly in the legislation of the country that thing which has been done.

Then that is virtually the second step. When the first step was taken the next step could have been taken backward; that would have undone it. But instead of taking that step, what is being done is only to confirm what has been done, and then the thing never can go back.

Now what errand have we to Washington any more? What place have we in Washington any more with petitions or hearings protesting against religious legislation? None at all. We have no more such errands to Washington. There is no place for any of our petitions there any more. That is the situation as it is now.

Some have asked, "Well, suppose new legislation comes up; can't we send up a protest against that and go and ask a hearing upon that?" What would be the basis of our argument? What would be the basis of our protest? That it is unconstitutional? But the Constitution has been overridden in this; and we would be met with the reply that it has been done already, and that this is constitutional. That has been declared. And when this is taken as constitutional, everything else follows. When I presented the idea that they might have been mistaken in the representations which

were made to them, I was met with, "Your argument is not respectful to Congress."

Elder Fifield: Suppose another National Sunday bill comes before another committee, might not that committee listen to a constitutional argument?

Elder Jones: Well suppose they did; what would be the force of it? The Constitution has been overridden already. This thing is unconstitutional. Sunday legislation is all unconstitutional. But all that has been done. And what would be the force of any argument against any other Sunday bill; that is, on the ground of its unconstitutionality? Where is the force of it? There would be simply none at all.

So you can see that everything is gone, brethren. That is what I want you to think of; that the thing is gone. And the basis, the only basis which we ever had a right to go there upon--the Constitution--is taken from us. We had the right to go there upon that basis because the Constitution is God's idea in government. The principle of the government of the United States is God's idea for governments. And when we were holding up the Constitution and the principles of it as the idea of God, as we did every time, and as the right idea, that was the thing that we had to do. God had given that as an example to all the world and as a light to all the world, as the right ideas in government, and we had the right to appeal to it.

They wanted us to argue the other day against shutting the Fair on Sunday. You see we could not do that. And more than that, we can't argue against it being shut on Sunday for the reason that Sunday is not the Sabbath of the fourth commandment, because to argue that way would be simply allowing and admitting that Congress had properly incorporated the fourth commandment into legislation and that if they would only recognize the *day* of the fourth commandment instead of Sunday, we would not have anything to say. But we have everything to say against that. That would be only to give away everything. Consequently we could not leave our position on the Constitution. But when they shut us out, they shut out the Constitution. I say always we are in splendid

company, for in being shut out by that committee from any constitutional argument, we are in splendid company, for we are in the company of the Constitution of the United States, and in order to get rid of us they had to shut out the Constitution. That is the company in which we belong.

So the sum of the whole matter is, we have no more errands to Washington such as we have had. Of course whenever there come up other such questions, that will be a good place to put our principles before Congressmen, as we spread the truth before all

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the people. But we have no more errands there with petitions or protests against religious legislation. That thing is gone. Well, in this work which is now past, what were we working against? Against something that was *done*, or against the *doing* of something? --Against the doing of something. Why did we protest against the doing of that thing? What did we say that the doing of that thing would be? --Forming a union of Church and State-- Making an image to the beast.

Now that thing *is* done, and there is no more protesting against the *doing* of it. But is all our work done now? Have we nothing more to do in the world? Does all our work stop now, and we have nothing more to do in the world? No. Our work is *not* stopped. We have a work to do, but our work cannot be done in that way any more. Then what is our work? To warn against what is already done. But that which is done, is the making of the image of the beast. Then does not that bring us face to face with the third angel's message as it reads in words? Does not this bring you and me, and shut us up, to the third angel's message as it reads? There is no outlet but that, to speak the third angel's message as it reads in words against the thing that has been done. The third angel's message reads in words, "If any man worship the beast and his image and receive his mark in his forehead or in his hand." Then does not that show, in itself, that the image is there, and the mark is set up to be received?

I say again we cannot protest against the *doing* of the thing, because it has already been done. We cannot go to Congress and

use constitutional arguments against religious legislation; we cannot protest against the making of the image to the beast. We cannot protest against the government recognizing the false Sabbath. That is set up, and it is put in place of the Sabbath of the fourth commandment by the definite act of Congress itself. Then that action has put the government of the United States into the hands of the churches. It has established the mark of the beast as the Sabbath of the nation and for all the world, and it has done it in place of the Sabbath of the fourth commandment in express words in the legislation.

What was the papacy? It was not simply the union of religion and the State; that was there in paganism. The papacy is the church ruling the State, the Church in possession of the State and the powers of the State and using them to enforce church decrees. It is a literal fact that the government of the United States is now confirmed in the hands of the professed Protestant churches, and that they are using it to enforce a church decree above all other decrees. That is what they did it for. That is what they are now doing. Is that like the papacy? Does that look like the papacy? Yes sir. So I say again, we are therefore shut up to the third angel's message. The facts are before our faces and we are shut up to that as our only work.

If we are to have any connection at all with public affairs we have got to have it in some other way than that in which we have had hitherto, and the only way in which we can have any connection with them at all is just simply to warn people against receiving or admitting the rightfulness of the thing that is done.

We are shut up to that one thing and there is no other way out. Every man from this day forth who professes to work in the third angel's message can carry that message or give that message in no other way than in the words which that message speaks, "If any man worship the beast and his image."

But never before 1892 had one of us the right to say that and warn the people against the worship of the image, because the image was not yet made. We have told the people that it was coming and that when certain things came, the image would be

made, and the warning then would be, Do not you worship it. That has been our message, but that is not our message any more. We cannot tell them that now. We cannot protest against the making of it; we cannot do that now. That thing is done. We are shut up therefore to this one thing. I say again, There is no way out but to preach the third angel's message as it reads: "If any man worship the beast and his image." But there is a word there that comes just before that: "The third angel followed them, saying with a *loud voice*." What is that, then, but the loud cry of the third angel's message coming right in now. Does not that show us that when the time comes for the message to be given directly as it reads in words that the loud cry is right at that time? We have had enough before us in all these other things to show that, but is it not there in the words of the message itself, that when the message goes to the world in the words in which it is given, that is the loud cry? For it goes that way, with a loud voice.

Now another thought: How many of the nations of the earth besides this were there until this time that had no union of religion and the State? None. How many nations at all are there now that have it not? None. But a union of religion and the State, a union of Church and State, that is Satan's way of doing things. Paganism was Satan's way of doing things, and so was the papacy. And what is this now in our own nation? The image of the papacy.

Through what instrument did Satan make war against the church of God when Christ was born?

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-Through paganism. Through what instrument did he make war against the church in the wilderness? Through the papacy. Through what instrument does he make war against the remnant? Through the image of the papacy? See Rev. 12. But until now the image was not made. Now it is made. Until now he did not have the government of the United States in his hands to wield against the truth of God. He has it now. How much then of the power of the world has Satan now in his hands to wield against the church and the Sabbath of God? He has it all. Hasn't he? Now you and I are pledged by years of profession to stand by the Sabbath of the

Lord. We are pledged to that. But now opposed to this is every particle of power that this earth knows, with Satan the chief to wield the power. Then are we not brought face to face with this fact: That as certainly as we maintain our allegiance to the Sabbath of the Lord we shall have to do it in the face of all the power that this earth knows? Then does it not follow that in order to do that we must have with us a power that is greater than all the power that this earth knows? Can a man, of *himself*, stand successfully against all the power of earth? No, sir. Well, then, are we not shut up to this, that we must have a power working for us that is greater than all the power of the earth put together? Is it not time then, that that angel *should* come down from heaven having great power?

That angel coming down and adding his voice to the other makes the loud cry. We therefore just now, at the point where that angel *has* come down with great power, and we need not be afraid. Though all the power of the earth be against the Sabbath of the Lord and against us for standing by it, the power of God is given to every one who will be faithful to him.

Is not the message that the Saviour gave to his disciples precisely the message that is given to us? They were to go into all the world and preach the gospel to every creature. Here is our message. The everlasting gospel to preach "unto every nation, kindred, tongue and people." Rev. 14:6. It is the same thing. He said to them, "All power is given to me in heaven and in earth." Here Jesus Christ has a power *in the earth* that is greater than all the powers of earth. So if Jesus was only in the earth and was living on the earth, as He was once before, He would have more power than all the earth has besides anyway. "All power is given to me in heaven *and earth*: go ye *therefore*." Why go? Because He has the power.

Go ye therefore and teach all nations these things, and lo *I am with you*. Is He? Is He with us, brethren? Let us stop saying he *will be* with us. He does not say it. Let us stop saying it; it is not faith at all. We say: "He says, 'I will be with you.'" And we ask Him to be with us, and then we wonder whether He is or not. He says, "Go ye; *I am* with you." Is He? Then thank Him that it is so. If you get into difficulties let Him help you out. It is Satan's office to present

difficulties, to hedge up the way; but thank the Lord, when the Lord is with us, Satan cannot hedge up the way. He may put a Red Sea in front of us, and through we will go, for God can open the sea. The Lord *is* with us, and we want it a more personal thing than that He "will be," anyway. We want a power with us every moment, working with us, in us, and for us, and we want to be sure that it is so. How can we know it? He says so. Then let us say so, too.

There are two points that we have noticed thus far: One is that we are shut up to give the third angel's message as it reads; the other is that we are shut up to this one thing, that as certainly as we stand in our allegiance to the commandments of God, we have to do it in the face of all the power that this earth knows, with Satan using that power. And that shuts us up to this one thing, that we need therefore, in order to stand at all, in order to stand a minute, we need a power that is greater than all the power of this world put together. And the blessedness of it is, There He stands and says, "I am with you." Thank the Lord.

Now another thought, I think perhaps that will about fill the time for this evening, and these three points will be enough for tonight: Congress did take up the fourth commandment, did make it the basis and the reasons for that Sunday legislation. But it went further. It did not let that commandment stay there as it reads. It did not leave the commandment there as God gave it. It did not leave the commandment there as it is give in the Bible, and as it was put into the *Record*. It did not leave it there for the World's Fair Directory to interpret, each man for himself as to what it means. Congress went beyond all that and interpreted the fourth commandment to mean "the first day of the week commonly called Sunday," as "the Christian Sabbath," "the Sabbath of the nation," and as that which should be observed and honored, for this nation and for the world, by shutting the Fair on Sunday. Then I ask, what is that but the government of the United States by a definite and decided act putting Sunday in the place of the Sabbath of the fourth commandment?

Let us look back a little now. The mystery of iniquity was working in Paul's day. The apostasy began; the apostasy went on; the church adopted Sunday, but could she compel anybody to keep it? No. Could she bring any restrictions, any force,

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to bear upon people who would keep the Sabbath of the Lord to compel them to put Sunday in the place of the Sabbath of the Lord, so long as the church stood alone? No. But she wanted to compel people to keep it instead of the Sabbath of the Lord. That apostate church wanted the Sunday sabbath kept instead of the Sabbath of the Lord and that people should recognize and observe it instead of the Sabbath. She could not do it alone.

What then did she do to accomplish her purpose? She took hold of earthly power. She seized the power of the State. How much power did that government represent in the world at that time? The Roman Empire was the world power then; so that Church then secured all the power of the world, and by that she compelled people to receive Sunday instead of the Sabbath of the Lord. Then was it not by that act that she succeeded in definitely putting the Sunday in the place of the Sabbath of the Lord? But what was that but making void the law of God? She took the seal of His law, the heart of His law, that which reveals Him, the seal showing that He is what He is; she by force took that away and put her own sign in its stead. What was that but supplanting God in the minds of the people of the world? And it was by that act that she succeeded in her purpose of making void the law of God. That was the beast. That made the beast. We have preached all these years that the papacy has made void the law of God. And that is correct.

Let us return now to our own time and the question that is before us. Have not the Protestant churches kept Sunday a long time? Have they not opposed the keeping of the Sabbath of the Lord a long time? But they could not compel anybody to keep Sunday instead of the Sabbath of the fourth commandment. In a measure, it is true, they could enforce the observance of Sunday in the States. But we know, and they have all confessed, that all efforts through State laws in this direction, we almost wholly nullified by

the fact that the National Government was against it all, and we all know that one of the great reasons for their strenuous efforts to get the National Government committed to Sunday was to make the State laws effective. Then in order to make their purpose effective in exalting Sunday against the Sabbath of the Lord, these churches, professed Protestantism, had to seize the government of the United States, the power of this government, as the former apostasy seized the power of the Roman government. And now she has got it. And in the definite act by which she got it, she aimed at the Sabbath of the fourth commandment, to put it out of the way and to put the Sunday in its stead. Then have not these by this definite act also made void the law of God? When the other was done that made the beast! What is this? It is the image. Is it not time, then, for the third angel's message to be given in its own words? "If any man worship the beast and his image and receive his mark in his forehead or in his hand."

Ah, and the Lord hath sent us a word just now, too. "It is time for thee, Lord, to work." Why? "Because they have made void thy law." Ps. 119:126. Then is not that word the prayer that God has put into our mouths at this time? Are you offering it? Are you living day by day and hour by hour in the presence of that terrible fact that it is time for God Himself to work, if His integrity is going to be maintained to all the world? It is a terrible fact; it is a fearful position. It brings us to the point of such consecration as not a soul of us ever dreamed of before; unto the place of such consecration, of such devotion, as will hold ourselves in the presence of God, with that fearful thought that "It is time for thee, Lord, to work, for they have made void thy law."

What is that but a confession, and a proper confession, too, "Lord what can we do? Here is all the power of the earth against us. What can we do against this great company?" Is not the prayer of Jehoshaphat our prayer now, "O our God, we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." And they "stood before the Lord with their little ones, their wives, and their children."

"What does Joel tell us to do? "Sanctify a fast, call a solemn assembly, gather the congregation, assemble the elders, gather the children, and those that suck the breast: let the bridegroom go forth of his chamber and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

We stand pledged to the Lord and before the world that we depend upon God; that He loves His people; that He manifests Himself in behalf of those whose hearts are toward Him. Brethren, there is that fearful word also that touches that very thought, that came to us from Australia. It is in the testimony entitled, "The Crisis Imminent." What does that say? "Something great and decisive is to take place, and that right early. If any delay, the character of God and His throne will be compromised." Brethren, by our careless, indifferent attitude, we are putting God's throne into jeopardy. Why cannot He work? God is ready. Are not God's workmen ready? But if there is any delay, "the character of God and His throne is jeopardized." Is it

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possible that we are about to risk the honor of God's throne? Brethren, for the Lord's sake and for His throne's sake, let us get out of the way. Let us get out of the way. The only way to get out of the way of God is to flee to Him. That is the only way to get out of His way, and that is where He calls us now.

Here we stand. He has given us the prayer. O of all things when God has given us the prayer--how heartily and confidently can we present the prayer, and ourselves upon it. He has given us the prayer, He has told us the word; "It is time for thee, Lord, to work, for they have made void thy law."

Then another thing; If we need anything to cause us to be sure that that is all so, there is that word that was read last Sabbath, from that last word that came from Australia:

"Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the

events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial *has been* torn down, and in its place *a false sabbath stands before the world.*"

Not, is going to be torn down. But "has been" torn down. The testimony that came last winter--last year this time, said that a great move would be made "*to exalt* the false sabbath." What now? "God's memorial has been torn down, and in its place *a false sabbath stands before the world.*"

How fast God's word is fulfilled these days! One mail brings a testimony that such and such things "will be"; the next mail comes: "it is." One mail brings a word from the Lord that efforts are being made "to do" such and such things; the next mail brings words from the Lord, That thing "is done."

Brethren, should not we stand as minute men, ready to respond to God's word on the instant? There is no time, then, to lag for an instant. Brethren, let us seek God with all the heart. These testimonies that Brother Prescott read the past hour, bringing us face to face with this thought of calling upon God for His Holy Spirit--is not that the very evidence of all the work, of all the message, and everything else before us! Then is not the text applicable which I took last night:

The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people.

"God's memorial has been torn down, and in its place a false sabbath stands before the world; while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries, as America, the land of religious liberty, *shall unite with the papacy* in forcing the consciences of men *to honor the false sabbath.*"

Now not "to set up" the false sabbath, but to honor the false sabbath which has been set up, and which stands before the world.

Then this word came to us under date of August 30, 1882: After quoting the scripture from Rev. 3, it says this:

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion, and we should heed the counsel of the True Witness. When God's people humble the soul before Him, *individually seeking His Holy Spirit* with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture--'After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' There will be faces aglow with the love of God, there will be lips touched with holy fire saying, 'The blood of Jesus Christ his Son cleanseth us from all sin.' "

Brethren, let that be a word that will come from every lip in this house, at this institute, in this church, before this institute and conference shall close. Has not God made the way plain enough? Has not He made it plain enough in the events that are standing before our faces, and from which we cannot hide our eyes? Then let us open our eyes and our hearts and bid the Lord come in and take full possession and use us just as He pleases.

THE THIRD ANGEL'S MESSAGE - 4

A. T. Jones

A question has been handed up.

Quest: Can the States logically refuse to fall into line with the Supreme Court decision, defining the national constitution in its relation to religion?

Elder Jones: No sir. As a matter of fact the States do not need to do it. The Supreme Court of the United States has fallen into line with the States. That is the way the thing has already been done. That is the mischief of it.

I begin the lesson tonight by reading Rev. 14:9. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead or in his hand." I need not present any other evidence tonight to show that we are in the time when that verse is fulfilled than merely to refer to the points we mentioned last night. Three distinct points that were noticed last night shut us up to that one thing. Now that is the warning which we are to give to the world. And no man can give the third angel's message without giving it just exactly as it reads. But what is the consequence of disregarding the message in that verse? The unmingled wine of the wrath of God. Then what is the next thing that comes in that respect? I mean in the fulfillment of this prophecy, what is the next thing we are to look for? [Audience: "The wrath of God!"] Yes.

Now we have come to the loud cry, haven't we? That part of the prophecy is reached. We have come to the image of the beast; *that* part is reached; that prophecy is fulfilled. Now, of course, in the workings of the image of the beast there are many things to come in fulfillment of that, but all these things--persecutions, deceiving miracles, etc.--are simply the consequence of what has been done: simply the speaking and acting of the image that is already made. We are not to look now for any great, wondrous, marked movement in legislation or government to fulfill that part of the prophecy, because the image is made. That is fulfilled. What comes

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in the future in legislation and in the strifes and contentions and the rioting and warring, with the evil that will come, is simply the inevitable outcome and consequence of this. Then what next will there be in the line of this prophecy which is here before us? Rev. 14:9,10. [Audience: "The wrath of God."] Yes.

I might put the question in another way now, to make it a little plainer. Is there any piece of legislation, any special move of this government for which we are now to look as the fulfillment of this prophecy in connection with the making of the image of the beast? What have we been looking for all the time? We have been looking for legislation--some move to be made or something to be done in

or by the government that would make the image of the beast. That was what our eyes were upon all the time. But now do we look for that any more? [Audience: "No sir."] Truth. Now then that having been done, isn't all that pertains to the image of the beast *in that?* and all that comes henceforth respecting the image of the beast and its work, is it anything more than the consequences of what is now here? Is not all that the image is to do, in the image when it is made to begin with? Then all that comes henceforth pertaining to the image of the beast being in that which is done, what great point in the words of the message stands next? [Audience: "The seven last plagues."] Yes. The next thing that follows the working of the image of the beast in that prophecy is, The seven last plagues.

Now put the three things together. We *were* looking for the image of the beast, *then* the seven last plagues, and *then* the coming of the Lord. The image of the beast has come, hasn't it? The coming of the Lord is in the future, isn't it? But the seven last plagues are between them. Then what is the next great, marked thing in the history of this world and of mankind and of salvation? The seven last plagues. That being so, it becomes us to think very seriously *where* we are living, doesn't it? It becomes us also to think seriously *how* we are living.

Someone in the audience: Is it necessary to amend the Constitution?

Elder Jones: The Constitution, nothing! No, we have no Constitution any more. It is set aside. It is taken clear out of the way. We can't use it any more. What could an amendment do more than has been done? Don't you see they have put aside the Constitution? What could anybody want with an amendment?

But the thought which I want just now to get before you is that the next great and marked event in the history of this world and in the work of salvation, is what is spoken of here in the text. This shows it on the face of it. Look at it again. We are to give this warning to the world: "If any man worship the beast and his image and receive his mark in his forehead, or in his hand." That is the warning we are to give. Well, in view of what is it that the warning

is given? [Audience: "The wine of the wrath of God."] What is the wine of the wrath of God? [Audience: "The seven last plagues."] Rev. 15:1. Then doesn't it follow on the face of it, that the seven last plagues are the next thing after that warning? And that the warning will wind up with the seven last plagues? And we are now where that warning begins with a loud voice in its very words. Then doesn't that which is now begun and the work which is now in our hands, end with the bringing of us face to face with the seven last plagues? [Audience: "Yes, sir."] When that work of warning is done, where will we be? [Audience: "At the pouring out of the plagues."]

Now are you satisfied that this is so? Are you satisfied that the seven last plagues is the next thing that comes after we give this warning to the world? [Audience: "Yes, sir."] Then as we go about to give that warning, isn't it in the nature of the case that we are to do it in view of the plagues that are to fall upon those to whom we speak of it? And that we must be faithful to that message ourselves, which we are giving, if we want to be shielded when the plagues do fall, of which that message speaks? But who will be shielded in that time? Those who have "the covering of the Almighty" drawn over them. And that covering of the Almighty is the covering that the prophet Isaiah spoke about, saying "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, *he hath covered me with the robe of righteousness*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. That is the covering that God draws over His people, which shields every one from the wrath of God, now and forever. Have you that robe of righteousness?

Now another thing right there. We are living in view of another fearful fact, that is, if that message which we are now to give, is not received, it has attached to it the fearful consequences that the wine of the wrath of God will be received; so that when that message finishes, the wrath of God succeeds it. I say we are living in the presence of that fact. And the work which is to bring all face to face with that fact, as it is there recorded, is now begun. Therefore, *will*

not that give a power to the health reform that it has not yet had? When the health reform was given to the people of God, it was defined as that which is to fit the people for translation. That is the meaning of health reform. The leading thing, the

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great thing, that God intends health reform to do, is to prepare His people for translation. But we have to go through the seven last plagues before we are translated, and if a man's blood is impure and full of gross material will he be able to pass through that time, when the air is sick with pestilence? Indeed he cannot.

That brings us face to face with some more solemn experiences doesn't it? And some more solemn truth. A great many solemn questions have already been presented to us. And brethren, there are a great many more that are still to come to us. We are in the most solemn time we ever saw. Let us consider it.

Now let us take the points that have already been presented in the different lessons that have been given, the searching thoughts and solemn experiences in our religious profession to which we have been brought face to face. I want to know now how on earth it is ever possible for any one of us to meet these experiences without Jesus Christ in the full? I would like to have somebody tell. [Audience: "We can't do it."] Of course we can't do it. Then brethren let us have Him come in in His fullness as quickly as possible. We need Him every moment, and each succeeding lesson brings to view more and more our need of Him.

Now as there are two other points that I want to present tonight, for the present purpose we will just sketch through what the further lesson of the plagues is.

When the first plague falls, it falls upon the men that "had received the mark of the beast, and them that worshipped his image" (Rev. 16:1,2)--the very people to whom the warning of this message is given. Then the plagues follow each other in direct succession, unto the sixth, under which the evil spirits gather "the kings of the earth and of the whole world," to the battle of the great day of God Almighty. Rev. 16:14-16. This battle is fought when the Saviour comes, for "I saw the beast and the kings of the

earth and their armies, gathered together to make war upon him that sat upon the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image." Rev. 19:11, 19, 20. And at that time the seventh angel pours out his vial in the air and there comes a great voice out of the temple of heaven from the throne saying, *It is done*. And there are voices, and thunderings, and lightnings; and there is a great earthquake, such as was not since men were upon the earth so mighty an earthquake and so great. Every island flees away and the mountains are not found. The heavens depart as a scroll and every mountain and island are moved out of their places. Rev. 16:17, 18, 20; 6:14. And the beast and his image "the Lord shall consume with the Spirit of his mouth and destroy with the brightness of his coming." 2 Thess. 2:8. And the remnant of the wicked world who went not up to the battle of Armageddon, "were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." Rev. 19:21. The sword of him that sits upon the horse is the brightness of the Lord's coming.

Then the events that are directly and inseparably connected with the end of the world are the events that follow the work, to the doing of which we are now completely shut up. That is the living fact now.

Brethren, do you believe that the seven last plagues are coming, just as certainly as the image of the beast has come" [Audience: "Yes, sir."] Honest now? [Audience: "Yes."] Now we looked for the image to the beast *to* come. It *has* come. Now what are we to look for? The seven last plagues. Do you believe that the end of the world is coming, with the seven last plagues, just as certainly as that the image to the beast is made? [Audience: "Yes."] Do you believe that the end of the world comes when that seventh plague comes? [Audience: "Yes."] Then brethren, these things mean something to us just now.

We will leave that point there now and take up another thought with reference to our government and what the consequences must

be and can only be of what the government has now done; that is, the consequences to the government itself.

Let us begin with Acts 17:26, 27. Paul is calling the attention of the people to God and he says "And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation." Then God made this nation of men to dwell on the earth, and He determined the bounds of the habitations of the people of this nation and how much space this nation should occupy. And He has given a portion of time to this nation. What did He do it for? The next verse reads: "*That they should seek the Lord, if haply they might feel after him, though he be not far from every one of us!*" If they might feel after Him and *haply* find him? --No, there is no *hap* about that. If they feel after Him, what then? They would find Him. If anybody feels after Him, he will find Him.

In the fourth chapter of Daniel we learn that God rules in the kingdom of men and giveth it to whomsoever He will. God's idea concerning the nations is that they shall seek Him. Well then when a nation rejects the Lord what use has He for it? None. But

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will He reject a nation as long as the nation will seek Him? No, sir. Will He cut off a nation, so long as there are any people there to seek the Lord? He will not. He didn't before the flood. Neither did He in Sodom and Gomorrah. If He could have found ten people that would seek the Lord in Sodom and Gomorrah He would not have destroyed those cities. But He couldn't find them.

When He made the promise to Abraham, He said to him, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: *for the iniquity of the Amorites is not yet full.*" Gen. 15:13-16. Had God established bounds to their habitation? Yes. What did He do it for? That they should seek the Lord. As long as there was any possibility

of their seeking the Lord, they held the place where God put them. And the Lord would not give the land to Abraham, His friend, nor to Abraham's seed as long as there were people there who would seek the Lord. The Lord's people could not occupy, because the iniquity of the Amorites was not yet full. But when the iniquity of the Amorites was full, there was no use for them any more.

When the Lord establishes a people on earth to seek the Lord and they will not seek Him, what then is the use of their staying any longer on the earth? To let them stay on earth after that was only to perpetuate iniquity for no possible use. So the Lord brought His people in there at that time and drove out the Amorites. He told His people not to do as the Amorites did lest the land spue them out as it had spued out the Amorites. But His people did the very thing He told them not to do. And the land did empty them out and He gave them into the hands of the king of Babylon.

He had established the kingdom of Babylon for a purpose; He set the bounds of their habitation. What was that for? It was that they should seek the Lord. Nebuchadnezzar sought the Lord in His day and He proclaimed the glory of the Lord, the honor of the Lord, and the existence of the Lord, to all the nations of the earth. You remember that proclamation He made in Daniel 4th chapter: "I thought it good to tell what the Most High hath done for me." And he told his experience. Let us read how far his proclamation reached:

"Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; peace be multiplied unto you. I thought it good to shew signs and wonders that the most high God hath wrought toward me. How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."

The Lord had said unto Nebuchadnezzar that He had given him all these lands round about and all the nations and that they should serve Him, and his sons and his son's son until the very time of his land came, and then what? Many nations shall serve themselves of him. God had determined the time before appointed

as well as the bound of his habitation, so that when the time of his land came, many nations would serve themselves of Babylon.

Nebuchadnezzar's son succeeded him, then his grandson. Instead of Belshazzar seeking the Lord and honoring the Lord, he took the vessels of the house of the Lord and used them in his lascivious feasts, thus turning his back upon God completely. Then what use did the Lord have for him or his nation any more? He had no more use. That same hour there came the fingers of a man's hand and wrote upon the wall in the presence of the king. And the meaning of the words that were written is this: "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians."

Thus the Lord brought up the Medes and Persians. Did they seek the Lord too?

God had called Cyrus by name before he came up there. Cyrus did not then know the Lord. The Lord said: "I have surnamed thee, thou hast not known me." But Cyrus found the Lord and proclaimed his name to all the nations. God's prophet in Babylon took the word of God to Cyrus, and then see what Cyrus did. First chapter of Ezra, first verse to the third:

"Now in the first year of Cyrus, king of Persia that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom and put it also in writing, saying, *Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God), which is in Jerusalem.*"

Cyrus found the Lord and proclaimed him to all the nations of the earth. It had been done even before Cyrus came in. Darius succeeded Belshazzar. We read in Daniel 6:26, 27 what Darius did: "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel:

for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

That is a splendid proclamation of God and his glory and his power. It sounds like the words of the prophet Daniel himself. Well, the Medes and Persians sought the Lord and found Him. But turn now to the 11th chapter of Daniel and there we read: "Also I [that is, the angel Gabriel] in the first year of Darius the Mede, even I stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, and shall rule with great dominion, and do according to his will. And when he shall stand up his kingdom shall be broken, and shall be divided toward the four winds of heaven."

That is Grecia. Now read in Daniel 10:20, "Then said he [Gabriel], Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

The angel would stay there as long as he could bear it, and when they had got so far along, that they would not seek the Lord, the angels would go, and when the angel went, Persia went too. And Grecia came. But what did the Lord establish Grecia for? That they might seek the Lord. Now read in the eighth chapter, verses 21-23:

And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, *when the transgressors are come to the full*, a king of fierce countenance, and understanding dark sentences, shall stand up."

So you see every time, it is because transgression has come to the full that a nation falls, and transgressors come to the full when they set themselves against the Lord. It is because the measure of their iniquity is filled at last that another kingdom comes. So you can see the philosophy of the whole matter is contained in that verse, that God establishes nations that they shall seek the Lord, and when they refuse to do it and turn their backs upon him, then the next thing is, that that nation leaves the world. There is nothing else for it.

The nation that followed Grecia was Rome. And Christ came in Rome's day, and the gospel of Christ was preached to Rome, although it was fearfully corrupt. And then that gospel of Christ was professed as an outward form by an apostate church, and she seized the power of the Roman government to compel people to recognize the Roman religion, to compel men to disobey the Lord. Then what became of the Roman government? It was swept from the earth.

As bad as the government was in the days of Tiberius, as bad as it was in the days of Claudius and in the days of Nero, yet God preached the gospel to Rome and brought multitudes of souls to the light and knowledge of His gospel. Even to Nero himself the gospel was twice preached by the apostle Paul, and there was opened to him the joys of heaven. But when the gospel was perverted as it was and made only a cloak to sanction ungodliness and instead of seeking the Lord indeed, perverted the very means that God offered for salvation. What could the Lord do for a people like that? The gospel is the only means that God has to save a person. But when that gospel is taken and used simply as a cloak for wickedness, how can the Lord possibly save the person who thus uses it? Then there is nothing that can touch him at all.

When that was done in the Roman empire by the power of an apostate church, then how could it stand any longer? It had to be swept away from the earth. And now this nation has been captured by the very same kind of iniquity. Here is an apostasy. The churches have turned away from God and have seized upon the power of this government. It has sold itself to them, and now

compels people to dishonor God. Then what is the next thing for this nation? [Audience: "Destruction."] Yes, but before the Lord overthrows it, He will send a message to whoever will be saved. What is that message? [Audience: "The third angel's message."] Yes. Then does not that shut us up again tonight, face to face, to that one thing, that the third angel's message as it reads is the only thing to be given under the sun, and it is to be given to save such people as will be saved from the ruin that hangs over this devoted nation that has been inveigled and carried captive by an apostate professed Protestant church?

Well, then the end of the world is the next thing. Then are we not right now in the things that we are to preach; held, wrapped up, and concerned, daily and hourly, with the events that bring the end of the world? Is it any difficulty, brethren, to get people of the world even to see that? Is it any difficulty to get people of the world to see what has become of the nations that have gone before? Is there any difficulty in getting worldlings themselves to see that there is a union of church and State here, that the church has carried captive the government

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of the United States? Any difficulty to get them to see that? I tell you, brethren, when we go with the power of God and state the positive facts as they are before their faces and tell them what is to come out of these facts, they will begin to think.

Brethren, there is more power, there is more convincing power, there is more moving power, in the plain declaration, by faith in God, and the consequences of these things as a literal fact before the people, than in tons of argument. You and I go with these things that are before the eyes of all people and call attention to them and show what is in the future, and tell them in the fear of God and by His grace and His power as He gives it to us, the things that are coming--tell them by actual facts and by our earnestness and devotion to God--show them that we believe the things ourselves and there will be more conviction than in tons of argument on doctrinal questions. Then let us preach the message as it is today.

Now another thought. God had a church in the world and a nation in old time, did He not? Christ came to that church and that nation. He preached the gospel of God, revealed in its living principles--the mystery of God, God with men, God in the flesh, God in men the hope of glory. He revealed that to them; they would not receive it. They rejected Him. They wanted to kill Him. They prosecuted Him for blasphemy, before Pilate, but Pilate could not take judicial notice of the offense of blasphemy, because that was an offense against Jewish law only. So Pilate said, "Take him, and judge him according to your law." But they said, "We have a law, and by our law he ought to die." But they could not put Him to death without a decree from the Roman empire. Pilate said, "What shall I do with him?" They said, "Crucify him." Pilate: "Shall I crucify your king?" They replied: "We have no king but Caesar."

When they said that, did they not in that reject the Lord absolutely and join themselves to Caesar? They had to join themselves to Caesar to do against the truth of God what they could not do without it. When they turned their backs upon God, deliberately rejected Him and took Caesar for their king and allied themselves to earthly power in the face of the power of God, then what more could the Lord do for them as a people, as a church, as a nation? Nothing. There were individuals in the nation; there were individuals in the church, that feared God and had no part in this thing, but these, the representative men of the nation, the representative men of the church, they did that thing. They did join themselves, and in themselves they joined the nation and the church unto Caesar and turned its back upon God. Then the Lord could do no more for them as a church or as a nation. All he could possibly do, before its absolute and irretrievable ruin swept it out of the world, was to call out of it such as would receive Him. Then He sent His message, His gospel, to those people in that day, and there were many who came from that apostate church to the knowledge of God. He called out of them a people for His name. By the gospel which Christ sent to that apostate church, people were gathered out, such as would be saved, and then He gave them

a warning that they were to flee when the whole combination would be destroyed.

Then the preaching of the gospel went on. But there are those prophecies--"The mystery of iniquity doth already work"; "of your own selves shall men arise speaking perverse things, to draw away disciples after them." In Romans 1:8 it is said that the genuine faith of the church at Rome, was "spoken of throughout the whole world." And so when she went in the way of apostasy she became famed for that throughout the world. The apostate church was opposed to the Sabbath of the Lord and was determined to destroy it and put the false sabbath in its place, but she could not do that of herself, and what did she have to do? In order to do it she had to join herself to Caesar. Just as the Jewish church did to get Christ, the Lord of the Sabbath, out of the way, so did the apostasy do to get the Sabbath of the Lord out of the way. Then that made her Mystery, Babylon the Great. That is the next thing that is said of her: "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." That is the church of Rome.

Then there came the Reformation; God called people out of Rome by Luther, others after him. But every one of those churches joined themselves to Caesar after the example of the mother, in every place where they had a chance, except the Baptist church in Rhode Island. All these others joined themselves to Caesar after the example of the mother, and thus became her daughters. Then arose the new republic and by its total separation of the church from all connection with the State established a new order of things, which is only the order of things prescribed by the Lord for government. Thus by her fundamental and constitutional principles this nation shut away all the churches from a union with the State. Thus it stood until 1892. But in A.D. 1892, the professed Protestant churches in the United States followed the example of the original apostasy of the church of Rome. And in order to get rid of the Sabbath of the Lord and exalt the false sabbath in its

stead, these churches joined themselves to earthly power to the kingdom

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of men--to Caesar. They turned their backs upon the Lord; they forsook the Lord, and joined themselves to another; they turned away from the power of God and put their trust in the power of men and earthly government. These professed Protestant churches of the United States have turned their backs upon the Lord and joined themselves to Caesar, as certainly as did the Jewish church and the Romish church before them, and for the same reasons and for the same purpose. What then? This as certainly makes them the daughters of Babylon as certainly as the first great apostasy made Rome Babylon the mother. And they have even said it. "The Catholic Church the Mother of us all," and "the Protestant Episcopal church, the beautiful daughter of a beautiful mother" is what a leading Presbyterian paper published from the pen of a "Doctor of Divinity," some time ago, and not one of them has ever denied it so far as I have seen or heard.

They say it and it is so. Until now these churches had not joined themselves to the powers of the earth. They had many bad ways; they were doing many things that were out of harmony with the gospel; they had fallen away from Christ, but a woman may leave her husband and yet not be joined herself to another man. There is hope for her still to come back to her husband. But when she has joined herself to another man, what then? She is gone completely. She is an adulteress indeed. She cannot be brought back. Although they had wandered away from Christ, yet they had not joined themselves to another until 1892. Then they deliberately joined themselves to another--to the government of the United States and seized upon the power of this nation. They made this their husband, their dependence, and source of help, instead of the Lord. Are not these churches just as truly apostate as the Papal church herself when she did it? Is not Babylon the mother and daughters complete? What is she the mother of? "Harlots and abominations of the earth" (Rev. 17:4,5); and so they themselves

are the daughters--it has been said for them and not one of them has disputed it.

Then what comes next? "I saw another mighty 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, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, *Come out of her, my people*, that ye be not partakers of her sins, and *that ye receive not of her plagues*. For her sins have reached unto heaven, and God hath remembered her iniquities."

And see the seventh plague. "And the seventh angel poured out his vial into the air, and there came a voice out of the temple in heaven, from the throne, saying, It is done. And there were voices; and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: *and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*"

Then where are we in that line? What comes next upon Babylon? The judgments of God. Then by the direct work of the message, the next thing is the seven last plagues, after our work in that line is done.

By the direct line of the history of God's dealings with the nations, our nation stands today exactly where the other nations of the world have stood when they turned their backs upon God and refused to seek him any longer. We knew what came upon them. And as certainly ruin awaits this nation. And the influence of this nation reaches all the world.

Therefore when ruin comes upon this nation, it comes also upon all the world. When these churches which should call the people

and nations to seek the Lord, have followed the example of apostasy and forsaken the Lord and taught men to depend upon earthly power, then what is the use of them any longer in the world? None. Then what hangs over the churches? Destruction only, by the judgments of God. But there are people of God in them, and before the final fall and ruin God will call them out. But that which calls them out is the third angel's message, *the loud cry* of the third angel's message. Then where are we, brethren? We are in the loud cry. Oh, then let that loud voice be heard.

Then there are three more lines tonight just as distinct as the three we had last night, which shut us up to the third angel's message as it reads.

I will read a passage that belongs right with that one that we read last night:

When God's people humble the soul before him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture: 'After these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory.'

Now I read the other one, which connects directly with this:

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"Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. [Prayers are ascending daily for it. Are your prayers amongst them?] Christ ascended on high, leading captivity captive, and gave gifts unto men. When after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled what was the effect? Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost.

"But this angel comes bearing no soft, smooth message, but words calculated to stir the hearts of men to the very depths. That

angel is represented as crying mightily with a strong voice, saying, '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.' 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Are we indeed as human agencies, to cooperate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory?"

Where are we? In the loud cry of the third angel's message. That angel's message is to go, to call God's people out of Babylon. But the angel comes down having great power. Then are we not brought face to face with the demand for that power that we must have to be clothed with power from on high, the power that is brought by God's Holy Spirit? Are we not there? [Audience: "Yes."] Well, then, brethren, let us stay there. Let us stay there, calling for that power, and depending wholly upon it when it comes.

THE THIRD ANGEL'S MESSAGE - 5

A. T. Jones

I find that some are beginning to get a little perplexed by not doing what we agreed to the first night, or else they did not get here in time to agree to that. The first night, you know, we agreed to stand by that text of Scripture, and say it is so, that "If any man thinketh he knoweth anything, he knoweth nothing, yet as he ought to know." Some who have perhaps come in since these lessons began, and others who have not remembered fully to stick to the text, have begun to say like this: "Well now, all these things are plain that you have set forth, but I do not see how they are going to fit" such and such things that we have held before.

Don't be a bit afraid. If these things are plain--and they say they are--then look at them. If they are new--don't try to put new wine into old bottles. To all such who may think these things are new, I say, Do not try to put new wine into old bottles. You cannot do that. Do not get concerned about what you thought before. I am not talking at random on these things at all. I know what I am saying and I know some other things that are coming besides. If

you have been thinking right before, this will fit; and if you have not been thinking right, it ought not to fit. Let us study these things together. Have I brought any matters before you that are not actual facts? [Audience: "No"].

All we are studying this week is that one text we started with. Many other things are going to come that we have not yet taken a text for, but we are studying this week this text: "The people who will now see what is soon to come upon us *by what is being transacted before us*, will no longer trust in human inventions and will feel that the Holy Spirit must be recognized, received, presented before the people."

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Now so far we have got along pretty well in seeing what is being transacted before us and some of the things that are soon to come upon us. Let us take what we have and make the most of it, and the rest will take care of itself when it comes.

Now tonight I am going to take up another study right in the same line--of what is being transacted before us. I will simply call attention to facts--things that you can see and things that everybody in the world can see who reads the common daily events as they appear in the daily papers of the world. You can see them, and everybody else can see them. Have we brought up anything in these lessons yet as to what is being transacted before us, that everybody cannot see? [Audience: "No."] As to what is coming upon us, we can tell them. They may not believe what is soon to come, of course, but they cannot help seeing what is before them.

Four years ago last fall I was appointed to write a reading for the week of prayer on "Our present Standing and Work." In that I mentioned some of the thoughts that I referred to the other night, but I call attention to this one particular thought now for our study tonight. Here it is:

Under our Constitution as it is, the total separation of Church and State and the perfect religious liberty thereby assured, have been a beacon-light of progress to all other nations for a hundred years. The American principle of the liberties and rights of men had an irresistible influence upon other nations in all parts of the

earth. This is the genuine principle of Protestantism, which is, in short, the principle announced by Christ, that men should render to Caesar only that which is Caesar's and unto God that which is God's.

Against this principle the papacy has constantly maintained that no State could exist without alliance with the church; in fact, that States exist only for the support and for the sake of the church. It is true that the American principle has not been adopted *in its clearness* by any other nation, but yet its influence has been untold in turning the minds of men from the influence of the papal theory. But just now, when the other nations in their perplexity are courting the support of Rome, the papacy takes advantage of this to reassert the papal theory and to claim that these things are an acknowledgement on the part of rulers and governors that her theory is correct.

Now in view of all this, and just at this time, in fact this very year, 1888 [Here I mentioned the proposed Constitutional Amendment and the National Sunday Bill, which were then before the country, as proposed by Senator Blair, in which Christianity as the religion of the nation and Sunday as the sabbath were to be recognized and then continued as follows:] When this is done, its influence in favor of the papacy will be inestimable. Then it will be said that this nation, which has made such great pretensions to religious liberty and which has been set forth as the model for earthly governments, has been compelled to reverse that which was supposed to be the enlightened order and to adopt the principles which the church has all the time maintained.

Then as this nation has been the model of liberty, enlightenment, and progress to all others, so when its principles shall have been reversed, when the liberties and rights of men are denied, when the nation is carried back to the principles of the papacy in the Dark Ages and persecution for conscience's sake is carried on, the reaction upon other nations will be such as will infinitely confirm and magnify the claims and power of the papacy.

And so will be fulfilled the scripture: 'All that dwell upon the earth shall worship him, whose names are not written in the book

of life.' In this way power will again be given to the papacy to make war with the saints of God, even as the scripture shows: 'The same horn made war with the saints and prevailed against them, *until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.*' Dan. 7:21, 22.

I had not then found this passage, which I shall now read from Schaff's "Church and State." Dr. Philip Schaff, having been in Europe, being a born European himself, and not coming to this country until he was a man full grown, being a graduate of European universities and understanding European affairs better than any other person in the United States and then coming over here and understanding the affairs of the United States to a considerable extent, writes thus in his "Church and State in the United States," page 83:

"In conclusion we must briefly survey the influence of the American system upon foreign countries and churches.

"Within the present generation *the principle of religious liberty and equality, with a corresponding relaxation of the bond of union of Church and State, has made steady and irresistible progress among the leading nations of Europe, and has been embodied more or less clearly in written constitutions. . . .*

"The successful working of the principle of religious freedom in the United States has stimulated this progress without any official interference. *All advocates of the voluntary principle [in the support of churches and religion] and of a separation of church and state in Europe point to the example of this country as their strongest practical argument.*"

Elder Lewis Johnson: We know that is so in Scandinavia.

Yes, it is known in all Europe. But what we want to know is, that it is so in this country, that that is the influence our country has borne hitherto, and this, in order to see what its influence will be now that it has turned about and is going the other way.

Here is Dr. Schaff's statement as to the principles of the papacy in connection with the German Empire, in 1871:

The Westphalia Treaty of 1648 confirmed the equal rights of the two contending churches. But the pope never consented to even this limited toleration and will always protest against it. The papal syllabus of 1864 condemns religious toleration among the eighty heresies of the age. The Roman Church acknowledges no other church, and cannot do it consistently. She knows no geographical and national boundaries and rallies around the common center of the Vatican 'vice-gerent of God on earth.' She must submit, of course, to hard necessity, but does it under protest. *Pp. 91, 92.*

So you see, according to that, the principles of the papacy are directly opposed to the principles of the United States Constitution.

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I will read a few passages further concerning the papal principles. I read from a book by Gladstone and Schaff, entitled, "Rome and the Newest Fashions in Religion," page 113. It is declared to be an error and condemned as such by the Pope to say that--

Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.

That is an error condemned by the church of Rome, but that is the doctrine of the government of the United States; that is the doctrine of the Constitution of the United States.

Another error condemned by Rome is to say that--

The church has not the power of availing herself of force or any direct or indirect temporal power. *P. 115.*

That is an error condemned by the Catholic church. But that is the doctrine of the Constitution of the United States. It is a fundamental principle of the Government of the United States, that the churches shall have nothing to do with the affairs of the government.

Another error condemned by the papacy is to say that "The Church ought to be separated from the State and the State from the Church." p. 123.

All these are condemned as errors by the Catholic church. But all these express the very doctrine of the Constitution of the

United States, as its makers established it and intended it to be. And nothing could show more plainly how directly antagonistic are the principles of the papacy and the principles of the Constitution of the United States government.

There is another word I will read. It is the statement of Leo XIII in 1891 as to what the authority of the church is, what her right is. Page 868 of "The Two Republics." He is writing to all the world about the condition of labor and the difficulties between labor and capital, governments and workingmen, etc., and says:

It is the church that proclaims from the gospel those teachings by which the conflict can be put an end to, or at least made far less bitter; *the church* uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men . . . and *acts on the decided view* that for these purposes *recourse should be had*, in due measure, and degree, to the help of the law and of State authority."

That is the very latest doctrine of the papal church, officially set forth and as in every other, in direct antagonism to the doctrine of the Constitution of the United States *as it reads*, and as it was *intended* to be, *not as it has been made to mean* by the Supreme Court of the United States, Feb. 29, 1892.

That is how it is that the influence which this government has had upon the other nations has been to carry them away from the doctrine of the papacy. And, as Dr. Schaff says, this influence has been "steady and irresistible." Well now in the Supreme Court decision, Feb. 29, 1892, and in the legislation of Congress recognizing and establishing Sunday as the Christian sabbath, the government of the United States has reversed that order. The Constitution has been disregarded and overridden entirely. The government of the United States stands tonight in the hands of a hierarchy here, which, in order to accomplish its purpose, joined hands with the papacy specifically.

Well now as to the influence that this will have upon the their nations, let me read from that testimony that is now in No. 1 of the Bulletin, top of page 16. It touches this question that is before us tonight and the Lord tells what is the consequence of this reversal of the original order of things in this government:

As America, the land of religious liberty, shall unite with the papacy in forcing the consciences of men to honor the false sabbath, *the people of every country on the globe will be led to follow her example.*"

How far then, brethren, is the influence of this nation to go, now that it has turned about? To every nation on the globe. What did the turning about of this nation do? That made the image of the beast. Well then as in view of that fact, other lessons that we have had bring us face to face with the giving of that message in its express words and terms, how far is that message to go? To every nation and kindred and tongue and people. Then as this nation, having turned about, will lead every nation on the globe in the wrong way, back to the principles of the papacy in fact, so it is time for the third angel's message to reach every nation on the globe.

That is the message now. Well then are you ready to go? That being the message that is to go, does it not become every professor of that message to hold himself in readiness to go to the ends of the earth, when God calls him to go? The influence of this is to lead every nation on the globe back to the papacy. The work of the third angel's message is to warn all nations of the earth against the worship of the papacy, and this image of it which brings us back to the papacy. Just as certainly as that influence reaches every nation on the globe, so certainly this warning must go to every nation on the globe. Then every man is unfaithful to the trust which God has given us in the third angel's message, if he holds himself back from the call of God to go anywhere on the globe, isn't he? Then that brings us again face to face with such a consecration as there has never been among Seventh-day Adventists. It brings us face to face with such a consecration that home, family, property, everything is surrendered into the hands of God to let him call us and send us or such means as we have, where he pleases and do what he

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chooses with us. Are you ready? Isn't it time to get ready?

Elder C. L. Boyd: Yes, all are ready, Brother Jones.

Elder Jones: Good! But that is a thing we are to think of.

I was constrained to say today to one brother, while talking with him, that these things as they stand now, make a greater strain upon real, actual faith than we have ever had yet. For it is just to stand face to face with ourselves and tell ourselves and set it down as a convincing, actual fact that the seven last plagues are going to come pretty soon; that we are working in view of that fact; and that the coming of the Lord follows the seven last plagues, in view of which we are working, and the coming of the Lord is the end of the world. And for me to face myself and talk to myself like that--I tell you it draws on a man. I find that it draws on me. Well, all I can say, brethren, is, Let it draw. I can't dodge it; I wouldn't if I could. I would not go back on it if I could. But it draws on the very vitals of a man's faith; that is a fact. Well, brethren, let it draw, until it draws us completely out of self and into Jesus Christ wholly.

As America, the land of religious liberty, shall unite with the papacy in forcing the consciences of men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all peoples.

I hope Brother Robinson will get all that he called for to build up the work in London, and I hope Sister White will get all she calls for to build that church in Australia and Brother Chadwick get all that he calls for and everybody else get all they call for. How long will our property be good for anything anyhow; when the seven last plagues are soon to fall? What will it be worth? What good is it going to do when the seven last plagues fall? What is the good of it?

But there is the point. When we come to say from real conviction and stand face to face with the fact as a fact, that the seven last plagues are indeed soon coming and that the Lord is coming right at the end of that--it is going to draw on the very vitals of our faith. It is going to bring out what is in us. If a person has real confidence in the message this is going to reveal it.

And there will be plenty of means. I am not a bit uneasy about the means. If Seventh-day Adventists who have means do not consecrate themselves to the Lord and let Him have their means the Lord will get means somewhere else. He will call up other people. Brethren, it is the worst thing that can happen to a Seventh-day Adventist who has means, when God has to pass him by and find somebody else that will give what is wanted. A Seventh-day Adventist left to himself is the worst-off man in this world. We have come to a place where God wants us to use all we have. And when we believe this, our means and ourselves will be for His use. And His work will soon be done and then we shall not need any more means. That is the situation now.

This government as it was drew the nations in its train *away from* the papacy. This government as it is, draws all in its train *back to* the papacy. *And the papacy knows it.* And knowing it she is working for that very thing now and has her--I was going to say her fingers--but no, she has got her whole arms in it and is beginning to wield the government in her own interests. All that Protestantism is today in the United States and all that these churches are that have worked for the Sunday law, is merely a tool in the hands of the papacy.

How many of you have seen a Punch and Judy show? [Many of the audience held up their hands.] Those little figures that work back and forth there, bobbing up and down and to and from above the curtain are manipulated by someone behind the curtain. You don't see him. Those little puppets that bob up there are exactly what these Protestant churches are today in the hands of the papacy. She is beneath; she sits behind the curtain; she works the wires; she touches the triggers. These Protestants, in their blindness, think they are doing great things for themselves, but they are simply the puppets in the hands of the papacy, working as she desires, upon this government and through this government for all the world.

And it is time to tell them so. But when the message goes that tells them so, it tells them that "Babylon is fallen," and that they must come out of her, if they would escape the plagues. and when they are called out of her, where can they go? All the world is

under the control of the papacy--except the third angel's message, thank the Lord! All the world is under the control of the papacy and its principles. But when they are called out of it, where alone can they go? To the third angel's message as God gave it.

Brethren, we are in the grandest time this world ever saw. Oh, that we may consecrate ourselves to God as becomes us who are living in this grandest of times!

I shall read you at another time a statement from Vol 4, how that great numbers of ministers will turn to the truth of the third angel's message under

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the "loud cry." Many of the ministers who now think that this Sunday law work and all this is all right--they do not see what is under it--when the papacy begins to move a little more openly they will back out of the whole thing; they will cut loose from that thing. But where can they go? To the third angel's message. Thank the Lord! I tell you, brethren, the power of God is going to do something right away. Oh, that we may surrender all things to Him that He may!

Let me read here the aims of the papacy, as set forth in her own words. This is from the New York *Sun* of July 11th, 1892; and if there is an official Catholic paper in the United States, it is the New York *Sun*; don't forget that; not that the *Sun* is run professedly as a Catholic paper, but it is that. And *The Sun* has a correspondent in Rome, in the Vatican--a priest--I don't know what his name is. He doesn't sign his name but writes under a *nom de plume*. And you can bear in mind that dispatches to *The Sun* from Rome are always straight. So I say that *The Sun* is virtually more representative of the Papacy, of the Catholic church in this country, than the most of Catholic organs even, unless perhaps Cardinal Gibbons's organ. This was the letter written directly by *The Sun* correspondent from Rome last summer. So I read it here. It is entitled "The Papacy and Nationality, Pope Leo and the United States." After speaking of certain classes in the Catholic church, bishops, archbishops, etc., and as to their aims in the United States it says:

"But Leo XIII has a still higher aim. His appeal for national unification is founded upon a traditional conception of the Holy See.

"In his view the United States have reached the period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble nation. Statesmen are preoccupied, and very properly, with the multiplicity of centrifugal forces which threaten the republic with disintegration. Enemies make use of this latent danger to accuse the foreign Catholics of having a tendency to form a State within the State. It is for this reason that the pope wants the Catholics to prove themselves the most enlightened and most devoted workers for national unity and political assimilation. Certain incidents have given a bad color to the loyalty of some foreign groups. All doubt upon this subject ought to disappear. The church has always been the able collaborator of all people in the work of national unity. It was she that constituted, through the efforts of popes and bishops the great political bodies and the great national organizations. The most united races and the most solid populations, politically and nationally, are those who have most profoundly felt the salutary action of the papacy and the church. France is the typical example of this law of history. If Italy in the middle ages did not take advantage of this incomparable benefit, was it not because the jealous States interfered with the work of unification of the church and of the Roman pontiffs?

"America feels the urgent need of this work of internal fusion. Formed of a mosaic of races and nationalities, she wants to be a nation, a collective being, one strong and united. What the Church has done in the past for others, she will do for the United States. . . .

"That is the reason why the Holy See encourages the American clergy to guard jealously the solidarity and to labor for the fusion of all the foreign and heterogeneous elements in one vast national family. The American Church furnishes and must furnish at the present time the proof that Christianity is the school of patriotism and of national sentiment. By continuing to favor this work of

unification it will form the grandeur of the United States and will demonstrate the degree to which religion and the Church are the generators of political and patriotic independence.

"As the approaching danger to the United States lies in fractionizing the republic into centrifugal and hostile parties, the Catholics will appear, through their cooperation in national concentration, the best sons of the land and the upholders of political unity. The pope will impose upon all the American motto, *E pluribus unum*, applied to the subject we are treating.

"Finally, Leo XIII desires to see strength in that unity. Like all intuitive souls, he hails in the united American States and in their young and flourishing church *the source of a new life for Europeans*. He wants America to be powerful, in order that Europe may regain strength from borrowing a rejuvenated type."

And I tell you another thing right here brethren, when things have come to that pass in the government of the United States that the papacy can afford to set forth her purposes and intentions as plainly as that--I tell you they are pretty far gone. The papacy doesn't speak openly until she knows she has the advantage. She always works underneath and secretly until the time comes to spring and she doesn't spring until she is ready. And when the affairs of the United States are so under the control of the papacy that she can talk like that, openly to the people of the United States, then things are in a shape satisfactory to the papacy.

"*Europe is closely watching the United States*. Certain things there may frighten some people, but the general attraction is invincible. Bryce, Claudio, Fanet, Carlies, and all the historians and publicists have the inclusiveness of the record. Henceforth we will need authors who will place themselves upon this ground: 'What can we borrow and what ought we to borrow from the United States for our social, political, and ecclesiastical reorganization?'"

Until 1892 what could any European nation or any other nation borrow from this government for ecclesiastical reorganization? Nothing. What had this government to do with ecclesiastical affairs? The Constitution was absolutely pledged against the whole thing. But now since the Constitution has been overridden, the

papacy can begin to ask: "What can we borrow from the United States for our ecclesiastical reorganization?" But the example has been set, and the thing has been done, which has put the United States into a place where the papacy can borrow from the United States example and influence for ecclesiastical reorganization in Europe and all other nations. And she is doing it. She is borrowing and using it for her purposes now.

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"And from the pope's particular point of view, 'What are the examples that these American Catholics are giving us?' The problem is difficult; but in its wanderings and its immense variety it captivates all strong and far-reaching minds.

"The answer depends in a great measure upon the development of American destinies. If the United States succeed in solving the many problems that puzzle us, Europe will follow their example, and this *outpouring of light will mark a date in the history not only of the United States, but of all humanity. Res vestra agitur* is what we might then say to Americans. 'That is why the holy father, anxious for peace and strength, collaborates with passion in the work of consolidation and development in American affairs. According to him, the Church ought to be the chosen crucible for the moulding and the absorption of races into one united family. And that especially is the reason why he labors at the codification of ecclesiastical affairs, in order that this distant member of Christianity may infuse new blood into the old organism. . . .'"

Brethren, can anybody in the world shut his eyes to this that is taking place before us? This that is even taking place before the whole world? Can anybody see what is taking place before him? Do we know what is soon to come upon us by that thing that is taking place before us?

But the papacy not only proclaims her purpose--she follows it swiftly with a bold stroke to carry it into effect. That special representative of the pope that "permanent Apostolic Delegation which was established in this country only the other day, what does that mean? Monsignor Satolli came to this country as the pope's personal representative to attend the opening exercises of the

World's Fair--a good excuse. Professedly he came as any other would come on a special mission. But when he got over here, then he was to stay awhile; temporarily as delegate of the pope. But there was an off-sided party in the Catholic church who began to say "We don't want him." Then the pope simply established him forever. This is the account of it in the *New York Sun*:

Rome, Jan. 14--The pope has decided to establish a permanent apostolic delegation in the United States, and has nominated Mgr. Satolli to be the first delegate. This decision the Vatican considers to be a sufficient reply to the opposition to Mgr. Satolli and his mission.

The Propaganda will send by the Rev. F. Z. Rooker the documents authenticating the new power conferred upon Mgr. Satolli as permanent delegate.

Pope Leo is said to be greatly interested in the situation in America, and desirous of putting an end to the ecclesiastical differences existing there. With this purpose the pope is preparing an encyclical to the American episcopate, advising harmony and union.

WASHINGTON, Jan. 14--Mgr. Satolli, the papal ablegate, received at the Catholic University today the following cable message from Dr. O'Connell, the American Secretary of the Propaganda, who accompanied Mgr. Satolli to this country, and recently returned to Rome:

Rome, Jan. 14, 1893 *Mgr. Satolli*:

The apostolic delegation is permanently established in the United States and you are confirmed as the first delegate.

O'Connell

Information was also received here confirming the announcement that the Rev. F. Z. Rooker of Albany had been formally appointed Secretary of the apostolic delegation, and stating further that he had left Rome for New York and was no doubt the bearer of the Papal bull creating the delegation and confirming all the powers of Mgr. Satolli.

ST. PAUL, Jan. 14--When asked about the institution of an apostolic delegation in the United States, this afternoon,

Archbishop Ireland said: "Yes, a permanent apostolic delegation has been established in the United States, and Mgr. Satolli has been named the first apostolic delegate. The decree was issued in Rome last evening. I have had myself a direct cablegram from the Eternal City to this effect. I am heartily glad. The controversies agitating American Catholics for some time past are over and peace will reign.

"Mgr. Satolli came to this country as a Papal Ablegate--a term which indicates a temporary mission and somewhat limited powers. Objections were at once raised in certain quarters against him, his authority was questioned or denied, his recall demanded, his mission declared a failure. To all clamorings of this nature the pope gives answer swift and effective. He declares that we shall have a permanent apostolic delegate in the United States. So well satisfied is he with the work accomplished by the ablegate that, as a perfect recognition of Mgr. Satolli's rights, he names him the first apostolic delegate.

"Leo XIII. is a man of firm character: opposition strengthens his resolve. All that has occurred since Mgr. Satolli's arrival demonstrates the more plainly the need of a representative of the pope clothed with well-defined and extensive powers. For Catholics Rome is the supreme tribunal; but Rome is rather far away. A hand near by is needed that will at any moment reach out and bid the sea be placid. If some men had been seeking the most effectual way to make evident to all eyes the necessity of a delegate in America, they could not have adopted in proof of their thesis more effective arguments than the method they have in fact been pursuing. God be thanked for all that has been done.

"The Catholic Church in America is now thoroughly organized and has put on the mantle of perfect stature. She has on her own territory a supreme court--a branch of the Appellate Court of Rome, deriving from this latter its life, but capable in itself of immediate action. This is home rule for American Catholics, so far as Catholics away from Rome can have home rule. In addition to our own energy and inspiration, we shall have in all our undertakings the direction and impetus, as directly as never before,

of the sovereign head of the Church. Catholics will have a more practical realization of what Church unity and papal supremacy means. Remote authority dwindles at times into a speculative theory, or a beau ideal; present authority is a living test. It tests one's obedience, while at the same time adding new power for well doing.

"So far as the country at large is concerned, the American people will welcome the recognition that a religious element of the and so important as the Catholic has this new glory added to its record, this new strength infused into its life.

"Moreover, a closer acquaintance with the workings of the papacy will be interesting and salutary; it will dissipate many an old-time prejudice. The papacy will appear to all of us in its true light, harmonizing magnificently with the aspirations of modern democracy and accelerating the march of all that is useful, good, and elevating in modern progress. The clouds of old fogyism, said to hang around the throne of Peter, exist only in the befogged river of religious prejudice or the darkened recesses of narrow and blind-folded minds.

"They exist not in the Vatican. The most far-seeing, liberal mind in the world today is that of Leo, the most gentle and generous heart is his. Neither Catholics nor Protestants of America

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know him sufficiently. It is the duty of all to study him; it is the particular duty of Catholics to draw nearer to him and follow more loyally his spiritual guidance."

There are other things that have taken place in connection with the matter of public money to the churches. The Catholic church is getting nearly all of it now, because the Methodists, Baptists, and Episcopalians have refused to receive any more money from the government. And leading ministers of the Presbyterian church are trying to get that church to refuse to take any more money from the government. Soon therefore the Catholic Church will be getting money, almost wholly alone, from the public treasury--nearly \$400,000 a year. Then will Protestants stand by and allow the Catholics to have that money without raising a wonderful

opposition against it? But it will do no good for them to protest against it. If they protest against it as unconstitutional, the Catholic church can simply reply:

This is a Christian nation: The Supreme Court has decided that this is a Christian nation. And to prove it, the Court has cited the decree of Ferdinand and Isabella, who were Catholics only, and who sent out Columbus, who was a Catholic, to discover new worlds, that they might bring them to God and to the Christian religion. And the only religion that Ferdinand and Isabella or Columbus meant or had anything to do with was *the Catholic religion*. When the Supreme Court cites that decree to prove that this is a Christian nation, that proves that it is a *Catholic* Christian nation. That is the argument the Catholic church may make, *and Protestants cannot successfully dispute it*. Protestants cannot deny the *constitutionality* of the argument, because they have used the Supreme Court decision for their own interests, for their own purposes in Sunday legislation. They have endorsed the decision as all right, and when they have used the decision for their own purposes, they can not go back on it, when the papacy uses it for *her* purposes. They are caught as firmly as ever anything was ever caught in a trap, and the only way they can ever get out of the trap is by having the Lord Jesus Christ deliver them from the iniquity of it by the third angel's message. Is it not time they were having that message?

The Catholics conducted the last campaign upon that very issue. President Harrison tried during all his administration to stop that appropriation of money to the churches. The Catholic church opposed his efforts all through his administration. She tried to prevent his nomination at Minneapolis, but failed; then when Cleveland was nominated, she threw all her influence for Cleveland, and he was elected. ³¹

President Harrison tried to stop that appropriation but could not do it and was obliged to confess through Senator Dawes on the floor of Congress that he found it impossible to do it. Well, then, when it was impossible to break this off by an administration that was absolutely opposed to it, how can it possibly be broken off in an administration that was absolutely opposed to it, how can it

possibly be broken off in an administration that began it, that is in favor of it, and that was supported by the Catholic church upon this sole issue?

Then in whose hands is the government of the United States tonight? In the hands of the Catholic church and she holds it there and she will hold it there in spite of all that the Protestants can do. But she never would have got it, if the Protestants had been Protestants indeed, and had not played into her hands. False Protestantism has betrayed the government of the United States, as established upon God's principles, into the hands of the papacy, and there it will stay in spite of them.

Here is a word that Brother Conradi gave today which is taken from a paper from Germany. It is the boast that the Catholic church is making respecting Germany now. Germany, you know, is the grand model Protestant nation of Europe. This is taken from a Catholic paper, so it is the voice of the Catholics on this question.

"The Catholic papers in Germany declare openly that soon the power will be in their hands and Germany return to the Catholic faith. As two and one half millions of dollars have been appropriated for a Protestant cathedral at Berlin, they said this was all right, as soon it would become Catholic anyway."

And these things are going on before the world, and the world sees them, and the world reads them. Brethren, has not God given us a word to say on this subject. Here is a word on that. Speaking of the papacy, in the chapter in Great Controversy, Vol. IV, on "The Character and Aims of the Papacy," page 579, it is said: "She can read what is to be." When she with the light only of the wisdom that Satan can give--the wisdom gathered from her wicked experience only, the wisdom gathered only from her own history--when she by this can see what is to be, does it not become a people to whom God speaks, to see also what is to be?

Here are the events and there is the word of God, that as this nation now has turned from the principles which God gave, the influence with which it irresistibly drew nations away from the papacy, will carry them all back to the papacy. Then that elevates the papacy to the highest place it has ever held on this earth. And

in that place she fulfills, and in that place there is fulfilled the word which is spoken in Rev. 18:7: "She saith in her heart, I sit a queen and am no widow and shall see no sorrow."

The nations to whom she was wedded have in the

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past, one by one, from the time of Napoleon, one by one drifted off, drifted off, until not one remains and she sits desolate, a widow, not a single husband left to whom she had bound herself all these years. What them? Here stood the grandest nation, the youngest of all, standing before the world, standing in the vigor of the principles which God has established for nations, and was drawing all these nations in its train, leaving her more and more desolate. Then and therefore she turned her blandishments upon this nation to seduce it into her train, into fornication and adultery with her. And through a false and apostate Protestantism, she has succeeded. And now when she has gathered this nation to herself, in this she gathers all the others back to her, and then she is so glad of it all that she glorifies herself and lives deliciously, and joyfully congratulates herself, saying, "I sit a queen, and am no widow, and shall see no sorrow."

What then? "*Therefore shall her plagues come* in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Then these events, these things which the papacy is doing tonight, bring us face to face with the judgments of God upon the nations of the earth. And we see what is coming upon us, by what is being transacted before us. Is it not time that we began to tell the people who know not these things that these things are so? Is it not time? Some were saying, Well it seems to me I never could preach a sermon or give a Bible reading again in the way I have, about the United States in prophecy. Thank the Lord! Thank the Lord that you cannot. Thank the Lord that you know where the United States is in prophecy indeed, and that you cannot use any old dried up stuff. We want the United States as it now stands in prophecy, and that is what is wanted. Can you not give it? [Audience: "Yes."] And can not people see that that is so? Whether they will believe

what is coming, that is not the question. But they will have to go back on their own reason and their experience in daily life, to deny that it is a fact.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." But what is the fire that burns her? "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." "For our God is a consuming fire" to wickedness. Thank the Lord that He is. But brethren, He is a glorious salvation to those who are free from iniquity. Let Him cleanse us from iniquity now, that when His glory appears we will not be consumed but changed into His glorious likeness itself. That is what He wants. "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for *in one hour* is thy judgment come."

Whether that "hour" is prophetic time, fifteen days, or a short indefinite season, I do not know. But whether it be really prophetic time, or a short indefinite season is not material to this discussion tonight; for either way it shows that *the time is exceedingly short* from the time when she congratulates herself that all the nations have returned to her--the time is exceedingly short--till the judgments of God come upon her and upon all the nations. And when that comes then God's people are delivered.

Well, then, brethren, where are we? We are in the very presence of the impending judgments of God. Well, then, let us act as though it were so. Let us act as though we were there.

THE THIRD ANGEL'S MESSAGE - 6

A. T. Jones

Tonight I propose to take up a kind of summary of what we have had through the week, and then a further lesson from that. The first night after the report of the hearing was given, which laid

the foundation for all our following study--Tuesday night that was--we took up and noticed three particular points; on Wednesday night three more, and last night one more. The three points of the first night you remember shut us up to the giving of the third angel's message now as it reads in words. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." And that of itself shows that the time has come when the image is there, and that the mark is to be received, because the warning is against the worship of the beast and his image, and receiving his mark in his forehead, or in his hand.

The first of the three points was that we are shut off now from work as we have been conducting it hitherto, and in the work of the message, are shut up to the preaching of that message itself, as it is in words. The second, that this shows that the image is made, and that that brings all earthly power into the hands of the enemy of the third angel's message and the cause of God, to be wielded against the people of God and the work of God. And therefore whoever would stand for God, must have a power greater than all the power of the world. Then the third point was, that in citing the fourth commandment in the legislation, and interpreting that commandment to mean the first day of the week commonly called Sunday, thus putting Sunday in the place of the Sabbath of the fourth commandment, it is just as literally true that the Protestant churches of this country, by the power of this government, have made void the law of God, as far as earthly power can, as was the action of the papacy the original apostasy, in joining herself to the government to do the same thing. And when that is done, God has put into our mouths these words: "It is time for thee, Lord, to work, for they have made void thy law." And that brings to view the further thought, that as all the power of earth is set against God and His Sabbath and His people who keep it, that this people, in order to stand at all, must have a power that is greater than all the power of the earth, and that brought us to that verse, "It is time for thee, Lord, to work, for they have made void thy law." Therefore

we need the power of God. Our daily prayer is, Lord, it is time for thee to work now; we cannot do anything at all.

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Then the first point in the succeeding lesson was that this message is given in view of the fact that the plagues are to come upon those who reject the message, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." The first plague is poured out upon those who receive the mark of the beast; and under the sixth plague the kings of the earth are gathered together to the battle of the great day of God Almighty. In the time of that battle the Lord comes and the end of the world. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."

Then the next was that in the history of the nations that have gone before, when a nation would no longer seek the Lord, but would turn their backs upon God, and set themselves against God, then there was no more place for them in the world. Ruin was the only thing that followed. As this government has done that, ruin is the only thing to follow here.

By the way I was looking through Special Testimonies this evening, and there is a passage so expressive on this point that I turn and read it here. It is on page 16 of Special Testimony to Ministers and Conference Committees. It is this:

"The Christian world has accepted the child of papacy, and cradled and nourished it, thus defying God by removing his memorial and setting up a rival sabbath."

When was that done? That was done when they removed His memorial; defying God by removing His memorial, and setting up a false sabbath. Now here is the word we read the other day:

God's memorial has been torn down, and in its place a false sabbath stands before the world.

But that was done by the churches securing the power of this government to make their work effective. Then what has this nation been dragged into doing, by the apostate Protestant churches of this country? into defiance of God. When Belshazzar defied God by taking the sacred vessels of the house of God and prostituted them to his lascivious worship, then there was no more use for that government in this world. Then this government has been brought into the same place, and ruin is the next thing that comes here. But the ruin of this nation is the ruin of the world, because the influence of the nation affects the world, and that ruin is accomplished at the coming of the Lord, and the coming of the Lord is when that great battle is fought. And we are right in the presence of that.

And then the next was that the apostate Jewish church joined herself to Caesar in order to get rid of the Lord. The apostate Romish church joined herself to Caesar in order to get rid of the Sabbath of the Lord; and the apostate churches now have joined themselves to Caesar in order to get rid of the Sabbath of the Lord. And the only thing that God could do for the apostate Jewish church when she joined herself to Caesar was to destroy it. But before He destroyed it He called out all who would be His. The Jewish church was church and nation in one, so that when that was destroyed, the lesson was set before the world, for both churches and nations. It was the Jewish nation and the Jewish church both, turning the back upon God. When the Jewish church put God out of the way, that was the Jewish nation doing the same thing. Now when that was done, the nation was to be destroyed, but the church was to be destroyed too; and so the effect of this thing upon the church and the nation was the same thing; it was ruin.

When the Roman Church followed in the same way, that ruined the Roman Empire; and when this nation has gone in the same way the only thing that remains is ruin, and ruin for the nation is ruin for the church too. But before this impending ruin, the message goes, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."

The last night we noticed the papacy, that her work is to get all nations back under her influence; and when she has got all nations there, and congratulates herself, saying, "I sit a queen, and am no widow, and shall see no sorrow," then what is it that comes right away? The plagues.

Then the same thing will happen to this nation that happened to other nations when they turned away from God; and we are right in the whirlpool of the events that bring all this. The same thing is soon to come, here, that came upon the other nations when they forgot God.

There are seven distinct points, each one of which brings us to the events of the third angel's message, which is to save the people who will be saved before the world ends. They are not manufactured points either; not a single one of them is manufactured; each one of them is simply the consequence of things that stand before the eyes of everybody in this world. That was the text to start with, you know; "The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions and will feel that the Holy Spirit must be recognized, received, presented to the people." So all I have attempted to do in these lessons that we have had, is to take what stands before us in the world, and see what is soon

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to come upon us; not simply what is to come upon us, but what is *soon* to come upon us and it is bound to do it. There is no escape from the things that everybody in the world can see, and must see, whether their eyes are open, or not; whether they believe what is coming--that is not the question; they can not help seeing what they see. There is no escape for them but by the third angel's message.

Now let us follow that a little further, as to what it means to us. We have found that all the power of this earth is now under the influence of the papacy. You see that it is. But who is running the papacy? Who is working against the church of God? Satan. By whom did he work when Christ was on the earth? The dragon. By whom did he work when the church was in the wilderness? The

beast. by whom does he work against the remnant? By the image. By the dragon, by the beast, and by the false prophet, the image. These are the three instruments through which he makes war against the church of God, from the birth of Christ until the end of the world.

Then all the powers of this earth are in the hands of Satan to wield against the church. Then how long do you suppose it is going to be before that verse is fulfilled, in which it is said that Satan works with all power? He has got it, hasn't he? All the power that earth knows, all the power that is in the realm where Satan is, all the power that is in this earth, this is now in his hands. He is going to work with all power. "Even him, whose coming is after *the working of Satan with all power* and signs and lying wonders, and with all deceivableness of unrighteousness." What has he that power for? Is it not to use it? Then do you suppose he is going to stand idle very long, especially when God's people are calling upon God and consecrating themselves to Him? That is what makes Satan so mad; the commandments of God are kept, and the testimony of Jesus Christ is manifested.

Then there is that power in his hand to wield against the church of God, against God, His Sabbath, and those who respect the Lord and His Sabbath, because that is the sign of allegiance to the Lord.

Well then anybody who is going to be faithful to God, I say again, has got to do that in the face of all the power that there is in the world, all the power that the world knows of every possible kind. Then, brethren, the thing for you and me to decide right now is, whether we are going any further, or not. We are to decide, whether we are going any further or stop right here. Just as certainly as we decide to stand by the profession we have made, just as certainly as we decide to stand by the law of God and faithfulness to our profession, we have to decide it in the face of all the power that this world knows, with Satan in possession of this power and using it. Then we are to maintain our allegiance to God and His law, against all consideration of any earthly support or protection. Does it not become the people who are to stand by the

law of God, that they depend alone upon God, for there is nothing else under the sun to depend upon.

We are to warn the people of the world against this power, and against the working of it, and to draw them away from it unto God. Now can I do that with any force at all, if I have any connection with the world or worldliness? [Congregation: "No."] If I may partake of a worldly spirit, and a worldly disposition and inclination, I want to know how I am going to warn the people to separate from the world utterly? How is there going to be enough force in my words to get anybody to do it? Can you tell? Can you tell how you can do it? I do not care whether you are a minister or not, if you are only a Seventh-day Adventist, or even only a *professed* Seventh-day Adventist; you need not be a minister but only a *professed* Seventh-day Adventist to answer this question. I want to know how you are going to make the profession worth anything, or have any power at all upon people of this world, if you are in any way connected with this world in spirit, in mind, in thought, in wishes, in inclinations? No sir. A hair's breadth, a connection with the world as thin as a hair, will rob you of the power that there must be in this call that will warn the world against this evil power of the world, so that they shall be utterly separated from it.

Then, brethren, if there is going to be any power to our message from this time forth, what are we to do? We are to just cut loose from everything that this world knows. Are you ready? Nor is it enough to ask if you are *ready*? but I want to ask, Is it done? Is it done? [Congregation: "Yes."]

That is a splendid picture that Brother Porter read awhile ago; that the prophet looked for those who give this message, but looked *too low*. Said the angel, "Look higher." Thank the Lord, they are above the world. That is where they belong. Above the world, upon a foundation which God has established for them to walk upon. And every one who is down so low that any one has to look to the world to see them--such as these cannot give the third angel's message. We are to be above the world. Then cut loose, brethren.

Then, brethren, the time has come as never before in this world when there must be a separation from the world. "I have chosen

you out of the world," says Jesus. Now that He has chosen us, Oh let us seek him day by day that He may ordain us. Christ said to His disciples, "I have chosen you, and ordained you." Now He has chosen us. Let us see

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that He has ordained us to the work that He has for us; and the work is, to carry the word of God against all the power that this world knows, and to separate a people from the world, so entirely separated unto God, that they will disregard utterly the power of this world and all its connection.

That brings us to consecration again doesn't it? Thank the Lord that it does. And we can hold to the third angel's message, we cannot stand by that, we cannot have the spirit of it or do the work of it without just that consecration.

Now there is another thing. The people who stand by the law of God are not going to be thought very well of, all the way through. No, sir. They are not going to be praised and petted and made much of and courted and palavered over. No, sir. Perhaps I had better read a passage here on that. I will read from Great Controversy, Vol. IV, p. 590:

"The great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, upon grounds equally well established. 'And it came to pass, when Ahab saw Elijah that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord and hast followed

Baalim.' As the wrath of the people shall be excited by false charges, they will pursue a course to God's ambassadors very similar to that which apostate Israel pursued toward Elijah."

Again we read on page 592, as follows:-

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words, and the worst construction will be put upon their motives."

In Testimony No. 32, p. 208, I read a testimony that was given in 1885--seven years ago:

"While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice."

How could it be expected that we should have mercy or justice when all the power of the governments on the earth is in the hands of the papacy and being run by Satan? How could you expect justice? And how could you expect justice when all the power of this earth is set against the people of God by Satan himself? That is not justice. We could not expect it. That brings us to the point that we are to be so utterly cut loose from this world that we will not expect any protection; we will not expect any justice, any mercy even, from it. If it comes it will be only the mercy of God that draws it in spite of themselves. When we are in a position that the only mercy that we can expect of the earth, is what God draws from them, then where is our dependence? In God only.

We are not going to be petted and made much of at all. Then, this being so, every kind of reproach will be manufactured and spread against us. I want to know how anybody is going to stand faithful to the third angel's message and do the work of that

message who cares particularly what people say about him and has much respect for reputation or puts his dependence upon reputation? He cannot do it. But thank the Lord, God has something *a great deal better* for us to depend upon, and that is *character*. Let us not forget that Jesus, our example in this world, "made himself of no reputation."

Now then that settles it that the people who are to give the third angel's message and to stand faithful to God in the world are to do it with respect to *character* only and no question of reputation can ever come into the calculation. No question of reputation, as to how or what men may think or say, can ever come into our calculations any more. Never. Because reputation will not save a man. If he is going to have any respect to reputation, if that is going to come into his mind at all, then he would better give up the whole thing because he cannot have it if he stands by the third angel's message.

Then right now, tonight, brethren, is the time to give up all such professions, because in doing that you will be a relief to your brethren. If you are going to compromise with this thing at all, you had better do so right now, because the farther you go, and then compromise, the harder you will make it for your brethren. Therefore, unless you are going clear through, just stop tonight and go the other way and be done with it and let the others that are going straight ahead be free. We have come to the parting of the ways and let every one decide in view of no dependence on anything that is in this world that no consideration that this world can present, can come into the calculation. No question of reputation or of what men will think, ever comes into the calculation. When all the power of the world stands against those who will maintain their allegiance to God, then the *character of Jesus Christ*

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is worth ten thousand times ten thousand *reputations* that anybody can manufacture anyway.

But reputation is a big thing in the eyes of the world: with God a reputation does not amount to anything. A reputation is all that

Satan has to offer. It is all he has to build on. And that statement that is often quoted is correct enough from the man into whose mouth it is put by the writer who preached it: "The dearest treasure that mortal times afford is spotless reputation." That was well enough for him, for reputation was all he had. Then he went on to say he had lost his and he was very much grieved, saying: "O my reputation, my reputation! I have lost my reputation." And when he had lost that, of course, he had nothing to support him. He was out entirely. He did not have *character* you see, but only reputation to depend on. That sentiment comes from him very properly, from the character into whose mouth it was put by him who write it; but it is a lie; it is a lie. The dearest treasure that mortal times afford is not *spotless* reputation: the dearest treasure that either mortal or immortal times afford is spotless *character*; and the only spotless character that ever appeared in this world is the character of Jesus Christ. And that character He comes and gives to you and me, a free blessed gift from Him who made it.

Then brethren, let all questions of reputation to to the winds; that is where they belong. For reputation is as unstable as the winds, while character is as fixed as eternity. Then let all questions of reputation go. Let us have character; let us have that character that will fit us for the judgment. Then, though Satan with all his power might succeed in saddling upon us the worst reputation he can invent, thank the Lord we have got a character that will stand in the judgement. Then we can afford to let the world and reputation both go. In Jesus Christ we have something better.

That is not all. There is another phase of it. The time is coming when anybody who stands by the third angel's message, the Sabbath of the Lord, and maintains his allegiance to that, cannot buy anything or sell anything in this world. Then every one who professes to be a Seventh-day Adventist, who has a profession of the third angel's message, needs to decide now as to whether he is going to stand by that message against all questions and considerations of property or possessions in this world.

No question, no calculations as to property, or business interests in this world, can come into our calculations or into our work, now.

No question of that kind can enter into the calculations of any Seventh-day Adventist from this time on. If it does, he might as well stop right here; for if I am going to let questions as to whether I can have so much or how this business affair is going to come out and whether I am going to lose by that means or gain by this, if I stand by the Sabbath--if I am going to let such questions come into my calculations, then I had better let property interests have full place and go with it and be done with it. But where is that business, this property going, that I am questioning and hesitating about? It is all going to destruction. Then if there is any string that binds me in sympathy with that thing, when it goes, where will I go? I will go with it, of course. Suppose that string is only the size of a silken hair, will it take me with it? Yes. Then, brethren, it is time to cut loose. So we have come to the parting of the ways again.

Henceforth he who stands in allegiance to the third angel's message must do it and he *will* do it with no calculation at all that any question of profit, money, or property, or anything of the kind will ever bear the weight of a feather or the weight of a hair as to how he is going to act with respect to the third angel's message. That is so. That is in it. For there is the statement 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." "If *any man* worship the beast and his image, and receive his mark in his *forehead* or in his *hand*." He need not believe in it at all. But the law says, "Keep Sunday" and if he does, then what? He has compromised with Satan and he has accepted the sign of Satan, instead of Christ. He has put Satan above Christ and is obeying the power of the world and not the words of Christ. And how much power over the world is that man going to have to save him?

The man who compromises with Sunday laws to the extent that he will stop work and observe Sunday because the law says so, while still thinking that he is keeping the Sabbath, has put Satan above Christ. He is putting dependence upon earthly power; but in whose hands is that power? In the hands of Satan. Then is he not, according to his own profession and actions, depending on Satan just as much as upon Christ? Are they partners? No sir. Well then

let us not let him come into the partnership, brethren. No man who holds his allegiance to the third angel's message will allow Satan to come into such a partnership as that.

Isn't the Sabbath a sign of what God is to a man? Isn't it a sign of the true God, and is not God *what He is?* Then is it not a sign of *what* God is as well as *that* he is? Then the Sabbath being a sign of *what* God is as well as *that* He is, what is He? Oh, He is the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. He is our life.

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Good. Then the Sabbath is the sign of what God is to the man who believes Him. But where do we find God? Where alone can anybody find God? In Jesus Christ. "No man knoweth the Father save the Son and *he to whomsoever the Son will reveal him.*" Then to us Christ is God. To this world and to all intelligent creatures, Christ is God. Then is not the Sabbath the sign of what Christ is to a man? Then when we observe it, it is the sign of what Christ is to us. Then for me to keep Sunday because the law says so is to say that Sunday is just as much to me as the Sabbath is: Oh well that is only to say that Satan is as much to me as Christ is. And when that is so, Christ does not amount to much to me. When Christ is so little to me that I will put the sign of the power of the papacy, which is only the sign of the power of Satan, on a level with the sign of what Christ is to me, *then Christ isn't anything to me.* If Christ is not all, what is He? "He is all and in all." If He is not all to me, then what is He to me? He is nothing. That brings us again to the fact that now, brethren, we have got to stand to this sign against every consideration that earth can mention.

That is not all yet. There is another thought in that verse:

"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.*"

Then, the time will come when he who stands to his allegiance to the third angel's message will have the penalty of death pronounced upon him; his life will be forfeited and declared

forfeited by the powers of this earth in whose reach he is. Then can any question of life come into our calculations now? Can it, brethren? shall a man weigh up what his life is worth now and have that to weigh anything in his calculations in the third angel's message, as to whether he is going to stand by it or not? These things are worth thinking of. That is what they mean. If I am going to allow my life to weigh anything at all in my calculations of allegiance to the third angel's message, then what is the use of my going any farther with this message? Why not stop right here tonight? The fact is as stated there, that this life will be forfeited if I stand by the message. So, if we are to let that question weigh anything with us, we had better stop right here and be done with it.

And don't you know that the penalty of death is, in itself, in every step, even the first step, that is taken in persecution? It is certainly there. It is not there in words--it is not there in a pronounced penalty--but it is there, because when the government undertakes to enforce religious laws, it is always to save the government, always for the salvation of the government--this Sunday act of Congress has already been declared to be for that purpose. Now, people who do not obey the Sunday laws, of course, are fined and they don't pay their fine--Sabbath-keepers don't of course. They have to go to prison to satisfy the fine, and they serve out the time and they are tuned out. Then they go to work on Sunday again. And then they are fined again, and are imprisoned to serve out the fine, and then turned out again. They go to work on Sunday again, of course, when it comes, then the fine is made heavier, and that makes the imprisonment longer. But none of it stops the Sunday work, which is the one thing aimed at. Therefore don't you see that as heavier penalties are laid on without reaching what the government is after, it will simply have to reach the heaviest penalty at last, and that is death. Then the penalty of death is in every Sunday law that was ever made on this earth, in itself, just as certainly as the law is to be enforced and carried into effect. For this reason the historian Gibbon told the world more than a hundred years ago that:

"It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish, and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine, which he is unable or unwilling to discharge, exposes his person to the severity of the law, and his contempt of lighter penalties suggests the use and propriety of capital punishment."

Therefore the historian called the attention of nations and rulers everywhere that before they entered into the line of persecution they should consider whether they were ready to support it with capital punishment. If they were not, they had better not start with it. That is so in the nature of things and there stands the record that that is going to be so in the practice of things.

Then is it not plain from these words that the people who will stand faithful to the third angel's message, faithful in allegiance to the law of God and his Sabbath, will have to do it without any calculations of life itself coming into their account? Isn't that so? [Audience: "Yes."]

Another thing: When all earthly support and protection are taken away, when all questions of reputation, which the world think so much of, are taken away; when all questions of property or business of any kind are taken away and when all questions of life are taken away, how much is left? How much of worldly things or worldly interests is there connected with that man? When he has reckoned up the account and has set aside all considerations of earthly protection, even of mercy or justice; when he has reckoned up the account and set aside all questions as to what

men think or say upon the subject; reckoned up the account and set aside all questions as to whether property can be had or whether he can buy or sell or do this, that, or the other; reckoned up the account and set aside all questions of calculation as to whether his life shall be dear unto him or whether it shall come into the account in any way--when all these things are cast out of

the account, then how much of the world is in that man's calculations? [Audience: "None."]

Then has not the Bible, the word of God, brought every Seventh-day Adventist face to face with that reckoning and called upon him to make that calculation and that decision? [Audience: "Yes."] Then it is time for every one of us to begin to think very seriously indeed. But thank the Lord, we need not be a bit afraid of our enemy. The Lord will never allow you or me to be shut up in a place where he does not expect to take us out a great deal more gloriously than if we had never got in there. The Lord does not call upon you or me to enter upon a course that calls for the forfeiture of anything but that in the place of that which is forfeited He will give us that which is worth infinitely more. When He calls upon us to stand in allegiance to His truth, which shuts off from us all considerations of earthly support or protection, then He simply says, "Here is all the power of heaven and earth for you." "All power is given to me in heaven and earth" and "I am with you"; here is the covering of the Almighty drawn over you. Come with me. "The eternal God is thy refuge, and underneath are the everlasting arms"; "Be not afraid." That is His word, is it not? Let us read it a little more fully so as to get the direct reference upon it. In Isaiah 51 we find a prayer that the Lord tells us to speak to Him:

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab [Egypt], and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and mourning shall flee away."

How are they going to go to Zion? With singing. Then let us begin it now. Why the Lord doesn't want us to go with our heads bowed down and skulking around as though we were afraid to be seen and had no place in the world. "Look up, and lift up your heads, for your redemption draweth nigh!" said Jesus. We belong in

this world, every one of us, until God is done with us, and Satan himself cannot do us any damage until the Lord is done with us, and even then he cannot do us any damage. Let us go on our way with singing then. Let us be glad of it.

"I, even I, am he that comforteth you; who art thou that thou shouldest be afraid of man which shall be made as grass?"

And we profess to believe in God! We are standing by the law of God and we have the Sabbath of the Lord and that reveals to us who God is, that He is the true God, He is the living God and everlasting King. At His wrath the earth shall tremble, and by His word He can bring worlds into existence, and by His word shake them to pieces, and here are some men that are just like grass and will vanish in a little while, and *they* say that if you do that you shall go to prison, and if you persist in it to the last you shall be put to death. And we get scared at that! Why, isn't the Lord right in asking just such a question as that? "Who art thou that thou shouldest be afraid of a man that shall die?" That is what He wants to know. Is not that a fair question? "I, even I, am he that comforteth you; who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?" Don't you see the very insult of the idea that any one who professes to believe in the Lord should act in that way? The Lord says that isn't depending on Him.

Let us read some more. "And forgettest the Lord, thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?" Thank the Lord. Just now it is so that the fury of the oppressor is about to break forth. Well, why should we fear before him as though he were able to destroy? Was not Elijah attacked and driven out and had to flee for his life? But when he had gone a long journey and was weary and lay down to rest and fell asleep from weariness, behold an angel of the Lord stood by him and touched him and said, Arise, Elijah, and eat. And he found a cake baken on the coals and a cruse of water at his head. Thank the Lord.

Was not Elijah perfectly safe? Brethren, isn't it worth being driven out, in order to have an angel do that? Which would you rather, not be driven out or not have the angel come and stand by you like that? Let us not be afraid then. Elijah laid down and went to sleep again, just like Peter when he was condemned to be killed. Well, why not? What was the use of worrying? Elijah laid down and went to sleep, and the angel came and awakened him the second time, and ministered to him. Again

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he said, Arise, Elijah, and eat, for the journey is too great for thee! Brethren, God will give us bread for the journey. If the journey is too great, he will give us bread twice before we start. I tell you, brethren, it is time to begin to trust the Lord. Let us do it now. He says so. In another place he says, "Bread shall be given him; his waters shall be sure." It is so.

"The captive exile hasteneth that he may be loosed, and that he should not die in the pit nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Isa. 51:14-16.

Then brethren, let us receive it. And then we need not be afraid of oppression or difficulties, or whether we can buy or sell anything at all, because the Lord has something so much better.

Then about the reputation. Let that go. He gives a character--a character which He Himself wove from infancy to the grave--that is complete in every respect; and He says, "Take it and put it on, and you shall come to my wedding supper." That is the character, and that is the covering that he draws over His people so that the plagues cannot touch them, and no power of the enemy can overcome or defile it. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61:10. Thank the Lord.

And about the life. When He calls upon you and me to take a position in allegiance to His law, which will forfeit our lives, that will put our lives in jeopardy so that some earthly power would deprive us of it. what then? Well, He simply says, Let that life go. It will vanish away in a little while anyway. Here is one that will last through all eternity. When He asks you and me to take a course of allegiance to His law that will put into jeopardy and forfeit this vapory, vanishing, mortal life, He says, "Here is eternal life to begin with." "He that believeth on the Son, hath everlasting life." "This is the record, that God hath given to us eternal life, and this life is in his Son." Has He given it to us? "He that hath the Son" is going to have life some time? [Congregation. "No."] He that hath the Son *hath* life." How in the world can we have the Son without it? Is Christ dead? No. He is alive. So, when we have Him, we have the life that is in Him.

Just see what it brings us to, when a man who professes to have Christ, does not believe that He has the life which is in Christ, which is eternal life. What kind of Christ is He? A Christ with no life in Him? No. Christ isn't dead. Is not that what has been rung in our ears over and over for years by the voice that has been speaking so long for the Lord? "Brethren, Christ is not in Joseph's new tomb with a great stone rolled at the door of the sepulcher. No. He is risen! He lives! He lives! Tell it with tongue and pen."

Then as He lives and does nothing but live forever more, when I have Him, I have a living Saviour. "He that hath the Son hath life." what kind of life is in Him? Eternal life only. Then when I have Him, I have the life which is His, and that is eternal life, just as He says. But, as Brother Haskell has brought before us in his lessons, we cannot have that life without yielding up this one. In doing that we meet Jesus Christ. That was the lesson today, don't you see? Yield up this life and you will get one that is a great deal better. Now is the time. But if I cling to this life, when it is gone, what have I left? [Congregation: "Nothing."]

Therefore the man or woman who has only this life to start with, need not start with the third angel's message, because when the test comes that this life is at stake, he will stick to it. That's the danger.

A man can't go through what the third angel's message is to go through, with only this life that he has. He can't do it. Because it is all he has, and he will stick to it, when it is brought into jeopardy. But he will let this life go, count it worth nothing and take that life that measures with the life of God, that life which is the life of God, will have a life that can never get into jeopardy. That man is safe. He can go wherever the message calls him. For He who is the life of the message is the life of him who will maintain his allegiance to this message.

Then, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death." Is not that so from this time forth? Is it not a living truth from this time forth, that those who stand by the third angel's message are always "delivered unto death," just as certainly as the apostles were themselves? Always "delivered unto death," and that is in all our calculations. We live face to face with it all the time.

Then brethren, instead of the power of earth that we cannot depend upon, and which is decidedly set against us, God gives us *the power of God*.

Instead of reputation God gives us *character*.

Instead of earthly things--earthly riches, houses, lands, property, business considerations or anything of the kind, God gives us Jesus Christ, in whom are hidden all the treasures of wisdom and knowledge, and "Ye are complete in him." God hath

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appointed him to be heir of all things, and we are heirs of God and joint heirs with Jesus Christ if so be that we suffer with him that we may be glorified together. He is heir of all things, and we are joint heirs. Then how much belongs to us? [Congregation: "All things."] Then what have we? all things that God has. Then are we not rich?

Instead of this life which the powers of earth would take away God gives us His life. When He asks us to take a position in allegiance to Him and His cause, the Lord simply says, "Here is eternal life to start with."

Then brethren has not the Lord fully armed us? O, then let us have on the armor of God now. That is what is wanted--to be strong in the Lord and the power of His might. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

That is where the Lord wants us to stand, and that is what he wants us to do. And he says, "I will never leave thee nor forsake thee." That's where we are. Now what are you going to do? "Choose ye this day whom ye will serve," and which course you will take.

THE THIRD ANGEL'S MESSAGE - 7

A. T. Jones

Some of the folks wondered last Friday night whether I was not making things rather strong; but I think after what Brother Porter read from the Testimonies just now all will agree that it was just straight. I do not want you to think, brethren, that I am making up things to say here just because it is you. If I had been preaching since last Monday night to a people who never heard of a Seventh-day Adventist, nor the third angel's message, I would preach to them just exactly what I have to you, because I do not know what else to give now than the third angel's message. I do not know what else to do to people wherever I do preach than to bring them face to face with their need of the power of God. So I am not saying anything to you yet that I would not have said to anybody. It might come after a while that I shall say something to you that I would not to other people, because maybe some of us have been doing things that other people would not do, but that is the only reason.

Now let us glance again at a summary of the lessons we have had. We have found that there is nothing that will hold us up in this time but the *power* of God. We have found that nothing will satisfy us, nothing will do for us, but the *character* of God. We have found in the matter of means and business affairs so far as this world is

concerned, that we cannot depend upon any of these any more, but only upon *the things that God* gives. We have found that as to life itself, we cannot count on that anymore; the only thing that will satisfy, the only thing that we can depend upon, the only thing that will meet our demand--the demand of the people who will now stand for the Lord--is *that life* that is better than this one--the life that is eternal, the *life of God*.

Well, then, first, nothing will support us but the power of God. And where do we find the *power* of God? In Jesus Christ. "Christ the power of God and the wisdom of God"; that is what He is. Where do we find the *character* of God? In Christ. Where do we find all things, the great things of God? In Christ. Where do we find a better life than this? The life of God, in Christ.

Well, then, what in the world have we to preach to the world, but Christ? What have we to depend upon but Christ? Then what is the third angel's message but Christ? Christ the power of God; Christ the unsearchable riches of God; Christ the righteousness of God; Christ the life of God; Christ is God! That is the message that now we are to give to the world. Is it not? Then what does the world need? Christ. Do they need anything else? No. Is there anything else? No. "In him dwelleth all the fullness of the Godhead bodily, and ye are complete in him."

As I said a while ago, if I had been preaching to a people that had never heard anything about the third angel's message, if I had been preaching to them since Monday night, I would preach just as I have, and bring them face to face with Jesus Christ just as we have. And by the way, there is a whole congregation of infidels that are just in that place, waiting now to give me an invitation sometime to come and speak the next time, and that is what I am to tell them. A whole congregation--profess to be nothing but infidels--have given me the opportunity to speak to them three times already, and I have spoken on these things just as they are right before men's faces; and they have already asked, "What are we to do?" And one of them said, "Well, he has told us all these things, and it is all plain, but he has not told us what to do." "Well," said I, "I did not have time to tell you what to do tonight. Give me

a chance, and I will tell you what to do." They said, "All right" and I will do it.

When that time comes I propose to tell them just what to do. I propose to set before them just what I have set before you, that if they are going to oppose this Church and State movement, they have got to set aside all ideas of earthly dependence, they have got to set aside all thoughts of riches or possessions or anything of that kind and all ideas or thoughts of life. And they can see it. And then I shall tell them they cannot afford to do that unless they get something better, and the thing better is Jesus Christ, and they must have Him or else they cannot stand at all. Why, brethren, the world is ready to hear the message, *when we get the message*; the world is ready to hear it, and they will hear it.

Well, then, Christ the power of God; Christ the wisdom of God; Christ the unsearchable riches of God, and Christ the life of God. That is what we are to preach. Well, what is that all summed up in one thing? What expresses it? The Gospel. What

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is it to preach the gospel? It is to preach the mystery of God, which is Christ in men the hope of glory. What has God given to us to give to the world but "the everlasting gospel to preach unto every kindred and nation and tongue and people"? Rev. 14:6. Is not that what the message starts with? And then, when men will not receive the everlasting gospel nor worship him who made heaven and earth and the sea and the fountains of waters--whom did they worship? The beast and his image. "Babylon is fallen, is fallen"; and then the third angel's message says they will worship the beast and his image. So that now, men worship the beast and his image, or else they will worship God. That is settled. According to the message as it is, and the time in which we are, the only thing that people in this world can worship is Him that made heaven and earth, the sea and the fountains of water, or else the beast and his image; there is no half-way place. The three messages are simply one three-fold message. In the special testimonies, is one that is addressed, "To Brethren in Responsible Positions," we read on page 15:

"While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, *symbolizing* the work of those who proclaimed the *first, second, and third* angel's messages; *all are linked together.*"

So that the opening thing, and the one thing of all, that which covers all of these messages, is the everlasting gospel.

Now we have referred a time or two to the Jewish Church, as an illustration of the situation in which we are. We found there that that church turned its back upon God and joined itself to Caesar in order to put Christ out of the way and to execute their mind concerning him. Then the Lord called out of that church and nation all who would obey Him, all who would serve Him, before the nation was destroyed and He did that work by those few disciples that believed in Jesus when He ascended to heaven. They had been with Jesus three years and a half; they had preached. They had even performed miracles in His name. He had sent them to preach, saying "The kingdom of heaven is at hand"; and so important was their message that if the place did not receive them, they were to shake the dust off from their feet before they left.

Yet before they could preach the gospel which He gave them to preach, when He ascended to heaven He said, "Tarry ye at Jerusalem until ye be endued with power from on high." Would not we have thought that their being with Christ three years and a half, hearing Him, loving Him, studying Him and with Him, having been taught by Him this length of time, and having even preached---it would naturally be supposed that they were fitted to carry the gospel to the world? But no, said He. "Tarry ye at Jerusalem." "Behold I send the promise of my Father upon you, but tarry ye at Jerusalem until ye be endued with power from on high." Luke 24:49.

How much power was there enlisted against them and the message they were to preach? All the power of the world. For the church of God, the professed church of God, that whole nation, had joined itself to Caesar, whose power filled the world. All the

power of the world was allied against them. The professed church and nation of God had allied themselves to power and had arrayed it against God and the name of Christ. And yet this Christ whom they had crucified and whom they had done their best to take away from the world and the minds of men--His disciples were to go and preach that very name and that very person, and that faith only in Him could save them. And they had to preach this in the face of all the power that the world then knew.

Well, not very long before that, only about twelve days or two weeks before Jesus told them this, Peter got scared at a girl and denied that he knew Christ. There was a girl that began to say, "I saw you with that Galilean." "No, you did not; no. I don't know Him." He came closer to the fire and she got a better look at Him, and she said, "You are one of them." No, I am not. No. I never knew Him." And then to prove it, he cursed and swore. Was he prepared to face all the power in the world? No. He needed to be acquainted with a kind of life and have hold of something that a girl could not scare him out of before he could face the world. Did he not? and Jesus has told them all, "You will all forsake me and flee this night." "No, we will not," they all said, and Peter said, "Though they all forsake you, I will not." Jesus said, "Before the cock crow you will deny me three times, Peter." "Though I should die with thee, I will not deny thee." "And so likewise said they all." But they did forsake him, didn't they? Matt. 26:31-35.

Well, then, we see that so far as themselves and their work was concerned and so far as the power that was opposed their work was concerned, we stand exactly in the situation in which they stood at that time when Jesus ascended to heaven. We stand exactly in that place where all the power of this earth is allied against the message which we are to give to the world, and therefore we need, just as they, to be endued with power from on high. So it is a literal fact that we stand exactly where they did when Jesus ascended to heaven and told them to tarry until they got that power.

So when He ascended, He said, as recorded in Acts 1:8: "Ye shall receive power after that the

Holy Ghost is come upon you." Then what were they to tarry for? For the Holy Ghost. What was He to bring to them? The power. What was to endure them with power? The Holy Ghost. Now I do not need to read the references from the little special testimonies and from Gospel Workers that Brother Prescott read here, which are on the same things; how that the words of the Lord tell us that just as the disciples were doing that, so we now should be doing the same thing. How we should be gathered in companies praying for the Holy Spirit, and how it required ten days of seeking God to bring them into the place where they could offer effectual prayer and receive that which they asked because they asked in that abiding faith that would receive what was asked.

Nor do I need to read again those passages that I read from Testimonies in manuscript, that when the people of God individually seek for His Holy Spirit with all the heart, there will be heard from human lips the testimony that fulfills that word, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory," and "Prayers are ascending daily for the fulfillment of this promise" of being endued with power.["] Then we have the word of the Lord that prayers are ascending daily. Are yours amongst them? Are mine amongst them? Now the day is going to come when the last prayer that will be necessary to bring that blessing will have ascended. Then what? It will come. The flood will burst, and out will pour the Holy Spirit, the day of Pentecost. Now, notice, the word is, as "Prayers are ascending to God daily" for this promise, "not one of those prayers put up in faith is lost." There is the blessedness of that promise, you see. Yes, when God tells us to pray for a thing, why, that opens the door wide for us to pray for that thing with the most perfect confidence that we shall receive it. When He tells us to pray for a thing, that throws open the door wide, and there is not a single thing to hinder that prayer from finding a lodgment there. What is His word to us? That not one of those prayers put up in faith is lost.

Well, one of these days the last prayer needed will be lodged there, and out the blessing will be poured. And who will receive it?

Those whose prayers have ascended to God for it. I do not care whether that man is in the center of Africa and that outpouring is here in Battle Creek; he will receive it, because by our prayers for it, the channel is opened between us and the source of the blessing and just as certainly as we keep that channel open by our prayers, when the Spirit is poured out it will reach the place where the prayers start from just as sure as can be, because the channel is open.

Then brethren, could we possibly have more encouragement for the prayers which we see by everything around us, we must offer? Could there possibly be more encouragement for us to offer those prayers with all the heart and with perfect confidence?

There is a word in Gospel Workers that I want to read, which speaks plainly upon this question, page 370, 371. Speaking about the apostles, it says:

"They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency. This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God. Although Christ had given the promise to his disciples that they should receive the Holy Spirit, *this did not remove the necessity of prayer.*"

Why, of course not. That opens the way to prayer. When God has not promised a thing, am I free to pray for that thing? No, because we are to ask according to His will. But when God has promised, should I do anything else than pray? That is the beauty of it.

"They prayed all the more earnestly. They continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the blessing was to come."

Now the thought I am after is this: "They had no speculations, no curious theories to advance as to how the promised blessing was to come." That means us now. We are to have no curious theories

as to just how it is going to come. If any one begins to say, "O it is coming as on the day of Pentecost. The sound of it as the rushing mighty wind will be just so and so. The tongues of fire will look just so, etc., etc.["] And so settle it thus and say, "That is the way it is going to come the next time, and thus I shall know when it comes." The one who measures up this matter in any such way, will never receive it. What they needed was to get their hearts right before God, and it was none of *our* business how the Lord would fulfill His promise. He does not propose to have us dictate to Him and say, "The Holy Spirit must come in such a way or else it will not be the Holy Spirit." Then if you have had any theory about it, just annihilate that theory tonight, and let your theories always stay annihilated. We have no right to fix up in our minds the way the Lord is going to do things. That was their situation; that is our situation; and, brethren, just as certainly as the promise was fulfilled to them, so certainly it will be fulfilled now to those who are praying for the same thing. We do not know how long it will take.

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Another thing--They were to preach. What? The gospel. And Paul defines the gospel over and over to be the mystery of God which had been hid from ages and generations, now made manifest to His saints. They preached that gospel, that mystery of God, and what is that? "Christ in you the hope of glory"; "Christ the power of God and the wisdom of God"; "The unsearchable riches of God." "Christ and him crucified." That is what it was; nothing but that.

And Paul defined it in the 6th chapter of 2 Cor., you remember, "as having nothing and yet possessing all things." Verse 10. Don't you see the poor, poverty-stricken condition of the man that holds to what he has in his hands in this world? Don't you see the poor, poverty-stricken condition of that Seventh-day Adventist that will now hold to what he has in this world? He must have more than that or he will never get through the time of trouble. But when we let everything go and count ourselves as having nothing, then what? Then what will we have? "All things." Then they cannot take

anything away from us. The people who are in that condition, nothing can be taken from them. Now is that so? [Congregation: "Yes."] Of course, it is. They cannot take power from us, can they? They cannot take the character from us. Then they cannot take our riches from us. And they cannot take our life from us, for *Christ* is our life, and they cannot take Him from us. So when we are in this position we have the victory over the world and all its power, to start with.

Now another phrase in that same connection, "Having nothing and yet possessing all things; *as poor yet making many rich.*" That is our work in the world, to make people rich. As Jesus became poor that we might be made rich, so we become poor that many others may become rich. And so when we have Christ, Christ only, nothing but the unsearchable riches of Christ, we can make everybody rich who will take the free gift of the riches.

They preached the mystery of God--"Christ in you the hope of glory." But there arose another mystery. It began to appear while they were preaching. This mystery that they were to preach "had been hid from ages and generations"; now it was manifested as never before in the world. But while they were preaching that mystery, there appeared the working of another mystery, and that mystery of iniquity arose and hid again the mystery of God--after the apostles died that mystery of iniquity arose and spread over the world and hid again the mystery of God from ages and from generations. Didn't it? But when we come to the 10th chapter of Revelation an angel is there represented as standing with one foot on the sea and the other on the land, and crying with a strong voice, "and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

I have wondered lately whether that is not intentional that it is put in that way, that the mystery of God *should* be finished, instead of *shall* be finished. It should have been finished long ago. The

Testimonies have told us that. But by our dilatoriness, our slackness, our slowness to believe God, it is not finished. Yet he said it *should* be finished. *Now*, thank the Lord it is to be finished indeed. If he would speak now he would say, it "shall be," of course. But the point is, that when the voice of the seventh angel shall begin to sound, the mystery of God stands forth to the world. What is that? "Christ in you the hope of glory." That is the everlasting gospel. That is the third angel's message. Then don't you see how it is that God has settled it that the third angel's message, the mystery of God, shall triumph over the mystery of iniquity, and that as certainly as the mystery of iniquity has held the attention of the world and has attracted the gaze of the nations, and the wonder of men, just so certainly the mystery of God will attract the attention of nations and the wonder of men? It will do it.

Now let us turn to the book of Joel and read that second chapter again. There are some things that we want to study. The first part of it you remember, up to the twelfth verse, not including the twelfth, is a picture of the coming of the Lord. If you turn to that Testimony (Vol. 1, p. 180) that tells about "The Shaking," you will find this chapter there given by the Spirit of the Lord as the reference on which is based that idea. It applies to the time of the shaking, and the shaking prepares for the loud cry.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth. The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire

that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks; neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" The parallel is Rev. 19:11-18.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him: even a meat offering and a drink offering unto the Lord your God?"

Who *here* knows that when a person seeks the Lord with all the heart, whether or not the Lord will return and leave a blessing behind him? If we know He will, then let us go at it. There is all the encouragement in the world; just as certainly as we know He will do that, there is nothing to hinder us from seeking Him with all the heart, because we know He will give the blessing. Let us have it.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet."

How many people in Zion does that include? The people, the congregation, the children, the elders, the babies, the bridegrooms, and the brides. How many does that call? [Audience: "All"] Yes, all

What does it call us to? To seek the Lord with all the heart. Then let us do it. We are in the time.

"Let the priests, the ministers of the Lord, weep between the porch and the altar; let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, where is their God?"

Have not the heathen got things in their own hands, so that they propose to rule over us? And they propose to blot out the Sabbath of the Lord and to rule over the world.

I think I have a word here that I had better read on that, perhaps. On page 17 of the testimony entitled, "To Brethren in Responsible Positions," I read these words: "The false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about *his purpose of obliterating the knowledge of God.*"

What is the Sabbath a sign of? That He is the Lord our God, and the Lord that sanctifies His people. Well, then, when that sign by which He is known to the people, is taken out of the way, they take *Him away from the knowledge of the people.* That is what they are after. And that thing is now done. I read before, "God's memorial has been torn down, and in its place a false sabbath stands before the world." All the power of the earth is now enlisted in that business. So they propose to blot out the knowledge of God from the world. Therefore we *need* to seek the Lord with all the heart, that the heathen shall not rule over us. Now let us see what He is going to do:

"Then will the Lord be jealous for his land, and pity his people. yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith."

What is that that He will send? What is the "oil"? "The oil of joy for mourning," "joy in the Holy Ghost." What is the "wine"? Jotham told us "wine that maketh glad the heart of God and man." Gladness, then, He will give. And what is the "corn"? The wheat,

the grain, from which comes our bread, to sustain life and supply *strength*. Strength, then, also, will He give. Oh, then, thank the Lord. He will send us strength, and gladness and joy.

But to whom will He send it? When will He send it? When the people are gathered and the congregation assembled and the children and the babies, the elders, the bridegrooms and the brides, and the ministers--when we are gathered together as the testimony says, "in companies" seeking God with all the heart--*then it is*, that He will do what He says. Let us go at it as never before. It is a wonderful thing when the Lord promises that we *shall be satisfied* with what He is going to give. It is not according to our measure. How much is God satisfied that we should be satisfied with? Nothing short of everything He has, for He gave just that in Jesus Christ, and He does not want us to stop short of everything He has. Just as Brother Haskell read in that blessed testimony this morning--you remember what wonderful

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thing that was--that when we come as beggars, having no deserts of our own, then all is ours in one everlasting gift.

"And I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things."

The margin of this verse says, "He hath magnified to do great things." Who is it that "has magnified to do great things"? Who has all the power of the world in his hands? Satan. It is he who thinks he is going to do great things. Now let us see what the Lord will do just then.

"Fear not, O land; be glad and rejoice; for *the Lord will do great things*."

Why, brethren, we ought to be the gladdest people in the world that Satan *has* to do great things; for it follows inevitably that when Satan has got to do great things God is doing such great things, that Satan has to exert himself to save his credit. But even then he

cannot save his credit, even though he has boasted before the world and the nations that he has all the power, his case gets so desperate at last that he has got to come himself. But we can be gladder than ever, because then *Jesus* comes *himself*. But when is it that the Lord will do great things? --When this one, Satan, has magnified himself to do great things.

"Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. *Be glad then, ye children of Zion, and rejoice in the Lord your God!*"

Why should we be discouraged? what is the use of it? What is the sense of it? Jesus said, "Lift up your heads!" and this says, "Be glad--and rejoice" And then says it over again. "Be glad then, ye children of Zion, and rejoice in the Lord your God." Let us do it. Brethren, I just tell you I don't know how to do anything else than be glad, for the Lord tells me to. And this is just as much the word of God as any other part of the word of God. And the creative power is in these words just as much as any other to put the gladness there and to put the rejoicing there, and it is gladness--it is rejoicing in the Lord.

"For he hath given you the former rain moderately, and he will cause to come down *for you* the rain, *the former rain, and the latter rain,* in the first month," or, as at the first, as some versions read.

Was that at Pentecost a moderate thing according to what God is going to do? Yes. He gave the former rain moderately.

But there is going to be a double portion at this time. If that was moderate, what do you suppose this is going to be? We can't imagine what that was. Let me read you a word in Vol. IV, p. 611:

"The Advent movement of 1840-44 was a glorious manifestation of the power of God, and the first angel's message was carried to every missionary station in the world, and in some countries there was the grandest religious interest which has been witnessed in any land since the Reformation of the sixteenth century, but *these are to be far exceeded by the mighty movement under the last warning of the third angel.*"

Another testimony that has never been printed says, that this will come as suddenly as it did in '44, and with "ten times the power."

But now about the Pentecost, we read from the same (611, of Vol. IV) as follows:

The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close.

Now you see there are prophecies pertaining only to the latter rain, but the prophecies pertaining to the former rain are to be fulfilled *too*, in the giving of the latter rain. Then you see it is going to be double.

"Here are the times of refreshing to which the apostle Peter looked forward when he said, 'Repent ye therefore and be converted, that your sins may be blotted out (in the investigative judgment), when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus.'"

Does that mean that *we* shall repent and be converted? "Well," says one, "I was converted twenty years ago." All right, be converted now, too. I was converted nearly nineteen years ago, but it does not amount to that [the snap of the fingers] if I am not converted right now. It is no good to look 'way back there. Says one, "Do you mean to say that I was not converted?" Oh no, I do not mean anything of the kind. But I mean that if you depend upon that conversion 'way back there, it does not amount to anything. If you do not know how to repent any more, just take Jesus Christ and you will know. Any man who received the Lord Jesus Christ is a new creature.

"And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed."

Then praise the Lord. They will reproach us; they will call us names; they will make us as the filth and the off-scouring of the

earth, and the despised of the despised; but God has said, "My people shall never be ashamed."

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And it means just that. But it does not stop there. He says it over:

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."

Why I tell you, brethren, what is it that the Lord has not put into that chapter for us? See the encouragement, the blessedness, the promises! And when it is necessary for Him to repeat that "we shall never be ashamed" that means on the face of it that it will be the purpose of everything on earth to put us to shame. But God has pledged His word that it shall not be done, and we shall never be ashamed.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions!"

Thank the Lord, He is not going to be content much longer with one prophet! He will have more. He has done a wonderful work with one. And having done such a great work with one, what in the world will He do when He gets a lot of them?

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, *and in the remnant whom the Lord shall call.*"

Where is going to be deliverance? "In the remnant whom the Lord shall call." But who is Satan making war against? The remnant. Who has Satan rallied all the powers of earth against? The remnant. Where is he directing all his force and efforts? Against the remnant. and right there is deliverance. Brethren, the best place in the world to be, is right where the devil is spending all

his efforts, because there is deliverance. That is where the grace and power of Jesus Christ are, and Satan has got to rally all his hosts to make any show at all. That is the best place on earth to be, because Christ is there; God is there; and "my people shall never be ashamed."

Brethren, I am *awfully* glad of these things. I am just as glad as I can be of what the Lord says in that chapter, because it is all present truth you see. Every verse is right now, and tells such wondrous things. He is going to do such wondrous things; and all He asks of us is to seek Him with all the heart that we may have it all. If we seek Him with half the heart we cannot have it all. We want to seek Him with *all* the heart to get *all* He has. Let us do what the Lord says, and "Be glad and rejoice, ye children of Zion"; for "the Lord will do great things" and ye shall never be ashamed" and there is deliverance "in the remnant" that the devil is warring against with all his might.

THE THIRD ANGEL'S MESSAGE - 8

A. T. Jones

The evidences have been given to us showing over and over that we stand in the very presence of the events that bring the end of the world. Over and over evidences have been presented from the Bible and the direct statements of the Lord, in testimony, that now is the time when we must have the power by which alone the message may be given to the world, to save such as will be saved from the ruin that comes from the events that are about us. Brethren, the dangers that threaten us as to the end of the world, persecutions, and those things from without are, and always are, very little compared with the dangers that hang over each individual in his individual experience. [Voices in the audience: "That is so."] The greatest danger that there is about this congregation and with our people everywhere, is that they will not see the things which concern them individually, but will look more at the things that are without, and at the evidences of those things, than they will to see that their own hearts are right with God. They will look more at these things as a sort of theory than they will to

have a living Christ within, in order that all those things may be living realities without, and that we may be prepared to meet them in the fear of God and the salvation of God. That is the greatest danger, as I said, that there is with this congregation who are here, and we may spread the congregation to take in every professed Sabbath-keeper in the world.

And now we have come, in the study of this subject, to the study of that part of it that comes right down to you and me as individuals--the things that you and I need to do, and the things that we need from God; to look at these things, and act upon them, in view of the salvation of God that is concerned in these things to you and me. To me, from what I know, and what I know that I know--to me this lesson and the next one are the most fearful of all that I have been brought to yet. I have not chosen them, and I dread them; but, brethren, as Brother Prescott brought before us the other night, it is no use to slight anything; it is no use for us to tamper with these things; it is no use for us to view these things lightly; it is no use for us to walk these days with our eyes shut and not knowing what our situation is. It is no use for us to have our expectations raised by the truth of God, as it does raise men's expectations, and we be expecting things to come, and yet difficulties in our own hearts and lives prevent those things doing us a particle of good when they do come. It is no use for us to do that, is it?

I say again that the lessons to which I have come, and which will have to be given--that is settled--are to me the most fearful, in the realities of the things which they tell, the situation in which they place us, of any that I have had anything to do with yet in my personal teaching. Then I can say again,

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I dread it; I dread it because of some of the consequences that I fear it will have, because of its not being received as it should be--with the heart and mind subdued before God, asking Him alone whether these things are so. Some things may not be pleasant for all to hear, as they are not pleasant for me to relate. They apply so personally to us as individuals. But, brethren, where we stand, and

in the situation in which we stand, and in the fear of God, it has to be done.

And as it shall be done, I ask you, now to start with, do not place me up here as one who is separated from you and excluding myself from the things that may be presented. I am with you in all these things. I, with you, just as certainly, and just as much, need to be prepared to receive what God has to give us, as anybody else on earth. So I beg of you not to separate me from you in this matter. And if you see faults that you have committed, I shall see faults that I have committed, and please do not blame me if things are brought forth that expose faults that you have committed; please do not blame me as though I were judging you or finding fault with you. I shall simply state facts, and you who have a part in these things will each one know that it is a fact for himself; as when it concerns me and myself in these things, I shall know that it concerns me as a fact. What I want, brethren, is simply to seek God with you with all the heart, [Congregation: "Amen."] and to have everything out of the way, that God may give us what He has for us.

I shall not try, and you need not expect me to try, to go very fast, because I shall be willing to go just as slow as it may be, that we may consider all these things carefully. It will take these lessons to present what is in my mind, to be presented. So let us simply study these things together.

I will begin with the thought where we stopped last night. The thought was before us that the time has come when God has promised to give the early and latter rain. The time has come when we are to ask for it and to expect it. And we may keep in mind the lesson and the testimony that Brother Prescott brought before us the other night on the same subject.

I read tonight that passage that I referred to last night but did not have the book here. It is in *The Ministry of Peter and Conversion of Saul*, page 9. After telling about the outpouring of the Holy Spirit and the day of Pentecost and the results in the conversion of souls, etc., it says:

"This testimony in regard to the establishment of the Christian church is given us, not only as an important portion of sacred history, but also as a lesson. All who profess the name of Christ should be waiting, watching, and praying *with one heart*. *All differences should be put away*, and unity and tender love one for another pervade the whole. *Then* our prayers may go up together to our Heavenly Father with strong, earnest faith. *Then* we may wait with patience and hope for the fulfillment of the promise."

When does that "then" come in? When we are waiting, watching, and praying with one heart, and all differences put away, unity and tender love one for another pervading the whole.

Therefore, brethren, if there are any differences at all between you and any of the people on this earth, whether they are at this institute or not, it is time for you and me to get them out of the way. If the person is not here, so that you can go to him and talk it over, you write to him and tell him all about it, and tell him your position and what you are doing. You have no responsibility any further for him, whether he receives it or not. You have acted in the fear of God in what He tells *you* to do. [Question from someone in the audience: "Do you mean people of the world, everybody?"] Yes, I say everybody, because if there are sins between me and people that are outside, they know it, and those differences will hinder our approach to them when we go with the message, though God should even give to us His Holy Spirit in the outpouring of the latter rain. Any difference, any enmity, anything of that kind that is between me and anybody of the world don't you see that will hinder me from approaching him with the message?

If we have cheated people, and have not been honest in our deal with the people and have not been honest in our transactions before the world, why for our soul's sake, brethren, let us straighten up. And here in Battle Creek, perhaps there are people that have things of that kind to do toward the people of this city--I mean our own people, toward the people of this city. Our meetings are going on in this city for the people of this city, and it was told us here in the institute that it is expected that when the blessing of God would come upon this meeting, it was to be taken to the people of this

city, and they are to share with us in this thing. Then I would say to the Seventh-day Adventists in this city, Straighten up where there are crooked things, for your own soul's sake and for the sake of souls whom God wants to save in this city, straighten up. If you have been cheating people, go and confess it to them and give back what you stole. If in your business transactions you have not been straight, if you have got anything in a grasping way, undo the wickedness. Stand straight in the sight of God.

Here is the word to us:-

"All differences should be put away and unity and tender love one for another pervade the whole."

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That is what the disciples were doing when they sought the Lord those ten days. They put away all differences. Now don't you suppose that in those ten days that the other disciples who were so envious of James and John when they went and asked, by their mother, the Saviour to let them sit one on one side and the other on the other side of Him in the kingdom of God and the rest of the disciples did not like it--don't you suppose they put away all that thing, and confessed it and talked it over with one another and saw, themselves, how mean it all was?

The Saviour took that little child and said, Whosoever will be greatest in the kingdom of heaven shall become as this little child and shall become the servant of all. These things they were putting away, those differences and those envyings for fear that one would be greater in the kingdom of God than some of the other disciples were all put away. And we have the word here that those things are amongst us--ambition for place, jealousy of position, and envy of situation--those things are amongst us. Now the time has come to put them away. Now the time has come for each one to find how low he can get at the feet of Christ and not how high in the Conference or in the estimation of men or how high in the Conference Committee or General Conference Committee. That is not the question at all.

"All differences should be put away, and unity and tender love one for another pervade the whole."

As this pertains particularly to us, as brethren and sisters in the church, it becomes us if we know of any difference between us and anybody in this world to get it out of the way. No difference what it costs. That has nothing to do with it. It cannot cost our life if we do it; it *will* cost our life if we do not do it. That is settled. And when that is done, "then our prayers may go up together to our heavenly Father with strong, earnest faith." Yes, sir. When you know that you are clear in the sight of God, so far as anything is possible for you to get out of the way between you and your brethren and everything confessed to God that He has shown and we hold ourselves before Him as the erring, helpless, undone sinners that we are and see our need of what He has to give, then there are all His promises and they are for us and we know that they are *our* promises. Then we can depend upon them and "then our prayers may go up together to our heavenly Father with strong, earnest faith. Then we may wait with patience and hope the fulfillment of the promise."

That is what there is now to do. When that thing is done, when all those differences are put away, and unity prevails, and each one is seeking unity of heart and mind, then God has promised that we shall see eye to eye. The time has come; let us do it.

Again I read on page 9:-

"The answer may come with sudden velocity and overpowering might; or it may be delayed for days and weeks and our faith receive a trial. But God knows how and when to answer our prayer. It is our part of the work to put ourselves in connection with the divine channel. God is responsible for *his* part of the work."

Just as the thought came before us last night, when the channel is open and our prayers are ascending as they are described, then the channel is open, and when the Spirit of God is poured out, it will reach to the full length of the channel that is open.

"It is *our* part of the work to put ourselves in connection with the divine channel. God is responsible for *his* part of the work. He is faithful who hath promised. The great and important matter with us is to be of one heart and mind, putting aside all envy and malice and as humble supplicants to watch and wait. Jesus, our

Representative and Head, is ready to do for us what He did for the praying, watching ones on the day of Pentecost."

Here is another thought that is worthy of our deep consideration:

"Jesus is as willing to impart courage and grace to His followers today as He was to the disciples of the early church. None should rashly invite an opportunity to battle with the principalities and powers of darkness."

We need to go into that thing carefully, with deliberation. We need to be sure and not go into that contest until we know God is with us, with the power and grace of God to give courage and strength to meet those powers with which we are to deal. This contest that is before us is no light thing.

"When God bids them engage in the conflict it will be time enough; He will then give the weak and hesitating, boldness and utterance beyond their hope or expectation."

So what the Lord wants us to do is to seek Him, and then when He sends us, we go with His power and grace only. On page 11 I read:

"The disciples and apostles of Christ had a deep sense of their own inefficiency, and with humiliation and prayer they joined their weakness to His strength, their ignorance to His wisdom, their unworthiness to His righteousness, their poverty to His inexhaustible wealth. Thus strengthened and equipped, they hesitated not in the service of their Master."

What an equipment that is, though! Think of that equipment! Strength, wisdom, righteousness, wealth! Those are the very things that we need in the face of the things that are against us, for we cannot make any calculations upon any power of earth nor reputation that men will give nor upon any wealth that this world might furnish or any considerations of it or of life. So here are almost the very things enumerated that we considered in a previous lesson.

But how was it that they obtained strength? By acknowledging their weakness, confessing their weakness. How did they get

wisdom? By confessing their ignorance. How did they get righteousness? By confessing their unworthiness. How did they get wealth, inexhaustible wealth? By confessing their poverty.

Now then that is the situation in which we are to be: inefficient, ignorant, poor, unworthy, and blind. Is not that just what the Laodicean message tells us--that we are wretched and miserable and poor and blind and naked and do not know it? Someone was reading that the other day and he touched upon that word "blindness," and immediately my mind ran to the ninth chapter of John and the last verse. All turn to that, if you will. John 9:41. It is at the end of the account of that man's healing from the blindness and restoration of sight to the man that had been born blind. What does that verse say?

"Jesus said unto them, If ye were blind, ye should have no sin; but now you say, We see. Therefore your sin remaineth."

When Jesus tells you and me we are blind, the thing for us to do is to say, "Lord, we are blind." He told those folks *they* were blind and they *were* blind, but they said it was not so. It *was* so. If they had confessed their blindness they would have seen God in that man's healing from his blindness. Well, then, brethren, the thing for us to do is to come square up to that Laodicean message and say that every word He says is so. When He says you and I are wretched, tell Him, "It is so, I *am* wretched; miserable; it is so, I *am* miserable; poor, it is so; I *am* poor, a perfect beggar, I shall never be anything else in the world; blind, I *am* blind, and shall never be anything else; naked, that is so; and I do not know it; that is so, too. I do not know it at all, as I ought to know it." And then I will say to him every day and every hour, "Lord, that is all so. But, oh, instead of my wretchedness, give me thine own satisfaction. Instead of my misery, give me thine own comfort. Instead of my poverty, supply all thine own riches. Instead of my blindness, be thou my sight. Instead of my nakedness, oh, do thou clothe me with thine own righteousness. And what I know not, Lord, teach thou me." [Congregation: "Amen."]

Brethren, when we come with one heart and one mind to that place, we shall have no difficulty at all in repenting. It will not be

difficult to repent and there will be no lack of repentance. That next verse will be fulfilled: "As many as I love, I rebuke and chasten. Be zealous therefore and repent."

The difficulty about our not being able to repent is that we have not confessed that what the Lord has told us is the truth. When I know that I am wretched then I know that I need something that will satisfy me. And I know that nothing but the Lord can give that, and I depend upon nothing but Him to give it. And if I have not Him, why it is only wretchedness. Any moment that I have not Him it is only wretchedness, and any moment that I have not His comfort it is only misery. Any moment that I have not absolute dependence upon His unsearchable riches--the unsearchable riches of Christ--I am utterly poor, a complete beggar. And every moment that I do not see and confess that I am blind and have Him as my sight, I am in sin. He says so.

Now you say you see. Therefore your sin remaineth. And every moment that I do not see my nakedness and depend only and absolutely upon Him and His righteousness to clothe me, why so certainly I am ruined, utterly ruined, and every moment that I begin to say, "Now I know so much," no, I do not know that at all. Well, then, the thing that I am to do is to say, "Lord, I do not know it. I depend upon thee to teach me everything, even to teach me that I am wretched and miserable and poor and blind and naked and that I need all these things. And when I tell Him all that He will give all I need. He will do it. That is our situation.

Here is a passage in Vol. 1 of the regular edition of the Testimonies, page 353, which brings before us a wonderful thing:

"At the transfiguration Jesus was glorified by His Father. We hear Him say, 'Now is the Son of man glorified and God is glorified in Him.' Thus before His betrayal and crucifixion he was strengthened for His dreadful sufferings. As the members of the body of Christ approach the period of their last conflict, 'the time of Jacob's trouble,' they will grow up into Christ and will partake largely of His Spirit. As the third message swells to a loud cry and as great power and glory attend the closing work, the faithful people of God will partake of that glory. *It is the latter rain which*

revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."

What is the loud cry for? To strengthen us for the time of trouble. Where are we? [Congregation: "In the loud cry."] Has the loud cry begun? [Congregation: "Yes."] What has it begun for? To do a work for us, to enable us to stand in the time of trouble.

Now a little further in regard to that demand for unity. This that is before us--this call for the Loud Cry--the latter rain--it is this that strengthens us for the time of trouble. And it has already begun. There is the word. This is the one important thing--to be of one heart and mind.

Now from this testimony that has not yet been published, I will read a few passages:

"It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. 'In whom we have

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redemption through His blood, the forgiveness of sins, according to the riches of his grace.' The apostle, speaking to Christian believers, called by God's grace, says: 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son, cleanseth us from all sin.' Here are conditions plainly stated. If we walk in the light as He is in the light, the sure result will follow; we shall have fellowship one with another. All jealousies, and envyings and evil surmisings will be put away. We shall live as in the sight of a holy God."

That is, we shall live now, today, each day, we shall live as in the sight of the holy God, because our prayers are going up to Him to bring His presence by the outpouring of His Holy Spirit. And can we go carelessly on in this slip-shod way, knowing that there are envyings and jealousies and evil surmisings?

"It has become altogether too common to indulge our hereditary tendencies and natural inclinations, even in our religious life. These can never bring peace and love into the soul, for they always lead us away from God, away from His light. 'He that

followeth me shall not walk in darkness but shall have the light of life.' When differences arise among brethren as to the understanding of any point of truth, there is one Bible rule to follow. In the spirit of meekness and love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the words of Christ, that they may be doers of the word, and not hearers only."

What is the universe of God doing, brethren? They are watching to see you and me be brethren. They want to see us be brethren. That is what they are doing. They are watching to see you be brethren in the church--be brethren and sisters indeed. They are watching to see us see eye to eye. Now, brethren, let us not let them watch in vain.

"When you recall the prayer of Christ, that His disciples may be one as He was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? Will they grieve the Holy Spirit of God by indulging their own unconsecrated feelings, struggling for supremacy, and standing as far apart as possible? . . . The solemn important hours intervening between us and the judgment are not to be employed in warfare with believers."

Brethren, what have we to do to backbite and war against one another? The devil is making war against our brethren. Let us leave that for him. Let us love our brethren. Let us stand by our brethren. When a Seventh-day Adventist, even, attacks one of our brethren, let us defend him. Let us defend him in the fear of God. My brother's reputation is important to me, because if one will attack my brother's reputation to me, he will attack mine to my brother. If I listen to tales and all these things about my brethren,

then why should not other people listen to them about me? No, sir, brethren, we have a care for the reputation of our brethren. Let us stand by our brethren one with another. We have a right to rebuke this tale-bearing that comes to you and me and wants to tell this, that, or the other, about the brethren. We have a right to rebuke it as the spirit of Satan, that it is. "The solemn, important hours." Important what? Days or years? No, sir. "The solemn, important *hours*." The days are gone. We are in hours, and it will not be long if we have not even now reached the time, when the *hours* will be gone and the *minutes* will begin to drop.

"The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers. This is Satan's work. He began it in heaven, and he has with unabated energy kept it up ever since his fall. 'But if ye bite and devour one another, take heed that ye be not consumed one of another.' Let there not be in any of you an evil heart of unbelief. The time has come when the cry of the faithful watchman is to be heard, calling to his fellow-watchman, 'What of the night?' to be answered, 'The morning cometh, and also the night.'"

The answer is not to be "I do not know what of the night." The answer is not to be, "Well, I think you are going too far ahead"; "I think you are going too fast"; "I think you are extreme." That is not to be the answer. When the call is, "Watchman, what of the night?" the only answer that God will accept is, "The morning cometh, and also the night"; then let us get ready for it.

"Would it not be well for us individually to examine closely our own position before God in the light of His holy word and see our own special peril?"

Not see how good we are, not see how much better we are than our brethren, but "see our *own* special peril." What is *my* peril? That is enough for *me* to see, to watch for my own deviltry, and not watch for other people's.

"God does not separate from His people, but His people separate themselves from God by their own course of action. And I know of no sins greater in the sight of God than those of

cherishing jealousy and hatred toward brethren, and turning the weapons of warfare against them."

How could there be any greater sins? Is not that Satan's own action?

"I point my brethren to Calvary. I ask you, What is the price of man? It is the only begotten Son of the infinite God. It is the price of all the heavenly treasures."

That is the price of man. Then can you and I set lightly by, one whom God prizes like that? One for whom God has given all the treasures of the universe. Can I set him lightly by and set him at naught and count him as of little worth? No, sir. He is worth all that God paid for him. That is what God paid for you. Am I going to count you little and mean and cheap? No, sir. I ask grace

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from God to enable me to count you worth all He paid for you. And I am not going to have Seventh-day Adventists, even, belittling you in my estimation. I am not going to do it. No, sir. I am not. How can I, if I love Christ who paid the price? Brethren, what is wanted is the love of Christ in our hearts, and then we will love all whom He loves as He loved them at the first.

"Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant, and must be severe, let us be united in the warfare."

Yes, sir. I need the support of every one whom Christ has bought. I need it in the warfare. I need it to be successful in the warfare. I need it. And, brethren, I pledge myself before God that by His grace you shall have my support in your warfare. If you overcome, I will lift you up. If you fail, I will say, "Be of good courage, brother." If you fall, I will say, "There is lifting up." Brethren, what God wants is for us to love one another as He has loved us, and we *shall* love one another as He has loved us. When we have *Him*--His love in our hearts--we *cannot* do anything else, and we wouldn't if we could.

"Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction."

Brethren, let us stand together today, for it is God's work that He wants to do with us.

"A passive piety will not answer for this time. Let the passiveness be manifested where it is needed, *in patience, kindness, and forbearance*. But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed His work, 'I came not to send peace on earth, but a sword.' Evil must be assailed. Falsehood and error must be made to appear in their true character. Sin must be denounced. And the testimony of every believer in the truth *must be as one*. All your little differences which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us."

Shall we allow Satan to cheat us? Brethren, you know that in the things of this world it is bad to be cheated, but when a man cheats you in the meanest little infinitesimal way, you feel worse about it than if he had done it in any other way, don't you? [Audience: "Yes."] Now Satan stirs up these little differences that have not a particle of merit or principle in them, if they were carried out to their extreme. And yet he will get our eyes on these things and make a great commotion in the church and by that turns our minds off from these fearful issues that are hanging over our heads. Now, it is bad enough to be cheated at all, but when we allow ourselves to be cheated in such a mean, little, insignificant way as that, it is worse. Then let us quit.

"The true peace will come among God's people when through united zeal and earnest prayer the false peace, that exists to a large degree, is disturbed. . . . Those who are under the influence of the spirit of God will not be fanatical but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway, *be careful how they cry*, Peace and safety. *Be careful* how you make the first move to suppress the messages of truth. *Be careful* what influence you exert at this time. Those who profess to believe the special truths for this time need to be converted and sanctified by the truth. As Christians we are made depositaries of sacred truth and we are not to keep the truth in the outer court but bring it into the sanctuary of the soul. Then

the church will possess divine vitality throughout. The weak shall be as David and David as the angel of the Lord."

Then let us confess our weakness and find out as quickly as possible that we are weak. "The weak shall be as David," and their weakness is united to Christ's strength.

"One question will be all absorbing--Who shall approach the nearest to the likeness of Christ."

That is the one thing, not who shall be greatest in the Conference, or who shall be greatest in the church or who shall have this or that position in the church or the Conference Committee. That is not it. But, "Who shall approach the nearest to the likeness of Christ?"

"Who shall do most to win souls to righteousness? *When this is the ambition of believers, contention is at an end; the prayer of Christ is answered.*"

Brethren, that is where we are.

"When the Holy Spirit was poured out upon the early church, 'The whole multitude of them that believed were of one heart and of one soul.' *The Spirit of Christ made them one.* This is the fruit of abiding in Christ. But if dissension, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ."

Then that passage that I have read a time or two:

"Jesus longs to bestow the heavenly endowment in large measure upon His people. . . . How great and widespread must be the power of the prince of evil which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. *Those who would preserve their allegiance to God, who are active in His service,* become the mark of every shaft and weapon of hell."

That brings us right to the lessons we have had the previous evenings--that we cannot stand at all if we have not Christ.

"If those who have had great light have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error."

"Those who have had great light," if they "have not corresponding faith and obedience," "are in a worse condition than the most zealous advocates of error." That is you and I. Judgment begins at the house of God. When those messengers went

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through the city to smite and slay utterly, he was [sic.] counseled to begin at the ancient men before the house (Eze. 9:5-7), and if we are in a worse position "than the most zealous advocates of error," then the judgment *must* begin with us.

"There are many who have thus been preparing themselves for moral inefficiency in the great crisis."

We will stop right here with this lesson and take it up just there at the next lesson, as the time has expired.

THE THIRD ANGEL'S MESSAGE - 9

A. T. Jones

Some have said they cannot see how a man can acknowledge himself to be wretched and miserable and poor and blind and naked, and don't know it and at the same time be rejoicing in the Lord. Well, *I* would like to know how anyone else can. I would like to know how a man is going to rejoice in the Lord when he thinks he is all right himself. Can you tell? I can't imagine. But when a man knows that he is what the Lord says he is, and acknowledges that, and then finds that the Lord is so good that He will take him just as he is and fit him to stand in the presence of God through all eternity, then that man has something to rejoice for. He can't do anything else.

Why, brethren, the Lord does not save us because we are so good, but because *He* is so good. Do not forget that. He does not save us nor bless us in the work of God at all because we are so good but because *He* is good and we are bad. And the blessedness of it is that He will bless us so much when we are so bad. And the rejoicing of the whole thing is that He saves us and makes us to reflect His own image, as bad as we are. *That* is where the rejoicing comes in.

Well, about understanding that--I cannot understand it, but I know it is so, and that is all I care for. It will take eternity to explain it so we can understand it, but as long as I know that *it is so*, I am not going to trouble myself and worry about *how* the Lord can do it or whether I can understand it. Are you? [Congregation: "No."]

There is another point right here that we may bear in mind--those who can't see that that is so. Brethren, you tell the Lord over and over that it is so, and then you will see it. You will not understand it then, but you will see it. You can't see *how* it can be, but you can see that it is a fact, and that is the only way you can. Can I see it as long as I keep myself from it? No. It is a thing that pertains to the heart, and you can't see it with your eyes. You must see it with your heart, and it is only the Spirit of God who gives the eyesalve that you can see it. Here is something that will--not *explain* it, but it will perhaps help you to get the idea a little better. In "Testimony No. 31," page 44, I read these words:

"Are you in Christ? Not if you do do not acknowledge yourselves erring, helpless, condemned sinners."

That is what some of the brethren say they can't see. They say, "I can't see how, if I am in Christ, I am to acknowledge myself a helpless, undone sinner. I thought if I was in Christ, then I could thank the Lord I was good, sinless, entirely perfect, sanctified, and all that." Why, no. He is. When you are in Christ, *He* is perfect; *He* is righteous; *He* is holy and never errs, and *His holiness is imputed to you*--is given to you. His faithfulness, His perfection *is mine*, but I am not *that*.

Perhaps you can get this thought a little more clearly by that word with which we are all familiar in 1 Cor. 1:30: "Who [Christ] of God is made unto us wisdom and righteousness and sanctification and redemption." Then where is my righteousness?--In Christ. Where is my wisdom? In Christ.

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Where is my sanctification? In Christ. Where is my redemption? In Christ.

O yes, *but* when I come to Him for wisdom and ask Him for wisdom and He gives it to me, then can't I boast and say, "*I* am

wise"? Why, no. Just the moment that I say that, I'm a bigger fool than I ever was before in this world. Because by yielding to the Lord He has deigned to stand by me, and so give me *His* wisdom, that it may lead me and guide me in wisdom's ways and that I should walk in the way that is right. His having done that, can I then pride *myself* upon it and say, "Now *I* am wise"? Don't you see, in the nature of things, that would be the biggest piece of foolishness that ever struck me. *He* did it; He helped me. He gave me *His* wisdom; *He was* my wisdom. When I did not walk wisely, He gave me His wisdom. His wisdom guided me. His wisdom took hold of my mind and heart and led me and kept me in wisdom's ways. Then *He* is my wisdom and *I* have no wisdom at all but *His* wisdom. Don't you see? Now you just get it that way and then you will know that it is a fact.

"I will guide thee with *mine* eye." When He says He guides me with *His* eye, I shall answer, it is His *eye* that guides you and me, and not our own eyes. Then the only thing to do is to just let ourselves go, utterly, completely, and let ourselves be His, utterly and completely, that He may be all, and in all of us.

Therefore *He* is our wisdom, our sanctification, our redemption, and our righteousness. Then He is my satisfaction where I am wretched. He is my comfort where I am miserable. He is my sight where I am blind. He is my riches where I am poor. And He is my knowledge where I do not know.

And now about that thought last night--some thought that I was going entirely too far. They could say, it is well enough when he says, "You are wretched," I say I am wretched. When He says, "You are poor," I say, I am poor. When He says, "You are blind," I say, I am blind And when He says, "You don't know it, then I am to say, "I *know* it"? No, no. When He says, "You don't know it," I am to say, "I *don't* know it." Do not go to putting constructions upon His way. When I say I am wretched and miserable and poor and blind and naked and on top of it He says that I don't know it, I say, "Lord, I don't know it." That brings us right to the text we started with that night, "If any man *thinketh he knoweth anything*, he knoweth *nothing yet* as he ought to know it." I do not know yet, as long as I

have been acknowledging that thing, yet, I know not how wretched and miserable and poor and blind and naked I am, if He should show myself just as I am. Just as certainly as we take that Laodicean message as He speaks it, we shall receive all He has in it. Then, brethren, that is what it is intended for. That is just what the Laodicean message is intended to do. Let it do its own work in *His* own way. Look here. Let us notice this testimony in Vol. 1, pages 186 and 187. This was given in 1859:

"I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work *is because of the hardness of their hearts*. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. *This fearful message will do its work*. When it was first presented, it led to close examination of heart."

That is what it is going to do at this time. Let it do its work then. But there has been an intervening time since it was first presented. I read further:

"Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished *in a short time*, many lost the effects of the message."

They gave it up, as this testimony that has not yet been published says:

"The sins of Israel must go to judgment before hand. Every sin must be confessed at the sanctuary. *Then the work will move*; it must be done *now*. The latter rain is coming on those that are pure--all, then, will receive it as formerly. None receive the latter rain but those who do all they can. Christ will help us. All could be overcomers by the grace of God through the blood of Jesus. All heaven is interested in the work. Angels are interested.

"God can make them a host against their enemies. *Ye give up too quick. Ye let go too soon, that arm!* The arm of God is mighty. Satan works in different ways to steal the mind off from God. Victory,

victory! We must have it over every wrong. A solemn sinking into God. Get ready. Set thine house in order."

But when it was first presented, because it didn't do the work "in a short time," they said, "The time hasn't come," and so they gave up and missed it. Again I read from Testimony, Vol. 1, page 186:

"I saw that this message would not accomplish its work in a few short months. It is designed to *arouse* the people of God, to *discover to them their backslidings*, and to lead to *zealous repentance*, that they may be favored with *the presence of Jesus* and *be fitted for the loud cry* of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth."

That is where we are. While that message is preparing us for the loud cry, God is sending angels everywhere to prepare people for the truth. And when we go forth from this Conference with this message as it is now, the people will hear it.

"The cause of God began to rise, and his people were acquainted with their position. If the counsel of the True Witness *had been fully heeded*, God would have wrought for His people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth. God will prove His people."

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The particular point I wanted to read is this, that it is to prepare us that we "may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel." Then what is it that fits us for the loud cry of the third angel? the Laodicean message.

Now, brethren, that place where I was reading last night gives us the reason why it is so important that we should have this anointing of the eyes with eyesalve *just now*. I had merely read the passage last night. I will read it again now for further use:

"If those who have had great light have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are

in a worse condition than the most zealous advocates of error. There are many who have thus been preparing themselves for moral inefficiency in the great crisis."

Have you "been preparing" yourself "for moral inefficiency" at this time? Have *I* been at that?

"They are wavering and undecided. Others who have not had so great light, who have never identified themselves with the truth, will under the influence of the Spirit respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching, appears beautiful and attractive to those who are ready to walk in the light."

What we want to study just now is the point, that *many* have "been preparing themselves for moral inefficiency in this great crisis." We want to inquire what that "moral inefficiency" amounts to, what the danger is, and how we got into it, don't we? If I am in that place, then don't I want to know what that means, that "moral inefficiency," what the danger is that is involved and how I got into it? The difficulty is, to get the people where they will see what they need. The Lord will take us out every time. He shows us the way. But the first thing we want is to understand the danger, and then how we got into that. Let us study that. Let us go at it, and we want to go at it in the same spirit that we studied this lesson last night, for it is all one lesson.

In Special Testimonies, "Danger in Adopting Worldly Policy in the Work of God," page 5 [see Testimonies to Ministers, pp. 460-471 --Publisher], I read these words:

"As far back as 1882, testimonies of the deepest interest on points of vital importance, were presented to our people, in regard to the work, and the spirit that should characterize the workers. Because these warnings have been neglected, the same evils that they pointed out have been cherished by many, hindering the progress of the work, and imperiling many souls. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, *will be ensnared*. Through living faith and earnest prayer the sentinels of God must become *partakers of the divine nature*,

or they will be found professedly working for God, but in reality giving their service to the prince of darkness."

Now that is a fearful position to be in. For a person to be thinking that he is "working for God" and yet his whole service is for the enemy! Who will be in that position? Those who have not earnest faith, who have not surrendered all and have not Christ. In other words, those who have not heeded the Laodicean message.

"Because their eyes are not anointed with the heavenly eyesalve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy."

Brethren, we are in the time, and we shall be in it from this time to the end of the world, when we may be brought at any hour or any day to a place where if we wait to reason, we are lost. We will take the wrong side, just as certainly as we wait to reason, we will take the wrong side. We can discern it only by that heavenly eyesalve by which "Ye shall know the truth," and as soon as the thing is suggested you can see the way all before you. We will be in places where the cause of God will hang upon what you or I shall say, and advantages that the enemy may have over us, will depend upon what you or I say. And in these times which are all the time, if you and I do not see and have the heavenly Spirit to give us the right word to say, we shall say the wrong word, and it will throw every one of our brethren on the defensive, and every soul of us will be at a disadvantage, because the enemy is getting to that place where he is scrutinizing every position we take.

The enemy is now watching every position we take, for the sole purpose of perverting it and to put us at a disadvantage. You and I need something more than human wisdom or our own reason to know how to take the right position. We will be in places where the honor of the cause will depend upon us. Questions will be asked that you never heard in your life before. Before a committee, legislature, or something of that kind--in some place where God has called us and given us an opportunity to spread the light and the truth--a question may be asked that you never heard in your life. You will have to know at that *instant* what answer to make, you will not have time to think or reason about it. Questions will be

asked which, if you take time, and pause to reason about it, the probabilities are that the reasonableness of the thing would appear directly the opposite to what the Spirit of God would say about it, because His ways are not our ways.

And, brethren, I am not talking at random. Some of these things have actually been done, and today you and I are at a disadvantage, and there are burdens which have been put upon you and me that we shall have to bear, because of this very blindness

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of some Seventh-day Adventists. That is where we are. And when our enemies get hold of these things, if unfortunately, they shall, and bring them against you and me to compromise our position when we stand for the truth as it is in Christ, we shall simply have to repudiate the whole thing and declare that it is not the truth, although it came from a Seventh-day Adventist. It is a fearful position in which to be placed. I do not want to place you there, and I do not want you to place me there. Well, then you and I both need the heavenly anointing that we may know what to say and what to do at a moment's notice. "Anoint thine eyes that thou mayest see."

Here, on page 7, is the word:-

"Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts."

But what sacred, holy trusts have we? Is not the cause of God, the work of the third angel's message, is not that the only trust that we have? Then when you and I betray sacred, holy trusts, what are we betraying? We are betraying the third angel's message. And we are betraying every brother that we have, putting him at a disadvantage, selling him into the hands of the enemy. I would like to know why you and I do not need to walk straight.

A voice: Isn't there a passage where it says the Spirit of God will tell us what to say?

Elder Jones: Exactly, and that is the very point. This exhortation is that we should depend upon the Spirit of God and be sure we

have that, not slight the teachings of the Spirit of God, nor the way of the Spirit of God. On page 13 a reference is made to Elijah:

"Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophesy smooth things to please the king and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel?"

What does that mean to us? Are not we in the time of Elijah? Are not we to be driven out as Elijah was? Is not fire to come down from heaven *against* the truth as it came down there for the truth of God? Are not we to be driven out and to be protected by angels as was he? and to be translated as was he? Do we not stand as did he? Then do we not need to have the *faith* that he had? There is a very important word for us on this subject in "Testimony No. 32," p. 139:

"Is Satan always thus to triumph? Oh, no! The light reflected from the cross of Calvary indicates that a greater work is to be done than our eyes have yet witnessed.

"The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the whole earth is lighted with its glory. The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice and the earth will be lighted with its glory."

Now the word comes, not that it is soon to go, but that it is "begun" and "goes" with the loud voice.

"Are we preparing for this great outpouring of the Spirit of God? Human agencies are to be employed in this work. Zeal and energy must be intensified; talents that are rushing from inaction must be pressed into service. The voice that would say, 'Wait. Do

not allow yourself to have burdens imposed upon you,' is the voice of the cowardly spies. We want Calebs now, who will press to the front--chieftains in Israel who with courageous words will make a strong report in favor of *immediate action*."

Who went into the land of Canaan? [Audience: Caleb and Joshua.] The men who said they could go in. And because God was with them they went into the land when all the rest fell in the wilderness. They went with their perishing brethren, as they wandered because of their unbelief all the thirty-eight years. But God had promised, "You shall go in." Who will go into the land now? Has not the testimony been read to us that as Israel was on the borders of Canaan, so are we? Who shall go in? Those who "make a strong report in favor of immediate action." They will go in. God says so. It may be that the doubting, fearful ones will linger, and cause the cause of God to linger, but do not be afraid. God has promised that we shall go in; the Calebs shall go in. That is settled.

"When the selfish, ease-loving, panic-stricken people, fearing tall giants and inaccessible walls, clamor for retreat, let the voice of the Calebs be heard, even though the cowardly ones stand with stones in their hands, ready to beat them down for their testimony."

What are we here for? We have had in our lessons hitherto that we are not to be afraid of all the powers in this world and the powers of the enemies that will stand against us and against the cause of God. We have seen that in the lessons here. Now this brings us to the point where we are to stand faithful to the message of God and not be afraid of cowardly Seventh-day Adventists even. That is where God wants us to stand. He wants us to know what the message is now. He wants us to give the message as it is now, and if there are those who would beat you down with stones and clubs in their hands, and revile you or anything of the kind, thank God that now is the time for "immediate action."

Another word or two from this Special Testimony, p. 6:-

"I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today, unless there is greater

humility, less confidence in self, and more trust in the Lord God of Israel, the ruler of the people."

In the same chapter I read again:-

"They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern."

On page 4 I read again: -

"The world is not to be our criterion. Let the Lord work; let the Lord's voice be heard. Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father or the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do, or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by these who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught."

What is that warning for? Is there any danger of our following worldly ways? If there were no danger, God would not have told us that there is. Is there any danger of our allying ourselves with, or taking up the pattern of, worldly organization and gets *himself* or *herself* at the head of it, and then because they have a little show of success because of "temperance" or "morality" or something of that kind, we think we have to copy after them and take up their plans.

God has something better than that. He wants us to listen to the plans that come from above. He has told us long ago that although some of these organizations might have things that were in themselves good enough--temperance he has mentioned as one of them--but as long as they are allied to the mark of the beast, Sunday institutions, working for that, and for laws to compel people, and to force the conscience, we cannot join with them. That testimony has been there all these eight years that I know of--nine years now nearly. What the Lord wants is us, and the question

now is, at this time, Shall He have us? Shall He have us to use us? Shall we be fully submissive to His will? and listen for orders from above, and obey these orders?

There is a word on this point in Vol. I of the Testimonies, p. 183, speaking of the cause when the loud cry begins:

"All seemed to have a deep sense of their unworthiness and manifested entire submission to the will of God."

On page 2 of the Testimony, "Danger of Adopting Worldly Policy in the Work of God," I read these words:

"I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent.' He who wept over impenitent Israel, noting their ignorance of God and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. [But, brethren, *we* are in Battle Creek now and this means us. This same Redeemer is now looking upon us.] Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God."

And from the Testimony entitled "To Brethren in Responsible Positions," p. 10, I read these words:

"The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency, and should be the more warm and decided, and their testimony should be the more positive and unflinching."

And on page 12 we read:-

"There are those who have prided themselves on their great caution in receiving 'new light,' as they term it, but they are blinded by the enemy and cannot discern the works and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept

messages that God has not sent, and *thus will become even dangerous to the cause of God* because they set up false standards."

And again,

"They need the heavenly anointing that they may comprehend what is light and truth."

That means you and me. That means me especially.

I tell you, a good thing to do if you have not done it yet, is to read that first-page article in the Review of February 7. It speaks quite fully on this subject. I will read a few sentences:

"To place ourselves in a position where we have an appearance of yielding, is a new position for this people. It is a new experience, a departure from the principles to which we have adhered, which have made us what we are today, a people whom God has prospered, a people who have the Lord of hosts with them. . . . You who have a connection with sacred things, God bids you to be careful where you put your feet. He holds you accountable for the light of truth, that it shall shine forth in clear and distinct rays to the world. The world will never help you by its devices to let your light shine. . . . All who hold the truth should hold it in righteousness and appreciate its value and sacredness. . . . We need divine wisdom and skill that we may improve every opportunity that the providence of God shall prepare for the presentation of truth."

Improve the opportunity, not betray it, nor fail when the opportunity is offered because you are not prepared. What are we here for if we are not prepared? What are you and I as ministers--as Seventh-day Adventist ministers, ministers to carry the third angel's message--what are we here for, if we are not prepared, when God calls us and give us an opportunity?

"Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth

now fail to sound the warning, they would be unworthy of their position as light-bearers to the world, but should the standard fall from their hands, the Lord would raise up others who would be faithful and loyal.

"It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self-love, to selfish considerations, ambition, love of ease, or desire to shun the cross. . . . Some may not apparently engage in the conflict on either side. They may not appear to take sides against the truth, but they will not come out boldly for Christ, through fear of losing property or suffering reproach. *All such are numbered with the enemies of Christ.*"

The time has come when Christ's friends should be known. And if it is a Seventh-day Adventist that is called in question for his standing in Christ and the message, let your friendship in Christ be known by standing by him.

Now we have a few minutes to talk upon how we got into this position, how these dangers came upon us.

You remember the other evening when I was reading that second chapter of Joel, that one of the brethren, when I had read that 23rd verse--Brother Corliss--called attention to the margin. Do you remember that? And I said we would have use for the margin at another time. Now all of you turn and read that margin. The 23rd verse says: "Be glad, then, ye children of Zion, and rejoice in the Lord your God: for he hath given you *the former rain*, moderately." What is the margin? "A teacher of righteousness." He hath given you "a teacher of righteousness." How? "According to righteousness." "And he will cause to come down for you the rain"; then what will that be? When He gave the former rain, what was it? "A teacher of righteousness." And when He gives the latter rain, what will it be? "A teacher of righteousness." How? "According to righteousness." Then is not that just what the testimony has told us in that article that has been read to you several times? "The loud cry of the third angel," the latter rain has already begun, "in the message *of the righteousness of Christ.*" Is not that what Joel told us long ago? Has not our eye been held that we did not see? Did not we need the anointing? Brethren, what in the world do we need so much as that? How glad we ought to be that God sent His own Spirit in the prophets to show us, when we did not see! How infinitely glad we ought to be for that!

Well then the latter rain--the loud cry--according to the testimony and according to the Scripture, is "the teaching of righteousness," and "according to righteousness," too. Now brethren, when did that message of the righteousness of Christ, begin with us as a people? [One or two in the audience: "Three or four years ago."] Which was it, three? or four? [Congregation: "Four."] Yes, four. *Where* was it? [Congregation: "Minneapolis."] What then did the brethren reject at Minneapolis? [Some in the Congregation: "The loud cry."] What is that message of righteousness? The Testimony has told us what it is; the loud cry--the latter rain. Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain--the loud cry of the third angel's message.

Brethren, isn't it too bad? Of course the brethren did not know they were doing this, but the Spirit of the Lord was there to tell them they were doing it, was it not? But when they were rejecting the loud cry, "the teaching of righteousness," and then the Spirit of the Lord, by His prophet, stood there and told us what they were doing--what then? Oh, then they simply set this prophet aside with all the rest. That was the next thing. Brethren, it is time to think of these things. It is time to think soberly, to think carefully.

On page 8 of "Danger of Adopting Worldly Policy in the Work of God," I read the following:

"As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, 'Follow me upward, step by step, *where the clear light of the Sun of Righteousness shines.*' But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to His servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticize the message and the messengers. *They dare even reject the words of reproof sent to them from God through His Holy Spirit.*"

You know who it was. I do not mean for you to look to somebody else. You know whether you yourself were at it or not. And, brethren, the time has come to take up tonight what we there rejected. Not a soul of us has ever been able to dream yet the

wonderful blessing that God had for us at Minneapolis and which we would have been enjoying these four years, if hearts had been ready to receive the message which God sent. We would have been four years ahead, we would have been in the midst of the wonders of the loud cry itself, tonight. Did not the Spirit of prophecy tell us there at that time that the blessing was hanging over our heads? Well, brethren, you know. Each one for himself. We are not to begin to examine one another, let us examine ourselves. Each one for himself knows what part he had in that thing, and the time has come to root up the whole business. Brethren, the time has come to root up the whole thing. I will read another passage upon that presently.

Again I read:-

"What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs and have *accredited the testimonies of the Spirit of God to no higher source than human wisdom?* In the Judgment, what can you who have done this

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offer to God as an excuse for turning from the evidence that He has given you that God was in the work? 'By their fruits ye shall know them.' I would not now rehearse before you the evidences given in *the past two years* of the dealings of God by His chosen servants."

This testimony was given in the fall of 1890, on the 3rd of November. Two years from that takes us back to the fall of 1888 in the month of November, and that was at Minneapolis at the very time when this thing was done. There are a half a dozen brethren in this house, yes, perhaps a dozen of them, who, at another time, after Minneapolis, in an institute, heard the Spirit of God reprove and rebuke in open words that Minneapolis spirit that was in that Institute where we were and said plainly it was "the spirit of Satan." That was the next spring after Minneapolis had passed.

But I continue:-

"But the present evidence of his working is revealed to you, and *you are now under obligation to believe.* You cannot neglect God's message of warning, you cannot reject them or treat them lightly

but at the peril of infinite loss. Caviling, ridicule and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leaves the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause.

"To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them. All need to cultivate their religious faculties that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow."

Before I read the next paragraph I want to read two paragraphs from this testimony that has not yet been published:

"The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance under the light God has been pleased to give to His people since that time will not see things clearly and will be ready to call the messages God sends a delusion."

Brethren, what greater danger could there be before us than that into which we have been brought by the course here pointed out and against which it warns--the danger of our betraying sacred, holy trusts, the danger of betraying our brethren and bringing them into places and positions where they will have to bear fearful burdens that the enemy will lay upon us and persecute us with?

There is another statement on the same subject, that I will read:-

"We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible

feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing with all the burden of woe that has resulted from it."

Brethren, God is getting in earnest about that thing. It is time for you and me to seek the Lord now, while mercy yet lingers that we may be able to see the burden of woe in all its enormity, while yet there is mercy to free us from it. God calls us to Himself.

Now this additional paragraph in the Special Testimonies:

"The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions and blind the understanding of those with whom you connect, in regard to the message and the messengers. When by thorough confession, you destroy the root of bitterness, you will see light in God's light. *Without this thorough work you will never clear your souls.*"

Brethren, will you thus clear your souls and open the way for the Lord to send His Spirit in the outpouring of the latter rain?

"You need to study the word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the Testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.

"There has been a departure from God among us, and the zealous work of repentance and return to our first love, so essential to restoration to God and regeneration of heart, has not yet been done. Infidelity has been making its inroads into our ranks, for it is the fashion to depart from Christ and give place to skepticism. With many the cry of *the heart* has been, 'We will not have this man to reign over us.' Baal, Baal, is the choice. The religion of many among us will be *the religion of apostate Israel*, because they love their

own way and forsake the way of the Lord. *The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticisms. But it is the life of Jesus Christ in the soul; it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message from God that ever fell from human lips. What kind of future is before us, if we shall fail to come into the unity of the faith?"*

That was the question that was before us last night--the unity of the faith. When the early disciples came together as one and prayed as one, and saw eye to eye, then the Holy Spirit came upon them and that is the thing that is set before us now.

Brethren, I do not say these things to find fault, or

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to condemn, but I say them in the fear of God, that each one of us may know where we stand. And if there be any of those roots from Minneapolis lingering these four years or any caught from this and have been crops of this four years' standing, let us see that we here and now root up the whole thing and prostrate ourselves at the feet of Christ with only that one plea--"I am wretched, and miserable, and poor, and blind, and naked, and I do not know it." That is where we are.

I know that some there accepted it. Others rejected it entirely. You know the same thing. Others tried to stand half way between and get it that way, but that is not the way it is to be had, brethren, that is not the way it is received. They thought to take a middle course and although they did not exactly receive it or exactly commit themselves to it, yet they were willing to go whichever way the tide turned at the last, whichever way the body turned they were willing to go.

Since that time others have seen that God is moving the body of the cause forward in this very line and they have proposed to go along with the body as they see it moving that way. Brethren, you

need to get that righteousness of Jesus Christ nearer to your heart than that. Every man needs to get the righteousness of God nearer to him than simply weighing up things and compromising between parties or he will never see or know the righteousness of God at all.

Others have apparently favored it and would speak favorably of it when everything was that way, but when in the fierceness of this spirit--this spirit described there as the persecuting spirit--when that spirit would rise up in its fierceness and make war upon the message of righteousness by faith, instead of standing nobly in the fear of God and declaring in the face of that attack, "It is the truth of God and I believe it in my soul," they would begin to yield, and in an apologetic way offer excuses for those who were preaching it, as though it were a matter only of men's persons, to be held in advantage because of admiration.

Brethren, the truth of God needs no apology. The man who preaches the truth of God needs no apology. The truth of God wants your *faith*; that is what it wants. All that the truth of God needs is that you and I shall believe it and receive it into our hearts and stand by it in the face of all the attacks that can be made upon it and let it be known that you do stand by the messengers whom God sends to preach, not because they are certain men, but because *God sends them* with a message.

That, however, is but a sample. There will be things to come that will be more surprising than that was to those at Minneapolis, more surprising than anything we have yet seen. And, brethren, we will be required to receive and preach *that* truth. But unless you and I have every fiber of that spirit rooted out of our hearts, we will treat that message and the messenger by whom it is sent, as God has declared we have treated this other message.

I will read the balance of this testimony in Volume 1 of the Testimonies, pages 186-7, and then close for tonight:

"God will prove His people. Jesus bears patiently with them and does not spew them out of His mouth in a moment. The angel said, 'God is weighing His people.' If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not

from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings and excited their fears but did not accomplish the work which God designed that it should. God reads the heart. Lest His people should be deceived in regard to themselves, He gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness."

So, do not let us be weary of seeking God in this Conference and if the blessing does not come in a day, or a week or a month, let us keep on in the way, for God has said it shall come.

Again I read on page 187:-

"God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure on one point but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this great work, *it should convince them that they have a work to do to overcome*, if they would not be spewed out of the mouth of the Lord. Said the angel, '*God will bring His work closer and closer to test and prove every one of His people.*' Some are willing to receive one point, but when God brings them to another testing point, *they shrink from it and stand back*, because they find that it strikes directly at some cherished idol."

All this I myself have seen in individual cases, over and over, since the Minneapolis Conference.

"Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth and overcome their selfishness, their pride, their passions, *the angels of God have the charge*, 'They are joined to their idols; let them alone.' And they pass on to their work, leaving these with their sinful traits unsubdued to the control of evil angels. Those who come up to *every point*, and *stand every test* and overcome, *be the price what it may*, have heeded the counsel of

the True Witness and *they will receive the latter rain*, and thus be fitted *for translation*."

Brethren, that is where we are. Let us act like it. Let us thank the Lord that He is dealing with us still, to save us from our errors, to save us from our dangers, to keep us back from wrong courses, and to pour upon us the latter rain, that we may be translated. That is what the message means--translation--to you and me. Brethren, let us receive it with all the heart, and thank God for it.

THE THIRD ANGEL'S MESSAGE - 10

A. T. Jones

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in unto him and will sup with him and he with me." Rev. 3:10-20.

This is the counsel we want to study tonight. I counsel thee. Who is this? [Congregation: "Christ."] What is He called in the 14th verse? [Congregation: "Faithful and True Witness."] He will make quite a good counselor will He? the faithful and true witness, the beginning of the creation of God, comes and counsels you and me. Isn't that a good deal of condescension, considering the place from whence the Counselor comes? That which we have been studying during the several lessons that are past, that which has come before us so constantly and so fully a few days past now, that word sent to the Laodicean church as to what we are and how we do not know it--that has come to us from every point of the compass, hasn't it, the last few days? It has come from every side and from every mouth that has spoken and the Lord with all the rest has spoken direct to us in the word that was read yesterday upon that very thing. Well, I suppose that all now are ready to confess that what He says is so. So I will not repeat any of that tonight.

He has told us that, and now if we confess that that is so, we shall be ready to take His counsel and appreciate it and will profit by His counsel, because it is only those persons whom He counsels. Those who receive His testimony, those who are spoken of just before this, He counsels those who are poor, wretched, miserable, blind and naked and do not know it--those that are lukewarm. That is the people to whom this counsel is given. Well, having been brought to that place by the word and testimony and in every way the Lord has dealt with us these days that are past, in all the lessons that have been given us, then He stoops down and counsels us. Isn't that so? Then, brethren, let us not be so slow to take this counsel as we were the other. Let us not be so slow to come to a place where we can adopt this, as we were to get into a place where we could adopt the other.

Well, then, He comes as a counselor from this time henceforth. Isn't that so? [Congregation: "Yes."] Then when you want to know whether you shall

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sell out your property I suppose you will go ask your brother what to do? [Congregation: "Ask the Counselor."] When you want to know what to do, you are going to ask some other man what to do, are you? Why, when I want to know what to do, how is any man to tell me, when, if He were in my place He would have to ask the same question as to what *He* would do? How am I going to get any help from him, when he himself does not know what he would do unless he were in the place where I am, and even then he would have to ask counsel for himself?

Perhaps this is the way I would do: I am only a common member of the church and I must go to the elder of the church or some one of more prominence and ask him what to do. But suppose he wants to know for himself, I suppose he must asks the president of the conference what to do.

Elder Boyd: Isn't there safety in the multitude of counselors? But suppose the president of the conference wanted to know and needed to ask, then he would have to ask the president of the General Conference, I suppose. But suppose the president of the

General Conference wants to know--who shall he ask? [Congregation: "Ask the Lord."] Oh, well, you can ask the Lord, can you? So, then, we common people can get our knowledge from the Lord without straining it through half a dozen persons like the other Catholics? Can we? [Congregation: "Yes."] Is that so? [Congregation: "Yes."] In the Catholic church the common people cannot get at the Lord except through the priest and the priest through the bishop and the bishop through the archbishop and the archbishop through the cardinal and the cardinal through the pope? Is that the way the Lord's people are to do? No, sir. That isn't God's method. When you want to know a thing, you ask the Lord. He is your Counselor, and He is my Counselor. And when He is your Counselor, *then*, Brother Boyd, "in the multitude of counselors there is safety," and *not until then* either, because then we have counsel of the Master of Assemblies. And when He is the Counselor of each one and then we counsel together and *He* is in the midst, then there is safety in the multitude of counselors.

You will find a sentence in Gospel Workers, like this:

"We are to counsel together and to be subject one to another, but *at the same* time we are to exercise the ability God has given us in order to learn what is truth. Each one of us must look to God for divine enlightenment." "After you have received counsel from the wise, the judicious, *there is yet a Counselor* whose wisdom is unerring. Fail not to present your case before Him and entreat His directions. He has promised that if you lack wisdom and ask of Him, He will give it to you liberally and upbraid not." *pp. 129, 257.*

Then I ask again from this night henceforth, Is He your counselor? Is He individually our counselor? [Congregation: "Yes."] And the word that we heard from Brother Underwood on this same subject, especially in the selling of property, "if there were more of this seeking the Lord for His guidance, there would be more of His direction." We would have more of Him in our work and in our counsels. What in the world did He make Himself our Counselor for, if He did not expect we should have His counsel? Then let us have it.

What is His name? [Congregation: "Wonderful Counselor."] The way it is printed is, "Wonderful, Counselor, Mighty God, Everlasting Father, the Prince of Peace." That is the name whereby He shall be called. What is the first part of His name? [Congregation: "Wonderful."] The second part? [Congregation: "Counselor."] What the next part? [Congregation: "Mighty God."] Next part? [Congregation: Everlasting Father."] And the last? [Congregation: "Prince of Peace."] He is "Wonderful" and Counselor"; then isn't He a wonderful counselor? [Congregation: "Yes."] I should say so. You will also remember that other passage, "wonderful in counsel." And what else? "Excellent in working." Don't forget that when He comes as a counselor He is there as a worker, too, and the counsel which He gives is as a worker and as an excellent worker, who will perform the work, ""for it is God which worketh in you, both to will and to do of His good pleasure."

So now we have this counselor, the faithful and true witness, the wonderful counselor, wonderful in counsel and excellent in working. Then when we have sought this counsel and obtained it, He is to go right with us in the execution of the counsel as well as be there to give it at first. Isn't that so? If we have not learned that, there is no use for us to go any further at all, unless we do depend fully upon His power, His character, His righteousness and His life. Because if there be any other consideration and any other way which we are to take, we might just as well give up right now and stop. That being so, we could not go any further without Him. Very good then, He is the Wonderful Counselor; wonderful in counsel and excellent in working, and He says, I am with you to counsel; I am with you to execute.

"I counsel thee to buy of me gold tried in the fire." Other scriptures besides this passage show that nothing will satisfy us but that gold which will stand the test of the fire. You will remember 1 Peter 1:4,5, speaking of the living hope unto which God has begotten us by the resurrection of Jesus Christ from the dead, and how we are kept by the power of God

through faith unto salvation. How are we kept? [Congregation: "By the power of God."] Through what? [Congregation: "Faith."] Unto what? [Congregation: "Salvation."] When? [Congregation: "Ready to be revealed at the last time."] We might now read, "Ready to be revealed," and could stop right there, and it would be so, for we have come to the "last time." But this hope. How are we kept? [Congregation: "By the power of God."] Through what? [Congregation: "Through faith."] Wherein ye--do what? [Congregation: "Greatly rejoice."] Do you now? I want to know now, is that so? [Congregation: "Yes, yes."] "Wherein ye greatly rejoice." Do you? Then why do you go moping around with your face drawn down? The time has come for us to believe the Scriptures. Abraham believed God and it was counted to him for righteousness. The Lord said it, and he greatly rejoiced that it was so. Is that so tonight, that we greatly rejoice? [Congregation: "Yes."]

"Wherein ye greatly rejoice though now for a season if need be we are in heaviness through manifold temptations." what is manifold? [Congregation: "Many fold."] We are in many fold temptations and greatly rejoice all that time. How can that be? It can be because God says so. And it is so, is it? That is the only way I know it can be, because He says it is so. Now what is this for? "That the trial of your faith being much more precious than gold that perisheth, though it be tried with fire" What is tried? [Congregation: "Faith."] Are you to expect your faith to be tried as with fire? Are you to expect your faith to endure that test as gold passing through fire? [Congregation: "Yes."]

We will study this further. What care men take in this world of the gold that perisheth! Many hoard a great deal of gold, and great buildings are erected--safe deposits, then they have a little box, and lock it, put it in a bigger box, and lock that, and put it in a great safe with lots of boxes, and that is locked again, and then a great steel gate shuts up the whole thing, and that is locked, and a guard walks around it all night to see that it is safe. Hundreds of people in these large cities are thus caring for the gold that perisheth. Let me say to you, my brethren and sisters, the trial of your faith, I care

not how weak it may be, is more precious in the sight of our Wonderful Counselor, is more precious in the sight of God, than all the gold and jewels in all the safe deposit vaults that are on earth.

Do not be afraid that He is going to forget it. What does He call it? More precious than gold that perisheth. Who is it that says that? The Wonderful Counselor, the Lord Himself. Let us then thank Him that He regards our weak, trembling faith like that. Well then, brethren, haven't we right there one of the greatest possible encouragements that the Lord can offer? Why people bewail their weak faith, I do not know. Sometimes you say, "I haven't any faith." Well, the Lord says you have, and I say, Thank Him for what you have. I do not care how little you have, though it be like the mustard seed, thank Him that you have it and thank Him that it is more precious to Him than all the gold and wealth of this earth. That is the way the Lord regards your faith.

You are not to question whether you have faith or not. God says you have it, and it is so.

Let us read Romans 10:6-8: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."

Then it is right to bewail and wonder whether we have faith or not? Not so. God has planted faith in every heart that is born into this world, by that Light which lighteth every man which cometh into the world. God will cause that faith to grow exceedingly and He will reveal His righteousness unto us as it grows, "from faith to faith." Where does faith come from, anyway? God gave it to us. Who is the Author of faith? Christ, and that light which lighteth every man which cometh into the world is Jesus Christ. This is the faith that is in every man's heart. If each one uses the faith which he has, he will never have any lack of faith, but if he will not use the faith that he has, how in the world is he going to get any more?

Then we have faith, have we not? And the trial of your faith is "more precious" than all the gold that ever was on this earth. Mark you, it is more precious in the sight of God. Not that gold is precious in His sight--that is not the thought at all. It is more precious in the sight of God than all the gold would be *in the sight of a man*. How precious would all the gold be if a man had it all? Would not he think himself rich? would not he pride himself upon it wonderfully? Then do not forget that the trial of that faith which you have--no matter how small it may be--is more precious in the sight of God than all the gold of this world would be in the sight of a man. So then "the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire," is precious in the sight of God. Who is the most interested in that process? [Congregation: "The Lord."] Assuredly! For I cannot express how precious it is in His sight. My idea of how precious it is in His sight is just as far from the reality of it as my thoughts are from His thoughts.

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Consequently He is the most interested person in all the universe in the trial of our faith, in the working of our faith, and all the process of it. Isn't it a gift from Him? Isn't it to His interest? This is the true light, in which we should view this matter.

Then we read further: "Though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen, ye love." Do we not? He says we do, and it is so. "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Is not that so? Assuredly it is. But, brethren, I often think of that verse "Whom having *not seen*, ye love," and believing it is so, I wonder what in the world it will be when *we see Him*? And the blessedness of it is, we will not have to wait long for that now. [Congregation: "Praise the Lord."]

There is another passage I will refer to, found in the 12th verse of the 4th chapter of 1 Peter: "Beloved." Who? "Beloved." Is that so? Why, brethren, how can we be anything else than the gladdest people on the earth, when God talks to us like that? He comes and

makes Himself the Wonderful Counselor and wants to counsel and talk with us and the first word He says is, "Beloved." Now we have thought many a time that when the angel came to Daniel directly, and said, "O man greatly beloved," that that was quite a personal statement. It can be no more personal than this is to you and me. He comes Himself and says, "Beloved."

Then, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The word to us now, brethren, is, "beloved." Let us use the word in that way. Beloved, we are to treat the fiery trials as strangers henceforth? There is nothing strange about it. Then it will not surprise us when we meet them. You know a great many people are somewhat diffident and bashful and when they meet a stranger suddenly face to face they are quite out of countenance. Now if you and I are going to be diffident and bashful about the trials--we are going to come face to face with some of them one of these days, a brawny one--and then if we are diffident and bashful at all, we will be put out of countenance. But just as certainly as anybody is put out of countenance by a trial, just so certainly the enemy has got the victory there. That is the way he wants to catch us off our guard, so that we will be startled and put out of countenance for even a moment, and he will get in his fiery darts and wound us.

The Lord comes and counsels us like this: "Think it not strange." So then when we meet these fiery trials we are not going to meet a stranger. Do you see? We will be acquainted. We will know them. I do not care how bashful or diffident a person is, when he meets an acquaintance he is not astonished at any sudden meeting. He will not be put out of countenance, but he is glad to meet his acquaintance. Then the Lord wants us to be so well acquainted with fiery trials that, no matter how suddenly we meet them, we can say, "All right, glad to meet you, sir. I know you, come along." Then when he tells us this, let us not think it strange concerning the fiery trials "as though some strange thing happened" unto us. We are not to meet them and deal with them as strangers, but as acquaintances. Not only that, but we are to meet them as helpers on to Zion.

James told us long ago, "My brethren, count it all joy" when we fall into divers temptations. What did he call us there? "My brethren." James 1:2. He calls us "My brethren" here, and other places we are called "Beloved." What does "divers" mean? Different. What does Peter call it? "Manifold." Then, my brethren, count it all joy when we all into "divers," diverse, different, and various kinds of temptations. So we see by these different definitions that the thought is, count it all joy when we fall into *all* kinds of temptations, and we will count none of them strange, because we are to regard them all as acquaintances.

We read further: "But rejoice, inasmuch as ye"--shall be partakers? Oh no, but "rejoice, inasmuch as ye *are* partakers of Christ's sufferings." That is the point. In James he says, "My brethren." Now let us read a text that will connect both of them. Heb. 2:10-12:

"For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them *brethren*."

This is why he calls us brethren, and why we are to count it all joy when we fall into divers temptations; for He has been there. He has met every one of them. He has met each temptation to its fullest extent. He has passed through all these things *for* us. Then He comes back and says to us, I will pass through them *with* you. He passed through them alone *for* us first; now He passes through them *with* us. "I have trodden the winepress alone, and of the people there was none with me." But thank the Lord, God was with Him, for "the Father hath not left me alone." Thank the Lord that He had the royal courage to do it alone, trusting only the father to be with Him. And oh, how good He is, not to ask us to try it alone. No. He comes and says, I will go with

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you through all these trials. My brethren, He will go with you. So then this is why we are not to count them strange. He calls us His brethren, and He has passed through every one of these trials and

is well acquainted with them, and therefore we are not to count them strangers.

Is Christ a stranger to trials? No. How many trials did He meet? All. How many trials that you will ever meet, did He meet? Every one of them. To what extent did He bear the contest upon each one of the temptations? To the fullest extent on each point. With whom was He contending on these things? Satan. Satan knows more tricks and trials and temptations than any man would ever be obliged to meet alone, doesn't he? And he tried every one of them on "my Brother," did he not? He tried every temptation on Jesus. To what extent of his effort did he have to try each of them on Jesus? To the fullest extent. Did he not have to exert all the power he knows on each single point in the temptations and trials of Jesus? He did. Did not Satan try everything that he knows in every way that he could possibly invent, on him? And did not he try it to the fullest possible extent that he could try it? Yes. Well, then, has not all his reservoir of trickery, of temptation, and trial, been exhausted on Christ? And has he not exhausted all the power that he has to use in any of these trials and temptations? Yes. Well, then, when I am in Jesus, and when He is in me, how much power has Satan left to affect me with? [Congregation: "None."] How many remaining tricks does he know to play on me? There are none. Do you not see, then, that when we are in Christ we *have* the victory; we have it *now*. Victory is not the only word; we have the triumph, and we have it now.

Now 2 Cor. 2:14: "Now thanks be unto God." When? Now. "Which always causeth us to triumph." When? Always. Is that so [Audience: "Yes."] "Always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge." How? By us. Is that so? And maketh manifest the savor of his knowledge by us." Where? [Audience: "In every place."] Think of it. When is it? Now and always, that is when. How? By us. Where? Everywhere. Then I would like to know what in the world is the reason we have not the victory in Christ. I would like to know what in the world is the reason we are not conquerors now. "This is the victory that overcometh the world, even our faith." Is it? Yes, that is the victory.

Christ is our victory. His victory is my victory, isn't it? Yes. Well, then, when we are in Him we are perfectly safe, are we not? Are we safe as long as we are in Him? Yes.

Do you not remember way back in olden times they had cities of refuge and when some accident happened, as when an ax flew off the handle and struck a man and killed him, and there was another man present as a friend standing by, who perhaps might not take time to think deliberately but would fly into a passion and would go about to take revenge in that matter right off. What was the man to do? He was just to strike out with all his might for the city of refuge and perhaps the other man after him with all his might. But if he got in there, then what? He was safe and the other man could not touch him, and he was perfectly free. Suppose he went out of town? Just as certain as he went out and that other man found him, his blood was upon his own head. He was responsible. But he was safe there as long as he stayed in the refuge. And he was to stay there until the high priest died. When the high priest died, the man was perfectly free, and he could go out anywhere and the other man could not touch him at all, no matter how much he wanted to.

Speaking of Abraham, it is said, "By two immutable things in which it is impossible for God to lie, we might have strong consolation who have fled for refuge." We have done mischief. We have sinned. What are the wages of sin? Death? Death. Then who is after us? Death. Who had the power of death? Satan. Then who is after us? Satan. And we fled for refuge to lay hold on that hope set before us. Where is that hope? [Ans: "In Christ."] Who is our refuge? [Ans.: "In Christ."] Who is our city of refuge? [Ans.: "Christ."] Who is our enemy? [Ans.: "Satan," "death."] Now then, when we are in Christ, our refuge, can Satan touch us? He cannot. How do you know? It says so. Suppose we go out before the priesthood closes, what then? Satan can, and he will smite us, and our blood will be on our head. If we go out before the priesthood closes, we have no protection and he will take us. If that man would remain in the city ten or fifteen years he would have grown strong enough to meet his enemy, wouldn't he? He would have got experience there, and therefore he could say, "I am strong enough

now I am not afraid of any enemy; now I can go out. I can go out now, I am all right. That other fellow has gone away now and forgotten all about this." But he is not able to meet the enemy, is he? Where is he able alone to meet the enemy? In the city. And in the city he does not have to meet him at all, does he? [Voice: "The city meets him."] The walls of the city meet the enemy. That shield of faith that quenches all the fiery darts of the wicked--that shield of faith which is Jesus Christ, is the walls of our city of refuge, and the fiery darts of the enemy cannot get past it at all.

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Well then our strength and our safety forever, is only inside of our refuge, isn't it? And then when the priesthood closes, we can go everywhere in this universe--but not outside of Christ. Then we can go everywhere, and can the enemy do us any damage? No, sir. Let us stay in the City, brethren; let us stay in the refuge to which we have fled, where our safety is. And when we are there haven't we the victory? Yes, sir. In Him we have the victory. We can meet the temptation then with joy. Why, we have the victory before we meet temptation, haven't we? Then cannot we be glad? Wouldn't you rather have a battle when you know you have a victory before you start in, than to have no battle at all? Then let us do some of that kind of fighting. Come on, what is the use of being afraid? The victory is ours.

Of course if we go in, calculating to be whipped, we had better not fight. The one who goes in expecting to be whipped had better run before he begins. The Lord does not want us to make such a fight as that. Our Brother did not make such a fight as that. No, sir. And He doesn't propose that we shall. He wants us to know our victory. He wants us to know our confidence. He wants us to know our strength; He wants us to know the power that is ours and He wants us to know our duty. And then, when the contest comes, we will know how to meet it. We meet it in Him. We meet it by Him. We meet it with the shield of faith and the fiery darts of the enemy are quenched, and there is no question about it. Then it is in suffering, where we meet the power, the victory, and the elevating presence of Christ. When the trials come we stand with Him and

we know that we cannot stand without Him. "Count it all joy"; let us do it. Think it not strange when the fiery trials come as though some strange thing happened unto you, but rejoice. "Rejoice inasmuch as ye are partakers of Christ's suffering, that when His glory shall be revealed in you, ye shall be glad also with exceeding joy."

Then we need gold tried in the fire, to meet these trials, do we not? We need something that will stand the tests that will come, and this is what we have learned before. "Those who bear every test have heeded the testimony of the True Witness, and will receive the latter rain that they may be translated." Brethren, is there not a lot of good cheer in the thought that it is for that, that the latter rain is to prepare for translation? No, where is the latter rain to fall, and when does it? Now is the time for the latter rain: and when is the time for the loud cry? [Voice: "Now."] What is it to prepare us for? [Voice: "For translation."] It brings good cheer to me that the tests that the Lord is giving us now, are to fit us for translation. And when He comes and speaks to you and me, it is because He wants to translate us, but He cannot translate sin, can He? Then the only purpose that He has in showing us the depth and breadth of sin is that He may save us from it and translate us. Then, shall we become discouraged when He shows us our sins? No. Let us thank Him that He wants to translate us and He wants to do this so much that He wishes to get our sins out of the way as soon as possible. Brethren, let us believe the Lord right along, all the time.

Then we need something that will bear as severe a test when tried, as gold is required to bear in purifying it in the fire. What does the Counselor tell us to get? What does He tell us to buy? [Voice: "Gold tried in the fire."] That very thing is needed right now in order to meet the trials that are coming. No, the trials that *are here*. We do not care for what is coming, we need that now. We need that to meet the trials that are here, and that is the very thing that the Counselor says: "Buy of me, I have a supply." He has a supply, for He has manufactured it. He has the thing that will bear the test, for it has already borne the test. It has borne every test that

will ever be required of anybody again. The test was born in His sufferings. Through sufferings the gold is purified, made white, tried and perfected and proven to be the genuine article. We have the definition of that by the Spirit of the Lord. Gold tried in the fire is love, it is "faith and love." Read Gal. 5:6: "for in Jesus Christ neither circumcision availeth anything nor uncircumcision, but *faith* which worketh *by love*." In other places it is expressed "faith and obedience." What is obedience? [Voice: "The expression of love."] In Steps to Christ, p. 64: "*Obedience* is not a mere outward compliance, but *the service of love*." Then, when the testimony speaks of faith and obedience, it is simply "faith which works by love." The expressions in the testimony of "faith and obedience" and "faith and love" mean the same thing as the expression of the Scripture "faith which worketh by love." They are simply different modes of expressing genuine, spiritual faith, for in Christ nothing availeth but "faith which works by love."

Obedience is the service of love, and Jesus tells us to buy of Him gold tried in the fire, which is faith and love, the faith which works by love, the genuine article of faith. What is it that is to be tried with severe fiery trials? Your *faith* which is more precious than gold, though it be tried in the fire. Then, you see, as every man's faith is to be so tried, he needs the faith that has stood the trial. Then we have the testimony: "Here are they which keep the commandments of God and"--*have faith in Jesus?* No. The *have* is not in there. They keep the commandments of God and [keep] the faith of Jesus.

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That is the genuine article; that is the faith which, in Him, endured the test. That is the faith which met every fiery trial that Satan knows, and all the power that Satan could rally, that faith endured the test. So then, He comes and says to us, "You buy of me that faith that has endured the test, "gold tried in the fire." So, in the expression "buy of me that faith that has endured," is not that the same line of thought that we have learned in "Let this mind be in you that was also in Christ Jesus"?

When that mind is in me that was in Him, will not that mind do in me precisely what it did in Him? How is it that we serve the law

of God, anyhow? "With the mind I serve the law of God." Rom. 7:25. Christ in this world, every moment served the law of God. How did He do it? With the mind. By what process of the mind did He do it? By faith. Then, does He not tell you and me to buy of Him the faith of Jesus? Did not the faith of Jesus keep the commandments of God perfectly, all the time? And is not that the faith that works by love? Love is the fulfilling of the law. Then is not that the third angel's message, when He says, "Come and buy of me gold tried in the fire, (love and faith) and white raiment (righteousness of Christ) that thou mayest be clothed, that the shame of thy nakedness do not appear"? So, we see how it is now that the mind that was in Christ will stand all of the trials that this world can bring. Is not the mind of Christ the same yesterday, today, and forever? Will the mind of Christ in Him do differently from the mind of Christ in me or in any other man? No. The mind of Christ was whose mind? [Voice: "The mind of God."] God was in Him in the flesh.

How shall we buy? Read Isa. 55:1: "Ho, everyone that thirsteth." Brethren, have we not become pretty thirsty by all that the Lord has said in the last few days? I know brethren who have come to me and talked and they were just about perishing of thirst, they were almost ready to drop of thirst. Then these words are to you and me. "Ho!" Just think, he wants to call the people's attention, so He calls loudly: "Ho! Everyone that thirsteth! Come ye to the waters." "Come."

When He said to Peter: "Come," could Peter come? Yes. What, come on the water? [Voice: "On the word, Come."] Yes, by that word Peter walked on the water. Then, when he forgot the word and thought he was about to sink, he said, "Lord, save me." He could not get him, could He? He started, but forgot the power of the word, the faith slipped, and he thought He could not get to him, and he cried, "Lord, save me." and the Lord put forth His hand. He did not wait for Peter to get to Him, but put forth His hand and lifted Him up. My brother or my sister, if you have mustered up courage to start on the word, "Come," and have forgot the power of it, and your faith has slipped because of the

storm that was about you, you can say, "Lord, save me," and He reaches out His hand, and will save.

"Come ye to the waters, and he that hath no money, come." He tells us to buy, and whoever has no money, He will attend to the buying, He will see that we get the article. And that is also what He said to those who thought they had money, and did not know they had none. But that means us; that means you and me. And He comes with those words, "beloved" and "brethren." "Without money, buy and eat; come buy wine and milk without money and without price." The same thing is in Isa. 52:3, "For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money." How in the world can we get back when we have sold ourselves? What did we get? Nothing. Now if He should ask anything for us to get back, how in the world can we do it? We sold ourselves for nothing, and if it costs us anything to get back, that means everlasting ruin, does it not? So then, we must settle down on that one thing that it does not cost anything for us to get back. "Ye have sold yourselves for nothing, and ye shall be redeemed for nothing." It cost *the Lord* something, however. It cost Him everything. But all this He gives us, so that it costs us nothing. The price was paid, but not by us.

Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ears and come unto me. Hear and your soul shall live." What is it that you are to do that your soul shall live? [Voice: "Hear"] Do you *hear*, brethren? Have you heard the invitation? Do you live? You have heard of the creative power and the wonder-working power of Jesus Christ; having heard it, do you live by it? Do you live in Him and by Him and to Him?

Back there in the wilderness Moses lifted up a serpent, and what were they to do? "Look and live." And as the serpent was lifted up in the wilderness, and they were to live, so the Son of Man was lifted up that whosoever should look to Him should live. But here it is stated, *Hear*, and ye shall live. God had the plan fixed that we should *speak* and live, but Moses spoiled it.

In the 20th of Numbers we read that the Lord told Moses there when the people were murmuring for water, to go and "*speak* to the rock," and it should bring forth water. Moses went up and said, "Hear, now, ye rebels; must we fetch you water out of this rock?" And he *smote* the rock twice.

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It was then that he spoiled God's splendid figure, that He would have set up, that all we were to do was to speak. For the rock *had been smitten* when they entered the desert.

The record says, when the people were thirsty the Lord told Moses to go up to Horeb and that He would stand before him on the rock. He told him to smite the rock with the rod that was in his hand, that the people might drink. He did that, and the water flowed out. What was that rock? [Voice: "Christ."]

Then why did he smite the rock the second time? Christ is not to die the second time for you and me. The Lord wanted to show us this in that splendid figure that He was about to set up, but Moses forgot His word. He did not believe Him, and thought that He was to do as he did before. He forgot that the Lord said, Go and *speak* to the rock, so he *smote* it, and spoiled the figure. Then God said unto him, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Brethren, the Lord Himself cannot keep us from sinning when we do not believe Him. Do not forget that. The Lord did not intend that Moses should do as he did, but Moses did not believe the Lord. Why did not the Lord keep him from sinning? He could not, when Moses did not believe Him. Then it becomes you and me, whenever God speaks to us, to take Him just as He says. Then He will keep us from sinning.

Christ told His disciples that night that they would all forsake Him and flee. They said, No, we will not. No, sir. You are mistaken. Peter said, Though all forsake thee, I will not. Before the cock crew, he denied Him three times, although he had said, "Though I should die with thee, yet will I not deny thee." Who was right? Christ. And they all said the same thing, but they all fled, because

of their unbelief. If they had believed what He had said, would they have fled? Wouldn't He have saved the flock? Brethren, what we want to do is to believe the Lord. Undoubtedly Moses thought when the Lord told him to speak to the rock, that he *meant* to say as he did before--to go and *smite* it. He should have listened to what the Lord *said*. That is for you and me. "Consider what *I say* and the Lord give you understanding of all things." So then, what we are to do is to *look* and live; *hear* and live; *speak* and live; let us do it. The rock has been smitten; speak, and He will give forth the water of life. Brethren, that is from our Counselor. "Hear and your souls shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

And we have it further, "Buy of me gold tried in the fire, and white raiment that thou mayest be clothed." And you remember the description that we have already had of that raiment. The figure is, it is, "that garment that is woven in the loom of heaven, in which there is not a single thread of human making." Brethren, that garment was woven in a human body. The human body--the flesh of Christ--was the loom, was it not? That garment was woven in Jesus; in the same flesh that you and I have, for He took part of the same flesh and blood that we have. That flesh that is yours and mine, that Christ bore in this world--that was the loom in which God wove that garment for you and me to wear in the flesh, and He wants us to wear it now, as well as when the flesh is made immortal in the end!

What was the loom? Christ in His human flesh. What was it that was made there? [Voice: The garment of righteousness."] And it is for all of us. The righteousness of Christ--the life that He lived--for you and for me that we are considering tonight, that is the garment. God the Father--God was in Christ reconciling the world to Himself. "His name shall be called Immanuel"--that is, "God with us." Now then, He wants that garment to be ours, but does not want us to forget who is the weaver. It is not ourselves, but it is He who is with us. It was God in Christ. Christ is to be in us, just as God was in Him, and His character is to be in us, just as God was in Him, and His character is to be woven and transformed into us

through these sufferings and temptations and trials which we meet. And God is the weaver, but not without us. It is the cooperation of the divine and the human--the mystery of God in you and me--the same mystery that was in the gospel and that is the third angel's message. This is the word of the Wonderful Counselor.

[Voice: "Was not the character woven without us?"] Yes, but it will not become ours without us. So we are led through these fiery trials and temptations to be partakers of the character of Christ, and these trials and temptations that we meet reveal to us our characters and the importance of having His, so that through these same temptations that He passed through, we become partakers of His character, bearing about in the body the righteousness of the life of the Lord Jesus Christ.

Of course the garment was woven without us, and the beauty of it comes in that we are to have that garment as complete as He is. We are to grow up into Christ, until we all come in the unity of the faith. It is the same message still, 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."

How tall are we to be in character before we leave

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this world? As tall as Christ. What is to be our stature? That of Christ. We are to be perfect men reaching "unto the measure of the stature of the fullness of Christ."

Who is the weaver? [Voice: "God."] In whose eye is the pattern? God's. Many times, brethren, the threads seem all tangled when we look at them. The meshes seem all out of shape, and there is no symmetry at all to the figure; there is no beauty at all to the pattern as we see it. But the pattern is not of our making. We are not the weaver. Although the threads become tangled and the shuttle as it goes through gets all clogged and we do know how it is all coming out, who is sending the shuttle? God sends the shuttle, and it will go through. You need never mind, if the threads get tangled and you can see nothing beautiful in it. God is the weaver; can He untangle the threads? Assuredly He will untangle them.

When we look for the symmetry of the pattern and see it all awry and the colors intermingled and the threads drawn through this way and that and the figure seems spoiled, who is making the figure anyhow? God, of course. Whose loom contains the pattern of the figure in its completeness? And who is the pattern? Christ is the pattern, and do not forget, "no man knoweth the Son but the Father." You and I cannot shape our lives on the pattern. We do not know Him. We cannot see clearly enough to discern the One who shapes the pattern or to know how to shape it right even if we were doing the weaving. Brethren, God is doing the weaving. He will carry that process on. God sees the pattern in its completeness before it is done. It is in His eye perfected, when to our eye it all seems tangled and awry.

Brethren, let Him weave away. Let Him carry on His blessed plan of weaving through all our life and experience the precious pattern of Jesus Christ. The day is coming and is not far off when the last shuttle will be shot through, the last thread will be laid on, the last point in the figure will be met completely and sealed with the seal of the living God. There we shall wait only for Him that we may be like Him because we shall see Him as he is.

Brethren, is He not a wonderful Counselor? Oh, let us take His counsel tonight. Let us take the blessed faith that has been tried and all that he tells us, for it is all our own. God has given it. It is mine. It is yours. Let us thank Him and be glad.

THE THIRD ANGEL'S MESSAGE - 11

A. T. Jones

The place where we were in the Scriptures, you remember, in this series of lessons, is that counsel of the True Witness, the second thing that He tells us to buy. We studied the first the other night. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." That was our study the last lesson. Our study tonight begins with the next thing: "I counsel thee to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

What is that raiment? [Congregation: "Righteousness."] Whose righteousness? [Congregation: "Christ's."] Whose is that? [Congregation: "The righteousness of God."] Whose are we to seek? [Congregation: "The righteousness of God."] What is righteousness? [Congregation: "Right doing."] Is righteousness right doing? [Congregation: "Yes."] [Voice: "All thy commandments are righteousness."] What are they to us? What do they say? [Voice: "Do."] Do they? The commandments require doing, do they? [Congregation: "Yes, sir."] The first of all the commandments is, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength," and the second is like unto it. "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Righteousness is right doing, then; that's plain enough.

Whose righteousness are we to seek? [Congregation: "God's righteousness."] Whose are we to have? [Congregation: "God's."] Whose right doing are we to have? [Congregation: "Christ's."] But whose right doing is in Christ? [Congregation: "God's."] Christ did not do anything of Himself. He says, "Of mine own self I can do nothing." John 5:30. Whose right doing do we find in Christ? [Congregation: "God's."] "God was in Christ." 2 Cor. 5:19. Whose right doing are we to have? [Congregation: "God's."] Now is that so? [Congregation: "Yes, sir."] Will you stick to that for a week? [Congregation: "Yes, sir." Elder Wm. Hutchinson said: "For life."] All right. But if some people in this audience will stick to that for a week, I shall be happy. And so will they, because there are some here who are not sticking to it at all. They haven't it, they don't know it, and there are a good many of them, too, and for that reason we want clearly to understand as we start, what kind of raiment it is that we are to buy--what we are after. Whose right doing is it that we are to have? [Congregation: "God's."] Whose righteousness are we to seek? That is what we are to find out in this lesson.

Now calling attention again to a thought that we have studied before, with which to begin this study tonight directly, that is, what

this righteousness is to us now, let us turn back to that passage in Joel, the second chapter, and 23rd verse, and notice also the marginal reading. "Be glad then, ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rain moderately and he will cause to come down for you the rain, the former rain and the latter rain."

Our study on that was in Bulletin No. 7, p. 183. What is the margin? "He hath given you the former rain?" What is that? "A teacher of righteousness." "Given you the former rain moderately." What is that, moderately? What was the former rain at Pentecost? "A teacher of righteousness." "He hath given you a teacher of righteousness according to righteousness." Was that the former rain? And He will give you "the rain, the former rain, and the latter rain," as at the first. What will the latter rain be? "A teacher of righteousness" again. According to what? [Congregation: "Righteousness."] But what is another expression for the latter rain? [Congregation: "The outpouring of the Spirit." What is another one? [Congregation: "The times of refreshing."] What is the latter rain to the third angel's message? [Congregation: "The loud cry."] What is the latter rain in connection with the fall of Babylon? It is the bestowal of that power and that glory with which the angel of Rev. 18 comes down and lightens the earth.

Now let us read a few passages of those that we have had already to get the connection here definitely. On page 58 of the Bulletin in Brother Haskell's lesson, we had, as it was read from the Review of November 22nd, these words:

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"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ. . . . This is the beginning of the light of the third angel, whose glory shall fill the whole earth."

Another passage on page 16 of the Bulletin, in that Testimony that was read:

"Yet the work will be cut short in righteousness."

What "work will be cut short in righteousness"? [Congregation: "God's work."]

"The message of Christ's righteousness is to sound from one end of the world to the other. *This is the glory of God* which closes the work of the third angel."

What is this message of Christ's righteousness as we read here before in these other places? "This is the beginning of the light of the third angel, whose glory shall fill the whole earth." Now, "This is the glory of God which closes the work of the third angel." Then, when we have come to that time what time have we reached? [Congregation: "The loud cry of the message."] We have reached the time when God is going to close it up. That is the glory that closes the work of the message.

Now another thing: What is that first expression which we have just read? "He will cut it short in righteousness." Then when that message of God's righteousness--the righteousness of God, which is by faith of Jesus Christ, God's right doing--when that is received and is allowed to be carried on and is held by His people, what does that mean about the work of God on earth? It will be but a short time until the whole thing is done.

Then, when we reach the time of the latter rain, the loud cry, the angel coming down from heaven having that great power, all these things coming together, as thus stated by the words of the Lord, we are simply brought to the same point where we were brought by the study of the things which are before us and which led us to view what is coming upon us. That line of study that we had--studying the things that are before us to see what is soon to come upon us--led us face to face with six or seven different events that shut us up to this very thing, that now is the time that the work will be closed up shortly, and we are in the midst of the scenes that close up this world's history. Here are these different expressions in the Testimony of the Spirit of God, when put together, that show that it is the same thing from that side.

Well, the latter rain is the loud cry of the third angel's message; it is the beginning of that message of glory that lightens the earth. But the latter rain is the teaching of righteousness. When did that message of the righteousness of God, as such, come to us as a people? [Congregation: "Four years ago."] Where? [Congregation:

"At Minneapolis."] Yes. This point was brought up the other night and can be read again in Bulletin No. 7, p. 183. I do not know that we can state it any more clearly than we did that night.

Now that message of the righteousness of Christ is the loud cry. It is the latter rain. We have been praying for the latter rain here at this Conference already, haven't we? Have you? [Congregation: "Yes, sir."] What were you looking for when your prayer was answered? Are you ready now to receive the latter rain? We have been praying here for the latter rain. Now there is the connection. The testimonies tell us what it is and Joel tells us what it is. I simply ask now, are you ready to receive the latter rain? That is, are you ready to receive God's message of righteousness, according to righteousness? Let us look at that a little further. Joel says, according to the margin, that it is a teacher of righteousness, that which brings the teaching of righteousness *according to righteousness*. Whose idea of righteousness? [Congregation: "God's"] No, mine. [Congregation: "No."] Yes, mine will do! [Congregation: "No."] Why? If I receive the righteousness of Christ according to my idea, is not that enough? Is not that receiving the latter rain? Is not that receiving the righteousness of Christ? [Congregation: "No, sir. It is your own righteousness."] But that is what is the matter with a good many people who have heard this message of the righteousness of Christ. They have received the message of the righteousness of Christ *according to their own idea* of what His righteousness is, and they have not the righteousness of Christ at all.

Now, let us ask again, how are we to receive that? How is that to be given? "According to righteousness." How, then, is it to be received? "According to righteousness." It is given "according to righteousness," and we must receive it "according to righteousness." We must receive it as it is given.

But let us dwell further upon that thought, and I am in no hurry to get away from it either. When we receive the teaching, that teaching of righteousness "according to righteousness," we must receive it according to God's idea of righteousness and not according to our own measure of it. And he who thinks of

receiving that message of Christ's righteousness according to his own idea of it will miss it entirely. We are to receive it according to God's idea of it and nothing else than God's idea of righteousness, nothing else than that, is righteousness.

There is a thought again that we had the other night that when it was presented four years ago and all along since some accepted it just as it was given, and were glad of the news that God had righteousness that would pass the judgment and would stand accepted in His sight. A righteousness

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that is a good deal better than anything that people could manufacture by years and years of hard work. People had worn out their souls almost, trying to manufacture a sufficient degree of righteousness to stand through the time of trouble and meet the Saviour in peace when He comes, but they had not accomplished it. These were so glad to find out that God had already manufactured a robe of righteousness and offered it as a free gift to every one that would take it, that would answer now and in the time of the plagues and in the time of judgment and to all eternity that they received it gladly just as God gave it and heartily thanked the Lord for it. Others would not have anything to do with it at all but rejected the whole thing. Others seemed to take a middle position. They did not fully accept it, neither did they openly reject it. They thought to take a middle position and go along with the crowd, if the crowd went that way. And *that* is the way they hoped to receive the righteousness of Christ and the message of the righteousness of God. Others deliberately discounted the message about fifty percent and counted *that* the righteousness of God. And so, all the way between open and free deliberate surrender and acceptance of it, to open, deliberate and positive rejection of it--all the way between--the compromisers have been scattered ever since, and those who have taken that compromising position are no better prepared tonight to discern what is the message of the righteousness of Christ than they were four years ago.

Some of these brethren, since the Minneapolis meeting, I have heard, myself, say "amen" to preaching, to statements that were

utterly heathen and did not know but that it was the righteousness of Christ. Some of those who stood so openly against that at that time and voted with uplifted hand against it and since that time I have heard say "amen" to statements that were as openly and decidedly papal as the papal church itself can state them. That I shall bring in here in one of these lessons and call your attention to the Catholic church's statement and her doctrine of justification by faith. I shall bring that in at some future lesson and will let you see what the doctrine of the Catholic church is as to justification by faith. "Why," says one, "I didn't know that the Catholic church believes in justification by faith." Oh, yes, she does. Yes, indeed she does. You can read it out of her books. Says one, "I thought they believed in justification by works." They do and they do not believe in anything else, but they pass it off under the head of justification by faith. And they are not the only people in the world that are doing it (I mean the members of the Catholic church.). They are not the only ones that are doing it.

So I appeal to all to just let us come together now and let us lay aside everything, every preconceived notion, every thought of just how this or that opinion is or should be, and come together now to hear the message of the righteousness of Christ and study it in the fear of God, praying with all the heart that He may in this Conference give us the Teacher of righteousness according to His own idea of righteousness. That is what we want.

And brethren, as certainly as we pray for Him to do that, that is what He will do. And then when He sends to us, by His Spirit, the teaching of the message of His righteousness, let us take it exactly as He gives it, and do not discount it a particle, no difference if it takes away all that we ever thought was the right idea in that connection. We have nothing to do with that. We agreed at the beginning of this institute when we came here to study, to stand upon this platform, that if anyone of us thought we knew anything, we knew nothing as we ought to know it. That is applicable to this subject, to those who have received it, just as certainly (though not in the same degree perhaps) as those who have not received it. Because those who have received it cannot boast now, and stand up

and say, "I am all right now. I do not need to learn anything now." If anyone gets into that position, he is the one who needs most to learn of anyone.

So what you and I want to do is to lay aside every thought of this kind, every deduction we have made upon it, every discount we have put upon it, every shape we have given to it--drop all these, and let us come, as Christ said, "as little children," asking what is the kingdom of God, for the kingdom of God is righteousness and peace and joy in the Holy Ghost. These that will not receive the kingdom of God as little children, Jesus Himself says, cannot enter into it. And if we come with what we have already learned, and try to frame it upon that, it will not fit upon that. If we come and try to mould everything else that He will give us now, upon our conception of what we have, we will spoil the whole thing, and just shut ourselves out from it all. Therefore that text abides with us still: "If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know." That belongs to us.

Now taking that thought a little further. The latter rain, this message, is the righteousness of God, which is by faith of Jesus Christ. That is the loud cry, but that message is the teaching of righteousness *according to righteousness*, and that means God's idea of righteousness and not our own. Is *my idea* of God's righteousness--my idea at its broadest stretch--is that God's idea of righteousness? [Congregation: "No."] Then when I get the broadest idea I possibly can of God's righteousness, and am

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satisfied with that and say that that is to save me, then whose righteousness is it that is to save me? [Congregation: "Your own."] Of course it is. Because when I measure up His ideas and mine and make Him like myself, I confine Him within my comprehension and I am my own saviour, because that makes Him no greater than I am. Do you see that? [Congregation: "Yes, sir."]

Yes, indeed. We are to receive this message, this latter rain, this righteousness of God, according to His own ideas and in His own way and when He says it, when He gives it, we are to take it up and thank Him for it, not to question how it comes, or anything of the

kind, but to receive it as He speaks it, as He gives it, and let Him do just as He pleases in carrying it forward in the world. Because, what is righteousness? Right doing. Whose righteousness is it that we are to have? [Congregation: "God's."] Then it is God's right doing that we are to have. It is not our own right doing. It is His idea of His right doing and not our idea of right doing. It is not our idea of His right doing. It is His own idea of His own right doing. It is, in fact, His own right doing when He does things. Therefore that calls upon you and me to yield up everything of ourselves to Him and let Him do the doing as He pleases with this which is His own. He is to do the doing. We are to be instruments. "Yield yourselves as instruments of righteousness." Your members as instruments of righteousness. Yield them to whom? To God. He uses the instruments. Rom. 6:13. Will you let Him? [Congregation: "Yes, sir."] Will you stick to that for a week? [Congregation: "Yes, sir."]

Now another thought that leads us thus. We know it is God's idea only. That is the true idea of this righteousness of God. Then can I grasp His idea of righteousness with *my own mind*? [Congregation: "No, sir."] Can I have a mind that will grasp it, and that can grasp it? Yes. Is there any mind in the universe that can grasp God's idea of righteousness? Yes. Whose? Christ's. Then does not that shut you and me up to that fact, that without the mind of Jesus Christ we have not and cannot have the righteousness of God? I care not how much of a theory a man may have of the righteousness of God; I care not how much he may say he believes in the righteousness of God. I care not how much he may say he believes in justification by faith, if he has not the mind of Christ itself, he does not understand God's idea of justification by faith, and he cannot tell it.

No man can grasp the righteousness of God without the mind of Jesus Christ, which alone of all minds in the universe can grasp it or comprehend it or know it. No is that so? [Congregation: "Yes, sir."] But I can have my mind turned into the mind of Christ? Can't I? Re-made, re-vamped, and transformed into the mind of Christ? [Congregation: "No, sir."] [Someone in the audience

quoted the text: "Let this mind be in you which was also in Christ Jesus."] All right, will you let it? Will you do that? Is that what you have made up your mind to do? [Congregation: "Yes, sir."] That is the thing to start with, then, is it not? Let us get that clear and I think that by that time the hour for the study this evening will be expired. That the only possible way in which anybody in this world can know the righteousness of God, can receive the righteousness of God, can receive the teaching of this righteousness according to righteousness . . . the only way, the only possible way, that any man in this world can receive it or know it is by having the mind of Christ itself.

Here is an expression we will give, correct enough in itself, that the commandments of God are the reflection, the transcript, the expression, of God' righteousness. The ten commandments are the manifestation in writing, in letters of the will of God. Rom. 2:17, 18: "Behold, thou art called a Jew, and retest in the law and makest thy boast of God and knowest His will and approvest the things that are more excellent, being instructed out of the law." Then the law being the expression of God's will, that expresses what is God's will that shall be done in the way of right doing. Will the ten commandments accept any doing from anybody that comes short of God's own idea of what is right doing? No. Then the ten commandments simply require such a measure of right doing as God's own mind measures, as His will expresses. Well then, when the ten commandments require just that, and will accept nothing short of that, how in the world are the requirements of the ten commandments to be met in any man's life in this world who has not the mind of God? It cannot be done.

Where do we get that mind? [Congregation: "In Christ."] Then is it possible for any man, by any possible means, to render to the ten commandments what they require and what only they will accept, without having the mind of Jesus Christ itself? [Congregation: "No, sir."] Well, can I have the mind of Christ without the rest of Him? No, I cannot. Therefore as I cannot have the mind of Christ without the rest of Him, it follows that I must have the personal presence of Christ Himself.

What is it that brings to you and me the personal presence of Jesus Christ? The Spirit of God. Turn to two texts, one in John and one in Ephesians, and I think that will be all we will have time to read tonight. John 14:18, "I will not leave you comfortless; I will come to you." He does not leave us comfortless, that is without a comforter. So He says,

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I will come to you, but when He comes to us thus, we are not without a Comforter. Then He does come to us by the Comforter, which is the Holy Ghost.

Now turn to Eph. 3:16, 17. Let us read that carefully together. This is the prayer: "That he would grant you, according to the riches of His glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts." [Some one quoted the words of the text, "by faith."] Of course faith belongs there. But there is a double attachment to the middle statement: First, strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts, but He dwells in the heart by faith.

We *receive* the promise of the Spirit through faith; but what *brings* it? The Spirit of God; and when we have that, Christ dwells in the heart. Then it is the Holy Spirit that brings the personal presence of Jesus Christ, and in bringing His personal presence to us, He brings Himself. Then it is the mind of Christ, by which we may comprehend, investigate, and revel in, the deep things of God which He reaches down and brings forth to our understanding and sets them before us in their plainness. That is what we must have, in order to have the presence of Christ, in order to have the righteousness of Christ, in order that we may have the latter rain, in order that we may give the loud cry.

THE THIRD ANGEL'S MESSAGE - 12

A. T. Jones

Last night we came to this: that in order to have the righteousness of God--which is the latter rain, which is the preparation for the loud cry--we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice

that is given to us in the Scriptures: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5,6. What is the thing that that text shows that the mind of Christ does? What did it do in Him? It "emptied himself." When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that that text gives is that the mind of Christ empties of himself the one in whom it is.

When that mind that was in Christ emptied himself, then what came? God filled Him. When that mind that was in Him is in us and does in us what it did in Him--empties us of self--what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way.

Now what mind is in us to start with? The mind of self. What does that mind do? It exalts self. What kind of mind is it we have to start with? The natural mind. A man has a natural mind, and he must have another mind. He must have the mind that was in Christ, but that mind that is in Christ only empties of self the one in whom it dwells. Therefore as we have a mind to start with and *must have another* than that, while that other empties of self the one in whom it is, does it not follow

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inevitably that the mind which we have to start with, *is a mind only of self?*

God made man to start with, at the real start in Eden. Did God put in that man the mind of self? [Congregation: "No, sir."] Whose mind was it in that man? The mind of God. Brother Haskell has read to us in his lessons the wonderful wisdom that was in Adam and that wisdom was of God that was reflected in the life of Adam--his mind, his thoughts, his whole make-up reflecting the Maker. When God said, "Let us make man in our image," it meant a great deal more than the *shape*; it meant that if you and I could have seen Adam and Eve as they came from the hand of God, we would have seen the image of God reflected and would have been caused to think of somebody back of them, far back of them and far superior to them. Who is that? God.

But they did not stay as God made them. Satan came into the garden. God had said to them certain words, *his* words, the expression of *his mind*, his *thought* concerning them. If they had received those words, had retained those words and the thoughts of God in those words, whose *mind* would they have retained? God's. When this other one, Satan, came and told them other words, expressing his thoughts and the product of his mind and they accepted that and yielded to that, then whose thoughts did they receive and whose mind did they receive? [Congregation: "Satan's"]

We need not go back into the depths of Satan's experience; we all know what it was that caused his fall. What was that? [Congregation: "Pride."] But self was the root of the pride; self is the root of everything;; pride is the fruit of self only. Satan looked at himself before he got proud of himself. If he had looked into the face of Him who sits upon the throne he never would have become proud. He would have reflected the image of Him who sits upon the throne, as that image is manifested in Jesus Christ. But when he turned His look from the face of Him who sits upon the throne and turned it upon himself, then it was that he became proud of himself. Then it was that he considered how beautiful he himself was, and his heart was lifted up because of *his* beauty, and he began to give *himself* credit for what *he* was. What he was came from God. But Lucifer gave *himself* credit for all that he was and for what he was. Did he not in that count himself as self-existent--in fact put himself in the place of God? But it all came from self, and that is the thought of it all. He said, "I will be like God. I will be like the Most High." He would be in the place of Christ, and anyone who puts himself in the place of Christ puts himself in the place of God, because God is in Christ.

Then that being so, that being Satan's mind, when he came to our first parents and they received of that mind, what mind was that? The mind of self, because it is the mind of Satan who is self, and the same ambition was set before them that he set before himself that made himself what he is himself. "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your

eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise." To be desired to do what? To make one wise. Wise as what? Like God. "Ye shall be like God," knowing more than you know now. Knowing such and such things. O yes, then that tree is a tree to be desired to bring to me that knowledge, to give me that wisdom, and this tree is the channel through which I can accomplish that object of being like God. That is it. Then what is the mind that is in us? [Congregation: "Self."] The natural mind is the mind of Satan. That is self always.

Now the Lord did not leave it there alone. The Lord did not stop right there. If He had stopped there, there never could have been in any man's mind in this world any impulse other than that of Satan himself, because the whole natural mind is of self and Satan only. But God said, I will break that up. "I will put enmity between thee and the woman and between thy seed and her seed." God put the enmity there, the hatred against Satan's power, the hatred against the things that are in that mind even. God has planted that hatred there, and that is the source of every impulse to good, or to right, or anything of the kind that ever comes into any man's mind in this world.

But when God put that hatred of evil there, it also begets the *desire*

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for something better than this evil which we hate. But what is that better thing? What is the object of that desire? [Congregation: "Jesus Christ."] Because Jesus Christ and His presence, God's mind, comes back to the place whence it has been taken away. God's image comes back to the place from whence it has been banished by this deception of Satan. Christ is the image of God, the express image of His person, and when we receive Jesus Christ in His fulness the image of God is returned to the place where it belongs. Therefore His putting that enmity sets the will--the choice--free, so that man can choose this other mind. This is that Light that lighteth every man that cometh into the world. If a man

will follow that light he will find Jesus Christ, as Abraham did, as Cornelius did, as everyone does who will follow that ray of light. So He is the Desire of all nations. Haggai 2:7. Christ is that.

The man who finds that hatred of evil, that desire for something better, that will to do good, is that the doing of good? [Congregation: "No."] Can He do the good that He is drawn to, by that impulse? [Congregation: "No."] Let us read in Romans and see what is done. Rom. 3:10, "As it is written, There is none righteous, no, not one." And the 12th verse: "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." Is that so? [Congregation: "Yes, sir."] Then how can we talk about a heathen doing good? *Does* he do good? "There is none that doeth good, no, not one." [A voice: "If a man has Christ, he can do good."] But if he has Christ, he is not a heathen. What we are talking about is the heathen.

No, even this need not be. We need not go to the heathen to inquire. All we need is to go to the Jews. Here is one that was a Jew, like you and I. Romans 7:14, "For we know that the law is spiritual, but I am carnal, sold under sin." The carnal mind is the natural mind. Whose mind is the natural mind? Satan's, that is the mind of self; that is the mind of Satan. Well, let us read further. "For that which I do, I allow not." What is the reason I do not allow what I do? What is the matter with it? Why can't I allow it? Because I know it is wrong. It is not good. If it were good could I not allow it? "That which I do, I allow not." What is actually done then? The good? No, the *not good*. The bad. The wrong.

"For what I would, that I do not." What would he do? [Congregation: "Good."] That which I would I do not. What *would* he do? [Congregation: "Good."] What *did* he do? [Congregation: "Wrong."] Then on both these points what was done? The evil.

"But what I hate, that do I." What did he hate? Sin. He hated the evil, the wrong, the bad. But what did he *do*? The evil. He did the evil; he did the wrong; he did the bad.

Then how much *good* does the natural man do? None. Although he hates the *bad*, how much *good* does he do? None. He *would* do the good, but how much of the good that he *would* does he actually do?

None. Now is that so? [Congregation: "Yes."] It is so, for the Bible says so. Then what in the world is the use of anybody's talking about the heathen doing good or even a Jew doing good or any man doing good, who has only the natural mind and *is* only the natural man? This is not saying anything as to what he *knows*; that is not saying whether he has impulses to good or not; that is not the question. He had these impulses all the time, didn't he? He had the knowledge of good, so much that he hated the bad things that he was doing.

Now think of that. There was the natural man: there was a man like you and I and every other man born into this world. He had impulses to good; he had the knowledge of good; he hated the evil; but what did he *do*? Not what did he think? Not what did he know? But what did he *do*? He did the *evil*. It is not a question of what he *knew*. Did he *do* anything else than evil? No. He *knew* something else; he knew better, didn't he? [Congregation: "Yes, sir."] Then let us not pass off our right *knowing* for right *doing*. Let us not pass off our right knowledge for right deeds. *Knowledge* of right is not *doing* right. So he did not do any good. Who is that? It is you and I--the natural man. Is that I? Yes. Without the mind of Christ itself is that I? Yes. Then though I profess to believe in Christ, if the mind of Christ itself is not there is that I? Yes. Is it you? [Congregation: "Yes, sir!"] All right, then, let us go together.

"If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it." No. I said I *would not* do it. I said that I hated it and declared that I would never do it again. But I did do it. Then when I hated it and resolved and re-resolved and determined that I would never do it again and yet *did* it, what in the world was the matter with me? I had the *knowledge* but did not have the *power*. Now the gospel of Christ, "which is Christ in you," that is *power*. It is the power of God to every one that believeth.

Well, then, the natural man is not free, is he? [Congregation: "No, sir."] He is not in a condition where he can *do* what he *would*, even with the bedimmed intellect and the obscured mind that he has. He cannot live up to his own standard. But is what he would

do as *he sees it*, is *that* as God would *have* him do it? [Congregation: "No."] Or as God would do it? [Congregation: "No."] Whose *right-doing* are we to have? [Congregation: "God's."] Yes, for God's righteousness is what we are to have. and righteousness is right doing. So that it is God's right doing that we must have. Then our understanding is exceedingly low, even with the light which God has let shine into our hearts. Then where is the *good doing* of any man in this world who has not the mind of Jesus Christ?

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will in present with me; but how to perform that which is good I find not." What is it that is present with us? To *will* to do good. Then what did that putting of enmity there against Satan--what was that the doing of? Is not it setting the man free to will? Yes. Was it anything more than that? [Congregation: "No."] Now think carefully of this; I mean on this point. There are other things in it, of course, but did that do any more for the man to enable him to *do* right

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things, and glorify God, did it do any more for him than to set free his *will*, that he might *choose* which master he would have? [Congregation: "No."] It put the hatred there, and gave him the knowledge of something better. It gives the hatred of evil, leads him out towards the good, but does it enable him to *do* the good? [Congregation: "No."]

Now just another thought there. He hates the evil and declares he never will do it, and yet against his will and against all his being for that matter, it is done. But what is it, and who is it, that actually does it? [Congregation: "'Sin that dwelleth in him.'"] And who rules that? [Congregation: "Satan."] Who is the master of that man? [Congregation: "Satan."]

Now when the man is set free from that carnal mind, that mind of self and Satan, who controls that man? Who then is his master? [Congregation: "Christ."] Yes. He who sets him free. It is Christ Jesus. Then when we are free from Satan's mastery we become bound to another Master. Satan's mastery is slavery and ruin;

Christ's mastery is freedom and everlasting life, everlasting joy, and everlasting prosperity.

Now carry that thought a little further. When we had the mind of Satan and he was ruling, we said we would not do those evil things, but just those were done. Who did it? [Congregation: "Sin that dwelleth in us."] We said we will do so and so. We did not. Who kept us from it? [Congregation: "Satan."] But now in Christ we are free from him: we have the other mind. We say we will do that. Who does it? [Congregation: "Christ."] While in the natural mind we *refuse* and who *does* it? [Congregation: "Satan."] And when in the mind of Christ we *choose* and who does it? [Congregation: "Christ."] Is that so? [Congregation: "Yes."] It is God that worketh in you both to will and to do, of His good pleasure.

This thought will come more fully at another time, but we want to get the thought before you tonight.

"For the good that I would, I do not, but the evil which I would not, that I *do*. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" What is the condition of the man who has only the natural mind? [Congregation: "Wretched."] Yes, and in captivity. And the more intense the hatred of the evil the more wretched the condition, because there is no deliverance from it in anything the man can do for himself. Well, then, who shall deliver? "I thank God through Jesus Christ our Lord." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

Now Romans 8:6,7: "For to be carnally minded is death." What is the condition of that man who has only the natural mind? [Congregation: "Dead."] "But to be spiritually minded is life and peace. Because the carnal mind [the natural mind] is" AT enmity with God [Congregation: "No. *is* enmity against God."] No, it is

not *at* enmity with God, but *it* itself *is* enmity. It "*is* enmity against God: for it is not subject to the law of God," until the man is converted? [Congregation: "Neither indeed can be."] Can't be? Cannot God make that mind subject to His law? [Congregation: "No."] Now, can't the Lord make that mind that is in you and me--the natural mind--can't He make that subject to His law? [Congregation: "No."] what is that mind? It is enmity against God. Cannot the Lord make that which *is* enmity *against* Him--can't He make it love *for* Him? [Congregation: "No."]

There is the point: If it were *at* enmity, then it might be reconciled, because the thing that would make it *at* enmity would be the source of the trouble. And therefore take away the source of the trouble, then the thing that is at enmity would be reconciled. *We* are *at* enmity, but when He takes the enmity away, *we* are *reconciled* to God. In this matter of the carnal mind though, there is nothing between; *it* is the *thing itself*. That is the root.

Then it *cannot be* subject to the law of God. The only thing that can be done with it, is to *destroy* it, *uproot* it, *banish* it, *annihilate* it. Whose mind is it? [Congregation: "Satan's."] It is the mind of self, and that is of Satan. Well then, what can a man do in the way of righteousness? What can be done in him, even, in the way of righteousness, until that other mind is there? [Congregation: "Nothing."] Well, that is the mind that is in all mankind. Now let us see how this carnal mind, this natural man, works in the matter of righteousness in the matter of justification.

Romans, first chapter, tells us this, verses 20-22: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise,

they became fools." Who was the first inhabitant of this world that professed to follow wisdom at the suggestion of self, at the suggestion of Satan? Eve. She was the first one that reached out

after wisdom in this way. What did she get? [Congregation: "Foolishness."] She became a fool. And *we are all there*. Who leads the natural mind? Satan. Who works it? Satan. Then when those that he is speaking of here, had gone away from God, became fools; "and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things"--that is heathendom.

Fifteenth chapter of Gibbons' *Decline and Fall of the Roman Empire*, paragraph 17; he says of the heathen in the inquiry after the immortality of the soul:

"In the sublime inquiry, their reason had been often guided by their imagination, and their imagination had been prompted by their vanity."

Mark it. Reason of what kind of a mind? [Congregation: "the carnal mind."] Guided by the imagination of what kind of a mind? [Congregation: "The carnal mind."] And the imagination prompted by the vanity of what kind of a mind? [Congregation: "The carnal mind."] Is not that exactly the mind of Satan? Vanity the root of the inquiry, and self the root of the vanity. This is the best comment upon that verse of Scripture you will find in this world. I read on:

When they viewed *with complacency* the extent of *their own mental powers*, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the *desire of fame*, which transported them into future ages, far beyond the bonds of death and of the grave; they were unwilling to confound themselves with the beasts of the field or to suppose that *a being, for whose dignity they entertained the most sincere admiration*, could be limited to a spot of earth and to a few years of duration.

What is that but the description of Satan's career when he started. His reason prompted by his imagination; his imagination guided by his vanity, and viewing with complacency the extent of his own mental powers; the desire for fame beyond that of God, and unwilling to allow that a person for whose dignity *he* entertained the most sincere admiration could be properly confined

to a subordinate place in the universe of God. Is not this an exact description of mankind in a heathen condition, written by a philosopher, looking only at the question from man's side of it? Could there be a clearer description of the working of Satan in his original career?

"With this favorable prepossession they summoned to their aid the science, or rather the language, of metaphysics. They soon discovered that as none of the properties of matter will apply to the operations of the mind, *the human soul must consequently be a substance distinct from the body*, pure, simple and spiritual, incapable of dissolution, and susceptible of a much higher degree of virtue and happiness *after the release from its corporeal prison*. From these specious and noble principles, the philosophers who trod in the footsteps of Plato deduced a very unjustifiable conclusion, since *they asserted*, not only the future immortality, but *the past eternity of the human soul*, which they were too apt to consider *as a portion of the infinite and self-existing spirit, which pervades and sustains the universe*."

What is that but the mind of Satan? Self-existing, like God. Equal with God. What is that then but the action in man of that very mind which in Lucifer in heaven, aspired to be equal with God? The mind that would exalt self to equality with God. That is the natural mind. That is the mind that is natural in every man in the world. That is the mind of Satan. And that is the working of this natural mind in open, bold heathenism. Then does not every such one need another mind--even the mind of Jesus Christ, that thought it not a thing to be seized upon to be equal with God, but emptied Himself? Wherefore God hath highly exalted Him.

Well, there we have seen the heathen idea openly, broadly, and rawly, just as it is. Now let us see what this same thing is, as it stands before the world, professing to be justified by faith. And that is as it is manifested in the papacy. For the papacy is the very incarnation of Satan and this mind of self. For he "opposeth and exalteth *himself* above all that is called God or that is worshipped." And all this under the name and form of Christianity; all this as a counterfeit of the truth.

I have here a book entitled, Catholic Belief. It bears the *imprimatur* of John Cardinal McCloskey, Archbishop of New York, and Henricus Eduardus, Card. Archiep. Westmonastery; written by the "Very Rev. Joseph Faa Di Bruno, D. D., Rector-General of the Pious Society of Missions; Church of SSmo Salvatore in Onda, Ponte Sisto, Rome, and St. Peter's Italian Church, Hatton Garden, London, E.C.; edited by Rev. Louis A. Lambert, author of "Notes on Ingersoll," etc., etc., and comes into this country with the approval of the hierarchy in this country.

I shall read some from it. And, that you may have the two things--the truth of justification by faith and the falsity of it--side by side, will read what this says, and then what God says in Steps to Christ. It is in the Testimonies also and all through the Bible, of course. I want you to see what the Roman Catholic idea of justification by faith is, because I have had to meet it among professed Seventh-day Adventists the past four years right straight through. These very things, these very expressions that are in this Catholic book, as to what justification by faith is and how to obtain it,

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are just such expressions as professed Seventh-day Adventists have made to me as to what justification by faith is.

I want to know how you and I carry a message to this world, warning them against the worship of the beast, when we hold in our very profession the doctrines of the beast. Can it be done? [Congregation: "No."] And so I call your attention to this tonight so you may see just what it is, and so that, if possible, knowing what it is to start with, knowing that it is papal, knowing that it is the beast, you will let it go because it is that, even if you are not ready to believe in justification by faith, indeed, even if you cannot see that, as some are unable to, as God gives it. Now, if we find out that it is papal, I hope those who have held that, or expressed it at any rate, whatever they have held, will be willing to let it go any way. On page 74 of this work I read as follows:

"In the case of grown-up persons, some dispositions are required on the part of the sinner in order to be fit to obtain this habitual and abiding grace of justification."

He has got to prepare himself for it. He has got to do something to make himself fit to receive it. As I read each statement from this book, I shall then read the opposite of it. So now, on pages 26 and 27 of Steps to Christ, I read as follows:

"If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? . . . There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are." (And Romans 4:5).

This is justification by *faith*. That other thing is justification by works. This is of Christ; that is of the devil. One is Christ's doctrine of justification by faith; the other is the devil's doctrine of justification by faith. And it is time that Seventh-day Adventists understood the difference. [Congregation: "Amen!"]

Again from the Catholic work:--

"A man can dispose himself only by the help of divine grace, and the dispositions which he shows do not by any means effect or merit justification: *they only serve to prepare him for it.*"

"No, I don't believe in justification by works, but we have got to do something in order to be prepared for it. We have got to show our good intentions any way. We have got to make some good resolutions before we start, any way; something to prepare us for it."

What does God say? On page 33 of Steps to Christ I read:

"He is wooing by his tender love the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of his children, as is God with those he seeks to save."

He does what? "*Seeks to save.*" This is God's way. Oh, no, He waits until men prepare themselves to be saved. That is Satan's way.

"No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than He does. All His promises, His warnings, are but the breathing of unutterable love. When Satan comes to tell you that you are a great sinner, look up to your Redeemer and talk of His merits. That which will help you is to look to His light. Acknowledge your sin, but tell the enemy that 'Jesus Christ came into the world to save sinners,' and that you may be saved by His matchless love." (And John 3:16).

This is justification by faith. *That* is justification by works. *This* is Jesus Christ. *That* is Satan.

Then in this Catholic work it goes on to tell a lot of things that you must do in order to have these dispositions: "An *act* of faith . . . an *act* of fear of God, an *act* of hope . . . an *act* of repentance. . . a *resolution* to approach the Sacrament of *Penance*."

These are things that will prepare you to be justified to be saved. On page 76 of this same work, I read:

"We stand in continual need of actual graces to perform good acts, *both before* and *after* being justified."

Good acts must be performed before we are justified, in order to fit us for it.

"The good acts, however, done by the help of grace before justification are not, *strictly* speaking, meritorious, but serve *to smooth the way* to justification, to *move* God."

They "serve to move God." That is just the hard, iron spirit the devil asserts was in the Lord when He started, in heaven; that God was a tyrant, that God does not want His people to be free, His creatures to be free, that He sits there and wants everything to go just so without any reason, judgment, freedom, or anything of the kind. He has to be "moved" by His creatures. That is the doctrine that Satan has put into the idea of sacrifice from that time until now. God appointed sacrifices to show to man, to convey to man, what God is willing to do for man, that God is making sacrifice for him. But Satan whirled it around and man has got to do this in order to get God into good humor, that the Lord is angry with him and the Lord wants to punish him and now we have got to sacrifice

to pay Him off so He will not hurt us, and we have to "move" Him to justify us.

Let us read what the Lord says on that, Steps to Christ, pages 57 and 58. Speaking of the parable of the prodigal son and how that, when the wanderer was yet a great way off, the father had compassion on him and ran and fell on his neck and kissed him, it says:

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"But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by His prophet, 'I have loved thee with an everlasting love; therefore, *with loving-kindness* have I *drawn* thee.' While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to His Father's heart of love.

"With the rich promises of the Bible before you, can you give place to doubt? *Can you believe* that *when* the poor sinner *longs to return*, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? *Away with such thoughts!* Nothing can hurt your soul more that to entertain such a conception of our heavenly Father."

Who wants to hurt our souls? [Congregation: "Satan."] Who wants most to hurt the soul? Satan. What could more hurt the soul than that doctrine there in that book that we must put ourselves into dispositions, into frames of mind, and make good resolutions and all these things in order to "move" God to take pity on us and save us. What could more hurt the soul than to think that God sternly holds off the sinner until the poor lost soul does something to move Him? What more hurtful thing could a person believe? The Lord's answer is: "There is nothing can hurt your soul more than such a conception." Then, where alone can that doctrine come from? [Congregation: "Satan."] Yet *that* is passed off under the title and under the idea of justification by faith! There is no

faith in it. Away with it, saith the Lord. And let all the people say, Amen.

Again I read from "Catholic Belief:"--

"But if with the assistance of actual grace, good works are done by a person who is in a state of justifying grace, then they are acceptable to God and *merit an increase of grace* on earth and an *increase of glory in heaven.*"

What saith the Lord? Page 61, Steps to Christ. And this is in the chapter entitled "The Test of Discipleship." It is talking to those who are disciples; it is talking to the same persons to whom that other book talks. What does it say?

"While we cannot do anything to change our hearts or to bring ourselves into harmony with God, while *we must not trust at all* to ourselves or *our good works*, our *lives will reveal* whether the grace of God is dwelling within us."

You see then, God's idea is that when He is there, He will show Himself through us. The other, Satan's idea, is that after we have got the Lord converted, then we do some good work that is "meritorious," and we will be safe in this world; we will have "an increase of grace" on this earth, "and an increase of glory in heaven." That is the very foundation of the merits of the "saints," from which the pope draws indulgences to give to those who have not enough merit of their own.

Now that which I have just read from this Catholic work is in a chapter on justification, preaching the straight doctrine on justification. Here (page 365) he reviews the doctrine of justification by faith, *in condemnation of Protestants who believe it*. Let us see, brethren, whether we shall be Protestants or Catholics. Let us see whether we shall believe in Jesus Christ or Satan. That is what we need to understand now, and now we understand it, before we start in to give the third angel's message. I read:

"As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called reformation--which was a revolution against church authority and order in religion--it seems that it was the aim of the reformers to decoy the people under the pretext of making them independent of

the priests, in whose hands our Saviour has placed the administering of the seven Sacraments of pardon and of grace."

"They began, therefore, by discarding five of these Sacraments, including the Sacrament of Order, in which Priests are ordained, and the Sacrament of Penance, in which the forgiveness of sins is granted to the penitent. . . . They then reduced, as it appears, to a mere matter of form, the two Sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection and *enable each individual to* prescribe for himself, and *procure by himself* the pardon of sins and divine grace, *independently of the priests.*"

Elder Jones: Is this true doctrine? Is it true that a man can approach God by himself, independently of the priests? [Congregation: "Yes."] What saith the Lord? Steps to Christ, p. 117:

"The relations between God and each soul are as distinct and full as if there was not another soul for whom He gave His beloved Son."

Thank the Lord. Now I read on in the Catholic book:

"Independently of priests and of the sacraments, they invented an *exclusive means*, never known to the Church of God, and *still rejected* by all the Eastern Churches and *by the Roman Catholics throughout the world*, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself, independently of priests and sacraments.

"They have framed a new *Dogma, not to be found in any of the Creeds*, or in the Canons of any General Council; I mean, the new dogma of *Justification by Faith alone, or by Faith only.*"

That is the "new dogma" that is condemned by the papacy; that is not in any of the creeds which she has. On page 366 I read again:

"By adding the word *alone*, Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as *means of apprehending* justification, or as *conditions to obtain it.*"

"Oh, yes, you have got to do something to pave the way; you have got to do something to get out of that place where you are," so that you can be justified. You must lift yourself up part of the way, and then the Lord will be moved and will receive you and

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justify you. That is Satan's doctrine. Shall we be Protestants or Catholics? That is the question. [Congregation: "Protestants."] Shall we proclaim the third angel's message against the worship of the beast and his image? or shall we be a part of the beast and his image ourselves? That is the question. For the image is the image of the beast in this point as well as in all else, even though it profess to be Protestant. It is apostate Protestant. On page 367 of the Catholic book I read the following:

"To do these acts with the view of being justified is, they say, like giving a penny to the queen to obtain from her a royal gift."

What saith the Lord? Page 51, Steps to Christ:

"This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we *do* receive, *and it is ours.*"

Then which is Christianity? [Congregation: "The last."] But the Catholic Church says that this is Protestantism. It is true. Thank the Lord!

But we continue reading from this Catholic work:

"Come as you are, they add; you cannot be too bad for Jesus."

Thank the Lord that this is not Catholic doctrine. Thank the Lord it is no part of the beast or his worship nor the image and his worship. Let us put them together. what saith the Lord? Page 27, Steps to Christ:

"We can do nothing of ourselves. We must come just as we are."

Again on page 55, "Steps to Christ:"

"Jesus loves to have us come *just as we are, sinful.*"

What is "sinful?" [Congregation: "Full of sin."] Does Jesus love to have us come to Him just as we are, *full of sin?* [Congregation: "Yes."] Does He? [Congregation: "Yes, sir."] Let us be Protestants. Let us have the third angel's message, which is the gospel of Jesus Christ.

"Jesus loves to have us come just as we are, sinful, helpless, dependent. We may come with all [how much? "All."] our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity. . . . None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them."

That is the gift of God. That is His gift--a free gift without money, without price, and I take it gladly and everlastingly thank Him for it. This is the Lord's idea of justification by faith. The other is Satan's idea. Let us read from the Catholic book again:

"Through *faith alone* in His promise, *they* [Protestants] *assert*, you can and should accept Christ's merits, seize Christ's redemption and His justice; appropriate Christ to yourself, believe that Jesus is with you, is yours, that He pardons your sins, and all this without any preparation and without any doing on your part."

Good! Thank the Lord, that is Protestantism! and Catholics know that it is Protestantism. Do you know it? On page 53, Steps to Christ, let us see what the Lord says:

"It is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed and to stand before the law without shame or remorse." Eph. 1:3.

[Congregation: "Amen!"] Without any need of doing penance? [Congregation: "Yes."] Thank the Lord.

Now the Catholic book again:-

"In fact, that however deficient you may be in all other dispositions *which Catholics require*, and however loaded with sins, if you only trust in Jesus that He will forgive your sins and save you, you are by that *trust alone* forgiven, personally redeemed, justified, and placed in a state of salvation."

Now let us read on page 33, "Steps to Christ", again:

"When Satan comes to tell you that you are a great sinner, look up to your Redeemer, and talk of His merits. That which will help

you is to look to His light. Acknowledge your sins, but tell the enemy that Jesus Christ came into the world to save sinners, and that you may be saved by His matchless love. Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a very large sum, but he forgave them both, and Christ asked Simon which debtor would love his lord the most. Simon answered, 'He to whom he forgave most.' We have been great sinners, but Christ died that we might be forgiven. The *merits of His sacrifice* are *sufficient* to present to the father in our behalf."

Are they, in fact? [Congregation: "Yes sir."] Good! There is a great deal more in this Catholic work that I will not take time to read now. It goes on to define what *faith* is. Now think carefully, because I have met people all the way along who think that this very thing is faith which this Catholic book calls faith. I read page 368:

"The word 'faith' in the Scripture sometimes means *confidence* in God's omnipotence and goodness, that He can and is willing to cure or benefit us by miraculous interposition. Mostly it refers to revealed truths, and signifies *belief* in them as such. *No one has a right* to give to the word faith a new meaning, *and take it*, for instance, *to signify reliance on Jesus* for being *personally saved* through this very reliance alone, unless Jesus Christ or the Apostles had, in some instance *clearly* attributed such a meaning to the word faith and taught the doctrine of *trust in Christ for personal salvation* as the only requisite for justification. No one should attach a particular meaning to the word *faith*, without having a good warrant in Scripture or in divine tradition.

"Now in many passages of Holy Scripture in which *saving* faith is plainly spoken of, by *faith* is not meant *a trust in Christ for personal salvation*, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of Him in the Gospel is true, and that what He taught is true."

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On page 370, it defines faith, and I will read that before reading the opposite.

"These texts, all of which refer to saving faith, prove beyond a doubt that *not trust in Christ for personal salvation but the faith of the creed*, the faith in revealed truths."

Now what is faith according to that? "The faith of the creed." They simply draw up a statement of stuff that they call the doctrine of God and then you *believe* that and *do your best* and that passes for justification by faith. Whether the creed is drawn up in actual writing or whether it is somebody's idea that they want to pass off by a vote in a General Conference, it makes no difference in principle, the creed is there and subscription to it is just that kind of faith. And there are people here who remember a time--four years ago--and a place--Minneapolis--when three direct efforts were made to get just such a thing as that fastened upon the third angel's message, by a vote in a General Conference. What somebody believed--set that up as the landmarks and then vote to stand by the landmarks, whether you know what the landmarks are or not, and then go ahead and agree to keep the commandments of God and a lot of other things that you are going to do, and that was to be passed off as justification by faith.

Were we not told at that time that the angel of God said, "Do not take that step; you do not know what is in that"? "I can't take time to tell you what is in that, but the angel has said, "Do not do it." The papacy was in it. That was what the Lord was trying to tell us and get us to understand. The papacy was in it. It was like it has been in every other church that has come out from the papacy; they would run a little while by faith in God and then fix up some man's idea of doctrine and vote to stand by that and vote that that is the doctrine of this church and then that is "the faith of the creed," and then follow it up with *their own doing*.

Is there anybody in this house who was there at that time that cannot see now what that was back there? Then, brethren, is it not time to cut loose, if it takes the very life out of us? It will take the very life out of us; it will crucify us with Jesus Christ. It will cause such a death to sin as we never dreamed of in our lives before. It will take all that papal mind out of us, all that iron spirit out of us,

and it will put there the divine, tender, loving mind of Jesus Christ, that wants no creed, because it has Christ Himself.

Well, let me read that again and then the contradiction of it here. It seems as though one book was written for the other. Brethren, which of the books shall we follow? Ah, "Steps to Christ." That is what it is, and then it is steps *with* Him; when we have stepped *to*, then it is steps *with* Christ. Now, I will read that over again and then read the opposite:

"Now, in many passages of Holy Scripture in which *saving* faith is plainly spoken of, by *faith* is not meant *a trust in Christ for personal salvation*, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of Him in the gospel is true, and that what He taught is true."

That is Catholic "faith." Now what is the Lord's definition, His idea of faith? Page 69, Steps to Christ:

"When we speak of faith, there is a distinction that should be borne in mind. There is a *kind of belief* that is *wholly distinct from faith*. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny."

Did not the evil spirits tell Jesus that He was Christ? [Congregation: "Yes."] Then the devils, Satan and his hosts, do believe in the existence and power of God, that His word is true, and that Jesus is the Messiah, the Christ, the Son of God. Satan and his hosts believe all that. But that is not faith. How much power is there in their belief to work good in their lives? None at all. They have no faith. But just this is the Catholic faith, isn't it? What kind of faith is that then? That is satanic faith. That is all it is, satanic belief, as this puts it; but yet the papacy passes it for faith. And whoever passes that for faith is a papist even thou he profess to be a Seventh-day Adventist. But I read on from Steps to Christ:

"The Bible says that 'the devils also believe and tremble,' but this *is not faith*. Where there is not only a belief in God's word, but a *submission of the will* to Him; where the *heart is yielded* to Him, the *affections fixed upon Him*, **THERE IS FAITH.**"

That is the truth of justifying faith; that is righteousness by faith; that is a faith that works, thank the Lord--not a faith that believes

something away off, that keeps the truth of God in the outer court, and then seeks by his own efforts to make up the lack. Not that. No, but faith that *works*. It itself is working; *it* has a divine power in it to manifest God's will in man before the world. That is righteousness by faith--the righteousness which faith obtains, which it receives, and which it holds--the righteousness of God.

I continue reading from "Steps to Christ:"-

"Faith that works by love and purifies the soul. Through *this faith* the heart is renewed *in the image of God*."

I do not need to read any more, as this is enough to show the contrast and the time is far gone. This is enough to show that the papal doctrine of justification by faith is Satan's doctrine; it is simply the natural mind depending upon itself, working through itself, exalting itself and then covering it all up with a profession of belief in this, that, and the other,

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but having *no power of God*. Then, brethren, let it be rooted up forever.

In paganism Satan led the mind of man to put itself on an equality with God, without any covering at all. Then Christ came into the world, revealing the true gospel as never before--Christ in man, man justified by faith in Him, and faith alone--a faith which has divine life in it, a faith which has divine power in it, a faith which lives and works, a faith that brings all things to him who has it, and restores the image of God in the soul. Then Satan took that same carnal mind which in paganism had made itself equal with God and now he covered it with his own idea of faith and passed it off as justification by faith and exalted the chief representative of it, above all that is called God or that is worshiped, so that as God he sitteth in the place of worship of God, showing himself that he is God.

Oh, that we may have the mind of Christ and not the carnal mind! Oh that we may have the mind of Christ and not the mind of Satan! Oh that we may have the Lord's idea of justification by faith and not Satan's idea of it! Oh that we may receive the Lord's idea of righteousness by faith and not Satan's! Then shall we

indeed receive the latter rain, the teaching of righteousness, according to righteousness."

Brethren, let us believe the third angel's message. Now I hope that the way is clearly open before us to study as it is the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Then let us go at it in the fear of God, seeking for His Holy Spirit to make it plain to us, so that that Teacher of Righteousness may teach us righteousness according to righteousness.

THE THIRD ANGEL'S MESSAGE - 13

A. T. Jones

The last study we had here was an effort to get as plainly as possible before this people, the difference between satanic belief and the faith of Jesus Christ; the difference between justification by works under the heading of justification by faith--the difference between that and justification by faith as it is. That was the effort; that was the aim. And you will remember how it was done. And that brought us to the subject that is ever before us now: that we must have the teaching of righteousness according to righteousness. And this can be, as we have found, only according to God's idea of righteousness and not our own, and in order to have God's idea of righteousness instead of our own, we must have the mind that can comprehend it, and that alone is the mind of Jesus Christ. Whoever has not the mind of Christ itself, whoever has not yielded up himself and all that he has and is and received the mind of Christ instead, does not know, and he *cannot* know what righteousness by faith is; he cannot know what justification by faith is. He may profess it; he may assent to it; he may claim it, but he cannot know it, for no man can know it with the natural mind. Let us turn now and read from the Bible where it says so. 1 Cor. 2:14:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.

That is just the way the righteousness by faith has been treated by hundreds of people who profess to believe it.

Elder Lewis Johnson: The priests of the State church in Scandinavia preach it that way.

Yes, the Catholics all preach it that way. With the natural mind it belongs that way. And it will always be that way with the man who has not the mind of Christ. But the man who has not that mind does not know it. He thinks he is straight; he thinks he has got the righteousness of God which is by faith. And yet what he has is not so good but what he has to do ever so much himself in order to patch it up and complete it; but yet he thinks that that is righteousness by faith. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

How can a man then know the righteousness of God with the natural mind? Now, I just appeal to you. I do not care who you are, whether you have ever heard of Christ before in your life. Now just take that verse as it reads; how can a man know the righteousness of God for himself with the carnal mind--the mind of Satan, for that is what the carnal mind is. Now, can that man do it? [Congregation: "No."] Can the mind of Satan know the righteousness of God?

Again: the righteousness of God as expressed in letters, in words, in the ten commandments is the law of God. Now all agree with that; there is not a Seventh-day Adventist that will not agree with that. The difficulty is, so many people try to get the righteousness of God out of the law *by* the law. Some try to get it--No. They *actually* get it without the law, by the faith of Jesus Christ, which is "unto all and upon all them that believe: for there is no difference." "For now . . ." (and that means *now*!) "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: for there is no difference." Rom. 3:21, 22.

He who obtains it in that way has it, but I say we all agree, every Seventh-day Adventist will confess, that the ten commandments express in letters, in words, the righteousness of God.

Now, then, "The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be." How then can the carnal mind know the righteousness of God? How can the carnal mind be subject to it? It *cannot* be, says the Lord. Then the man who has only the carnal mind, who knows only the natural birth and has not the mind of Jesus Christ, the man who has not had the natural mind of Christ there, cannot know the righteousness of God which is by faith of Jesus Christ. And now, just now, when the Lord wants to reveal to us the righteousness of God according to righteousness, to give to us the teaching of righteousness according to righteousness, now as never before

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on earth, it is that we need and must have the mind of Jesus Christ alone.

Now, "the carnal mind is not subject to the law of God, neither indeed can be." Is the mind of Christ subject to the law of God? [Congregation: "Yes."] Was it ever anything else? [Congregation: "No."] The mind of Christ was subject to the word of God always. The whole Bible, of course is simply the drawing out of the law of God as it is in Christ. Well then, was not the mind of Christ always subject to the law? to the whole word of God just as it is? [Congregation: "Yes."] There was never any hitch upon that. Wherever the word of God was read, how did the mind of Christ receive it? It instantly received it. He would not say, "Now how can that be, I wonder." Don't you suppose He said, "Well now I think that means this way." Didn't He say, "Are not you a little too strong about reading that text?" "Can't you modify it just a little?" Did He ever get troubled over what the Bible said about anything or what the Lord would say? No. Whenever the word of God was spoken, the mind of Christ instantly responded.

Brethren, I know that you can know and that any man in this world can know and can have just that kind of a mind. I know that you can have just such a mind, that whenever the word of God speaks the response is instantaneous, and there is no question or doubt or sign of rejection. Now you can see upon this very thing, that if you and I have such a mind as that, then when the word of

God is read, there is no rising up, or objection, or dissent--is that the mind of Christ? [Congregation: "Yes."] Then it is easy enough to know whether we have the mind of Christ or not.

If your mind or my mind, if your disposition or my disposition or yourself or myself is not in that surrendered condition--that position of surrender unto God--that whenever He speaks in the word there or by His prophets and there is anything in that mind or in that heart that raises up any objection or dissent, then whose mind have we? [Congregation: "The carnal mind."] That is the mind that started out to object in the first place. The time has come to get rid of that thing.

But I say that a man can have just that kind of a mind whenever and whatever the word of God speaks there is instant response. There is nothing in that mind or about it in the world that can rise up in objection against it. That mind is not natural to a man, but a man can have it, and can know that he has it and that is the mind that we are to have. That is the mind to which the Lord can reveal His righteousness according to righteousness; because it is the mind that receives from God just what God has to give in God's own way and not in any way that I would fix up or modify or discount it.

So then the man who receives the idea, *the truth*, of justification by faith or righteousness by faith, according to *his own idea* or his own view of it, simply cannot do it; he simply has not got it; that is all. It is just that same satanic idea of righteousness by faith; it is simply the same Roman Catholic system of justification by works, passing it off for Justification by Faith. And the time has come now in a great deal more serious sense than nine-tenths of us dream of, when we need to know that we have the righteousness of God and Justification by Faith in another sense than the Roman Catholics use it. That is settled.

I will read a passage or two that will connect with what we had the other night. In Testimonies for the Church, Vol. 1, page 186, I read the passage about the Laodicean message: what it is designed to do:

"It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may

be favored with the presence of Jesus and be fitted for the loud cry of the third angel."

Who will be fitted for the loud cry of the third angel? Those who have the presence of Jesus Christ. Those to whom the Laodicean message has brought by its working and its intent the presence of Jesus Christ. This means the *personal* presence too--not imaginary, a way off presence; it is not that at all. Let us read the explanation of it here in Steps to Christ, pages 82-85:

"When Christ ascended to heaven, the sense of His presence was still with His followers. *It was a personal presence*, full of love and light. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had while the message of peace was still upon His lips, been taken up from them into heaven, and the tones of His voice had come back to them, as the cloud of angels received Him--'Lo, I am with you always, even unto the end of the world.' He had ascended to heaven in the form of humanity. They knew that He was before the throne of God, their friend and Saviour still; that His sympathies were unchanged; that He was still identified with suffering humanity. He was presenting before God the merits of His own precious blood, showing His wounded hands and feet, in remembrance of the price He had paid for His redeemed. They knew that He had ascended to heaven to prepare places for them, and that He would come again, and take them to Himself. As they met together, after the ascension, they were eager to present their requests to the Father, in the name of Jesus."

That was a fine prayer meeting, wasn't it? Where there were 120 people, each one *eager* to present his requests to the Father in the name of Jesus.

"In solemn awe they bowed in prayer, repeating the assurance 'Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.' They extended their hands of faith higher and higher, with the mighty argument, 'It is

Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.' *And Pentecost brought them the presence of the Comforter*, of whom Christ had said, *He 'shall be in you.'* And he had further said, 'It is expedient for you that I go away; . . . for if I go not away, the Comforter will not come unto you; but if I go away I will send him unto you.' Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with him was closer than when He was personally with them."

That is what He wants us to have now. He wants us to have now what they got at Pentecost--the personal presence of Jesus Christ, and if we have that, He will be closer to us than if He was here in the body. He wants to come closer to you and me than He would be if He should come to the meeting here every night and sit down with us. That is what He wants now.

"The light, and love, and power of the indwelling Christ shone out through them, so that men beholding, 'marveled; and they took knowledge of them, that they had been with Jesus.'"

Here is a statement in "testimony No. 31," page 156:

"The message borne in the love of Christ, with the worth of souls constantly before us, would win even from worldlings the decision, 'They are like Jesus.'"

The time has come when He wants that message borne that way, and He is going to have it borne that way. If those who profess His name now will not let Him come in in His fullness, so they can bear the message that way, He will find a people that will. That is where we are now. We cannot dally any longer.

"All that Christ was to the first disciples, He desires to be to His children today, for in that last prayer, with the little band of disciples gathered about Him, He said, 'Neither pray I for these alone, but for them also which shall believe on me through their word.'

"Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! The Saviour had said of Himself, 'The Son can do nothing of Himself,'

'The Father that dwelleth in me, He doeth the works.' Then if Christ is dwelling in our hearts, *He will work* in us."

The man that is so anxious and so dreadfully afraid that you will not let him have any works to do and that you are going to destroy all his works--if Christ is dwelling in His heart, He will find works to do. Brethren, don't be so anxious about works; find the Lord Jesus Christ and you will find work, more than you can do. [Congregation: "Amen!"] But the difficulty is, when the people get their minds on works and works and works instead of upon *Jesus Christ* in *order* to work, they pervert the whole thing. Satan does not care how much a man professes justification by faith, and righteousness by faith, so long as he keeps his mind on works. That is just the thought that is before us here in this definition of faith that we read the other night. Let me read it again. page 69, Steps to Christ:

When we speak of faith there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny.

They believe that, but what power does their believing it bring to them to make them righteous, or to enable them to do good works? What power is there in their belief? What power does that give to them? [Congregation: "None."] No, it is away off there, simply as a theory, held off to look at, held as a theory, held as a creed; and so, a spirit even, can believe in the existence and power of God; he can believe the truth of the Bible; he can believe that Jesus is the Messiah, the Son of God, the Holy One of God, and be a devil. And in the form of a papist he can believe all this is this way and profess justification by faith at the same time, and he can be a great stickler for what they call "good works" at the same time. Yes, he can work the very skin off his bones in order to be good, in order to be righteous, in order to move God, as we read the other night. You know they do it. You know they make pilgrimages and do penances, and fairly wear themselves out, and in addition to these things they will shut themselves off from every earthly comfort.

But who is doing the work? Who in these things does the work? Self does the work in order to be righteous, in order to have that treasure of merit that will give an increase of grace in this world and an increase of glory in heaven. That is what it is for, is it not? [Congregation: "Yes."] Who is doing it then? [Congregation: "Self"] Yes, sir. Has the mind, as the heart been yielded to God? Are the affections fixed upon Him? Is the surrender of all to Him? No. And therefore it is still self in all.

Who then is to do the work in order that it may be good works always? Let us read again: "If Christ is dwelling in our hearts, *He will work in us* 'both to *will* and to *do* of his good pleasure.' *We shall work as He works*; we shall manifest *the same spirit*. And thus, loving Him and abiding in Him, we shall 'grow up into Him in all things, which is the head, even Christ'" Now, then, that is what the Lord wants, that is what the mind of Christ is. As we had the thought the other evening--I cannot have the mind of Christ separate from Him. I cannot have the mind of Christ without having Him personally. But the personal presence of Jesus Christ is just what He wants to give us by the Holy Spirit in the outpouring of the latter rain just now. The personal presence of Christ is what He wants to give us.

Then the rest of that definition of belief: A person may believe in the existence and power of God;

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he may believe the truth of the Bible; he may believe and say that Jesus Christ is the Messiah, the Son of God, the Holy One of God, and yet be a devil. But that *is not faith*. There is no power in that kind of belief to help anybody. Is not that the secret of all these exhortations that have come to us in the Testimonies all these years, that the truth must not be kept in the outer court, but must be brought into the inner sanctuary of the soul; is not that what this means? [Congregation: "Yes."] Is not the idea there that men will hold the truth away off and look at it as a theory and put their own construction upon it and their own interpretation into it and then go about of themselves to do what they believe? That is not faith.

Here is faith: "Where there is not only a belief in God's word, but *a submission of will to Him*; where *the heart is yielded to Him*, the affections fixed upon Him." Now these are weighty expressions; they are worth considering. "The submission of the will to Him," is it done? Is *your* will submitted to Him never to be taken back, or exercised in your own way or for yourself? Is your will surrendered to Him? Yours? Yours, I mean? Has He *your* will? Says one, "I think He has." Well, you want to know it. "Well," says another, "I have been trying to submit my will to Him." Well, stop your trying and submit your will to Him and be done with it and know it.

"The submission of the will to Him," is your will submitted to Him? Is it gone so that you know it is gone, and that you have no wish or impulse or any inclination ever in any situation to use it yourself? Is it gone? You *can know* it. You can *know* whether that is done. [Voice: "How?"] How? Why by doing it, telling the Lord it is done and it is so. Of course a man knows it is so when it is done. [A voice: "If he does not know it, it is not done."] Exactly.

If a man does not know it, that is the strongest possible evidence that he could have that it is not done. And when it is done, ah! He knows it. That is the very thing. When it is done he becomes a spiritual man, and he knows what he never knew before in his life. The natural man cannot receive it, he cannot understand it, he never can. How in the world can I understand what there is in the doing of a thing I never did? Here is something that you have done, you know how it goes, but I never did it, and yet I want you to explain it all to me so that I will understand just how it is done, without the *doing* of it myself. Brethren, that is not straight, and much less is it straight in this thing, for this is to be known, and can be known only between God and the individual himself. "They shall be all taught of God." One can tell another that it is a fact; one can tell another that he knows that it is a fact. But no one can give it to another, so that my brother can get it from me. I can tell him it is a fact, and that he can know it, but *he* must learn it from God. You do it simply by yielding to God. That is the only way any man can do it or know it. Lots of people do not understand how, but the worst difficulty is *they will not do it* when you tell them how.

Now I ask again, Is your will submitted to Him? Is that thing done? Have you gone over that barrier and stand where you know that you stand there and that you know that your will is surrendered to Him, for Him to use in His way, and that there is no further question about it, and no dissent from it in any way? Now is your will submitted to God for Him to use as He pleases and you have no objection to raise at all; you have no thought or inclination to use it your way; you want Him to do His way, and that is all you care for? Is that so? Is your will there? [Congregation: "Yes."]

Are any here in whom it is not so? You just go and tell the Lord all about it. Tell Him, "Lord, I submit everything to thee; everything goes; nothing stays; I do not retain a single thing; all is gone; everything, will and all--to thee, that thou mayest use it both to will and to do." [Congregation: "Amen."] Brethren, we every one need to do just that, here, each day. The Lord wants to come in here in just the way that that will let Him in.

But as long as I reserve some of my will, I will go my way in spite of myself, I cannot have God use me fully. He cannot come in fully, Christ cannot come in fully, unless there is a full submission to Him. Let there be some dying here. Let there be some actual dying to self. That is what it means; it means death: and of course people never struggle to die. They struggle to stay alive, if there are any struggles.

Bear in mind that it is not enough to "want" to die. Go ahead and die; that is what the Lord wants. Says one, How shall I do that? He tells how: "Reckon ye also yourselves to be dead indeed." Dead indeed. Brother Durland read to us here yesterday, "He that is dead is freed from sin." It is so. "Reckon ye also yourselves to be dead indeed unto sin," and God will furnish the fact. The point is, brethren, we need to get acquainted with the Lord. The trouble is, people are not personally acquainted with the Lord and do not know how these things are with Him.

"Where the heart is yielded to Him." How much of it? [Congregation: "All of it."] Is it done? [Congregation: "Yes."] The whole heart is gone? Everything is gone? Well, says one, I have

yielded all I know. Well, now just take the other step, and yield all you *do not* know.

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Elder O. S. Ferren: When a person does that, is he poor, and miserable?

Elder Jones: Yes, sir.

Elder Ferren: And naked and blind?

Elder Jones: Yes, sir.

Elder Ferren: And does not know it?

Elder Jones: I say, Yes, of course he is. But, thank the Lord, he has riches that embrace the universe. Says one, I cannot understand that. I cannot either, but I know it is a fact.

Why, brethren, let us bear this in mind to start with and never try to forget it, because the further you go the more you will see it is a fact, that when we get hold of the gospel of Jesus Christ just as it is, we find at every turn and in every phase of it, the *mystery of God*. At every point and in every turn, you find a place and a situation in which nothing can explain it but God, and all you can do is to believe that God is there. It is so and you will know the fact, and let Him go ahead and explain it. It will take eternity to do that. What He wants you and me to do is to be glad that we have eternity before us in which for Him to explain it to us. I am going to be glad that I have eternity to live in--not bother about whether I understand this, that, or the other. No. God forbid that we should throw away eternal life because we cannot understand all that God understands. But, ah! There is the same spirit again that Satan had--to be equal with God and not submit to any unless we can understand all. Let that mind be put away. And let us believe the Lord and let Him take His own good time to explain it.

Well, then, is your heart yielded to Him? Now that thought I had a moment ago. Many say, "I have surrendered to the Lord all I know." That is not enough. What you want to do is to surrender to Him all you know and all you *do not* know. Because when I surrender to Him only what I know, there are a good many things left that I *do not* know, a good many situations where I will meet myself, and good many things will come up, and I will meet

something that will be very attractive and desirable to me, and if I have not surrendered all, what then? There will be a contest, whether I will surrender that or not. So I am kept constantly in hot water to know whether I am surrendered to the Lord or not. The Lord wants you to get out of the hot water and stay out. Surrender everything you know and everything you do not know. Let everything go to Him, with no reservation now or evermore. Then you are not afraid of anything; you do not care if you drop into the bottom of the sea the next minute. It is all surrendered; You are in His hands--and then you have got something. That man has got something; he has something never had before, and he has something that he cannot get until he does just that thing.

"The affections fixed upon Him." Are your affections fixed there, so that He takes precedence of everything? So that He is first before everything? Nothing at all coming into the account anywhere or at any time? Is that so? When a man does that he has got something; he has indeed, and he knows it. Well, says one, is not a man to care for his wife and children? Why, they are all surrendered to the Lord too and cannot the Lord care for them a great deal better than you can without being surrendered to him? They are surrendered too, and instead of the situation being this: that when my affections are fixed upon him they are severed from those who are dear to me, it is the other way; when my affections are fixed upon him, they are *intensified* and *deepened* and glorified, upon those who are tenderly connected with me. Why, people miss it all when they think that to fix the affections on God is going to separate them from somebody they like while on the earth; it is the only way they can love properly those whom they think they like on the earth.

Well, now, is it so? Is the will submitted to Him? Is your heart yielded to God, so that your affections are fixed upon Him? Is it done, so that you can stand before Him and thank the Lord that it is so? I do not mean to stand up in the congregation and say that it is so but just tell it over *to the Lord* that it is so. People will get up in the congregation and say things there that they will not say to the Lord. You tell it to the Lord. Tell Him that your will is given up

bodily to Him. Submit the whole thing without a particle of reservation now or evermore, and just tell Him that your heart is yielded up to Him, for it is good for nothing and you want His heart instead of yours. And after that your affections are fixed upon Him, and that there they stay. And they will stay there. Tell Him that all the time, every day; tell Him wherever you go. Live with Him, brethren; live with Him; live with Him; that is what He wants. Why He is raised from the dead, and we are raised up with Him that we may live with Him. Rom. 6:8. His personal presence is to be with us. That is what the Laodicean message is to do for us; it brings the presence of Christ to live in us.

This you can do alone for yourself and nobody else can do it for you. Brethren, let us go to doing that. Let us get into that place. When a man is there, then he simply waits the direction of the Lord; waits the time of the Lord. When the Lord gets ready to pour out His Holy Spirit there is nothing to hinder. If there be something that he does not know, Oh well, that was surrendered long ago.

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It may be as dear as the right eye, but that went long ago. It is gone, thank the Lord, and so there is nothing between you and Him and He can pour out His Spirit whenever He pleases. That is where He wants you and me to stand in this Conference, waiting for Him to give us that teaching of righteousness according to righteousness.

Now how much of Christ are we to have? When the personal presence of Christ comes to us He will be closer to us than if He would come in here to meeting with us every day. Is that so? [Congregation: "Yes, sir."] Well, then, that is the gospel, is it not? That is the righteousness of God, which is by faith of Jesus Christ. That is the gospel, "for therein is the righteousness of God revealed from faith to faith." Rom. 1:17. Oh, no! From faith to *works*! The righteousness of God is revealed from faith to *works*! "the righteousness of God is revealed from *faith* to faith" Thank the Lord.

The presence of Christ, the personal presence of Christ--"Christ in you the hope of glory"--that is the gospel, isn't it? Now, see here--and there is not any need of their being a particle of misunderstanding about this question of faith and works, or a particle of hesitation about it--see here: Christ was in the world once, wasn't He? [Congregation: "Yes."] He did not do anything of Himself. "Of mine own self I can do nothing." The Father dwelt in Him. He did the works. "The Father that dwelleth in me He doeth the works." John 14:10. "As my father hath sent me, even so send I you."

As God was in Christ, Christ is to be in us. Is that so? [Congregation: "Yes."] Is Christ the same yesterday, today and forever? [Congregation: "Yes."] How did He act when He was on earth, in our flesh that He had? How did He act in that, when He was here before? He went about doing good; He cared for the sick, sympathized with them. "He hath borne our griefs, and carried our sorrows." Bears our sickness. His sympathy with the sick was so close that when He went to minister to them He actually entered into their feelings. He actually bore their sicknesses. How will He act when He is in our flesh now? [Voice: "He will act the same way."] How will He act when He is in your flesh? When He is in the flesh now? [Voice: "As He acted then."]

Don't you see then how that the works take care of themselves in Him who has *faith* in Jesus Christ. I do not mean that satanic belief. I mean the man that has *faith*. Then don't you see what those people miss who get their minds on works more than on Christ? They miss the very incentive and the very power that alone can do the things that are good, to reach and minister to the sick in the right spirit, to visit the poor and minister to them in the right spirit. Have not you seen people that have ministered to the poor and the sick, in a way that makes those people feel worse than if they had not gone there at all? That is not the kind of ministering that Jesus Christ does. That is not the kind of ministering He does. No, sir. It is Christ in you. And when He goes with you and in you there stands the testimony, "It will win even from worldlings the statement, 'They are like Jesus.'"

What does He want the world to see in us? [Congregation: "Christ."] He wants the world to see in our lives, Jesus Christ--the life of Christ, Christ in you the hope of glory--and they will know it, and you will know it. Be sure that Christ is there, and the Spirit of the Lord will convey to peoples' minds that He is there. But as certainly as you and I appear instead of Christ, that is all that will appear, and the world will see only that.

Now brethren, is there any real need of anybody getting any misunderstanding of having any hitch at all about whether righteousness by faith, justification by faith carries with it in itself the very living virtue of God to work in God's way? Is there any need of it? No. Not the least. And it will never be done by any mind that is submissive to God. It will not be done by the mind that is yielded to God and wanting to have God's way, Christ first and last, and through all and in all and over all. Because then he becomes so acquainted with Christ that he knows that faith in Jesus Christ brings that divine presence and that divine power and that divine virtue and that divine grace that will so make him who receive it, so move upon him, that he who has the most faith will be the one of all the world that will do the most work. Why you cannot separate it. The divine life is in it; the divine power is in it; the divine word is in it.

Did not Paul strive, says one, and does not the Saviour say, "Strive to enter in at the strait gate"? Yes, he does, and Paul tells us how. Let us turn and read that. It is right upon this very line, and then we will quit for tonight. It is in the first chapter of Colossians, the 25th verse and onward: The gospel "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God, even the mystery which hath been hid from ages and generations but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles."

What is it that God wants to make known, at this time, to you and me? He wants to make known "what is the riches of the glory of this mystery." That is a great deal, is it not? How great are the riches of the glory of the mystery of God? How

great? As great as God. Then how can we know them except by the mind of Christ, which is brought to us by the Holy Spirit bringing His presence?

Now, then: "Which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, *striving* according to *his working, which worketh in me mightily.*"

How can I strive when I have nothing to strive with? "Without me ye can do"--How much? [Congregation: "Nothing."] Is that so? [Congregation: "Yes."] Then without Christ I want to know how you are going to strive. Without Him how are you going to strive? I want you to think of that. "Without me ye can do nothing." "Dead in trespasses and sins." Is that so? How can a dead man strive? "When we were without strength." Rom. 5:6. Were we without strength? [Congregation: "Yes."] That is so. Then how can a man strive who has no strength? Don't you see, then, that it is an utter satanic perversion of the divine idea, to go to striving and working and wearing the life out *in order* to get to Christ *to obtain* this gift of justification. No. It is the *free* gift of God to every man, and every man who receives it, receives Jesus Christ Himself indeed. The gospel is the power of God unto salvation unto every one that believeth. Then he who surrenders all, yields all, and obtains that power of God, that living Saviour--to whom is given all power in heaven and earth--he has *something to strive with*; he has *strength* that he can put to a good purpose; he has *power* with which he can do something.

Then where does the striving come in? to find the Lord? or to *use the power* which the Lord gives, which He puts into us? Which is it? [Voice: "To use the power."] Assuredly. Then do not let us get it on the wrong side, brethren; let us have it on the right side.

"Striving according to his working, which worketh in me mightily." As he says in that other place: "The love of Christ constraineth us." 2 Cor. 5:14. Constrains, impels, drives on with an irresistible force. That is the idea that is in the word striving. Other

translations give it, "agonize" to enter into the strait gate. And they do really and bodily agonize and wear themselves out, doing penance, just like any other Catholic--and they will do it all in order to move the Lord, so that He will have pity on them. That is not the thought.

It *is* agonizing, but everybody who is acquainted with it, knows that the word is taken from the Greek games, the Greek races. One who entered the games was an *agonistes*. They started out to run a race. Now what does he do? He just strains every nerve to win the race; every faculty of his being is devoted to the object before him, isn't it? [Congregation: "Yes, sir."] Now that is bodily exercise; that is bodily striving, agonizing. Is this that kind that Christ is talking about? [Congregation: "No."] What kind is this? Spiritual. Yes, of course. Then carrying that thought from *bodily* exercise, that *bodily* straining of every nerve, carrying that into the spiritual realm, what does it signify? Doesn't it signify that complete surrender of the will to Christ, that surrender of the heart, and the affections to Him, that makes no reserve? And there is no reservation; it yields everything to Him, every fiber of the being is devoted to the one object and the glory of God. Is not that so? Then His power moving us, His divine power urging us on, don't you see? I say again that in all cases he who believes in Jesus Christ most fully will work most for Him.

Now let us have this word, and that will be the best close I could make to the whole thing tonight. Steps to Christ, page 79: "The heart that *rests most fully* upon Christ will be the *most earnest* and *active* in *labor* for Him." Amen. [Congregation: "Amen."] Do not forget that now. Do not think that the man who says that he rests wholly upon Jesus Christ is either a physical or a spiritual loafer. If he shows this loafing in his life, he is not resting on Christ at all but on his own self.

No, sir, the heart that rests most fully upon Christ will be most earnest and active in labor for Him. That is what real faith is. That is faith that will bring to you the outpouring of the latter rain; that is faith that will bring to you and me the teaching of righteousness according to righteousness--the living presence of Jesus Christ--to

prepare us for the loud cry and the carrying of the third angel's message in the only way in which it can be carried from this Conference.

THE THIRD ANGEL'S MESSAGE - 14

A. T. Jones

We have seen the manifestation of the natural mind--the carnal mind--in two of its ways: paganism and papacy. But there is another one that is modern. There is one that has arisen nowadays, another trick that the author of the carnal mind is playing and by which he will deceive lots of people if they have not the mind that is in Christ. Now whose mind is the carnal mind? [Congregation: "Satan's"] What is the thing that the carnal mind does mind? [Congregation: "Self."] In Satan it is self; in us it is self. We have seen how that in paganism, open, bold, naked paganism, it put that in the place of God, equal with God, in the immortality of the soul. Then we have found how that when Christianity came into the world this same carnal mind got up a counterfeit of that and covered itself--the same carnal mind--with a form of Christianity, and called it justification by faith when it was all justification by works--the same carnal mind. That is the papacy, the mystery of iniquity.

Now there is another development in Satan's working in the last days, separate from paganism as it was in itself, and separate from the papacy as it was in itself, and as it has been manifested so far. Is that so? [Congregation: "Yes."] In what form does that come? In what form does Satan work in the last days? [Congregation: "Spiritualism."] Yes, and this will exalt self. But will spiritualism always work in the name of Satan? [Congregation: "No."] The nearer we come to the second coming of the Saviour the more fully spiritualism will be professing Christ. Who is it that comes before the Saviour comes, many of them? [Congregation: "False Christs."] There will be many coming and saying, "I am Christ"; and at last Satan himself comes--as Satan? [Congregation: "No. As Christ."] He comes as Christ, he is received as Christ. So then the people of God must be so well acquainted with the Saviour that no

profession of the name of Christ will be received or accepted where it is not the actual, genuine thing. But when false Christianity is presenting itself to the world, when every kind of a false Christ appears, then how alone can a person be safe? How shall a man know that these are false? Only by Him who is the true; only by having His mind itself.

Now I want to read you an expression of this last phase of the carnal mind. We have read the other two; we have read the pagan and the papal. Now when we read this last then we will have all three of the stages; we will have before us the dragon, the beast, and the false prophet. And then there will be no shadow of an excuse for any one of us after that, taking any position but that which is openly and itself alone the mind of Jesus Christ and the righteousness of God according to His idea of righteousness. Will there? No excuse. When we see before us the direct expression of the false way in all three of its forms, then, even though we be not able to understand or see the other, we will know that well enough to let it alone, and take the other whether we see it or not. Would not we rather let the devil go that we see, and accept the Lord that we cannot see as we would like to? Which would you rather? I would rather take the Lord with my eyes shut, than the devil with my eyes *open*.

This is a monthly publication--I will tell you what it is presently; but I will read a passage or

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two from it first. This is a discipline for the week--a course of training for each day of the week.

"Let Thursday be your day for declaring your faith."

See what the faith is.

"Say, 'I do believe that God is now working with me and through me and by me and for me.' Say it with a sure certainty, for it is true.

"On Friday be courageous and strong and powerful; overcome all obstacles by your word; say, 'I can do all things through Christ that strengtheneth me.' Say this with all the strength of your being, and I tell you that you can do just whatever you want to do, even to the working of miracles."

Now that is a lie. That you all may see that it is a lie, I read Wednesday's discipline:

"On Wednesday use the affirmations; not only the affirmations of science, but affirm all good things *in yourself*."

[Voice from the congregation: "That proves it is a lie."]

Don't they say God is working in me, and by me, and for me, and through me? When we have come to Jesus and have His righteousness and His goodness, then can't we affirm that *we* are good? [Congregation: "No."] What is the reason? [Congregation: "It is in Christ; it is not in us."] You are willing to admit then, that when you have found Jesus and all the wealth and the honor and power and the riches that there is in Him, that even then we cannot boast that we are good? Are you willing to admit that? are you? [Voice: "Yes, sir."] Are you? [Voice: "Yes, sir."] All right. That is not near all. I read more:

"Affirm all good things *in yourself*. Praise *yourself* that you are so kind and loving, and that you are so honest in your intentions of serving the good; praise *yourself* that you are so steadfast in these same intentions; praise *yourself* because you are so strong and healthy."-

Yes, perhaps praise *yourself* because you live up so strictly to the health reform so that you have good health. You have done it; praise *yourself* for it?

"Praise *yourself* because you have such a sweet charitable disposition."

You can do that, can't you? [Congregation: "No."] Not when your sins are forgiven, and you are free from all these things by the power of Christ? Can't you praise *yourself* then for *your* sweet charitable disposition, that *you* have got such a good one? [Congregation: "No, sir."] But I read more:

"Praise *yourself* because you see only the good in everybody and everything in all the world. Praise *yourself* for every good thing that you do see *in yourself* and for every good thing that you *want* to see in *yourself*. . . . You must praise for the good characteristic that is there to strengthen it, and praise for the good trait that seems lacking to

compel it to appear, for you know that the fruit of your lips will be created for you."

Now that is what is called "Christian Science." You can read the title (holding up book). A brother handed me a copy of that thing the other day. The title is "Christian Science," and on the cover is a quotation of Scripture: "My words shall not pass away." Now, brethren, is it not about time that we began to believe the scriptures and the Testimonies? Isn't it about time we had the mind of Jesus Christ? [Congregation: "Amen!"] The mind that will confess that this from the Testimony is so, that has bothered so many of the brethren every time that it has been read. Now let us read it again and see whether you will say it is so, whether you believe it or not. It is time. Testimony No. 31, page 44:

"Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners."

You are not in Christ unless you acknowledge yourself to be that. Now is that so? [Congregation: "Yes."] Are you willing to stick to that now whether you understand *how* it is so or not? [Congregation: "Yes."] Will you stick to it in the face of paganism, the papacy and spiritualism, in all their phases? Then I want to know why in the world it is not time for you and me to have a mind that will not say "Amen" to any such stuff as that which I read from that anti-Christian Science thing? I read on again from the Testimony:

"Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self."

Then although these folks quote the words of Christ, it is all counterfeit. You know that "Vol. IV" tells us that when Satan himself comes with the gracious words that the Saviour uttered, he will talk them with much the same tone and will pass it off on those who have not the mind of Christ. Brethren, there is no salvation for us, there is no safety for us, there is no remedy for us at all, but to have the mind of Christ.

And it goes through all our works, too. It is not simply for the minister. It is for everyone. Don't you remember the other day in

the talk that Dr. Kellogg gave us on the medical missionary work, how that he saw, and had seen for a long time, the lack in the systems of medicine, to reach and make easy *the mind*? Don't you remember that he told us that he realized this lack in all medical practice? He had found in their practice all the way through that there was a defect in the medical systems, and that there was nothing that would reach and relieve the mind and turn it off from the diseased souls, that the body might go ahead and get well by the treatment that the physicians would give it.

Brethren, has not Christ supplied just that lack that is in all medical systems, in His own medical

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system that He has given us by His own Spirit? The mind of Christ, for the nurse, for the physician, to carry to the distressed and the diseased and the suffering and the perishing and get the mind of the sufferer upon Jesus Christ and have His mind, taking it away from self. Then the patient being at rest, the physician can go ahead and doctor the body and it will get well, while the patient is enjoying the blessings and peace of Jesus Christ and the mind which He gives. Don't you see how it goes through all your work, and it is the one thing everywhere? This part is not new to the doctor either. But as he was telling us about the defect in the medical systems, I want you to see that the mind of Christ will supply the defect. I read on from the Testimony:-

"You are not in Christ, if you are exalting and glorifying self."

Now mark:-

"If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour."

Now mark this:-

"Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, *will not form a bond of union between your soul and Christ.*"

Now, is that so? [Congregation: "Yes."] Elder Underwood: "Please read that over again."

"Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or *anything else in you or connected with you* [even your good works] will not form a bond of union between your soul and Christ."

"Your connection with the church, the manner in which your brethren regard you, will be of no avail unless you believe in Christ.

Now mark this emphasis:-

"It is not enough to believe about Him [the word "about" is italicized]; but you must believe *in* Him."

"*In* him." What does that mean?

"You must rely wholly upon his saving grace."

That is Christianity. That is the mind of Christ. There is no devilism about that at all; and it can't get in there, either. Why, you find it also in "Steps to Christ." Not stated exactly as that. I will read a passage or two from Steps to Christ, beginning on page 67 and reading to page 71:

"The condition of eternal life is now just what it always has been--just what it was in Paradise before the fall of our first parents--perfect obedience to the law of God, perfect righteousness."

And if you and I have not that, we will never have eternal life. We can't have it now or at any other time. If you and I have not "perfect obedience to the law of God" *from the first breath we ever drew until this one, now, tonight*, and it must be *until the last one we ever draw*, then eternal life does not belong to us. But just as certainly as you and I have "perfect obedience to that law of God," then eternal life is ours that very moment. But that "perfect obedience" must read, I say, from the first breath we ever drew until this one, now, tonight, and it must be until the last one we ever do draw, even though it be ten thousand years from now, in the depths of eternity. I am not asking whether you understand this, brethren; believe it, and you will understand it. "Well, doesn't this contradict something he has been preaching before?" It does *not* contradict what I have been preaching; it is what I have preached all the time, and what every other man preaches who preaches the gospel.

"The condition of eternal life is now just what it always has been--just what it was in Paradise before the fall of our first parents--perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. . . . *We have no righteousness of our own* with which to meet the claims of the law of God."

That is so. Then how in the world are we ever going to have eternal life? [Congregation: "Through Christ."] Ah! "the gift of God is eternal life through Jesus Christ our Lord." But we have got to have "perfect righteousness" before we can have that gift, don't you see? Oh then, just like the Lord, He comes and says, "Here, in Christ, is perfect righteousness; here is perfect obedience to the law of God from birth to the grave; you take that and that will fully meet the condition on which alone anyone can have eternal life."

All right. Are you not glad of it? [Congregation: "Yes."] I am so glad of it that I don't know what else to do than to be glad. Oh, He wants me to have eternal life. I haven't a thing to merit it; I haven't a thing that will meet the condition upon which alone it can be granted. Everything that I have would ruin the universe if He should grant me eternal life upon it. Well, He can't do that; but He wants me to have eternal life; He wants me to have it so bad that He died that I might have it. [Congregation: "Amen!"] And oh, then again I say, it is just like God, who is love, as He is, He comes and says, "Here, in Christ, is perfect obedience from the first breath you ever drew, until the last one, and you take Him and His righteousness and then you have got the other." That is the condition. Good! Good! Yes, sir.

"We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us."

Thank the Lord!

"He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us and now he offers to take our sins and give us His righteousness."

What a trade! What a trade! Brethren, isn't it awful that men will so hesitate and linger and

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dally before they will surrender up everything and make that blessed trade? Isn't it awful?

"If you give yourself to Him, and accept Him as your Saviour, then, *sinful as your life may have been*, for *His sake* you are *accounted righteous*. Christ's *character* stands in place of *your character* and you are *accepted before God* just as if you had not sinned."

Yes sir, you and I, when we have done that, you and I stand before God, just as though we had never committed a sin in this world--just as though we had been angels all the time. Brethren, God is good! He is good! Oh, our Saviour is a wonderful Saviour! [Congregation: "Amen!"] Brethren, That is so. Let us let *Him* have His own way.

"More than this." Could there be any more, think ye? Why the Lord says so:

"More than this, Christ *changes the heart*; He abides in your heart by faith."

That is the blessedness of it. What good would eternal life do me with such a heart. No, He does not stop at that; He changes the heart.

"You are to maintain this connection with Christ *by faith* and the *continual surrender* of your *will* to Him;"-

That is the thought we had last night; it is the same lesson right along.

"And so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say,"-

You may say--God has given us permission to say, He has told us that we may say. . .

"The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.' So Jesus said to His disciples, 'It is not ye that speak, but the Spirit of your Father which speaketh.' Then with *Christ working in you*, you will manifest the same spirit and do the same works,"-

You can't do otherwise. Christ is the same yesterday, today and forever. He is the same here in our flesh now, as He was when he was here before in the flesh.

- "Works of righteousness, obedience. *So we have nothing in ourselves of which to boast.*"

Thank the Lord. Do not begin to boost yourself up and to boast of yourself, and say, "I am rich now, and increased in goods; now I am wise; now I am all right." No. Isn't the man that will say that at such a time as that, isn't he the worst creature in this universe? How *could* he be worse? When he was entirely lost, helpless and undone, and he confessed it and said so, and then the Lord has such wonderful compassion that He gives him everything He has in the universe, and then that man stands up and begins to boast of how good he is and how great he is; what greater reproach could he possibly put on the goodness of the Lord? No sir. "Let him that glorieth glory in the Lord." [Congregation: "Amen!"] Let us do it then.

"So we have nothing in ourselves of which to boast. We have no ground for *self*-exaltation."

The man that takes Jesus as He is, will always be humble. It makes a man humble to take Christ by faith. But if he does not take Him by faith but earns it, of course he has something to boast about.

"Our *only* ground for hope is in *the righteousness of Christ imputed to us and in-*"

What now, suppose you?

"Our only ground for hope is in the righteousness of Christ imputed to us and *in that wrought by His Spirit working in and through us.*"

Our only ground for hope is Christ's righteousness imputed to us and this righteousness wrought in us by the Holy Spirit is the works we do. Then the very next paragraph is that about the satanic belief and what genuine faith is, which we studied in previous lessons. It is all one subject.

Now then, page 71:-

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power."

What is the condition of that man then who begins to think *himself* pretty good? And praises himself? Satan's delusion is upon him. Even if he has lived with the Lord fifteen or twenty years, if he begins now to think he is quite good--what is the condition of that man? He is deluded by satan. He is under satanic delusions. That is all. There was a man that lived with Jesus Christ thirty years. When he first began, in the earliest years of his life with Christ, he said, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." And nearly thirty years after this near the close of his life, he said this: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I" *was* chief? [Congregation: "Am chief."] No, *was* chief. [Congregation: "No, 'Am chief.'"] Oh, no. When he was Saul of Tarsus, persecuting the saints, *then* he *was* the chief of sinners. [Congregation: No. "Am chief."] Amen. Exactly.

"Christ Jesus came into the world to save sinners of whom I *am* chief." When? [Congregation: "Now."] When he had lived thirty years with Jesus Christ? [Congregation: "Yes."] Yes. "I am chief." Oh, he had such a view of the Lord Jesus, of His holiness, of His perfect purity, that when He looked at Himself, considered Himself, as separated from Christ, he was the worst of all men. *That is Christianity.* That is the mind of Christ. The other is the mind of Satan.

So then:-

"This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. No deep seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace

of Christ will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves the more we shall see to esteem in the infinite purity and loveliness of our Saviour."

That is Christianity, brethren. Now let us go to studying the Bible for just what it says. What do you say? Brethren, we are in a fearful position here at this Conference, at this meeting. It is just awful. I said that once before, but I realize it tonight more than I did then. I can't help it, brethren. I can't help it. We are in a fearful position here. Not a soul of us ever dreams what fearful destinies hang on the days that pass by here. [Elder Olsen: "That is so."] That is so. Brethren, as the days go on, is our earnestness in seeking God deepening? Is it? Is it? or is it rather coming to a lull?

The first lessons, when we started in here, they were fresh; they were new; they brought truth in strong, plain, positive lines so we could see, and they had an effect. Hearts were moved as the Scripture says, "as the trees of the wood are moved with the wind."

But, brethren, has the breeze slackened up? What now? If our impressions, our sense of need, our earnestness is not found deeper, brethren, as these meetings go on, then there is something the matter with each one of us. I am not talking about us as a whole class merely in a general way; the only way we can get at this is each one individually for himself; if I am not doing that, if you are not doing that, there is something wrong.

Now, brethren, another thought. We have been obliged, by the Spirit of God, we have been obliged to look at the workings of the carnal mind, and what it will do for man and how it will deceive him in every way--paganism, papacy, and the image of the papacy, the dragon, the beast and the false prophet--we have seen it and the Lord means a lesson in it to us. Now as we have seen it, brethren, just let each one of us let go all holds, let the soul drop right out of everything into just that childlike readiness to receive what God has to give. [Congregation: "Amen!"] Let the searching of heart go on, and the confession of sin. Did not Jesus say to us, "Be zealous therefore, and repent"? "Be zealous therefore and repent." What

does that "therefore" mean? For this reason; for these reasons. Let us see what He said before that.

I know *thy works*, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because *thou sayest*, I am rich, and increased in good, and have need of nothing; *and knowest not* that thou art wretched, and miserable, and poor and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent."

How much does that "therefore" cover? All of it? [Congregation: "Yes, sir."] The first thing He says is, "I know thy works", and the last, "Be zealous therefore, and repent." Are you ready to repent of your works now? Are you? Are you ready to admit that your works that you have done, are not as good as Jesus Christ would have done them if He had been here Himself and done them instead of you? [Voice: "Yes, a thousand times."] Good. How much good are these works going to do you? Are they perfect? Are they righteous works? "Whatsoever is not of faith is sin." Are there, or have there been, any works about you that have not been of faith? that have had self in them?

Do not forget that garment that we are to buy--that garment "woven in the loom of heaven, and not *one thread of human invention*" in it. Then if you and I have stuck up a single thread of our invention in that life that we have professed to be living in Christ, we have spoiled the garment. Brethren, do you suppose you and I have gone on these fifteen or twenty years so absolutely perfect that we have never got a thread of human invention into our character by our deeds? [Congregation: "No."] Then we can repent of that, can't we? [Congregation: "Yes."] I simply call attention to that, that part tonight.

And now for the few minutes that remain let us read a few passages of Scripture. Isa. 59:6. What chapter does this 59th

chapter follow? [Congregation: "The 58th."] Where does the 58th chapter apply? [Congregation: "It applies now."]

Their webs shall not become garments, *neither shall they cover themselves with their works*; their works are works of iniquity, and the act of violence is in their hands.

Then what has that people been trying to do? What has that people been trying to do with their works? [Congregation: "Cover themselves with their works."] When He says, "*they shall not cover themselves with their works*," that shows on the face of it that they have been trying to cover themselves with their works. Now does He tell the truth?

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[Congregation: "Yes."] Then when He says to you and me that we have been trying to cover ourselves with our works, then does not He say in that that we have been really--whatever we profess--trusting in righteousness or justification *by works*? [Congregation: "Yes."] Then is not that what the Laodicean message says, "I know thy works." And what have our works done for us? Made us wretched, and miserable, and poor, and blind, and naked. What does He want us to have? "White raiment, that thou sayest be clothed, and that the shame of thy nakedness do not appear."

What is our condition? You know well enough that our efforts at that have not accomplished much. Every one has tried to do his very best--you know yourself that it was the most discouraging thing that you ever tried to do in this world. you know yourself that you have actually sat down and cried because you could not do well enough to risk the Judgment. [voice: "Could not do well enough to satisfy ourselves."] No. We ourselves were able to see our nakedness when we had tried our best to cover ourselves. You know that is so. Now, brethren, the Lord said so, didn't He? [Congregation: "Yes, sir."] Is it not time that we said, "Lord, that is so?" I quote it: "Neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands."

Now the Lord wants us to be covered; He wants us to be covered, so that the shame of our nakedness shall not appear. He wants us to have His perfect righteousness according to His own

perfect idea of righteousness. He wants us to have that character that will stand the test of the judgment without a hitch or a question or a doubt. Let us accept it from Him as the free blessed gift it is.

Now brethren, in the next lesson, my thought is now that we will enter directly upon the direct straightforward Scripture, exactly what it says to you and me, as to how we can have Jesus Christ and all His righteousness and everything that He has, without a particle of discount. What do you say? [Congregation: "Amen."]

THE THIRD ANGEL'S MESSAGE - 15

A. T. Jones

We shall begin tonight just where we stopped the other evening, with the thought that was before us, that we would now proceed to study this subject as it is in the Bible. I could take the time and read it all from the Testimonies and Steps to Christ. I could preach from them as well as from the Bible on this. But I find this difficulty: The brethren seem so ready to be content with what we read in these and will not go to the Bible to find it there. That is what the Testimonies and Steps to Christ are for; they are to lead us to see that it is in the Bible and to get it there. Now I shall avoid these purposely, not as though there was anything wrong in using them; but what we want, brethren, is to get at it in the Bible and know where it is there. And that is the Lord's own way as pointed out in the Testimonies. Let me read it here:

"The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plain teachings. Then to leave men and women without excuse, God gives plain and pointed testimonies, *bringing them back to the word* that they have neglected to follow.

"The word of God abounds in general principles for the formation of correct habits of living and the Testimonies, general and personal, have been calculated to *call their attention* more especially *to these principles*. . . .

"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 word of inspiration which you have neglected to obey.

"Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given and in His chosen way brought them before the people to awaken and impress the mind with them, that all may be 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."

There is another reason also why we want to get this and see that it is in the Bible. That is because we, from this Institute and this Conference, are to go forth to preach nothing else but just this one thing; and we are to preach to people who do not believe the Testimonies. And the Scriptures have told us that prophesyings are not for them that believe not but for them which believe. Tongues are a sign to them that believe not; prophesyings are a sign to them that believe. 1 Cor. 14:22. Now when we go and preach this message to people who do not know anything about the Testimonies, we have to teach them that the Bible says it, and we have to teach from that alone. If we were preaching to our own people, to use the Testimonies and all these other helps would be all well enough, but even then, if their minds were turned to these and not brought by these to the Bible itself, then *that* use of the Testimonies is not what is intended by the Lord as the right use of the Testimonies.

Now I have seen this same thing working another way. There is that book that a great many make a great deal of, The Christian's

Secret of a Happy Life. I have seen people who have read that book and got a considerable good out of it, as they thought, and what was to them great light, encouragement and good, but even

then they could not go to the Bible and get it. Brethren, I want every one of you to understand that there is more of the Christian's secret of a happy life in the Bible than in ten thousand volumes of that book. [Congregation: "Amen!"] I did not see that book for a long time. I think it was about five or six years ago when I first saw it. Somebody had it and was reading it and asked me if I had seen it. I said, "No." I was asked if I would read it. I said, "Yes I will read it," and I did. But when I did read it, I knew that I had already got more of the Christian's secret of a happy life out of the Bible than there is in that book to begin with. I found that I got more of the Christian's secret of a happy life in the Bible than she has in that book. I wish people would learn to get out of the Bible what is in it, direct. [Congregation: "Amen!"] If that book helps people to get that secret in the Bible, with a good deal more of it, all right. But I knew that that book has nothing like the Christian's secret of a happy life that every one can get in the Bible.

Oh I did hear once, I did get the news once, that *I* got *my* light out of that book. There is the Book where I got my Christian's secret of a happy life (holding up the Bible), and that is the only place. And I had it before I ever saw the other book or knew it was in existence. And I say again, When I came to read the other I knew I had more of the Christian's secret of a happy life than there is in that book to begin with. And so will every one else, who will read the Bible and believe it.

Now I want to ask a few questions on what we have gone over. What is the latter rain? [Congregation: "The teaching of righteousness according to righteousness."] What is the loud cry? [Congregation: "The message of the righteousness of Christ."] The loud cry has already begun in the message of the righteousness of Christ. Where does the latter rain come from? [Congregation: "From God."] All of it? [Congregation: "Yes."] What is it? [Congregation: "The Spirit of God."]

Now let us just put two things together. The teaching of righteousness according to righteousness--the message of righteousness--that is the loud cry; that is the latter rain; that is the righteousness of Christ. Is that so? [Congregation: "Yes."] The

latter rain comes down from heaven. How much of that latter rain comes out of me? [Congregation: "None of it."] How much of it can I manufacture? [Congregation: "Not any."] Now is that so? [Congregation: "Yes."] I cannot manufacture any of it? None of it springs from me at all? Where does it come from? [Congregation: "Heaven."] Will you take it that way? Will you receive it from heaven? [Congregation: "Yes."]

Now that is where we came to the other night. Are you ready to take it from heaven? [Congregation: "Yes."] Is everybody in this house tonight willing and ready to take righteousness from heaven? [Congregation: "Amen!"] According to God, without asking that God shall get some of it from us? Are you? [Congregation: "Yes."] Whoever is willing to take righteousness from heaven can receive the latter rain [Congregation: "Amen!"]; whoever is not, but wants the Lord to get some of it out of him, he cannot have the latter rain; he cannot have the righteousness of God; he cannot have the message of the righteousness of Christ.

What is the latter rain? [Congregation: "Righteousness."] Are we in the time of the latter rain? [Congregation: "Yes."] What are we to ask for? [Congregation: "Rain."] What is it? [Congregation: "The teaching of righteousness according to righteousness."] Where is it to come from? [Congregation: "Heaven."] Can we have it? [Congregation: "Yes."] Can we have it now? [Congregation: "Yes."] Then the latter train being the righteousness of God, His message of righteousness, the loud cry, it all being that, and that to come down from heaven: we are now in the time of it, we are to ask for it and receive it. Then what is to hinder us from receiving the latter rain now? [Congregation: "Unbelief."]

I will read a passage from this little book to start with. We have read it once before; it is found on page 8 of "Danger in Adopting a Worldly Policy":

"As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, 'Follow me upward, step by step, where the clear light of the Sun of Righteousness shines.' But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to His

servants a message for this time. . . . I would not now rehearse before you the evidences given in the past two years [four years now] of the dealing so God by His chosen servants; but the present evidence of His working is revealed to you and you are now under obligation to believe."

Believe what? What message is there referred to that God has given to His servants for this time? [Congregation: "The message of righteousness."] The message of the righteousness of Jesus Christ. This is a testimony that had been despised, rejected, and criticized for two years, and two years have passed since that time. But now the present evidence of His working is revealed, and now what does God say to every one of us? "You are now under obligation to believe" that message. Then whoever does not believe it simply has to answer to God, does he not? That is all. Well, then, let us begin.

There is, however, another word to which I wish to call attention. You will remember that I read Isa. 59:6 in the last lesson; it was about those people who were trying to cover themselves with their works. In the fourth verse we have these words: "None calleth for justice." After the lesson Brother Starr called my attention to the German translation,

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and that, he says, is: "None preacheth righteousness." I looked at the revised version and that has it: "None sueth for righteousness," or the margin, "None calleth for righteousness." I looked at Young's literal translation and that likewise reads: "None calleth for righteousness." So you see the thought as expressed in this verse, "None sueth," that is too say, to court, to ask for, to beseech, "for righteousness." None calleth for that. The same idea is conveyed in the German, only it is put in other words, "None preacheth righteousness." Well, is not that what the Lord says? They are trying to cover themselves with their works and that is not righteousness.

Isaiah 54, last sentence of the chapter: "This is the heritage of the servants of the Lord and their righteousness is *of me*, saith the Lord." Their righteousness is of whom? of themselves? [Congregation: "Of the Lord."] Their righteousness is of their

works? No, "their righteousness is of me, saith the Lord." What do you say? [Congregation: "Of the Lord."] Their righteousness is of their works? No. "Their righteousness is of me, saith the Lord." What do you say? [Congregation: "Amen."] Then any man who expects, looks for, or hopes for, any righteousness that does not come from God, what then? What has he? [Voice: "Filthy rags."] It is no righteousness at all. Even those who want to get it out of their own works, will it work that way? [Congregation: "No."] Is that of God? [Congregation: "No sir."]

The only way that God can get into our works is by having Him to start with, and having His righteousness to begin with and our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought in us by His Holy Spirit. This takes up the subject exactly where Brother Prescott stopped. Do you see it is Christ in us, that living presence that does the righteous work and that is by the Holy Spirit? That is what the Holy Spirit brings; that is the outpouring of the latter rain, is it not? You see we cannot study anything else. That is the message for us now. Shall we receive the message? When we receive the message what do we receive? [Congregation: "Christ."] When we receive Him what have we? [Voice: "The Holy Spirit. The latter rain."] This will come more fully afterward.

Now another thing, brethren. I do not want you to put off until after the meeting, your receiving of it. You do not need to do that at all. What the Lord wants is for you and me to come here each evening and sit down and receive that just exactly as he gives it. Just exactly as he says it. You just open your mind and heart to the Lord and say, "Lord, that is so." [Congregation: "Amen."] Don't wait until you go out of the house. "Well," says one, "are we to sit down here and take everything that is said without any question at all?" No, not in that sense. But we are to sit down here and have such a measure of the Spirit of God that we can see what He gives through that word which is the truth and then take it because it is the truth of God. [Congregation: "Amen."]

Elder D. C. Babcock: Brother Jones, please read Job 29:23.

Elder Jones: Very good. "And they waited for me as for the rain; and they opened their mouth wide as for the latter rain." All right. What shall we do? What does the Lord want us to do? Wait for His Spirit as for rain. Open your mind; wait as for the latter rain. What did He say by David? "Open thy mouth wide and I will fill it." Brethren, let us sit down here and open our mouths just like little birds; you know how they do. It looks as though the mouth was all the bird there was. That is what He wants us to do.

Can we not trust God to give to us what He wants us to have? Brethren, there is a question in that that I want to ask: When we come into a place like this, come with hundreds of people who are seeking the Lord, come asking the way to Zion, with our faces thitherward, do we need to sit here suspiciously looking cross-eyes at the Lord as though we did not dare to trust Him for what He would give? Is that honest? [Congregation: "No."] Is that fair? [Congregation: "No."] No, sir. I believe this much in the Lord, that when we come together with our hearts seeking Him, every one that lays His heart wide open to receive what the Lord has to give, will not receive anything but what God gives. And the man who comes into such a place as this, with His suspicions aroused and with a readiness to look askance at the Lord--that man is not treating the Lord as a person ought to treat the Lord: he is treating the Lord just as a person might fairly treat the devil. Is he not?

Now brethren, let us treat the Lord honestly; let us be honest with Him and He will be honest with us. "To Him that showeth Himself forward the Lord will show Himself forward." If you and I treat the Lord honestly, He will treat us just exactly like God treats people. So I say, we need not come into this house with a particle of suspicion as to whether the Lord is going to give us things straight. He will do it, and I am going to expect He will do it, and so I am going to receive lots of blessing out of this thing. That is settled.

Now Rom. 5:17: "For if by one man's offense death reigned by one; much more they which receive abundance of grace *and of the gift of righteousness* shall reign in life by one, Jesus Christ." What is righteousness in that verse, then? [Congregation: "A gift."] Is it?

[Congregation: "Yes, sir."] "Their righteousness is of me, saith the Lord." It

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is a gift of righteousness. How does it come to us, then?
[Congregation: "It is a gift."]

Now put those two things together: "Their righteousness is of me"--it is a gift. He who receives it, what does he receive?
[Congregation: "A gift."] He who receives it as the gift that it is, receives what? [Congregation: "Righteousness."] According to what? God's idea of righteousness. Will He give us anything than that which is righteousness in His own sight and according to His own mind? [Congregation: "No."] Do you see that point? Then he who does not receive the righteousness of God as the free gift of God, does He have it? [Congregation: "No."] And He cannot so have it, you see, because it is a gift. It is of God. It comes from God by the precious gift that it is. And therefore it being of God, and He giving it of His own gift, it is left to me to get it in His own way. He gives what is His own and He gives it according to His own idea. That is the genuine article; that is the righteousness of God alone.

Then don't you see in that there can be no room for a single thread of human invention? We cannot get it in there at all. Don't you see what ample provision the Lord has made that we may have the perfect robe which He Himself hath woven, which is the righteousness of God itself and which will make us complete now and in the time of the plagues and in every other time and throughout all eternity? Brethren, I am glad that that is so. I am just as glad as I can be.

A sister told me not long ago that before that time four years ago she had just been lamenting her estate and wondering how in the world the time was ever going to come for the Lord to come if He had to wait for His people to get ready to meet him. For she said the way she had been at it--and she had worked as hard as anybody in this world, she thought--she saw that she was not making progress fast enough to bring the Lord in any kind of reasonable

time at all, and she could not make out how the Lord was going to come.

She was bothered about it, but she said when the folks came home from Minneapolis and they said, "Why the Lord's righteousness is a gift; we can have the righteousness of Christ as a gift, and we can have it now." "Oh," said she, "That made me glad; that brought light, for then I could see how the Lord could come pretty soon. When He Himself gives us the garment, the clothing, the character, that fits us for the judgment and for the time of trouble, I could then see how he could come just as soon as He wanted to." "And," said she, "it made me glad, and I have been glad every since." Brethren, I am glad of it too, all the time.

Now there is sense in that thing today. You know we have all been in that same place. You know the time was when we actually sat down and cried because we could not do well enough to satisfy our own estimate of right doing; and as we were expecting the Lord to come soon, we dreaded the news that it was so near; for how in the world were we going to be ready? Thank the Lord He can get us ready. [Congregation: "Amen."] He provides the wedding garment The master of the wedding feast always provided the wedding garment. He is the Master of the wedding supper now, and He is going to come pretty soon, and He says, "Here is the clothing that will fit you to stand in that place." Now there will be some folks that cannot attend that feast, because they have not on the wedding garment, but the Lord offers it as a free gift to all and as to the man who does not take it, who is to blame?

Another thing: Do you believe now--let us have that settled before we go any further. I want to know how many people in this house actually believe, right down honestly in their hearts, that God is able to say what He means when He says it? [Congregation: "Yes."] Then when you and I read what He says, just as He says it in the Bible, I want to know whether it is any use for you and me to go over to some other part of the Bible and hunt up some other text to see whether that does not contradict this? Is the Lord able to tell His own story in His own way without contradicting Himself? [Congregation: "Yes."] We have been at that long enough. So I do

not propose to harmonize any texts of Scripture in all the work that I shall have to do here in this institute. I think the Lord has everything straight, exactly as it is. I do not think He needs any of my help. I think rather that I need His help to see that there is no contradiction at all. And I think that if there appears to me to be a contradiction, then I need more of His Spirit to see that there is none. And instead of trying to harmonize the supposed contradiction, I am going to say that the Lord knows all about that, and I am going to wait until He gives me breadth of mind enough to see it is no contradiction there at all.

So what I want here to decide now and forever is that when you read anything in the Bible, that that means exactly what it says, and you need not hunt up anything in the Bible to see whether that tells the other side of it. There is no other side; it is all one. "Well, then, how are you going to explain everything in the Bible when people ask you?" There is the difficulty; men go out preaching the gospel, and they think if they cannot explain everything that people ask them it is going to be a great discredit to their ministry. No, sir. It will be well for you to acknowledge that there are some

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things even in the Bible that you have not grasped fully yet.

What the Lord asks of you and me is stated in 2 Tim. 2:7, and it is the key of all Bible study; it is God's directions for Bible study: "Consider what I say, and the Lord give thee understanding in all things." The only things He asks of you and me to consider is *what He says*, and if we have to consider it for ten, fifteen, or twenty years to find out what it means, we will find that it was worth twenty years of waiting. We need not be disappointed at all. Bear in mind that the longer you have to consider a text to find out what is in it, the more it will be worth when you get it. So there is no place for discouragement ever. Therefore if I cannot measure the depths of it, I am going to be glad that it is so deep that when I do get it I shall rejoice as long as I live.

All we have to do in these lessons is to consider what He says, and depend upon Him to give us the understanding of it. That is

all. That is all I can do, and everyone that will do that will get more out of it than the one who does not consider what He says.

Then "their righteousness is of me, saith the Lord." That is what He says. [Congregation: "Yes."] It is a gift of righteousness; it is a gift; is that so? [Congregation: "Yes."] Now how do we receive a gift? "The righteousness is of me," He gives it. A free gift. How do we get it? [Congregation: "By faith."] By faith. By faith. Let us bear in mind also the definition which we have studied, of what faith is. Not a satanic belief. That is not faith at all, but a submission of the will to God, a yielding of the heart to Him, the affections fixed upon Him--there is faith. That is God's idea of faith. And when we read of faith and get His word of belief which He has spoken in His word--that is what He means.

Mark this: It is received by faith. It is known by faith. But let us read the text and see that it is so. Rom. 1:17. The 16th verse is talking about the gospel. "For therein is the righteousness . . . revealed from *faith* to *faith*." What alone can obtain it, then? [Congregation: "Faith."] Not from faith to works, but from faith to *faith*. But what is faith? Submission of the will to Him; yielding of the heart to Him, the affections fixed upon Him. That is surrender of self and takes what God says as the fact; in other words, faith is simply this: that when God says a thing and you and I read it, we say, "that is so." That is faith.

Faith comes by hearing, and hearing by the word of God. Rom. 10:17. What is the source of faith, then? [Congregation: "The Word of God."] How does faith come to us? [Congregation: "By hearing the word of God."] Faith comes to us by the word of God. That is the source, the fountain of faith. Then when that word is read, you yield to that and say, "That is so." I take that as it says; with no attempt to explain it even to myself. I take it as God says it; I receive it just as He says it; I rest upon it just as He says it; He giving me understanding of it--then I want to know whether I do not receive in that word and from it just what He has in it to give to me. Assuredly. That also precludes our getting any thread of human invention into it.

Then it is of faith. It comes by faith. We receive it that way. Then don't you see that with the man who does not understand and begins to question righteousness by faith alone, the trouble is that his soul is not submitted to God, his heart is not yielded to God, the affections are not fixed upon Him? That is the difficulty. All the trouble that ever comes to anybody in this world over justification by faith is in the heart--in the refusal to submit to God--and that is the carnal mind; as we read the other night, the carnal mind cannot comprehend it--does not know it.

Now let us turn to the third chapter of Romans, and begin reading with the 20th verse. "Therefore by the deeds of the law there shall no flesh be justified in his sight." Justified is made righteous, so whenever we read it here, you can just put the words, "made righteous," there instead, and you have the same thing always. "For by the law is the knowledge of sin. But 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," and then do their best? [Congregation: "No, sir, 'for there is no difference.'"] Unto all and upon all them that *believe*, for there is no difference, for all have sinned and come short of the glory of God.

Now the verse I am after:-

"Being justified" (made righteous) how? [Congregation: "Freely."] "Being made righteous freely." Is it so? [Congregation: "Yes."] Is it so? [Congregation: "Amen."] Let us thank the Lord that it is so. Let us take it right now. [Congregation: "Amen."] "Being made righteous freely by his grace." Now let us stop here with that word "grace" and turn over to Rom. 11:6, where we read as follows, "And if by grace, then it is no more of works: otherwise grace is no more grace." And when grace is no more grace what in the world then are the people in this world going to do? When the grace of God is gone what are we going to do? [Voice: "We would be gone too."] Yes. Brethren, let us submit. Let us submit. "But if it be of works, then it is no more grace; otherwise work is no more work." A man's

works is all gone if there are no more works. Don't you see, then, what becomes of a man who takes that course?

Now Romans 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness." Whose righteousness? [Congregation: "God's."] God has set forth who to declare it? [Congregation: "Christ."] Yes. "For the remission of sins that are past, through the forbearance of God; to declare, I say, at this time." When is that? [Congregation: "Now."] Is that right now, just now, tonight? [Congregation: "Yes."] Just now, four minutes of nine o'clock? [Congregation: "Yes."] *His* righteousness? [Congregation: "Yes."] To you? [Congregation: "Yes."] Thank the Lord. "For the remission of sins that are past, through the forbearance of God, to declare I say at this time." Will you go out of this house realizing that? I want to ask, if any man goes out of this house without that what in the world is the matter? [Voice: "Unbelief."] Who is to blame? [Voice: "The man himself."] Then let us not do it. The Lord wants us to receive the latter rain. And shall we ask for it, and then when it comes not take it as He gives it because it does not come quite as we thought it would come. It is none of your business how it comes. It is for Him to give it, and for us to have discernment to see that it is He who gives it.

"To declare, I say, at this time his righteousness; that he might be just." That He might be righteous. Oh He is all right then; it is not going to tangle Him; it is not going to disgrace Him. "That he might be just and the justifier of him which believeth in Jesus." And when God justifies I want to know what business in the world anybody has to condemn. He does it; He is able to do it; He has fixed the thing so He can do it and *be just* all the time--be just in the doing of it. Well then let us let Him have His own way. The law of God is satisfied. Let us be delighted. [Congregation: "Amen."] I can tell you when I found out that in the doing of this the Lord was justified and that the law of God was satisfied, I was delighted.

Now we will read right on: "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.

Therefore we conclude that a man is justified [made righteous] by faith without the deeds of the law." Is that a right conclusion? [Congregation: "Yes."] Now is it? [Congregation: "Yes."] Who drew it? Whose conclusion is it? [Congregation: "Yes."] Whose conclusion is it? [Congregation: "God's."] Let us let Him have His own way. Is not He able to argue straight? "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God." What good is a man's glorying then if he cannot glory before God? We want something to glory in, when the heavens split open and the face of God shines into the hearts of men. We want something that we can glory in just then. I tell you God gives us something that we can do it with, too, and that is His own righteousness.

"For what saith the Scripture? Abraham *believed* God and it was counted unto him for righteousness." What does that say? Abraham believed God and it it i-t, what? [Congregation: "Faith."] It, what? [Congregation: "Believed God."] His believing God--what did that amount to? [Congregation: "Righteousness."] Who counted it to him for righteousness? [Congregation: "God."] Well, did God make a mistake? [Congregation: "No."] Whether we understand it or not, the Lord did it, and He did right in doing it. He was perfectly just. He said so. We were not in the doing of it; we did not have the plan to lay. We could not have done it if we had tried anyway. Let us let Him have His own way, I say again, brethren, and when we let Him have His own way and we are in His own way, it will be all right, and we need not be a bit afraid.

What was

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counted to Abraham for righteousness? He *believed* God, and God said, "You are righteous, Abraham. "Now that is said three times in that little short space. What was it that was counted to him for righteousness? His believing God. It, i-t, it.

"Now to him that worketh is the reward not reckoned of grace but of debt. But to him that *worketh not*"--Is that what it says? [Congregation: "Yes."] Did the Lord say it that way?

[Congregation: "Yes."] "But believeth on him that justifieth the ungodly." But that is the Laodicean message again--miserable and poor and blind and naked. That is the kind of people that the Lord justifies. "His faith is counted to him for righteousness." The ungodly, his faith is counted for righteousness. What is counted to him? [Congregation: "His *faith* for righteousness."] And that is believing that God is justifying ungodly men? Will that bring righteousness to a man? [Congregation: "Yes."] To confess that he is ungodly and then believe that God makes that kind of man righteous. Yes, indeed.

I cannot tell how; I cannot understand it. I know it is so, and I am so glad that it is so that I do not care whether I ever find out how or not. The Lord wants us to have what He gives. Let us take it. The time has expired, and we will begin right there again. But do not forget what was counted to Abraham for righteousness, and "if we be Christ's," then are we "Abraham's seed."

THE THIRD ANGEL'S MESSAGE - 16

A. T. Jones

I received a letter a little while ago from Brother Starr in Australia. I will read two or three sentences because they come in well just at this place in our lessons:

"Sister White says that we have been in the time of the latter rain since the Minneapolis meeting."

That is just what we have found in our own study of these lessons, is it not? Brethren, how much longer is the Lord going to wait before we will receive it? He has been trying these four years to have us receive the latter rain. How much longer is He going to wait before we receive it? Now this subject will join right on to Brother Prescott's and his talk is simply the beginning of mine, and what he called upon every one here to do is what every one should have done four years ago.

And the fact of the matter is, something is going to be done. Those who will seek the Lord that way, who will receive His message that way, will get what He wants to give. Those who will not do that will be left to themselves, and when that is done it will

be forever. And that is the fearfulness of the situation at this meeting; that is what lends to this meeting its fearful character. The danger is that there will be some here who have resisted this for four years or perhaps who have not resisted it that long, who will now fail to receive it as the Lord gives it and will be passed by. A decision will be made by the Lord, by ourselves in fact, at this meeting. On which side are you going to be found?

Here is another word that teaches the same point that we had last night in our lesson, to receive the word of God just as it is, just as He says it, with no question of our own. Brother Starr says that he was talking with Sister White one day about the angels at Mt. Sinai at the giving of the law, and he says this:

"She saw that the angels, ten thousand times ten thousand, and thousands of thousands, surrounded the people of God as they assembled around the mountain, and all above them, thus making a great living tabernacle from which every evil angel was excluded that not one word that was to come from the voice of Jesus should be altered in any mind or one suggestion of doubt or evil to a soul be made."

Now that is what we want here. [Congregation: "Amen."] What we want right here is for each one to just put up his own prayer himself, for himself, to the Lord to cover us with such a canopy as that at this Institute that when the words of the Lord are read not one word shall be altered in any mind from just what God speaks and that not one suggestion of doubt or evil shall come to a single soul, but that we, each one, may receive just what the Lord says in His own way, *as He* says it and as *he* means it.

Then further from Brother Starr:-

"In a late testimony to an individual here, Sister White was forbidden to send it to him in writing but to read it personally, for the reason that evil angels are at work *substituting words* for those that are written. Other words are pronounced in his ears and he gets a meaning just opposite from that designed of God."

Well if that man needs that, is he the only one in the world that needs it? If Satan is working that way, is he going to confine himself

to Australia? Then don't you and I need to have our ears anointed as well as our eyes, that we may hear? And does

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not that word of Jesus, "Take heed how ye hear," come to us?

Then another instance there: A brother had been carried away by connection with secret societies and had gone through with them until he was about ready to take the highest degree.

A testimony came for him. God presented his case to her as a man just upon the brink of a precipice to whom it was dangerous to call out even. Sister White asked the Lord what she could do for him, and as she prayed, the angel said, "Give him the pass word. Give him the pass word into the heavenly society, '*Jesus Christ and Him crucified.*'"

What is the pass word into the heavenly society? [Congregation: "Jesus Christ and Him crucified."] That is the only thing that you and I have any business to know anything about. That is His message to the world, "Jesus Christ and Him crucified"; that is the passport.

Now turn again to Romans 4th chapter. We want to read of the righteousness of God and while we read of this righteousness of God, we want to receive it just as the Lord has spoken it. Don't forget now, we want that canopy of angels over us and around us, that no word may be perverted to our understanding. We want to receive it just as he gave it.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." What was it that was counted unto Abraham for righteousness? [Congregation: "He believed God."] When God said a thing, Abraham believed it. He said "that is so." What was it that the Lord said to him? Let us turn and read, because that is important to us. Gen. 15:4-6. "And, behold the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad and said, Look now toward heaven

and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. And he believed in the Lord and he counted it unto him for righteousness."

Now do you believe that Abraham became righteous in just that way? [Congregation: "Yes."] Honestly now, do you? [Congregation: "Yes, sir."] Do you know he did? [Congregation: "Yes."] The Lord called Abraham out and said, Look at the stars and tell the number of them, so shall thy seed be. Abraham said, "Amen." That is the Hebrew, Abraham said, "Amen." And the Lord said, "You are right."

"Now do you know that it was as simple a transaction as that? Was it just like calling you and me out of this tabernacle and the Lord saying to us, See the stars? Tell the stars if thou be able to number them. Yes, so shall such and such be. And we say, "Amen." And He should say, "You are righteous." Suppose the Lord called you and me out tonight. No, He can do it without calling us out. He called Abraham out doors to show him the *stars*, but He can show us *sins* without calling us out doors. Has He shown you a great many sins? Has He? [Congregation: "Yes."] Now He says, If thou be able to number them, 'they shall be white as snow.' What do you say? [Congregation: "Amen."] Then what does the Lord say? [Congregation: "You are righteous."] Are you? [Voice: "Yes."] Do people become righteous as easy as that? Is it as simple a transaction as that? [Congregation: "Yes."] Amen. Thank the Lord! Now let us turn again to the 4th of Romans and get the particular verse where this is told. Rom. 4:23, 24: "Now it was not written for his sake alone, that it was imputed to him, but *for us also*, to whom *it shall be imputed*, if *we believe on him* that raised up Jesus our Lord from the dead."

Some of the brethren were saying this morning in the social meeting that last night they felt as though they would like to praise the Lord out loud, but they thought they had better not. "Quench not the Spirit." If you want to praise the Lord for anything, the Lord tells you to do it. We might as well start here as any other time to have Seventh-day Adventists praise the Lord or say, "Praise the Lord" in meeting. We might as well start that here as anywhere.

What the Lord said to Abraham, Abraham believed. And what He says to you and me, you and I believe, then we get the same results. It is not some particular thing that the Lord says, that we must believe in order to be righteous; *whatever* he says, *believe* it, and then he says, "you are right."

I would like to know whether it is not so, that when the Lord says a thing He is right? [Congregation: "Yes."] Then when I say that is so, am I not right? [Congregation: "Yes."] What in the world hinders me from being right? Can you tell? I will say it again: When the Lord says a thing, is he right? [Congregation: "Yes."] He *is right* in saying it; then when I say "that is so"; when I say "Amen"; when I say "be it so"; when I say "yes, that is so," then am I not right? Yes. Am I not right just as certainly as He is? Certainly. Can even He say I am

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wrong? [Congregation: "No."] He says a thing, and I say the same thing; can He say I am wrong? [Congregation: "No."] When you say the same thing, can He say that you are wrong? [Congregation: "No."] Well then, when we are in such a situation that the Lord Himself cannot say that you and I are wrong, I would like to know what in the world is the reason we are not right? And believing God puts us in just that situation, as He did Abraham. I would like to know what can keep us out of heaven then? What can keep us out of the kingdom of God *then?*

The only thing that can keep you and me out of the kingdom of God is to tell the Lord that He lies, and if you and I will stop that business we will get into heaven all right. That is just what people need to do, to stop telling the Lord that He lies. "He that believeth not God hath made him a liar." But whoever would make God a liar is a liar himself, and liars cannot get into the kingdom of God. "Without are liars" and all those other people referred to in Rev. 21:8, 27, and 22:15. Then the thing we want to do is to stop lying. Let us quit right now. Stop lying. No difference what the Lord says, you say, "That is so."

Don't you see this is the whole story and the very idea that Brother Haskell was trying hard to inculcate upon us here in our

lessons, that there is salvation in every line of the Scriptures. For God says it, doesn't He? Well, when God says it, and we say it, then we are righteous, that is the end of it. God said that to Abraham; Abraham said, "Amen, that is so, I take that." So this shows that there is salvation in every line of the Scriptures, in everything God says.

Romans fourth chapter tells more about what Abraham said, or rather what he thought. Rom. 4:20-22: "He staggered not at the promise of God through unbelief, but was strong in faith giving glory to God: and being fully persuaded that, what he had promised he was able to perform. And therefore it was imputed to him for righteousness." Now as I read last night without reference to the third chapter of Romans, that Christ was set forth to be a propitiation for sin that is past. "Whom God hath set forth to be a propitiation through faith in his blood, 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 which believeth in Jesus." The thought is, that God is righteous in the doing of it; this is sufficient; He has met every demand. He is perfectly able, then, to justify the believer in Jesus, is He not? He is perfectly able to make the man righteous who believes in Jesus. He has promised to do that for every one who will believe in Jesus: Well, do you believe He is able to perform what He has promised? Has he not promised to do that? [Congregation: "Yes."] Do you believe He is able to perform what He has promised? [Congregation: "Amen."] Is He? [Congregation: "Yes."] Amen. *Therefore it is imputed to you for righteousness.* [Congregation: "Thank the Lord." That is all the story. [Congregation: "Praise the Lord."]

The story is simple enough, the mischief of it is though that we allow so much of Satan's devices to get in to mystify it. That is the mischief of it. He does not want that; He wants it to be just as simple as He has told it, and He has told it so simply that a little child can understand it and receive it. And you who do not receive it as a little child, cannot receive it. So I say again, that it is no difference what God says or when He says it; *whatever He says*, we,

like Abraham, say, "Amen. Lord, I believe that; that is so." Then He says you are right. And you are right, too.

Let us read on now, in Romans 4:3-5: "For what saith the scripture? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Believeth on him that justifieth who? [Congregation: "The ungodly."] Who is it, in this world, that the Lord justifies? [Congregation: "The ungodly."] The ungodly. I am glad of it, for that assures me everlasting salvation. If it were otherwise there would be no hope for me. If God justified people who were only half saints that would leave me out. If He justified people who had only *one* good thing, that would leave me out. If He justified people who had only a little good about them, that would leave me out. But thank the Lord, *He* is so *good*, *He* loves me *so much*; He has such wondrous *power*, the divine power of His righteousness is so *great*, that when He pronounces that word upon such a corrupt sinner as I am it makes me through and through righteous in the sight of God. [Congregation: "Amen."] That is the worth of God's word "righteousness."

And because He is so good; because there is such divine power in His righteousness and because He justifies the ungodly; therefore, I have the perfect security of His everlasting salvation. Then what in the world is going to keep me from being glad? Can you imagine anything that is going to keep me from being glad? Can you imagine anything that is going to keep you from being glad? It is not enough for me to be glad; I want you to be glad; I can attend to my part of it. [Voice: "I am glad."] Amen.

"To him that worketh not." Yes, if it required works I could not do enough. If there was anything at all required it would leave me out. But Oh,

as we read the other night, ye have "sold yourself for naught" and "ye are redeemed without money." But not without a price. But lo, *He* has paid the price. And the blessing of it is that He was rich

enough to pay the price and the other blessing is He was good enough to spend all His riches in paying the price that He might have me. He can have me.

I have heard brethren say, "I thank the Lord I have confidence in him." I thank the Lord He has confidence in me. I think it is little enough for *a man*, for whom the Lord does that much, to have confidence in the Lord, but to think that the Lord would make such a wondrous investment in me with the confidence of ever getting the worth of it; *His confidence* in me I cannot grasp. That is too wonderful for me. And I am thankful that the Lord had that much confidence in His risk upon me. For that reason I am so glad I don't know what else to do. Brethren, the Lord is good. [Congregation: "Amen."] Then let us trust Him.

"Even as David also describeth the blessedness of the man"? Well, I should say so. I should say so. The blessedness of the man "unto whom God imputeth righteousness *without works*." Brethren, do *you* know the blessedness of that man? Or are there some in this house who know only the distressedness of that man, who tries to get it by works? There is no *blessedness* of that kind; the Bible does not describe any blessedness of that kind. That is all distressedness only and you know it. But God describes the blessedness of the man to whom God imputeth righteousness without works saying, "O the blessedness of the man." That is the way David said it in his own language, but in ours it is translated simply "Blessed is the man." O the blessedness of the man whose iniquities are forgiven, and whose sins are covered.

There is a blessedness to that man; I tell you there is. O the blessedness of the man to whom He will not impute sin. To whom the Lord will not impute sin, because that man has received the gift of Jesus Christ, and all that God has given in Him, and when He looks at that man, He sees Jesus Christ; He does not impute sin to that man at all. Oh the blessedness of the man to whom the Lord will not impute sin!

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness." Three times, you see, there inside

of nine verses, three times the Lord has said it over, Faith counts for righteousness. Look at it. "Abraham believed God and it was counted unto him for righteousness"; "To him that believeth on him that justifies the ungodly, his faith is counted for righteousness." "We say that faith was reckoned to Abraham for righteousness." Brethren, let us do like Abraham did; let us say "Amen." [Congregation: "Amen."] Counting that what God has promised He is able to perform. [Congregation: "Amen."] And then thank the Lord that He imputes to us righteousness and makes us free.

"How was it then reckoned? When he was in circumcision or in uncircumcision?" Did not he have to go and circumcise himself and all his house before he could be righteous? [Congregation: "No, sir."] "When he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision." When he was a Gentile. Is that so? [Congregation: "Yes, sir."] Before he was circumcised? "And he received the sign of circumcision, a seal of the *righteousness*" that he had? [Congregation: "Righteousness of the *faith* which he had."] Doesn't it say, he received the sign of circumcision, a seal of the righteousness which he had? [Congregation: "No. 'A seal of the righteousness of the faith which he had.'"] Yes, sir. Yes, sir. "He received the sign of circumcision, a seal of the righteousness of the faith which he had." [Congregation: "Amen!"] A seal of the righteousness of the faith which he had, not the righteousness that he had, because the *righteousness* that he had came by the *faith* that he had.

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised." Is that you? Father of all them that *believe* God. [Congregation: "Amen."] All them that *believe*. Is that so? [Congregation: "Yes, sir."] That righteousness might be imputed unto them also. He is the father of all them that believe, what for? "That righteousness might be imputed unto them also." Come along, then. "Father of all them that believe." No wonder he could not count them. Only the mind of God could count the seed of

Abraham. They are indeed numberless as the stars, but lo, of the stars it is said, "He calleth them all by their names," and he is able to number us, he knows us by name, and the blessing of it is, he is going to give us a new name. I tell you, brethren, the Lord loves us. Indeed He does.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but *through the righteousness of faith.*" Is that so? [Congregation: "Yes."] "For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath." Does it? [Congregation: "Yes."]

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Does it now? [Congregation: "Yes."] Then how much righteousness is any man going to get out of the law? [Congregation: "None."] That is not what the law is for; "the law worketh wrath."

"For where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise *might be sure.*" Oh! The Lord wants His promise to be sure to us, does He? And in order that it might be sure to us, where did He put it? Therefore it is of *faith, that it might be by grace; to the end the promise might be sure.*" Look now; think of that carefully. I will say it slowly. "Therefore it is of *faith, that it might be by grace.* The word "that" is what I am after. What does it mean? In order that, just this way. "That it might be by grace." Then it is of grace, is it? [Congregation: "Yes."] It is of *faith, that it might be by grace,* what for? "That it might be *sure.*" Then he who receives anything from God by faith, he is the man that is sure of that thing, isn't he? [Congregation: "Yes."] And he who thinks of getting anything from God in any other way than *by faith,* never can be sure that he has it, because in fact he does not have it at all. Do you see that? [Congregation: "Yes."] Let us act that way.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure *to all.*" Good. [Congregation: "Amen."] *To all.* To all. "To the end the promise might be *sure to all* the seed; not to that only which is of the law, but to that also which is of the faith

of Abraham; who is the Father of us all (as it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." What does he do? [Congregation: "Quickeneth."] What does He do? [Congregation: "Makes alive."] Giveth life unto the dead. "Calling those things that be not as though they were." When He calls a thing that is not as though it were, then *is* it? [Congregation: "Yes."] Did not He do that when He made the worlds? There were no worlds; He called them; what then? [Congregation: "They were."] There was no light; He called the light; "there was light."

In me is no righteousness; here is all ungodliness; here is all uncleanness; God has set forth that same One who declared the word and the worlds came and who declared the word "light," and light came--He has set forth that same One to declare righteousness in place of this body of sin. [Congregation: "Praise the Lord."] In this place, this body, this character of sin, He calls that which is not as though it were, and, thank the Lord, it is. [Congregation: "Amen."] In this place which is all uncleanness he has set forth that blessed One to declare holiness and He calls this thing which is not as though it were, and, thanks be to His almighty power, it is. [Congregation: "Amen."] And I am glad of it. "Calleth those things which be not as though they were." A sinner is not righteous; the ungodly are ungodly; but God calls that which is not, as though it were and it is. [Congregation: "Amen."] It is.

"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

who was delivered for our offenses and was raised again for our justification." He was raised that we might be justified; raised for our justification. I am going to let Him accomplish what He was raised from the dead for. That is settled. He knows how to do it, and He can do it, and I am going to let Him.

Now the fifth chapter of Romans:--

"Therefore being *justified* by *faith*." What do you say? [Congregation: "Amen."] Therefore being made righteous, being justified by faith, "we have peace with God." And I know it, don't you? We *have* peace with God. He says so. Then it is so. Even though it were not so. Then it is so. Even though it were not so, it is so after he calls those things that be not as though they were. We cannot understand it, but we can know it. I know it, and that is all I care to do.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace. How did we get into this grace? By faith. We have it, thank the Lord. "Wherein we stand." Do we stand there indeed? [Congregation: "Yes."] He says so; it is so, isn't it? He says so, and it is so. He says we stand there, and we do, thank the Lord. "Wherein we stand, *and rejoice* in hope of the glory of God." Don't we? He says we rejoice, and we do. Because when He says we do, He is right, and we say, "Amen," and then we are right. "And not only so, but we glory in tribulations also." Tribulations will come along as easy as can be, but they will not amount to anything against us. "For I reckon that the sufferings of this present time are not worthy to be compared to the

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[chart]

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glory that shall be revealed"--not *to* us only but "*in* us," which shall be a part of us. That is how we shall shine as the sun in the kingdom of our Father.

CHART

Well, that is the righteousness of God; that is how Abraham received it. What is the blessing of Abraham, then? What is it?

[Congregation: "Righteousness by faith."] How did he get it? [Congregation: "By faith."] The blessing of Abraham is not received except by that man who has righteousness by faith; is that so? [Congregation: "Yes, sir."]

Now the text that Brother Prescott just read. I do not care if he did read it; it comes into my lesson as well as his, and it is all one lesson anyway. Gal. 3:13,14: "Christ hath redeemed us from the curse of the law." Has He? He says He has, then He has. "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is everyone that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ."

Why did Christ become a curse on the tree? That the blessing of Abraham might come on you and me. Why did He redeem us from the curse of the law? That the blessing of Abraham might come on you and me. What is the blessing of Abraham? [Congregation: "Righteousness by faith."] Christ died that you and I might be made righteous by faith. Brethren, isn't it awful when a man will rob Christ of the very thing for which He died and want righteousness in some other way? Isn't it awful? Brethren, let us believe in Jesus Christ.

"That the blessing of Abraham might come on the Gentiles through Jesus Christ." Now then we are redeemed from the curse of the law; Christ is made a curse for us, that the blessing of Abraham might come upon us. And what does that come upon us for? "That we might *receive the promise of the Spirit through faith.*"

Then when we as a people, we as a body, we as a church, have received the blessing of Abraham, what then? [Congregation: "The latter rain."] The outpouring of the Spirit. It is so with the individual. When the individual believes in Jesus Christ and obtains the righteousness which is by faith, then the Holy Spirit, which is the circumcision of the heart is received by Him. And when the whole people, as a church, receive the righteousness of faith, the blessing of Abraham, then what is to hinder the church from receiving the Spirit of God? [Congregation: "Nothing."] That is where we are. What is to hinder, then, the outpouring of the Holy

Spirit? What holds back the outpouring of the Holy Ghost? [Voice: "Unbelief."] Our lack of the righteousness of God, which is by faith--that is what holds it back, for when that is received, it is given *in order* that we may receive the promise of the Spirit through faith. Then let us be sure we have the blessing of Abraham and then ask and we shall receive.

THE THIRD ANGEL'S MESSAGE - 17

A. T. Jones

The last verse that we had before us in the previous lesson was in the third chapter of Galatians, verses 13 and 14. Now whether that be the promise of the Spirit to the individual in his own individual experience, or the promise of the Spirit in its outpouring on the whole church, it is all the same. Nobody can have it without having the blessing of Abraham first. Whoever has not the blessing of Abraham cannot have the Holy Spirit. Because we read in Rom. 4, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." What circumcision really is, you will find by turning to the 30th chapter of Deuteronomy and the 6th verse:

"And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart and with all thy soul that thou mayest live." Now, put right with that Rom. 5:5. After telling that we are justified by faith and that "we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God"; then he says, (verse 5): "And hope maketh not ashamed; because the *love of God* is shed abroad in our hearts *by the Holy Ghost* which is given unto us." Now, unto us, the Holy Ghost sheds abroad in the heart the love of God; but he said here, I "will circumcise thine heart . . . to love the Lord thy God with all thine heart, and with all the soul." The only way that we can love the Lord with all the heart and with all the soul, is by the love of God implanted in the heart and in the soul, converting the person to God. And "love is the fulfilling of the law."

To "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "with all thy strength" is the first of all the commandments: "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Circumcision of the heart is that condition of the heart by which we will "love the Lord" our God, "with all the heart and with all the soul." Then you see that that which this circumcision in the flesh was to Abraham, was simply a sign, a token, that they could see in the time when God was teaching them by object lessons--a token which they could see, signifying that which they could not see. And therefore, that circumcision in the flesh being the sign, "a seal of the righteousness of the faith which he had," before he was circumcised. It was simply the sign, outwardly, of the work of the Holy Spirit, which circumcised the heart. The Holy Spirit sheds abroad the love of God in the heart, but no man can receive the promise of the Spirit who has not the blessing of Abraham--the righteousness of God, which is by faith.

Then, the man who knows that he believes God can ask with perfect confidence for the Holy Spirit. Not the man who *thinks* that he believes God; a part of the time he does, a part of the time he does not; a part of the time he thinks he does; a part of the time he does not know whether he does or not. That is not believing God at all, but the Lord wants you and me to *know* that we believe God. He wants us to know that and to have that thing as firmly settled and fixed as that we live. Then, I say that the man who knows that he believes God can ask with perfect confidence for the Spirit of God, and receive it by faith, for "if ye ask, ye shall receive." He said so. But we must ask according to His will. But it is not according to His will to give the Holy Spirit to anybody who has not the blessing of Abraham, and just as with the individual, so with the church: When the people of God reach that place where they *know* that they believe God, they can ask with perfect confidence for the

outpouring of the Holy Spirit and wait in perfect confidence and faith that they shall receive it and they will. That is a fact.

Now let us study a little further tonight, how we may *know* that the blessing of Abraham is our own and how we may *know* that with perfect confidence we may ask the Lord to give us His Holy Spirit and then just simply wait His own good time and we receive it according to His own wish--we have not anxiety about whether we are going to receive it or not. We want to learn how all that anxiety as to *whether* we can receive the Holy Spirit or not--learn how that can be taken away from us and then we can present our petitions to the Lord in faith, expecting to receive it, expecting just that and expecting nothing else and simply waiting for Him to give it in His own good time, while we still ask and still seek Him that it may be so.

I tell you, brethren, when we get into that place it will not be difficult for us all to be "with one accord in one place." Now, at this meeting, when we reach that condition--that place where we know that we believe God and know that we may ask with perfect confidence for the Holy Spirit, it will be an easy thing for every one of us--and it will be so, too--to be with one accord in one place, every time there is a meeting. The fact of the matter is, each one will be afraid to be away, because if he should be away from any one of these meetings and the promise of the Holy Spirit be fulfilled, he would miss it. Every one will be here waiting and watching for the Lord to do what He says, just when He gets ready. Don't you see how that will bring all with accord into one place? It will do it.

Of course, if the work of the Lord should call us away from some meeting in the order of our work and the order of the Lord, and the Holy Spirit should be poured out while we were away, we would get it anyhow, wherever we were. But it will not be so with those who are away from the meeting from their own inclinations. I am afraid to be away from any of our meetings here. I am afraid to be away from these morning meetings. For I can't tell at what meeting the Spirit may be poured upon us. I cannot risk being absent.

Now let us take up the Scriptures and read just how the Lord has led us and will lead every one right through to that place

tonight, if you will go. If you will start where I begin to read, the Lord will lead you and me right straight through. Let us not question how that can be. When the Lord speaks, that is the end of the whole story, no difference what He says; that is the end of it, and we say "Lord, that's so." Now, let us go together tonight and we will arrive at that place where every one of us can *know* that we believe God and that we have the blessing of Abraham and then we can ask God for His Spirit in perfect confidence and wait to receive it, as He gives it in His own good time.

Let us see what the Lord has done and how He works and how He brings us up to that place. Let us begin where He began. We will read first from Eph. 1:3-6. That takes us to the point where God began concerning us, and that will be as far back as we need to go. The third verse:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." What is it He "hath" done? [Congregation: "Blessed us."]. Is it so? [Congregation: "Yes. "] Has done it? [Congregation: "Yes. "] He has blessed us with how many blessings? [Congregation: "All spiritual blessings. "] All the blessings He has? He has given us all? [Congregation: "Yes. "] How? [Congregation: "In Christ. "] In Christ. Then in giving Christ, what did God give? [Congregation: "All spiritual blessings. "] All the spiritual blessings that He had.

Well, then, when you and I believe in Jesus Christ, are we not blessed? Have not we all the blessing that the Lord has? Then what is going to bother us? A person that is blessed like that, is he going to be anything else than happy? [Congregation: "No. "] Can he have the blues? [Congregation: "No. "] Can he get into the sulks because things don't go just right? [Congregation: "No. "] They are going just right any way. However things go they can't take his blessings away. "All things work together for good to them that love God."

But the fourth verse is the one particularly that I want to read: "According as He hath chosen us." *Will* choose us? [Congregation: "Hath chosen us. "] Has He? [Congregation: "Yes. "] When did He do it? [Congregation: "'Before the foundation of the world. '"]

Thank the Lord! "Before the foundation of the world" He chose you and me. [Congregation: "Praise the Lord!"] Now, will you say "amen" to that every time? [Congregation: "Amen!"] I do not mean just now. Will you say it *all* the time? [Congregation: "Yes."]

How long is that Scripture going to remain there? [Congregation: "Forever."] Then how long is it going to be true that "he hath chosen you before the foundation of the world?" [Congregation: "Always."] Then how long are you going to be bothered to know whether you are the Lord's or not? Hasn't He *chosen* you? Hasn't He chosen you? [Congregation: "Yes."] What did He do it for? Because He wanted us? Did He? [Congregation: "Yes."] He chose me because He wanted me and He shall have me. I am not going to rob Him and disappoint His choice. He has chosen us, hasn't

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He? [Congregation: "Yes."] "Before the foundation of the world." Now the rest of that verse: "That we should be holy and without blame before Him in love." His blessed purpose is, He wants us to "be holy and without blame before him in love." Then we can let Him have His own way, because it is our everlasting salvation to let Him do it.

Next verse: "Having predestinated"--appointed the destiny that He wants us to reach, long before hand. The destiny that God fixes for man is worth having. "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Why did He do it then? Not because we were so good, but because He is so good; not because we were so well pleasing to Him, but because of the good pleasure of His own will. It was just Himself to do it. That's why He did it.

Verse 6: "To the praise of the glory of His grace wherein he hath made us accepted in the beloved." Now what do you say to that? [Congregation: "Amen."] When did He do that? [Congregation: "Before the foundation of the world."] Precisely. "Before the foundation of the world." That answers all this idea about whether we can do anything in order to be justified or not. He did it all before we had any chance to do anything--long before

we were born--long before the world was made. Don't you see that the Lord is the one that does things, in order that we may be saved and that we may have Him?

Now see what He has done: 1. "He hath blessed us with all spiritual blessings" in Christ. 2. "He hath chosen us in him before the foundation of the world." 3. "He hath predestinated us unto the adoption of children by Jesus Christ." 4. And "He hath made us accepted in the beloved." Well, I am glad of it. I *know* that that is so. [Congregation: "Amen."] Don't you? [Congregation: "Yes."] For He says so. He *says* so. Here then are four things that we can be everlastingly sure of.

A word further about those blessings the Lord hath given us. We have all the blessings that God has, when we believe Jesus Christ. Then they are our own. We don't need to be so very particular about praying for blessings. Would we not do better, think ye, to spend our time in *thanking Him* for the blessings that we have, than in asking Him for blessings? How does that look? Which do you think looks the better, to thank the Lord for the blessings He has already given, or to ask Him to give us some, when He hasn't any more to give? Now which is the better? [Congregation: "To thank Him."]

He hath given us all the blessings He has in Christ. Christ says, "I am with you." Brethren, let us feed on the blessings. We have them, and they are our own.

Then we can be sure all the time that we have *all spiritual blessings*.

We can be sure all the time that He has chosen us. He says He has.

We can be sure all the time that He has predestinated us unto the adoption of children.

We can be sure all the time that He has made us accepted in the Beloved.

We can be sure of all these things, for God says so and it is so. Then isn't that a continual feast itself?

Now He has done all that and has done it freely. For how many people did He do this? [Congregation: "All."] Every soul?

[Congregation: "Yes, sir."] Gave all the blessings He has to every soul in this world; He chose every soul in the world; He chose Him in Christ before the foundation of the world, predestinated him unto the adoption of children and made him accepted in the Beloved, did He not? [Congregation: "Yes."] Of course He did.

We will read other verses on that presently. The thought I am after just now is that no one can have these things and know they are his without his own consent. The Lord will not force any of these things upon a man, even though He has given them already, will He? [Congregation: "No."] This is a cooperation, you see. God pours out everything in one wondrous gift, but if a man will not have it, the Lord will not compel him to have a bit of it. Every man that will take it, it is all his own. There is where the cooperation comes in. The Lord has to have our cooperation in all things.

Now let us turn to Titus 2:14, speaking of the Lord it says, "who gave himself for *us*." That is the past tense too is it not? That is done. He did give Himself for how many people? [Congregation: "All."] How many people on the earth can read that text and "say that means me"? Every soul on the earth. Wherever we go, then, on this earth and find a man, we can read to him that "Christ gave himself for you," can we not? [Congregation: "Yes."] He gave himself for you, then. That is the price that Peter refers to in 1 Pet. 1:18-20: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world."

Now we want each individual to know where he stands. "He gave himself for me." That is stated in Gal. 2:20: "The life which I now live in the flesh I live by the faith of the Son of God, who loved

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me, and gave himself for *me*." How many people in the world can read that and say that means me? [Congregation: "Every one."] "Loved me and gave himself for *me*. That was the price that was

paid. Then He bought me, did He? [Congregation: "Yes."] He bought you? [Congregation: "Yes."]

Whether you or I let Him have us, that is not the question just now. What has *He* done? What did He do? [Congregation: "Paid the price."] Before the foundation of the world He bought me, did He not? And you? Then whose are we? [Congregation: "The Lord's."]

Well, then, is there any prospect of your getting into doubt as to whether you are the Lord's? How is a man who wants to be the Lord's and has confessed his sins--how is it possible for him to get into doubt as to whether he is the Lord's or not? It is only by going back on the word of God altogether and not believing it at all and saying the Lord has lied. Is not that the only way he can do it? "He that believeth not God has made him a liar." Then the only way a man can doubt as to whether he is the Lord's or not is by going back on the word of God and saying that the Lord lies. That is the only way he can do it. Because for a man to doubt is to do that; he may not do that in so many words, but when he gets into doubt as to whether he is the Lord's that is what he has done. He has allowed unbelief to overthrow him and Satan to get the advantage and sweep everything away. That is so.

But still though the Lord has bought us, He will not take what He has bought without our permission. There is a line which God has set as fixing the freedom of every man and He Himself will never go over that line a hair's breadth without our permission. He respects the freedom and dignity which he has given to intelligent creatures, whether man or angel. He respects it and He Himself will not transgress the limit. He will not go over the limits without the permission of that person. But when the permission is given, then He will come for all that He is. Then that opens the flood gates and the Lord flows in. That is so.

Well, then, He has bought you, has He? [Congregation: "Yes."] Do you want to be the Lord's [Congregation: "Yes."] Now, friends, let us make this a real practical, tangible thing. He has bought us, has He not? He has paid the price for us. We are His by His will. Now then, when our will is there, whose are we then?

[Congregation: "The Lord's."] He has shown His will on that subject by paying the price, has He not? And when we make known our will on the subject by saying, "Lord, that is my choice, too; that is the way my will goes, too, then I want to know how in the universe anything is going to keep us from being His. Then can you *know* that you are the Lord's? [Congregation: "Yes, sir."] Can you, now? [Congregation: "Yes, sir."]

Well, suppose you get up in the morning with a headache and your digestion has not worked very well during the night and you feel rather bad all over and don't feel just right. How do you know you are the Lord's? [Congregation: "Because He says so."] But suppose you get up in the morning and feel bright and hilarious and feel pretty good generally. How do you know you are the Lord's? [Congregation: "Because He says so."] Sometimes people say when we ask them, "Have your sins been forgiven?" "Yes, I was convinced that they were for awhile." "What convinced you?" "I *felt* as though they were forgiven." They did not know anything about it. They did not, in that, have a particle of evidence that their sins were forgiven. Why, brethren, the only evidence that we can have that these things are so is that God says so. *That* is the evidence. Don't look to feelings. Feelings are as variable as the wind. You know that is so. Never pay a particle of attention to them. It is none of your business how you feel. When God says so, it is so, whether I feel so or not.

I will give that illustration again. I have given it before but it emphasizes this point, that feeling has nothing to do with facts. Twice two is four, is it not? You know that is so, but there are some people in the world who do not know that twice two is four. But suppose you should tell someone, and he should believe it, how do you think he would *feel*? Do you suppose he would feel as though he had been picked up and whirled in a sort of half somersault and set down in a new place? No. What in the world has feeling got to do with that? Then what does he care how he feels?

Now that is not saying that there will be no experience as the fruit of this, but it is saying that if you look for feelings as an evidence, you will never find the evidence, but if you look to the

word of God for the evidence, then you will get the evidence which God gives in His word; that is, His own divine power in that word effectually working in the man who believes.

Well then, the Lord has bought us, has He not? Now as far as you and I are concerned, we need not have any more doubt as to whether we are the Lord's; that is so? [Congregation: "Yes."] But there are some people in the world who are not, really, in real experience and as a matter of fact so far as the consummation of the bargain is concerned; they have not submitted themselves to the Lord and are not practically His. He has made them His by purchase; now how can they know that they are His

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practically and indeed? By His word. By choosing for themselves to have it just that way. By choice. Page 44 in Steps to Christ gives the whole philosophy of it; it tells how to make the surrender of ourselves to God. It says that your promises and resolutions are like ropes of sand, and the knowledge of your broken promise and forfeited pledges, weakens your confidence in your own sincerity. And finally:

"What you need to understand is the true force of the will. You cannot save yourself; you cannot change your heart, but you *can choose* to serve Him."

When the man chooses to put his will on the side where God's will is, then the thing is accomplished. Then it is at a man's *choice* that he practically, in his own experience, becomes the Lord's indeed. Then is it not by the man's own permission in choosing the Lord's way that the man becomes the Lord's in practical experience?

Then having done that, don't you see that so long as your choice is there, so long as your wish is there to be the Lord's don't you see that you are the Lord's indeed? Do you see that? Whenever we deliver ourselves up to Him, that is so. But some of you delivered yourself up long ago, but then, since that, you have been discouraged and wondering whether you were the Lord's or not.

We want people tonight to get that doubt and question forever out of the way so that whatever comes up, you will not be

bothering about whether you are the Lord's. Just as certainly as your choice is there to be His, you *are* His, for He bought you long ago. That is the thing I am after. Is that what you are after? You are to *take* it if you ever get it. [Congregation: "Amen."] Then we can *know* that we are the Lord's.

But now we sometimes hear people talk as though that was going to sanction sin. No. It will not do that. No. It will *save* you from sinning. When a man gets into that place and his choice is there to be the Lord's, then God works in him both to will and to do of his own good pleasure, and he is a Christian. God will make him a Christian. That is the divine power there is in this thing. There is no sanction of sin about it. In fact, it is the only way to keep from sanctioning sin. Any other profession *does* sanction sin. Any other profession does do just what the Lord complains of--that men have made Him to serve with their sins. What does the Lord say? "You have made me to serve with your sin." Isa. 43:24. Let us stop it. Let our will and our choice be the Lord's every moment of our conscious days, and then it is a fact.

Let us turn and read that verse that says so. 1 Cor. 6:19 and the last words of the verse: "Ye are not your own." That is so, is it not? I don't care who the man is, is he his own? [Congregation: "No, sir."] The Lord has bought him and if he does not let the Lord have him, he is robbing the Lord of that which is the Lord's own. That is the mischief of it. Though he be not consciously and practically the Lord's, yet the Lord has bought every one and any man who refuses to let the Lord have him, he is robbing the Lord of that which he bought and for which he paid the price and he is counting the price which bought him as worth less than *himself*. Is not that the same satanic spirit that sought to put itself above God in heaven? The Lord gave *Himself* for us; then when I will not let Him have me, in that very thing I count myself worth more than the price that was paid--that is, worth more than the Lord, and that is the same self that puts itself above God all the time. Oh let this mind be in us that was in Christ, who emptied Himself that God and man might again be united in one.

"Ye are not your own," are you? [Congregation: "No."] Are you not glad of it? Are you not glad you are not your own? He says so, and it is so, is it not? Why is it? "For ye are bought with a price." He bought us, therefore, we are not our own, and before all people in the world who are not their own, is the man who has yielded himself to the Lord who has bought him. "Therefore glorify God in your body and in your spirit which are God's." Whose are they? [Congregation: "God's."] But I need not dwell longer on these verses, brethren. You do that, will you? You dwell on them.

Well now we have read the verses, "He gave himself for us." He bought us. How much of us? [Congregation: "*All* of us."] When was it that he did it? [Congregation: "Before the foundation of the world."] What kind of folks were we before the foundation of the world? What kind of folks were we when God bought us? We were just ourselves; just as we were in this world. And He bought us, sinners, just as we are? [Congregation: "Yes."] Now did He? Honestly now? We are coming to another thought here. Now did He pay that price and buy us just as we were? Sinners? [Congregation: "Yes."] Evil beings and willing to go into evil ways? Willing to do the evil thing? Making no profession of religion and not particularly wanting to? Did He buy us then? [Congregation: "Yes."] What did He buy just then? He bought us, and *all* there was of us. And as He bought *what* there was of us; He bought our sins. Isaiah describes it--wounds and bruises and putrefying sores; no soundness at all. Is that so?

Here is another text--Titus 3:3-7: "For we ourselves also were sometimes foolish, disobedient,

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serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saves us, by the washing to regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour: that being justified by his grace, we should be made heirs

according to the hope of eternal life." He did it; He says so. Then do you know that that is so? [Congregation: "Yes."]

Well now let us carry that a little further. He gave Himself for our sins, but the same thought goes through all. He will not take our sins--although He bought them--without *our permission*. Look at it a little further, carrying the same thought forward. "He gave himself." for whose sins? [Congregation: "Ours."] Whose were they? [Congregation: "Ours."] He gave Himself for them. They being ours, *to whom* did He give Himself when He bought them? [Congregation: "To us."] He gave Himself *to* me, *for* my sins? [Congregation: "Yes."] Then the choice is forever with me as to whether I would rather have my sins than to have Him, isn't it? [Congregation: "Yes."] That is the living choice before me, is it? [Congregation: "Yes."] Is that the choice before you? [Congregation: "Yes."] Which would you rather have, your sins or Christ? [Congregation: "Christ."] Then from this time henceforth can there be any hesitation about letting anything go that God shows is sin? Will you let it go when it is pointed out? When sin is pointed out to you, say, "I would rather have Christ than that." And let it go [Congregation: "Amen."] Just tell the Lord, "Lord, I make the choice now. I make the trade. I make Thee my choice. It is gone, and I have something better." Thank the Lord! Then where in the world is the opportunity for any of us to get discouraged over our sins?

Now some of the brethren here have done that very thing. They came here free, but the Spirit of God brought up something they never saw before. The Spirit of God went deeper than it ever went before and revealed things they never saw before and then instead of thanking the Lord that that was so and letting the whole wicked business go and thanking the Lord they had ever so much more of Him than they ever had before, they began to get discouraged. They said, "Oh what am I going to do? My sins are so great." There they let Satan cast a cloud over them and throw them into discouragement and they get no good out of the meetings day after day.

Isn't that too bad? Isn't it too bad that a person whom the Lord has loved so much as to give Himself for Him at all, should act that way with the Lord when the Lord wants to reveal more of Himself? Brethren, if any of you have got into discouragement, let us quit. If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths and He will reach the bottom at last and when He finds the last thing that is unclean or impure and that is out of harmony with His will and brings that up and shows that to us and we say, "I would rather have the Lord than that," then the work is complete and the seal of the living God can be fixed upon that character. [Congregation: "Amen."] Which would you rather have, a character--[Someone in the congregation began praising the Lord and others began to look around.] Never mind. If lots more of you would thank the Lord for what you have got, there would be more joy in this house tonight.

Which would you rather have, the completeness, the perfect fulness of Jesus Christ or have less than that with some of your sins covered up that you never know of? [Congregation: "His fulness."] But don't you see, the Testimonies have told us that if there be stains of sin there, we cannot have the seal of God. How in the world can that seal of God, which is the impress of His perfect character revealed in us, be put upon us when there are sins about us? He cannot put the seal, the impress of His perfect character, upon us until He sees it there. And so He has got to dig down to the deep places we never dreamed of, because we cannot understand our hearts. But the Lord knows the heart. He tries the conscience. He will cleanse the heart, and bring up the last vestige of wickedness. Let Him go on, brethren; let Him keep on His searching work. and when He does bring our sins before us, let the heart say, "Lord, thou gavest thyself for my sins. Oh, I take thee instead of them." They are gone, and I rejoice in the Lord. Brethren, let us be honest with the Lord, and treat Him as He wants us to.

Then He gave Himself to us for our sins. Then I say again and you see that it is simply with you and me a living choice, as to whether we will have the Lord or ourselves, the Lord's

righteousness or our sins, the Lord's say or our say? Which will we have? [Congregation: "The Lord's way."] There is no difference in making the choice when we know what the Lord has done, and what He is to us. The choice is easy. Let the surrender be complete. And when these sins come up--why, they were surrendered long ago. That is all they are brought up for, that we can make the choice. This is the blessed work of sanctification. And we can know that that work of sanctification is going on in us. If the Lord should take away our sins without

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our knowing it, what good would it do us? That would simply be making machines of us. He does not propose to do that; consequently, He wants you and me to know when our sins go, that we may know when His righteousness comes. It is when we yield ourselves that we have Him.

It is true that the Scriptures say we are instruments of God, and don't you forget that we are always intelligent instruments--not like the instrument, a pick or a shovel, that a man would use. That is utterly senseless. That is not it, but we are *intelligent* instruments. We will be used by the Lord at our own living choice. Our own living choice upon His side, choosing that He will do that with us and then it is done, because His almighty power carries on the work.

Then He gave Himself for our sins, and now He comes and says, there is sin. What then? "Lord, it is sin." That is confession. The root idea of confession is to speak the same thing. The root idea of the Greek word translated confession is to speak the same thing. That is confession. The Lord said to David, "You have sinned and done this evil." David said, "I have sinned." That is confession. The Bible says, "If we confess our sins he is faithful and just to forgive us our sins." What does God show them for anyway? The only thing that He shows men their sins for, is that He may take them away. When He shows me sins, I say, "Lord, they are sins." And what then? They are forgiven. They are gone.

Now you folks have confessed your sins since you have been here, haven't you? All that the Lord has shown you, have you? [Congregation: "Yes, sir."] Everyone who has done that, his sins are

forgiven. The Lord has said so. What do you say? [Congregation: "Amen."] But Satan says, "It is not so." He is a liar. But some folks here have been saying that Satan tells the truth upon that point. People in this house have been telling Satan that he told the truth upon that very point. Satan says, "They are not forgiven," and they say, "No, they are not." *Let us quit that.* We confess our sins that they may be forgiven, and the Lord says they are forgiven, and when they are forgiven why then in the Lord's name, let us say so.

"Abraham believed God, and it was counted to him for righteousness." "And he received the sign of circumcision, a seal of the righteousness of the faith which he had." The Lord says, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What do you say? [Congregation: "It is so."] How do you know? [Congregation: "The Lord says so."] Very good. Then you know that is so, do you?

Micah 7:19: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Then where are they? [Congregation: "In the depths of the sea."] How do you know? [Congregation: "He says so."] Then you know *that*, don't you? Then how in the world is anybody going to bother you about getting your sins back to you?

Ps. 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us." How far are they away from you now, you who have confessed them? How far are they away? [Voice: "As far as the east is from the west."] Why don't you say so then? Satan comes and says, "They are not forgiven; every sin is right there before your face; don't you see them?" Are they? [Congregation: "No."] Says one, "I have seen them there." It is nothing of the kind. Satan is a magician and can make things appear so that are not so. But you look at them and say, "Yes, that is so." It is not so. The Lord says they are as far from us as the east is from the west. They are in the depths of the sea, and they are as white as snow. Thank the Lord.

Isa. 38:17, and that verse is the last one we need tonight. "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." How many? [Congregation: "All."] Behind his back. Where are they, then? [Congregation: "Behind his back."] We are before his face and the sins are behind his back; who is between us and them? [Congregation: "God."] And He is upon His throne, isn't He? Then when I have confessed my sins to the Lord, He and His living eternal throne stand between me and those sins, and Satan and everybody else in this universe cannot bring them back; for he has got to get the Lord and His throne out of the way before they can get those sins back to me again. And I am going to be glad of it.

Can we know these things? Can we know that we know them? How can we know that we know them? The Lord says so. When He says so, and we believe it, that is faith. Satan says, "They are not." We say, "I know they are." Satan says, "No, there they are." We say, they are not there. They are in the depths of the sea. [Voice: "Praise the Lord."]

When the man stands there, there is something that God can put His seal on. When the Lord says, "Thy sins are forgiven," that he has "cast them behind His back" and the man will not believe it, is

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there anything there that God can put His seal on? No.

[Someone asked that Isaiah 43:25 be read, which Elder Jones did.] "I, even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins."

There are many other texts like that which we might notice. One is found in Heb. 8:15: "Their sins will I remember no more," and another in Ezekiel 33:16: "None of his sins that he hath committed shall be mentioned unto him." Here the Lord says, He will not remember our sins. the Lord will never mention them. It is Satan's work to do that. Brethren, let us believe the Lord.

When we believe that, then God will give you and me the circumcision of the heart, the seal of the righteousness of the faith

that we have and He can do it, because there is something there that He can put His seal upon. And when a man does that as an individual, he receives the seal of righteousness. And when we as a whole body, as a church, believe that, we can ask with perfect confidence for the outpouring of His Holy Spirit and wait patiently and confidently, knowing that it will surely come in His own good time.

THE THIRD ANGEL'S MESSAGE - 18

A. T. Jones

Our study last night was in order to know for ourselves and how we may know that we have the blessing of Abraham, and thus be prepared to be sure, that with confidence we may ask for the Spirit of God. There is more of that yet. The Lord has given us yet further evidence, yet further proof, upon which to base our perfect confidence in Him, in His

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righteousness; that that is our own--that we have the righteousness which is by faith, so that we can ask in perfect confidence for His Holy Spirit and thank the Lord that it is our own. For remember the verse reads: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: 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 is the righteousness of faith; that we are to have in order to receive and that we may have, the promise of the Spirit--and *that also* through *faith*. Well then when we have the evidence, the proof, the perfect work of God demonstrating to our complete satisfaction, that we can ask in perfect confidence for the Holy Spirit, then is it not ours to receive that by faith? Is it not ours to thank God that that is our own? And that it simply remains for Him to manifest it at His own will, whenever occasion may require and as occasion may need?

Well, let us study, then, some other evidence that He has given us--study this tonight in connection with what we had last night, so

that we may have before us fresh what the Lord Himself has opened for us, upon which to base our confidence before Him, upon which we may be sure where we stand and upon which we may ask with the full assurance of faith. And when we ask according to His will and ask that we may have that which He has promised, then He heareth us. "This is the confidence that we have in Him that, if we ask anything according to His will, He heareth us: and if we know that he hear us," then "we know that we have the petitions that we desired of him." 1 John 5:14, 15. And then we can thank Him that that is our own.

Let us begin with the fifth chapter of Romans, twentieth verse. The real point, or we might say, one of the main points of the study tonight is to see what place the law of God occupies in the subject of righteousness by faith; what place the law of God occupies in our obtaining righteousness alone by Jesus Christ, and this is simply another phase of the same thought we had last night, as to what proof the Lord has given us to give us confidence that we can claim by faith the promise of the Holy Spirit.

"Moreover the law entered, that the offense might abound." In other words, Rom. 3:20, the last words--words with which you are all familiar---"by the law is the knowledge of sin." What was the law given for on tables of stone--the first purpose of its given? [Congregation: "To show us what sin is."] To make sin abound; to give the knowledge of sin. So, "the law entered that the offense might abound"; that sin might appear; that it might appear as it is. Paul, speaking in the 7th chapter of Romans, says how it appeared to him, 12th and 13th verses:

"Wherefore the law is holy and the commandment holy and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin *by the commandment* might become *exceeding sinful*." Then to make sin abound and make it appear as it is, exceeding sinful--that is the first object of the giving of the law, isn't it?

Now let us read right on in Rom. 5: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did

much more abound." Then did the law come alone, making sin to appear alone, and that alone? [Congregation: "No."] It is simply the means to another end--the means to an end by which to attain another object beyond the knowledge of sin. Is that so? [Congregation: "Yes."] So then, where sin abounds--where is it that grace abounds? [Congregation: "In the same place."] Right there? [Congregation: "Yes."] But does it read that way, "Where sin abounded grace abounded"? [Congregation: "No. 'Much more.'"] That would be pretty good wouldn't it, if it was only where sin abounds there grace abounds? That would be pretty good, but that is not the way the Lord does things, you know. He does things absolutely well--entirely good, just as good as God *could* do.

Well then, "where sin abounded, grace did *much more* abound." [Congregation: "Amen."] Then, brethren, when the Lord, by His law, has given us the knowledge of sin, just at that very moment, at that very point, *grace* is *much more abundant* than the knowledge of sin. Is that so? [Congregation: "Yes."]

Now another word: "By the law is the knowledge of sin"; and we have found this much: that when the law gives the knowledge of sin, at that particular moment, in that very place and at that very point, in that very thing, the grace of God is much more abundant than the knowledge of sin. But when the law gives the knowledge of sin, what puts the *conviction* there? [Congregation: "The Spirit of God."] Before we read the passage which says so, however, let us see what we are to get so far, from what we have read--what are you and I henceforth to get from the knowledge of sin? [Congregation: "Abundance of grace."]

Then there is no possible place for discouragement at the sight of sins any more, is there? [Congregation: "No."] No possibility of that. It is impossible, you see, for you or me to get discouraged or under a cloud any more at the knowledge of sin.

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Because, no difference how great the knowledge is, no difference how many sins are revealed to us and brought to our knowledge, why, right there, at that very moment, in those very things, and at that very time in our experience, the grace of God much more

abounds than all the knowledge of sins. Well then, I say again, how is it possible for us ever to be discouraged? Brethren, isn't it so, that the Lord wants us to be of good cheer? [Congregation: "Amen!"] Be of good cheer.

Well, now, this verse that we have before us brings the same thing to view. John 16:7,8: "Nevertheless I tell you the truth." What is He telling us? [Congregation: "Truth."] Good! And He told us also that "Ye shall know the truth and the truth shall make you free." That is it then, isn't it? "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." Who will not come? [Congregation: "The Comforter."] The Comforter? Is that His name? Is that what He is--the Comforter? [Congregation: "Yes."]

"But if I depart, I will send him unto you. And when *he* is come," Who has come? [Congregation: "the Comforter."] Who? [Congregation: "The Comforter."] "And when he is come, he will reprove [or convince] the world of sin." Who is it that does it? [Congregation: "The Comforter."] Is it the Comforter that convinces of sin? [Congregation: "Yes."] Is He the Comforter *when He does it*? [Congregation: "Yes."] Now, each one wants to get hold of that. Is not He the reprover when He does it and the Comforter some other time? [Congregation: "No."] It is the *Comforter* that *reproves*, thank the Lord! The Comforter reproves, thank the Lord! Then what are we to get out of the reproof of sin? [Congregation: "Comfort."] Whose comfort? [Congregation: "The Lord's comfort."] The comfort we get, comforts just at the time when it is needed. Then where is the room for our getting discouraged any more at the knowledge of sin? Isn't that the very thought that we have read in the fifth chapter of Romans?

Don't you see, then, that when we bear in mind just at the moment and at the time and at the place that where sin abounds there grace much more abounds, and just at the time when the Holy Spirit is giving conviction of sin, He is the Comforter that does it. Don't you see that in all that--remembering all that--we have an everlasting victory over Satan? Does Satan get the advantage of that man who believes God right then? No. Satan

comes and says, "See what a sinner you are." Thank the Lord, "Where sin abounds, grace does much more abound." [Congregation: "Amen!"] "Well," says another, "I have such a deep conviction of sin. It seems to me I was never convicted of sin so deeply before in all my life." Thank the Lord, we have got more comfort than ever before in our lives. Don't you see, brethren, that that is so? [Congregation: "It is so."] Well, then, let us thank the Lord for that. [Congregation: "Amen!"] I should like to know why we should not praise the Lord right along.

But there is some more in that Rom. 5:20. What is this all for? First, we found that the law makes sin abound in order that grace may abound so that we may have the grace to lead us to Christ. Now what are the two things together for? The law making sin abound in order that more grace may abound. What are they both together for? "*That* as sin hath reigned unto death." We know that's so, don't we? Now that is so. The law makes sin abound, *that* we may be lead to more abundance of grace, *in order* "that as sin hath reigned unto death, even so might grace reign."

What does "even so" mean? Just as certainly. Just so. Then, isn't it so that God will make that abundance of grace to reign in our lives just as certainly as ever sin did in the world? [Congregation: "Yes, sir."] But, mark you, when the grace much more bountifully reigns, then what is the comparison between freedom from sin now and the slavery to it before? The freedom is much more abundant even than the slavery was. "*That as sin hath reigned* unto death, *even so* might *grace reign* through *righteousness* unto *eternal life* by *Jesus Christ*."

Now let us see the whole story. "The law entered that the offense might abound," in order that we might find the more abundant grace abounding right there in all those places, and the grace abounds "through righteousness unto eternal life by Jesus Christ our Lord." Then what did the law enter for? [Voice: "To bring us to the Lord."] What did the law enter for? [Voice: "To bring us to Christ."] Yes. Don't you see? Then whenever anybody in this world uses the ten commandments--when any sinner in this world uses the ten commandments for any other purpose than to reach Jesus Christ, what kind of a purpose is He putting them to?

[Congregation: "A wrong purpose."] He is perverting the intent of God in giving the law, isn't He? [Congregation: "A wrong purpose."] He is perverting the intent of God in giving the law, isn't he? [Congregation: "Yes, sir."] To use the law of God with men for any other purpose, therefore, than that they may reach Christ Jesus, is to use the law in a way that God never intended it to be used.

Well, the law then brings us to Christ. That's certain. What for? [Congregation: "That we may be justified."] What does the law want of you and me? Does it make any demands of us before we reach Jesus Christ? When the law finds us, does it want anything from us? [Congregation: "It

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wants righteousness."] What kind? [Congregation: "Perfect righteousness."] Whose? [Congregation: "God's."] God's righteousness? [Congregation: "Yes."] Just such righteousness alone as God manifests in His own life, in His own way of doing things? [Congregation: "Yes."] Will that law be content with anything less than that from you and me? Will it accept anything less than that, a hair's breadth less? [Congregation: "No."] If we could come within a hair's breadth of it--that's too far short; we miss it.

Turn to Timothy, and Paul tells us what the law wants *out* of you and me and what it wants in us, too. 1 Tim. 1:5: "Now the end (the object, the aim, the intent, the purpose) of the commandment is charity." What is charity? [Congregation: "Love."] What kind of love? [Congregation: "The love of God."] "Out of a pure heart." What kind of a heart? [Congregation: "A pure heart."] "And of a good conscience." What kind of a conscience? [Congregation: "Good."] "And of faith unfeigned." That is what the law wants to find in you and me, isn't it? Will it accept you and me with anything less than that which it demands--perfect love, manifested "out of a pure heart, a good conscience, and of faith unfeigned"? No, never. Well, that is simply *perfection*, that it demands.

Well, now, have we--has any man in the world--any of that kind of love to offer to the law of God? [Congregation: "No."] Has any man naturally that kind of a conscience? [Congregation: "No."]

No, sir. Well, then, the law makes that demand of every man on the earth tonight, no difference who he is. He makes it of you and me; he makes that demand of people in Africa and of all the people on the earth, and he will not accept anything less than that from anyone of them. But, we are talking about ourselves tonight. So, the law comes to you and me tonight and says: "I want charity; I want perfect love--the love of God. I want to see it in your life all the time. And I want to see it manifested out of a pure heart and through a good conscience and unfeigned faith." That is where we are.

"Well," says one, "I have not got it. I have done my best." But the law will say, "that is not what I want. I don't want your best. I want perfection. It is not *your* doing I want anyhow; it is God's I want. It is not your righteousness I am after; I want God's righteousness from you. It is not your doing I want. I want God's doing in your life." That is what the law says to every man. Then, when I am shut off thus at the very first question and even then when I said I did my best, then I have nothing more to say. Is that not what the scripture says: "That every mouth may be stopped." It does just that, does it not?

But there comes a still small voice saying, "Here is a perfect life; here is the life of God. Here is a pure heart; here is a good conscience. here is unfeigned faith." Where does that voice come from? [Congregation: "Christ."] Ah, the Lord Jesus Christ, who came and stood where I stand in the flesh in which I live. He lived there. The perfect love of God was manifested there. the perfect purity of heart manifested there. A good conscience manifested there, and the unfeigned faith of the mind that was in Jesus Christ is there.

Well, then, He simply comes and tells me, "Here, take this." That will satisfy, then, will it? [Congregation: "Yes."] The life manifested in Jesus Christ, that will satisfy the law. The purity of heart that Jesus Christ gives--that will satisfy the law. The good conscience that He can create, that will satisfy. The unfeigned faith which He gives--that will satisfy. Will it? [Congregation: "Yes."]

Well then is that not what the law wants all the time? It is Jesus Christ that the law wants, is it not? [Congregation: "Yes."] That is what the law wants: that is the same thing which it calls for in the fifth of Romans, is it not? But why does it call for it in connection with me? It calls for Christ in me, because the law wants to see that thing *in me*. Then is not the object of the law of God, the gospel of Christ alone? "Christ in you the hope of glory?" Ah, that is so.

Rom. 5:1, 5. "Justified by faith we have peace with God through our Lord Jesus Christ, and the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And that is charity. Supreme love. Acts 15:8, 9, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them *purifying their hearts by faith*." There is the love of God out of a pure heart.

Heb. 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" There is a clean conscience, brethren, and there is the love of God out of a good conscience.

Then that faith which He gives, which He enables us to keep--the faith of Jesus which enables us to keep the commandments of God--there is the love of God by a faith unfeigned.

Oh then the message of the righteousness of God which is by faith in Jesus Christ, brings us to, and brings to us, the perfect fulfillment of the law of God, does it not? [Congregation: "Yes."] Then that is the object and the aim and the one single

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point of the third angel's message, is it not? [Congregation: "Yes."] That is Christ. Christ in His righteousness. Christ in His purity. Christ in His love. Christ in His gentleness. Christ in His entire being. Christ and Him crucified. That is the word, brethren. Let us be glad of it; let us be glad of it. [Congregation: "Amen."]

So then when we have Jesus, when we have received Him by faith and the law stands before us or we stand before it and it makes its wondrous demand of charity, we can say, "Here it is. It is in Christ and He is mine!" Out of a pure heart--"Here it is in

Christ, and He has given it to me--a good conscience." The blood of Christ has created it in me. Here it is. "Faith unfeigned," the faith in Jesus. He has given it to me. Here it is. Then, just as Steps to Christ tells us, we can come to Jesus now and be cleansed and stand before the law without one touch of shame or remorse. Good. Brethren, when I have that which makes me at perfect agreement with the law of God, then I am satisfied, and cannot help but be glad that I am satisfied.

Now let us turn and read the third chapter of Romans. That tells the whole story without any further study than simply to read the texts. Rom. 3:19-22. We can say amen to every word of it now, right straight along. "Now we know." And that is so. "That what things soever the law saith it saith to them who are under the law. That every mouth may be stopped and all the world may become guilty before God." And is it not that? That which tells me that I am a sinner cannot tell me that I am righteous. "But now"--good. When? [Congregation: "Now."] All right, let us say so, brethren. "But now the righteousness of God without the law is manifested." That is so, is it not? [Congregation: "Yes."] The law cannot manifest it in us, because we cannot see it there. It is there, but we are so blind that we cannot see it there. Sin has so blinded and corrupted us that we cannot see it in the law. And if we could see it there, we could not get it there, because there is not anything in us to start with that is fit for it. We are utterly helpless.

So now "the righteousness of God without the law is manifested. . . . even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." What does that word "believe" mean when God speaks it? [Congregation: "Faith."] And what is genuine faith? Submission of the will to Him, a yielding of the heart to Him, a fixing of the affections upon Him. That is what He means here to those who will receive Him, because *believing* is *receiving* when God speaks. He says so in the first chapter of John, 12th verse. "But as many as *received* him, to them gave he power to become the sons of God, even to them that *believe* on his name." "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." Then we can every one here have it tonight? *Can* have it? *Have* it, because we believe it.

Well now that is the object of the law then, is it not? To bring us to Jesus Christ that we may be justified by faith, made righteous by faith, that His righteousness--the righteousness of God in Christ--may be ours? That is it. Well, when that is true, when we have got there, *then* what is the use of the law? Then what is the law for? [Congregation: "It witnesses."] Exactly. Let us read now that part of the twenty-first verse that I did not read: "But now the righteousness of God without the law is manifested, *being witnessed by the law.*" That is as far as we need to read just now. The other belongs there, though. Then, when the law gives a knowledge of sin, in order that we may have the knowledge of the abundance of grace to take away the sin, then grace reigns through righteousness unto eternal life by Jesus Christ--and this righteousness of God by faith in Christ is our own through the working of the law, and this knowledge of sin has brought us to Christ, and we have Him, and the law is satisfied in all its demands that it has made upon us.

Now when it is satisfied in all its demands it has made upon us, then will it stick to that and keep on saying that it is satisfied. That that is all right? When the law has made demands upon us that we cannot satisfy by any other possible means except by Jesus Christ being present in ourselves, then, will the law of God, as long as we stay there, stand right there and say, "That is right, and I am satisfied with it"? [Congregation: "Yes."] Then if anybody begins to question it and says, "It is not so," then we have witnesses to prove it, have we?

Now you see this: that it is necessary for several reasons that we should have witnesses. One in our own connection and in our own personal experience is this: When God speaks and we believe it, then we know, each one for himself that the righteousness of God is our own, that we are entitled to it, that it belongs to us and that we can rest in perfect peace upon it. But there are other people that need to know this, too. Can they know it by my saying so? [Congregation: "No."] Can they know it by my saying that I assent to this and that I say that is so and therefore it is so? Will that

convince them? Is that proof enough to them? [Congregation: "No."] They need something better even than my word. Don't you see, the Lord has met that very demand and has given us witnesses to which they can appeal and they can go and ask these witnesses whenever

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they please whether this that we have is genuine or not. Is that so? [Congregation: "Yes."]

They need not come and inquire of us; if they inquire of us, of course we can tell them what the Lord has told us to say and if that is not enough, they can go and ask those witnesses. We can say, There are some friends of mine. They know me from my birth till now. They know me better than I do myself and if you want any more than this that I say, go and ask them. They will tell you. How many of them are there? [Congregation: "Ten."] is their word worth anything? Do they tell the truth? Ah, they are truth itself. They are *the truth*. Psalm 119:142. Well then it is impossible for them to testify otherwise in bearing witness than that. When they say that that demand is satisfied, "This life is well pleasing to me," that is enough for anybody in the universe, is it not? [Congregation: "Yes."]

So then the man who claims to believe in Jesus and claims the righteousness of God which comes to the believer in Jesus, is his claiming it enough for this world? [Congregation: "No."] Or is our word in regard to it enough? [Congregation: "No."] Well, they will say and there are lots of them that will say it, "Why yes, we believe in the Saviour. I have a right to claim, too, the righteousness that He has, the perfect holiness and perfect sanctification and that I have not sinned for ten years and am above all temptation, even, and I know it." Well, how do you know it? "Why, *I feel it in my heart. I feel it in my heart* and have for several years." Well, that is no evidence at all, for "the heart is deceitful above all things and desperately wicked." Deceitful above *how* many things? [Congregation: "All things."] All things? [Congregation: "Yes."] Above Satan even? [Congregation: "Yes."] Is the heart actually deceitful above all things? [Congregation: "Yes."] He says so,

whether we can understand it or not. It is more deceitful than Satan himself, isn't it? [Congregation: "Yes."] The heart will deceive me quicker and more often than Satan will.

Well then when that person *feels in his heart* is that a good kind of evidence? When my heart says that I am good, then what is it doing? [Congregation: "It is deceiving."] Solomon said, "He that trusteth his own heart is a fool." And he is not only a fool, but he is *fooled* in this thing, is he not? [Congregation: "Yes."] It is bad enough for a wise man to be fooled, but when a fool is fooled, what in the world is the thing coming to? Therefore, we cannot afford to trust such things as that on such an important question as this. No, sir. We need better evidence than a man's heart that he has got the righteousness of God and that he is all right and is fit for the judgment and that he has not sinned for ten years, holy and sanctified and above temptation, etc., etc. We need something better than that, and the fact of the matter is, Jesus was here in this world a good while, and He never was above temptations while He was here. Christians are not, either, while they live.

Well then that evidence is not enough. We want something more than that. And if that person who claims to have the righteousness of God by faith in Jesus Christ has only that for a witness, and his testimony can go only that far, then what is his claim worth! [Congregation: "Nothing at all."] Just nothing at all. It is a deceptive claim. He never can realize upon it. So the Lord has not left us there. Last night we found in our lesson that when we want to know that these things are so in our experience we are not to look within to find out whether it is so, but to look at *what God says* to see whether it is so. When we have found Jesus Christ and have Him then the Lord does not want us to look within to see whether He is there. He has furnished us witnesses, whose testimony will tell us all the time that He is there and these will tell everybody else that He is there. The righteousness of God is now manifested which is by faith of Jesus Christ and when it is, it is witnessed *by the law*.

Then the law is, first, to bring us unto Christ and after it has led us to Christ and we have found Him, then it witnesses that that is

just the thing. First, to give the knowledge of sin and second to witness to the righteousness of God which is by faith. Well then anybody who uses the law of God for any other purpose than these two purposes at any time, what is He doing with the law of God? [Congregation: "Perverting it."] He is perverting the whole thing. He is using it for purposes that God never intended at all. So then, though a man or an angel use the law of God in any other way or for any other purpose than those two things--a man can use it for both, but angels can use it for one--He has perverted the law of God.

Where is our righteousness from? [Congregation: "God."] "Their righteousness if of me, saith the Lord." 2 Cor. 4:6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Where do we find the knowledge of the glory of God? [Congregation: "In the face of Jesus Christ."] In the face of Jesus Christ.

Now 2 Cor. 3:18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Then what is it that we see in the face of Jesus Christ? [Congregation:

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"The glory of the Lord."] What is the glory of the Lord? We have read here, we have been told here, by the Spirit of God, that the message of the righteousness of God which is by faith of Jesus Christ, that is the beginning of *the glory* that is to lighten the whole earth. Then what is the glory of God? His righteousness; His character. Where do we find it? In Jesus Christ. There is the glory of God revealed in the face of Jesus Christ. He said so, you see. That is where we look for it.

Do we look to the law for righteousness? [Congregation: "No."] Even after we have been brought to Christ, do we look there for righteousness? [Congregation: "No."] Where do we look for righteousness? In the face of Jesus Christ. There "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," from righteousness to

righteousness, from character to character, from goodness to goodness, even as by the Spirit of the Lord.

Then don't you see how the righteousness of God and the Holy Spirit go hand in hand? Don't you see that when we obtain the righteousness which is by faith of Jesus Christ, the blessing of Abraham indeed, that then the Holy Spirit cannot be kept away from us. You cannot separate the two. They belong together. Then when we have that and know that we have that by the faith in His word, then He says we have a right to ask for the Holy Spirit and to receive it too.

Why, look at it. Gal. 4:5: He came "to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, *God hath sent* forth the Spirit of his Son into your hearts." He *sends* it. He does not want to hold it back. He *sends* it into the heart. It is a free gift.

Then I say, don't you see that it is impossible to keep the righteousness of God and the Holy Spirit separate? So then, "changed into the same image from glory to glory, even as by the Spirit of the Lord" and when the image of God in Jesus Christ is found in us, what then? There is the impress, the seal of God. You have heard that in the other lessons. When by looking into the face of Jesus Christ, and there alone, having received the righteousness of God which is by faith in Him and looking ever into His glorious face that reflects the glory of God, the effect of that is to change us into the same image, to perfect the image of God, and restore it in us, by the working of the Spirit of God upon the soul. And when that is done, then the same Spirit of God is there to affix the seal of the living God, the eternal impress of His own image.

So then after we have come to Christ, after we have found Him, then we do not look into the law for righteousness. Where do we look? [Congregation: "In the face of Jesus Christ."] Into the face of Jesus Christ, and while we look there what does the law say? [Congregation: "That is right."] The law testifies, "That is the place to look. That is what I want you to have. That is satisfactory. We are perfectly agreed." Where in heaven do the angels look? Don't they look into the law to see whether they are right or not?

[Voice: "Always beholding the face of our Father."] "Their angels do always behold the face of my Father which is in heaven." Then where does the righteousness of the angels come from? [Congregation: "God."] From God through Jesus Christ, is it not? And what does the law in the throne of God, the foundation of His throne, what does the original copy of His law do there? When the angels look into the face of Him who sits upon the throne, what does the law, that never was touched by man, and never could be, what does it do there? It witnesses to the righteousness of God which they obtain without the law.

This was always the true idea of the uses of the law of God. When the people had sinned and done anything against the commandments of the Lord concerning things which ought not to be done and were guilty, then they were to bring the sacrifice they were forgiven. Lev. 4. And *then as now* the commandments witnessed to the righteousness which they obtained by faith in Jesus. And therefore the Tabernacle was called "The Tabernacle of *witness*." Acts 7:44 and Numbers 17:7, 8; 18:2. The tabernacle of the testimony is the same thing, because testimony is the evidence given by a witness. So that the tabernacle was the tabernacle of witness or testimony, the ark was the ark of the testimony or witness, because it contained the tables of the testimony. The tables of stone, the tables of the law, were the tables of the *testimony*, because they were the evidence of the witness, which God appointed to witness to the righteousness of God, which comes without the law, by faith of Jesus Christ alone. Then it is everlastingly true throughout the universe that "If righteousness come by the law, then Christ is dead in vain." Gal. 2:21. Forever and everywhere it is true that "Their righteousness is of me, saith the Lord." And the law witnesses to the righteousness which all obtain from God without the law, but by Jesus Christ.

Then isn't it true, as I said, awhile ago, that whether man or angel, if he uses the law of God for any other than one, or both of these two purposes, he perverts the law of God entirely from what God ever intended. Well then the righteousness of God which is by faith of Jesus Christ, that

satisfies everything, does it not? Everything *now*, and how long? [Congregation: "Forever."] Now and evermore it satisfies everything. Well then we may know for our own selves that it is ours by the evidences that God gave us last night and they are everlastingly sure, and everybody in this world may know that we are entitled to it, by the witnesses that God has given.

Well, this is to fit us for the seal of God, the righteousness of God, in order that through this we may be changed from glory to glory, into the same image, and when that is completed what then? What witnesses to that? [Congregation: "The Sabbath of the Lord."] It will witness to that finished completed work all the way through.

As Professor Prescott gave us in his sermon, it is the presence of Christ that makes holy and sanctifies the place where it is. And when the presence of Christ is there in its fulness, then what is that place? That is sanctified. What is the sign of sanctification? [Congregation: "The Sabbath."] And sanctification complete is God's complete work in the soul. Then when the work of God is completed in the soul, the law of God will witness to it all the way. But what particular part of the law of God is a witness to that particular thing, the complete sanctification of His people? [Congregation: "The Sabbath of the Lord."] It stands there as the witness and as the chief witness and the two coming together testify and the seal is affixed. That work is completed.

Brethren, how can we get away from the seal of God? Then are we not right now in the time of the sealing? [Congregation: "Yes."] And it is through the righteousness of God which is by faith of Jesus Christ, is it not? Yes, sir. And then when that seal is received; when that is affixed there, then these can stand through the time of the plagues, through all the temptations and trials of Satan when he works with all power and signs and lying wonders. For the promise is "as thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

And when that is past--then entrance into the heavenly city. Entrance into the heavenly city. Thank the Lord. There are the tests that we are to pass through, but, brethren, when we have this righteousness of Jesus Christ, we have that which will pass through every test.

And in that day there are going to be two parties there. There are going to be some there when the door is shut, and they will want to go in, and they say, "Lord, open to us. We want to come in." And someone comes and asks, "What have you done that you should come in? What right have you to enter the inheritance here? What claim have you upon that?" "Oh, we are acquainted with you. We have eaten and drunk in thy presence, and thou hast taught in our streets. Yes, besides that we have prophesied in thy name. In thy name we have cast out devils and in thy name we have done many wonderful works. Why, we have done many wonderful things. Lord, is not that evidence enough? Open the door."

What is the answer? "Depart from me, ye that work iniquity." What did they say? "We have done many wonderful works. *We* have done them. *We* are all right. *We* are righteous. *We* are just. Exactly right. Therefore *we* have a right to be there. Open the door." But "*we*" does not count there, does it?

There is going to be another company there that day--a great multitude that no man can number--all nations and kindreds and tongues and people, and they will come up to enter in. And if anyone should ask them that question, "What have you done that you should enter here? What claim have you here?" The answer would be:

"Oh, I have not done anything at all to deserve it. I am a sinner, dependent only on the grace of the Lord. Oh I was so wretched, so completely a captive and in such a bondage that nobody could deliver me but the Lord Himself; so miserable that all I could ever do was to have the Lord constantly to comfort me, so poor that I had constantly to beg from the Lord; so blind that no one but the Lord could cause me to see; so naked that no one could clothe me but the Lord Himself. All the claim that I have is what Jesus has

done for me. But the Lord has loved me. When in my wretchedness I cried, He delivered me. When in my misery I wanted comfort, He comforted me all the way. When in my poverty I begged, He gave me riches. When in my blindness I asked Him to show me the way, that I might know the way, He led me all the way and made me to see. When I was so naked that no one could clothe me, why, He gave me this garment that I have on, and so all I can present, all that I have to present as that upon which I can enter, any claim that would cause me to enter, is just what He has done for me. If that will not pass me, then I am left out, and that will be just too. If I am left out, I have no complaint to make. But, oh, will not this entitle me to enter and possess the inheritance?"

But he says, "Well, there are some very particular persons here. They want to be fully satisfied with everybody that goes by here. We have ten examiners here. When they look into a man's case and say that he is all right, why then he can pass. Are you willing that these shall be called to examine into your case?" And we shall answer, "Yes, yes, because I want to enter in, and I am willing to submit to any examination, because even if I am left out I have no complaint to make. I am lost anyway when I am left to myself.

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"Well," says he, "we will call them then." And so those ten are brought up and they say, "Why, yes, we are perfectly satisfied with him. Why, yes, the deliverance that he obtained from his wretchedness is that which our Lord wrought; the comfort that he had all the way and that he needed so much is that which our Lord gave. The wealth that he has, whatever he has, *poor as he was*, the Lord gave it, and blind, whatever he sees, it is the Lord that gave it to him. And he sees only what is the Lord's. And naked as he was, that garment that he has on, the Lord gave it to him. The Lord wove it, and it is all divine. It is only Christ. Why, *yes, he can come in.*"

[Here the congregation began singing:--

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain:
He washed it white as snow."]

And then, brethren, there will come over the gates a voice of sweetest music, full of the gentleness and compassion of my Saviour--the voice will come from within, "Come in, thou blessed of the Lord." [Congregation: "Amen."] "Why standest thou without?" And the gate will be swung wide open, and we shall have "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Oh, He is a complete Saviour. He is my Saviour. My soul doth magnify the Lord. My soul shall rejoice in the Lord, brethren, tonight. Oh, I say with David, come and magnify the Lord with me and let us exalt His name together. He has made complete satisfaction. There is not anything against us, brethren. The way is clear. The road is open. The righteousness of Christ satisfies. That is light and love and joy and eternal excellence.

Isn't it true, then, of Isa. 60:1: "Arise, shine, for thy light *is* come and the glory of the Lord *is* risen upon thee. For, behold, the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee and his glory shall be seen upon thee." Brethren, He can do it. He wants to. Let us let Him. [Congregation: "Amen."] And let us praise Him while He is doing it.

Now can't we praise the Lord. Then everybody in this house that wants to do it, you just go right ahead now. I will say amen to every word of it, for my soul magnifies Him, too, brethren. My soul praises Him, too brethren, because He is my Saviour. He has completed the work. He has done His gracious work. He has saved me. He saves all. Let us thank him forevermore.

Professor Prescott: The times of refreshing are here, brethren. The Spirit of God is here. Open the heart, open the heart. Open the heart in praise and thanksgiving.

THE THIRD ANGEL'S MESSAGE - 19

A. T. Jones

We will begin tonight with the first verse of Revelation 14:--

"And I looked and lo a Lamb stood on the mount Sion and with him a hundred forty and four thousand, having his Father's name

written in their foreheads." This same number is referred to in the 7th chapter and 4th verse, but I read from the first verse, however: "And after these things 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. 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, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed a hundred and forty and four thousand."

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All we read these two scriptures for is to get the connection, which shows that the seal of God and the name of God are inseparably connected. The 144,000 had the name of their Father in their foreheads, and they were sealed with the seal of the living God in their foreheads. Then, when we find out what the name of God is, we shall know what the seal of God is, for that which will bring to us His name and put in our minds His name and put upon us and in us His name will be the seal of God.

Now turn to Exodus 3:13, 14. This refers to the time when the Lord appeared to Moses in the burning bush. He sent Him to deliver the people of God from Egypt: "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, *What is his name?* what shall I say unto them? and God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The Lord had said to Him so far only this, as we read in the sixth verse, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

Now, Moses asks, "When I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? and God said unto Moses, I AM THAT I AM: and he

said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. and God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name forever, and this is my memorial unto all generations.*"

But what is His name? "I AM THAT I AM." He had said, and they knew, that he was the God of Abraham, the God of Isaac, and the God of Jacob," and the God of their fathers. They knew their fathers had a God whom they worshiped. These folks had heard of the God of their fathers. They remembered, though dimly now, the God of their fathers, but now he reveals to them that the God of their fathers is the God whose name is 'I AM THAT I AM,' and "this is my name forever, and this is my memorial unto all generations."

Then the name of God and His memorial go together. Do you see? But, what is His name? "I AM," only? No. His name is not simply 'I AM,' BUT 'I am' *what?* "I AM." That is the idea of "that"; "I AM" that which, or what, "I AM." Now it is not enough you see for the Lord to state to men that He is, but we need to now that He is *what* He is, for the knowledge of *Himself* to do us any good. Existence is to us not enough to know of God--it is not enough for us to know that He exists, but we need to know *what* He is and what He exists for in respect to us. Therefore He did not say simply, "'I AM,' that is my name." No, but "I AM" what 'I AM.' That is His name and if we will know God truly, we must know not only *that* He is, but that He is *what* He is and until we know what he is, we do not know *Him*.

The same thought is expressed in Heb. 11:6: "Without faith it is impossible to please Him (God): for he that cometh to God must believe that he is, *and* that he is a rewarder of them that diligently seek him." Well, what is the reward which God gives to those who seek Him? It is Himself; Himself, all He is, and all that He has. But, if we had all that He has without having Himself, what good would that do us? You see, if we had all that He has, and were still ourselves, we would be simply supreme--well the next thing to

devils, would we not? To give a man all that God has and he still remaining the man that He is, it would be a fearful thing. Therefore it is nothing to us that God gives us all that He has, unless He gives us what He is, unless He gives us *Himself*. Therefore, when He gives us *what* He is, giving us Himself, His character, His nature and His disposition, then we can use what he is as well as what He has, in his fear and to His glory. Consequently the same thought is there, not only that He is, but He is what He is, and "He that cometh to God must believe that he is" and that He is what He is.

Well, then, to follow this thought, what is God first of all to all things and all persons in the universe? [Congregation: "Creator."] Assuredly! The first thing that He is to anything, animate or inanimate is Creator; for by Him all things exist. He is author of all things. Then the first thing for men, for angels, or intelligences is to know Him as Creator. Now, He says, 'I AM THAT I AM.' Then the first that comes to any creature as to what He is; that is, understanding His name, is that He is Creator. So we have found that in connection with His name His memorial stands inseparable. And therefore "this is my *name* forever, and this is my *memorial* unto all generations."

Turn to Ezekiel 20:20. You are familiar with the scripture: "And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." What is the Sabbath a sign of, then? A sign that He is the Lord God. But that He is the Lord God in point of *existence*, that is not His name. It is more than that, but the Sabbath being the sign that He is Lord God, is it not the sign that He is *what* He is, as well as *that* He is?

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[Congregation: "Yes."] Now, think of that. Is it? [Congregation: "Yes, sir."] The Sabbath being the sign that He is the true God--and He having told us that He is *what* He is, therefore the Sabbath is the sign of *what* God is as well as the sign *that* He is. See? [Congregation: "Yes."] Then that being His name, "I AM" what "I AM," and the Sabbath being the sign that He is what He is, don't you see how that is His *name* forever, and that is His *memorial*

forever? Then, He has given the Sabbath. "Remember the Sabbath day to keep it holy." He has given that as the *memorial* that He is the Lord. Consequently, "that is my name forever." That is His *memorial*.

[Voice: "Please repeat that."] All right. Let us go back and take the thought at the beginning. The Sabbath, He says "ye shall hallow," and it shall be a sign. Saturday is not a sign of the true God. Saturday is not anything. A man who keeps Saturday can do so without knowing the Lord just as He can keep Sunday without knowing the Lord, but He can't keep *the Sabbath* without knowing the Lord. There are three classes of observers of a day in the world: There are Saturday-keepers, Sunday-keepers, and Sabbath-keepers. What God wants is Sabbath-keepers. But there has been too many Saturday-keepers pretending to be Sabbath-keepers. That is the mischief of these last days.

"Hallow my Sabbaths, and they shall be a sign." That is the thing to start with. Then the Sabbath is a sign which He has set for us, which He Himself has given, "that ye may know that I am the Lord your God." The Sabbath being the sign that He is the Lord God, He is not only God in point of existence, but He is, and He is what He is, for that is His name. See? "I AM" what "I AM," The Lord God. The Sabbath is a sign that He is the Lord God. The Sabbath, therefore, is a sign that He is, and that He is *what* He is. But His name, He says, is "I AM THAT I AM." "This is my name forever, and this is my memorial unto all generations." The sign that He is what He is is what? [Congregation: "The Sabbath."] But He says, "The Sabbath is my memorial." "He hath made a memorial for His wonderful works," and so on. Then, don't you see that that which is the sign that He is *what* He is, that being His name forever, that is His *memorial* forever? Now, shall I say it over? [Voice: "No, I can see that."] Have you got that now? [Congregation: "Yes, sir."]

Well, now let us go on with it. The Sabbath being the sign that He is, and that He is what He is, and the first thing that He is is Creator, the first thing that the Sabbath then must signify is Creator. But, is that the only thing that it will signify? No, because

He is more than that not more than that in the sense of being different from that--because all things are in that, but what He is in that is more largely expressed in other places, so that we can know more fully what He is in that. Well then Exodus 31:17: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." Now, it is a sign "that ye may know that I am the Lord your God." And wherein is it this sign? Is it not because "in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed." It being a sign of that because He did that, it is a sign of Himself in the doing of that. Is that so? [Voice: "Yes."]

Now put the two together: It is a sign that He is the Lord, *because* "in six days" He "made heaven and earth." Then, as we have found, the first thing that God is is Creator. The first thing that the Sabbath signifies is Creator, *in* signifying what He is. But the Sabbath commandment is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

Now remember the Sabbath day. What is the Sabbath day? As we have already read in the twentieth chapter of Ezekiel: "A sign that ye may know that I am the Lord." Remember that thing which signifies that I am God. We are to remember that thing which signifies that He is God. Then is not that the memorial which brings Him to people's remembrance? For that is what a memorial is for, to bring to remembrance. He wants to be brought to the remembrance of His creatures and has given that which will do it. And now He tells us "remember that thing which will do it."

Now a thought right there: We are to remember the thing that brings Him to remembrance, or, in another word, brings Him to *mind*. When He is brought to mind, He is not only brought there as He who exists, but as *what* He is. And when He for *what* He is, is brought to our minds, that is His name, is it not? Where is the

name? [Congregation: "In the forehead."] "With the mind I serve the law of God." See? Then God wants to be in people's minds? And the Sabbath is that which brings Himself--not a theory of Him--but *Himself*, to bring *Him* to the remembrance, to bring *Him* to mind, because the Sabbath is the sign "that I am the Lord your God." And now remember the sign, remember that which signifies and brings to mind Myself, brings to mind the Lord thy God. And He is *what* He is. To bring *Him* and *what* He is to your mind. That is the thought. Then is not that His memorial?

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The very purpose of a memorial, the very object of it is to bring the thing that is touched upon to mind. So you can see that that being the case, the name of God and His memorial, His Sabbath, cannot be separated at all. Consequently when He told Moses that "I am *that* I am," that *is* His name forever, and that *is* His memorial to all generations; because the memorial brings Him to mind, and bringing Him to mind, as *what* He is, that puts God into the mind in His real name, and so the Father's name in the minds of those people who are mentioned is the seal of the living God in their foreheads.

The first thing, then, that is signified thus in the Sabbath is Creator, creative power, but that is brought to mind through the things which are made. It is a sign that He is the Lord because He made all these things. Consequently the Sabbath is the sign, the memorial of the Lord our God as manifested in creation.

Now let us study a moment how He manifested Himself in creation. Heb. 1:1,2: "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the worlds."

And the first verses of John: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." Now the 14th verse: "And the Word was made flesh and dwelt among us."

There is another verse we will read right upon the same thing, which tells it in a different way. Eph. 3:9, and the last words of the verse: "God, who created all things by Jesus Christ."

Then God in creation manifested Himself in and through Jesus Christ. Is that so? [Congregation: "Yes."] Then the man who does not know Jesus Christ, will he get right ideas of created things, of creation? [Congregation: "No."] He will not find God there; he will not find the ideas of God there, because God is manifested in Christ in creation.

Now further: How did He manifest Himself in Christ in creation? In creating, we had better say, perhaps, because we are at the origin of all things now. How, then, did He manifest Himself in Christ in creating? Ps. 33:6, 9: "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "For he spake, and *it was*; he commanded, and it stood fast." I was there.

Heb. 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." So far we have found that God manifested in creation is the first thing in which *what He is* can be known. But God is manifested in creating, in Jesus Christ; and God is manifest in creating in Jesus Christ, *by His word*. And that word by which He created all things has in it the power to make a thing appear which before could not be seen at all, because it was not. See? "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Then after God spoke, things were seen which before He spoke did not appear at all. Nobody could see them. Then there is power in the word which God in Jesus Christ speaks, that is able to make a thing; in other words, able to produce the thing which He names in the word He speaks. That is, God can call those things which be not as though they were and not lie. A man can speak of those things which be not as though they were, but there is no power in His word to produce the thing which He speaks, and consequently He lies.

And there are many people who do that thing. They speak of those things that are not as though they were, but it is a lie. And the reason that it is a lie is that there is no power in them or their word to produce the thing. They would willingly have it that way, they would willingly have what they are speaking to be real; but it is not so, and they speak of it as though it were, yet it is a lie, however much they would like to have it be real. There is no power in their word to produce the thing desired in their minds when they speak the word.

But God is not such. The thought that is in His mind, expressed in a word, the word produces the thing that was in the thought. The creative energy, the divine power, is in the word which God speaks. Consequently, when there were no worlds that appeared at all, God in Jesus Christ spoke, and there the worlds were, and there they are yet, because He spoke then.

Now let us read two verses that have these thoughts in them. Not only does the word of God which He speaks, produce the thing that is in the thought, but it keeps that thing in existence after it is produced, and in the place where God wants it, after it is produced. I want you to see that the word which God shall speak has all that power in it.

Now turn to Col. 1:14. He is speaking of Christ the Son of God, "in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven and that are in earth, visible and invisible whether they be thrones or dominions or principalities or powers: all things were created by him and

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for him and he is before all things and by him all things *consist*." Or by Him all things *hold together*. But what made them? What made this world as it is? The power of His word. [Voice: "He commanded and it stood fast."] The world is quite large. There are a good many ingredients in it, but when He spoke, it came, with all the ingredients in it. The word, then, that produced it holds it together in the shape that it is.

Well then, now the other thought in the third verse of Heb. first chapter: "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person, and *upholding all things by the word of his power.*" What holds these up since they were made? [Congregation: "The word of His power."] Has he been compelled to keep on talking since He spake that time, in order to keep these things in place? [Congregation: "No."] Is it necessary that He should keep on talking to the world every day, to hold it together? [Congregation: "No."] Is it necessary that He should keep on talking all the time to the worlds and the planets to keep them in their courses and in their places? No. the word which produced them in the beginning has in it the creative power which holds them together and holds them up.

2 Peter 3:1-7: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of *the words* which were spoken before by the holy prophets." Mindful of what? The *words* which were spoken before by the holy prophets. Why are we to remember them? Because He wants us to find out what those words are worth, and, remembering the words, to obtain in our minds, in our lives, the strength and the force of the words. Because the words which were spoken by the prophets were the *words of God*, which they spake by "the Spirit of Christ which was in them, when it testified beforehand the sufferings of Christ and the glory that should follow."

Mindful of *those* words, then; "and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of" -- that is, people that talk that way, that all things continue as they were from the beginning, are willingly ignorant--"that by *the word* of

God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

By what did the world overflow with water? [Congregation: "The word of God."] God spoke. "But the heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire." What does he call our attention to there, in respect to the word which he wants us to remember. He wants us to be fully minded of the *words* of God, because *that word* at the first produced the worlds; that word holds them there; that word brought the flood; that word rescued the earth from the flood, and still keeps it.¹⁰ Then that word that can produce worlds and recover worlds; *that word* he would have us to keep fully in mind, that we may know the *power* of that word.

Well, then you see in all this there is the same thought still, that that word which produced all, holds all together, holds all up, and preserves all, until God speaks again. When He speaks again, then everything goes to pieces; for when that day comes in which there comes "a great voice out of the temple of heaven, from the throne, saying, It is done," then there are thunderings and lightnings and voices and an earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, and "every island fled away, and the mountains were not found"; and the cities of the nations fall; the heaven itself splits open and rolls away. I tell you when that day comes the man who is fully minded of *the word* that does it all, he is perfectly safe. Because when that word which produces these things is my confidence, when that word is my foundation, when that word itself is my trust, why, no difference if the earth does go, His word remains; that is all right.

So then God was manifest in Christ by His word in creating and is still manifest thus, in the created things--in creating, in preserving, holding together, and holding up. So that gravitation is God in Jesus Christ. Science tells us that the law of gravitation holds things up, you know; but what is gravitation? "Why, that is what holds things up." There is a better answer than that. That answer is gravitation, the law of gravitation, holds all these things

up and in their places. But what is gravitation? It is the power of God manifested in Jesus Christ in creation; that is gravitation.

Cohesion, in science, is to hold together. But what is cohesion? All the answer that science can give is, The word "cohesion" is from two Latin words, *co* and *haerere*, signifying to hold together; in other words, cohesion is cohesion; that is the answer. There is a better answer than that. There is God's answer, and He tells us that cohesion is the power of God manifested in Jesus Christ in creation; for by Him all things consist, cohere, hold together; that is cohesion.

The origin of all things is not spontaneous generation; it is not evolution. It is God manifest, the power of God manifested in Jesus Christ by His word producing all things that are seen, which before did not appear at all. Then God in Jesus Christ is the origin of all things; that is creation. God in Jesus Christ is the preserver of all things; that is cohesion. God in Jesus Christ is the upholder of all things, and that is gravitation.

THE THIRD ANGEL'S MESSAGE - 20

A. T. Jones

Beginning just where we stopped last night--the thought last night and what we wanted to dwell upon particularly last night, was to find God in Christ in His word in creation; in creating, preserving, holding together and holding up, all things.

Six days He employed in creating, and then the record is (Gen. 2:1-3): "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." And this made it the Sabbath day *for man*; but the thought still before us is that the Sabbath is the sign that He is *what* He is, in creating, and in all things else that He is; at the same time, however, that all things that He is, is in the fact that He is Creator.

Then, when He had finished creating, He rested and was refreshed, that is, took delight in the reflection in the created things,

of the thought of His mind, the completion of the purpose, as it was manifested in the finished creation. That is the thought in the word "refreshed" in Exodus 31:17. Six days He employed in making the heavens and the earth, and "the seventh day he rested and was refreshed," took delight, rejoiced in his completed purpose, in the creation--the purpose that was in his mind before creation was spoken into existence. Then He blessed the day, made it holy and sanctified it. Therefore the commandment tells us: "Remember the Sabbath day," that is, the rest day, "to keep it holy; six days shalt thou labor, and do all thy work: But the seventh day is the" rest--"the Sabbath"--the rest "of the Lord thy God." Whose rest is it? [Congregation: "God's."] Whose rest is it then that we should take and enjoy on the Sabbath day? [Congregation: "God's."] Then the man who takes his own rest and enjoys his own rest and not the Lord's rest, does he keep the Sabbath? [Congregation: "No."] He keeps Saturday, doesn't he? [Congregation: "Yes."] A man who takes his own rest on Saturday, even though he enjoys his rest on that day, is not keeping the Sabbath, the Lord's rest, and even though he enjoys it, he keeps Saturday only and not Sabbath.

The man who receives and enjoys *the Lord's rest* on the seventh day, he keeps the Sabbath, because it is God's rest that he keeps. That is what he does. It is God's rest day. "Six days shalt thou labor, and do all thy work: But the seventh day is the" rest of the LORD thy God, not yours. It is His; His rest, and when we remember the rest day, whose rest day is it we remember? Ours or His? [Congregation: "The Lord's."] Yes, the Lord's. It is altogether God's rest, and the idea of God's rest in the thought of the Sabbath commandment, and the reasons that are given in the commandment, are the same. We are to work six days. The reason is: because the Lord in making heaven and earth worked six days and rested the seventh. And we are to rest the seventh day, because the Lord rested, and blessed it, and sanctified it and hallowed it.

What kind of rest was that, or is that, which is in the seventh day? [Congregation: "Refreshing."] Whose refreshing? [Congregation: "God's."] What is God? [Congregation: "Spirit."]

God is Spirit. The only kind of rest which He could possibly have is spiritual rest. Then the man who does not obtain and enjoy spiritual rest in the seventh day, he does not keep the Sabbath, because Sabbath rest is spiritual rest; it is God's rest, and that alone. It is spiritual rest, and the sabbath is a spiritual thing, and God's rest is in the day; spiritual rest is in the day. And by observing the day by faith--"spiritual things are spiritually discerned" by observing the day by faith, that spiritual rest comes to him who observes the Sabbath. That spiritual rest which God put into the day, which became a part of the day, that spiritual rest which is there, comes to a man and is enjoyed and known by him who keeps the Sabbath, the only way it can be kept, by faith in Jesus.

Then He blessed the day. Then the blessing of God is also in the day; the rest of God is in the day, and the joy that we have found, the refreshing, the delighting, the joy of the Lord is also in the day. The blessing of the Lord is in it, too; for He blessed the day. Now, is that blessing in the day yet? [Congregation: "Yes."] If a man does not observe it or pays no attention to it, is the blessing in it? [Congregation: "Yes."] But it does not reach the man, if he does not believe.

Now the thought we had last night--the force of the word of God--the word of God, which spoke the worlds into existence, what effect has it on the worlds and has it had since that day? [Congregation: "It upholds them."] That word that He spoke then keeps the worlds together and in their courses ever since. How long will it do so? [Congregation: "Forever."] "The word of our God abideth forever."

Now there is the word of God, that He blessed the seventh day. What is the effect of that blessing which, away back there, He put upon the day? It is there yet, and it will always be there, because to all eternity it will be a fact that God did bless the seventh day; that He Himself cannot contradict, you

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see. He Himself cannot say that He did not bless the seventh day, for He says He did. Even if He should blot out the whole of creation, it would still be a fact that He blessed the seventh day

when it was there. Wouldn't it? [Congregation: "Yes."] Then that is settled. Then to all eternity it will remain a fact that God did bless the seventh day. And just as long as it remains a fact that He did it, so long will it remain a fact that the blessing of God is in it and so long it will remain a fact that the man who observes it as only the Sabbath can be observed--by faith in Jesus--he will get the blessing of God out of it and enjoy it as such.

Now referring to the first chapter of Genesis, there we read in the twenty-seventh and twenty-eighth verses: "God created man in his own image, in the image of God created he him; male and female created he them. And God *blessed them*." What day was that? [Congregation: "The sixth day."] Then God blessed the *man* before He blessed the *seventh day*. That is settled, is it not? [Congregation: "Yes."] Now is it as much of a certainty that He blessed *the day* as it is that He blessed *the man*? [Congregation: "Yes."] Is the blessing with which He blessed *the day*, as real as the blessing with which He blessed *the man*? [Congregation: "Just the same."] It is as real. What was the blessing? Whose blessing was it that He put upon the man? [Congregation: "The blessing of God."] Whose blessing did He put upon the day? [Congregation: "God's blessing."] Well, then, when that *blessed man* came to that *blessed day*, did he receive additional *blessing* in the *day* beyond what he had, before he came to the day? [Congregation: "Yes."]

Then the Sabbath was intended to bring to the man, who was already blessed of God with spiritual blessings--the Sabbath was to bring to man additional spiritual blessings? Well, is that so still? [Congregation: "Yes."] "The word of God liveth and abideth forever." It is so now.

Well then He made the day holy. But *what* made the day holy? Now I need not go through the texts on this; you have had these in Brother Prescott's talk Sabbath before last. What was it that made the day holy? [Congregation: "The presence of God."] The presence of God makes things holy. It makes a place holy. It makes a man holy. The presence of God made the *day* holy. Then the holiness of God is attached to the day. The presence of God, the holy presence of God, is attached to the seventh or Sabbath day.

Well then when the man comes to that day, as only man can come to it, spiritually-minded--with the mind of the Spirit of God--and receives the spiritual rest, the spiritual refreshing that is in it, the spiritual blessing that is in it, does he not also receive that *presence*, become a partaker of that *presence*, in which is the holiness of God to transform him? He does indeed. And that is Sabbath-keeping.

Well then He *sanctified* the day, but I need not rehearse those texts either. What is it that sanctifies? [Congregation: "The presence of God."] Then the presence of God, His sanctifying power is in the seventh day. Is that so? [Congregation: "Yes."] Then the man who comes to the Sabbath of the Lord according to the Lord's idea of the Sabbath of the Lord, and his intent, obtains spiritual rest. He finds that there. He finds spiritual refreshing, delight; he finds spiritual blessing. He finds the presence of God and the holiness which that presence brings to transform him. And he finds that sanctifying power in that presence which sanctified the day to sanctifying him.

For what purpose was all this done? Why was the sabbath made? [Congregation: "For man."] It was made for man. Well then, God rested and put His spiritual rest upon the day for man, did He? [Congregation: "Yes."] God's refreshing, His rejoicing in that day was for man. The blessing with which He blessed it was for man. The holiness which His presence brought to it and which His presence gave to it, was for man. His presence sanctifying it was for man. Well then was it not that man through the Sabbath might be a partaker of His presence and be made acquainted by living experience with the spiritual rest of God, the spiritual blessing, the holiness, the presence of God to make holy, the presence of God to sanctify him? Is not that what God intended the Sabbath to bring to man? Well, the man who gets all that in the Sabbath is the man who is a Sabbath-keeper. *And he knows it too.* He knows it and he is delighted to know it.

Now another thing: Who was the real present agent in creating? [Congregation: "Christ."] Who was it that rested? [Congregation: "Christ."] Who was refreshed? [Congregation: "Christ."] Who blessed? [Congregation: "Christ."] Whose presence made it holy?

[Congregation: "Christ's"] Whose presence is in the day?
[Congregation: "Christ's."] *Then the man whom the presence of Jesus Christ does not sanctify, and does not make holy and does not bless and to whom it does not bring rest, why, he can't keep the Sabbath.* Don't you see, it is only with Christ in the man that the Sabbath can be kept; because the Sabbath brings and has in it the presence of Christ.

So you see when God set up the Sabbath, He had set creation all before man to start with and man could see God in creation. But the Lord wanted to get nearer to man than that. Man could study creation and find a knowledge *about* God. But God wanted him to have the knowledge *of* God. In

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creation he could know *about* Him. In the Sabbath he would know *Him*, because the Sabbath brings the living presence, the sanctifying presence, the hallowing presence, of Jesus Christ, to the man who observes it indeed. Therefore we see the creation was before man and he could study God in creation and thus know *about* him. But God came nearer than that and set up that which signifies that God is *what* He is, and when the man would find what God is there, then he would not only know *about* Him *from the created things*, but would know Him *in Himself*.

So then the original purpose of God in creation and the Sabbath as the sign of it was that man might know God *as He is* and *what* He is to the world in and through Jesus Christ. Is not that so? [Congregation: "Yes."] Do you see that? [Congregation: "Yes."] *What is it for now, then?* [Congregation: "The same."]

Now another thought here. The Sabbath was thus made at the end of creation and the real thing that made creation week. The Sabbath then was a sign of the power of God manifested in Jesus Christ and the sign of a finished creation--the sign of God as manifested in Jesus Christ in a completed and finished creation. He saw all that He had made in the five days and behold it was good, but when it comes to the sixth day, He saw all things, and behold it was *very good*. Gen. 1:31. And His purpose stood completed. "thus the heavens and the earth were finished, and all the host of them," and there they were, the expression of the thought that was in His

mind, that the word expressed when He spoke them into existence. Then the Sabbath--the sign "that I am the Lord your God," because in six days He made heaven and earth and on the seventh day He rested and was refreshed--is the sign of the finished and completed work of God in creation.

Now let us go on from that. Did man, at that time, in the garden of Eden, standing as God made him, know all of God that he ever could know? [Congregation: "No."] Then as each Sabbath day came, it would bring to him additional knowledge and presence of God. But who is this? [Congregation: "Christ."] Additional knowledge and presence of Christ in Himself. Then if he had remained faithful, he would still have grown in the knowledge of God, in Himself, in His own experience, growing more and more in all that the nature of God is. But he didn't stay there. He didn't remain faithful. The creation was completed as God finished it, and all the host of them, and they were according to His own mind. That is so. But Satan came in and swung man and all this world clear out of God's purpose entirely. Didn't he? [Congregation: "Yes."] Reversed God's order, so that, where God was reflected to man's mind in all things above and in man himself before, *now* Satan is reflected in man and that puts a blur upon the reflection of God in anything, so that the natural man does not see God, even in nature.

Well, then, when Satan had swung this out of God's purpose, and turned it about and reversed God's order, the Lord did not leave it then. He said, "I will put enmity between thee and the woman, and between thy seed and her seed." That broke the power of Satan over man to that extent that it released him from total depravity; set him free to find God. But in whom was that done? [Congregation: "Christ."] Christ again. God in Christ wants to bring man and the world back again into His original purpose. And was it not the same power in Christ and by the same means--His word--that He would bring back men and the world into His purpose, that produced them in the first place? [Congregation: "Yes."]

It was God in Christ, by His word, that produced the world and man, in the first place. Now Satan has taken it all away from God and turned it contrary to God's purpose. Now it is God in Christ, by His word, that brings men and the world back into His purpose. Then is not the work of *salvation* simply the power of God in another way than that which brought all things in the first place? In other words, is not salvation creation? Assuredly.

Now another thought on that to see it still more plainly, if need be. Is God's original purpose in creation completed now? [Congregation: "No."] It was completed, but is it now? [Congregation: "No."] No, sir. When the salvation of mankind is completed will His original purpose *then* be completed? [Congregation: "Yes."] Then what is the work of salvation but God's carrying out and completing His original purpose in creation? [Voices: It is the same thing."] "My Father worketh hitherto and I work." Then what can the work of salvation be but original work of creation? The same God, in the same Son, by the same means, to accomplish the same purpose. Well, then isn't the sign of *this* work in *salvation* the same as the sign of *that* work in *creation*? To be sure it is.

Then the Sabbath of the Lord is just as certainly the sign of the creative power of God manifested in Jesus Christ through His word, *in the salvation of my soul* as it was in the making of this world in the first place.

But God is revealed everywhere in Christ, in all places, you see. That is the thought before us continually. Then His name is I AM WHAT I AM. But what He is can be known only in Jesus Christ. Therefore to men, to all intents and purposes, to men

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in this world, Jesus Christ is God Himself and what He is, isn't He? [Congregation: "Yes."] I say to all intents and purposes--not that it is making them one, identical and the same individual, but as no man can know the Father save the Son, and *he to whom the Son will reveal Him*, no man can know God except as He is revealed in Jesus Christ; consequently, to man, Christ is God and all that He can know of God is in Christ. And therefore Christ becomes

practically, to all intents and purposes, God to us; and God said when He was born, He is "God with us."

Well then the Sabbath is the sign that He is the Lord our God. But it is the sign that He is *what* He is. Then Christ being God to us, is not the Sabbath the sign of what Jesus Christ is to the man who believes in Him. [Congregation: "Yes."] At creation it was the sign of what Jesus Christ is in creation. And now as Christ has to carry on His own work in salvation in order through this means to finish His original purpose in creation, the Sabbath is the *same sign* of the *same creative power*, in the *same one*, *Jesus Christ*. So it is still the same thing right along. Only now the *power* is manifested in a different way from what it was before, because of the reversal of the order, but it is the same creative power from the *same Person* in the *same One* by the *same means*, and accomplishing the *same purpose*. And therefore the *same sign* is the only one that ever could be attached to it. You cannot have any other sign of it. It is impossible. So that it is literally true that the Sabbath of the Lord, the seventh day, the blessed seventh day, is God's own sign of what Jesus Christ is to the man who believes in Jesus Christ.

Now let us study that a little further. "All have sinned, and come short of the glory of God." "The wages of sin is death; therefore death passed upon all men, for all have sinned." All are dead. Is that so? [Congregation: "Yes."] They are all gone out of the way. They are gone from God's original purpose entirely. What is the first thing that Jesus Christ is to the man who believes in Him? [Congregation: "Creator."] "Created anew in Christ Jesus." God in Christ unto the sinner is still Creator, the very first thing, because God speaks and he lives. By the word of God we live. And "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. *Then* God made man to walk in good works, but man walked the other way. *Now in Christ* God brings man up to the place where He started him. So salvation is only the accomplishing of the original purpose of God in Christ in creation.

Well, therefore, "if any man be in Christ he is a new creature." The first thing that Christ is to anybody and the first thing that

God is to anybody--to the sinner--in this world is Creator, making him a new creature. "Create in me a clean heart, O God; renew a right spirit within me." Then the work of God in salvation is creation.

Well, when we have thus found Jesus Christ as our Creator and been made new in Him, then what is the first thing we find in Jesus? [Congregation: "Rest."] Yes, rest, of course. And there is the first thing that He did in the beginning. He rested. So first thing we find in the manifestation of His power in us is rest. What kind of rest? [Congregation: "Spiritual rest."] That is the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Then He says, "I am with you." I am with you. "I will never leave thee nor forsake thee." And when He spoke to Moses in the wilderness, "My presence shall go with thee, and I will give thee rest." What does His presence give? [Congregation: "Rest."]

And when that man has become a new creature in Christ and finds that rest what then does He do? [Voice: "Works the works of God."] No. He rejoices first, and he goes to work rejoicing. What did God do? Rejoiced. What does the man do? He rejoices in the purpose of God accomplished in himself. But is that all the rejoicing there is? No. "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Then God rejoices again in the rest which He gives to us and which we obtain in Him. And again He is refreshed; again He delights in His people.

Well then the next thing that belongs to the Sabbath day and the next thing that belongs all through this is blessing. Last verse of Acts, third chapter: "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away from every one of you from his iniquities." Then Christ is a blessing to the sinner, isn't He? He is a blessing to the man who believes in Him. But further: That text that we have studied here so deliciously, Eph. 1:3; "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." God has given to us all the spiritual blessings He has. They are given to us in Christ, though.

But the Sabbath brings to us spiritual blessing. Where did the Sabbath get the spiritual blessing? [Congregation: "From Christ."] Yes, from Jesus Christ. Then in the matter of spiritual blessing which the Sabbath brings to us, it brings it to us from Jesus Christ only and through Jesus Christ only, so that in that respect, the Sabbath is a channel through which spiritual blessing flows from Jesus Christ to the people of God. That is a fact;

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because all spiritual blessings are given to us in Christ, and the Sabbath has the spiritual blessing of God in it, and therefore it being spiritual blessing it could not get it in any other place or way that in, by, and from Jesus Christ. Consequently the Sabbath is one of those links that Brother Prescott referred to awhile ago that binds us to Christ, that we may have spiritual blessing.

Then further: "My presence shall go with thee." His presence makes holy the person where he is. And further: Another thought, to come up to the same point another way. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." What is the gospel? [Congregation: "The power of God."] What is manifested in Christ? [Congregation: "The power of God."] What is manifested in the gospel? [Congregation: "The power of God."] To what purpose? [Voice: "Creation."] But the power of God unto *salvation* is the same power in the *creation*. It is the power of God in both places. Then whatever the sign of the power of God is in one place, it is the sign of the power of God in every place and in every way, because it is the power of God alone all the time, and you cannot set the power of God against the power of God. So you do not need any other sign of the manifestation of the power of God. You cannot have it; it is impossible.

Well then the gospel is the "power of God unto salvation," and the gospel is "Christ in you, the hope of glory." Then the man who believes in the gospel of Jesus Christ, Christ dwells in him. Christ's presence is there, and Christ's presence makes holy. That is what made the Sabbath holy. Then the Sabbath, in the point of the

matter of holiness, is exactly the sign of what Christ is to the man who believes in Him.

Further, the presence of Christ sanctifies. Then in sanctification the Sabbath is the sign of what Christ is to the believer. Don't you see. So unto the believer in Jesus, God in Christ creates anew; to him God is rest, refreshing, delight, rejoicing, blessing, holiness, sanctification. That is what Christ is to the believer, but that is what He was to the Sabbath long ago, *for* the believer.

He made the Sabbath for man, as we found, at creation. He made it there, at creation, that the man, even though he had remained faithful to God and had never sinned at all, it would have been to man the sign of what God was to man in Jesus Christ and the presence of Christ in the man. And now in the new creation it is the same thing. In the work of salvation it is the same thing.

Then another thing: Christ is made unto us wisdom, righteousness, sanctification, and redemption. He is our sanctification. He sent Paul to preach the gospel, you remember. To preach to the Gentiles, "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.*" But sanctification and its ultimate purpose, accomplished purpose, is the complete work of Christ finished in the individual. The image of Christ completely formed in the believer, so that when Christ looks upon the believer He sees Himself. That is so. That is sanctification.

The Spirit of prophecy has defined sanctification for us in these words: "Sanctification is the keeping of all the commandments of God."--not *trying* to keep them, or *doing our best* to keep them. It is the *keeping* of all the commandments of God. No man will be the keeper--the keeper as God expects and calls a keeper--of all the commandments, in whom Jesus Christ is not completely formed, His own image impressed there, and when He looks upon that man, He sees Himself. That is so.

Now the righteousness of God in Jesus Christ is that which makes us righteous, which saves us, which sanctifies us, which is all in all to us. When we have obtained that righteousness, and that

righteousness is there according to righteousness, God's idea of righteousness, what is it that witnesses to the righteousness of God in the believer in Jesus? [Congregation: "The law."] The law of God. But here is this work of Christ growing up in the individual, that progressive work; that is the work of sanctification--the work of sanctifying; for that is the thought, the work of sanctifying. It is the growth of Christ in the individual. When Christ has grown to the fulness there, then that is the completed work of sanctification.

What is the sign that God sanctifies? [Congregation: "The Sabbath."] What is the sign, then, that the presence of Christ is sanctifying the individual? [Congregation: "The Sabbath."] When the work is completed, what will witness to that? [Congregation: "The law."] What part of the law, particularly? [Congregation: "The fourth commandment."] Just as the whole law will witness to the complete work of the righteousness of God in a man, but the Sabbath stands there as God's sign of a completed work. It is the sign of a completed work at creation, isn't it? But when that was undone, and God's order reversed, now the Lord has to carry on His work through this means in order to finish that original purpose of creation. Then the Sabbath stands there in this finished work of God in salvation--the Sabbath stands there at the pinnacle of the law itself, as the witness of the sanctification completed, so that the Sabbath is the sign of the completed work of God in the original creation, and in

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this secondary creation, which is the carrying out of the original purpose of creation.

Now another thought: The Sabbath being the sign of what Christ is to the believer, will the believer know fully what the Sabbath is until he knows fully what Christ is? [Congregation: "No."] So then when the knowledge of God in Jesus Christ has absorbed all of the mind itself, then the Sabbath will be also known fully to the mind itself. But the Sabbath is the sign of what God is in Christ, and when that is brought fully to the mind itself, what is that but the image of God, the name of God, in the mind of the

believer, and that the seal of the living God, through the Sabbath of the Lord?

Well, then, you see at every step of the way, every line of thought, brings us only face to face with that, that the Sabbath as it is in Jesus Christ, and as the believer in Jesus observes it, that alone is the seal of the living God. Saturday keeping is not the seal of God. Christ as He is reflected in the Sabbath of the Lord, through the Sabbath of the Lord, and in it, in the mind and heart of the believer, in the living image of God completed--that is the seal of the living God. Then there is written in the foreheads of that people the name of the Father.

Now see here. Turn to Numbers 6:23-27: "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee: the Lord lift up his countenance upon thee and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." Now that is the blessing with which the high priest blessed when the Day of Atonement was over. When the work of atonement was finished and the priest come out of the temple to sanctify and bless the people, that is the blessing. And in that blessing what did he put upon them? He "shall put my name upon the children of Israel." The judgment was passed, and they were secure. That was in the figure.

Now turn to Rev. 3:9-12: "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." That message was the message that was given when the Day of Atonement began, was it not, our Day of Atonement?

That was fulfilled when the Day of Atonement began.

Now: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Then when His work of atonement is finished, the name of God is completed in the mind, and He pronounces the work finished; for what God is there, in the believer and in the Sabbath, is the sign of a finished work in sanctification.

Now Isa. 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the" Sabbath. [Congregation: "No. 'Delight thyself in the Lord.'"] Why not in the Sabbath? Doesn't it say you are to call the Sabbath a delight? That you are to call it the holy of the Lord? honorable? Not doing thine own ways. They why not delight yourself in the Sabbath? Ah, there is that meaning there, you see. You do that to the Sabbath, and you delight yourself in the Lord, because the Sabbath is the sign of what the Lord is to the man.

Therefore he put that just right. You do that with respect to the Sabbath, and you will delight yourself in the Lord, because it is the sign of what the Lord will be to you and what you will be to the Lord. Well, then, I want to know how in the world anybody is going to compromise with any other rival institution, when the Sabbath is the sign of what Christ is to him. The man to whom the Sabbath is the sign of what Christ is to him, will he be asking whether he shall work or not on Sunday? [Congregation: "No, sir."] Why, no.! He knows well enough that that does not come into it. He knows he cannot compromise and have half of Christ and half of something else, and besides, Christ is all in all, and the Sabbath is the sign of what Christ is to him, and Christ is all in all to him, and to suggest anything else is to insult him.

Then those people who are asking these questions do not know what Christ is, anyway. They might as well keep Sunday as not. They are not keeping Sabbath.

But there is the thing. The Sabbath has the living image of Jesus and the presence of Jesus Christ in it. He put it there. He put it there for the man, and the man who believes in Jesus Christ can get it there. In addition to the blessing he has of the Lord when

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he comes to the Sabbath day, he gets additional blessing from the Lord. It matters not how much the presence of Christ is with him, when he comes to the Sabbath day, additional presence of Christ comes to him. He knows it.

No difference how much of the rest of the Lord he is enjoying, when he comes to the Sabbath, which is the sign of what Christ is to the believer, and has the presence of Christ in it, it brings to him additional rest in the Lord. No difference how much holiness of Christ he has in him, when he comes to the Sabbath more of it is revealed in him from observing it in the fear of Christ and by faith in him. No difference, though he be completely sanctified and all of self is gone and none but Christ there, even then, when he comes to the Sabbath day, in the depths of eternity it will reveal to him still more of the wonderful knowledge and the sanctifying, growing power there is in Jesus Christ to the man who believes in him.

THE THIRD ANGEL'S MESSAGE - 21

A. T. Jones

We take up the thought tonight just where it was left last night, that the work of God in salvation is the same as the work of God in carrying out his original purpose in creation, because as stated then, at the time the creation of the heavens and the earth was finished, and all the host of them, God's completed purpose stood there in which He took delight in that day. Yet through the deception of Satan, this world was swung clear out of His creative purpose and turned to the opposite.

Therefore, in order to complete his purpose, He has to gather from this world a people who will fill the earth when made new as

it would have been filled if it had never fallen in His original purpose. And when that is accomplished through this word of salvation, the power of God in salvation that will be the real finishing indeed, the real accomplishment of His original purpose in making this world with all things--a complete universe, when everything that is in heaven and on earth and under the earth and in the sea and all that in them are, are saying, "Blessing and honor and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

And therefore, the Saviour, when He was here, said, "My Father worketh hitherto and I work." God's work was finished when the seventh day began of old. He rested. But His work on this earth and forming man here was undone, so that he had to set to work again in the work of salvation to complete His original purpose, and therefore Jesus says, "My Father worketh hitherto, and I work."

Now I will read three passages in the Old Testament and three in the New and you can multiply

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on them just as far as you please, especially from the 40th chapter of Isaiah and onward, showing that in the work of salvation He puts His original work in creation and Himself as Creator and His power as manifested in creation as the basis of our confidence in His power to accomplish our salvation.

Turn first to Psalm 111:4: "He hath made his wonderful works to be remembered." The revised version, the Hebrew, Jewish, and others give it: "He hath made a memorial for his wondrous works." That is what we have been talking about. That is the first part of the verse, and now the latter part: "The Lord is gracious and full of compassion." His wonderful works, then, that are signified in the memorial which He has established, are attached right there in that verse, to His graciousness, His fullness of compassion for man in this world, who needs it so much.

Now the 40th chapter of Isaiah, and you can follow on through, then, clear through the rest of the book of Isaiah, and you will see it all the way through. I will begin with the first verse, which is, you remember, "Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem." The margin reads: "Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way for the Lord, make straight in the desert a highway for our God." That is the message of John the Baptist.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, cry. And he said, What shall I cry? All flesh is grass, and the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever."

And Peter quoting that text in the last two verses of the 1st chapter of 1st Peter says: "And this is the word which by the gospel is preached unto you." He is quoting this from Isaiah, that "the word of our God shall stand forever," and he says, "This is the word which by the gospel is preached unto you."

Then Isaiah goes right on and speaks in other words of the gospel: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with a strong hand and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young."

Now that is the gospel. Up to that point he is teaching the gospel by the word of God. Now read: "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Who did that? The same One who comes and says, "I will tenderly lead like a shepherd

those who are mine: the same Whose word now speaks to us in the gospel and liveth forever.

"Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel and who instructed him and taught him the path of judgment and taught him knowledge and shewed to him the way of understanding? Behold the nations are as a drop of a bucket and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, or the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?"

Then skip to the 25th verse: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Not one gets away. "Not one faileth" the text is. They are all kept: but what keeps them in place? [Congregation: "The power of His word."] He upholds "all things by the word of his power."

Now He tells us to look up and see who created all these things and "bringeth out their host by number." He "bringeth out their host" how? [Congregation: "By number."]

Well, then, what is that for? Now, then, the 27th verse: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Look up to the heavens and see who made all these things, and he calls out their host by number and not one fails. Now, Jacob, why are you saying that God has forgotten you? What do you get discouraged for? What do you think He has forgotten you for? Why, He does not forget any of the planets in the universe; He knows them all by their names. Is He

going to forget your name? What are these two things put there together for? [Voice: "For our comfort."] Because the same one

who created all these things is the one who comforted Israel. The One who knows all these things is the One that gives you and me our new name.

Twenty-eighth verse: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength." Who does it? [Congregation: "The Lord."] Well, lift up your eyes and see who created all these things, and then that He has power to give to the faint. He has power for the faint, by His word; so He says, "Be of good cheer. Be of good courage." It is so. For, when He spoke to Daniel, "Be strong," Daniel said, I am strong, for Thou hast strengthened me.

Now the remainder of the chapter: "Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be faint." Because the power that keeps the planets in their courses and in one place, that same power will be with the weak and the faint, and so they can "run, and not be weary," and they can "walk and not faint." Then don't you see that the Lord puts the creation and His power in creation there as the foundation of our hope in His salvation? Then isn't it all one?

Another blessed verse that touches so intimately everybody--I read it principally for that purpose--is found in the 147th Psalm, 3rd and 4th verses: "He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names." Then the one who can tell the number of the stars, call them all by their names, is He who binds up and heals the broken hearts--binds up their wounds. Well then, have you been wounded in spirit, broken-hearted and almost in despair and thought everything and everybody had forgotten you? Why, just remember the very next verse. The thought connected with it is--He not only "healeth the broken in heart and bindeth up their wounds," but He tells the number of the stars and He calls them all

by their names and He will not forget your name. That is the Lord. That is our Saviour, but the foundation of our confidence in Him as Saviour is that He created all these things and knows all their names and holds them up by the word of His power, which saves.

Now reading hurriedly in the New Testament, you remember that scripture in the 1st chapter of John, 1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men." And the 14th verse: "And the Word was made flesh and dwelt among us . . . full of grace and truth." "And of His fullness have all we received, and grace for grace."

Then that one who created all things came here himself, "full of grace and truth"; flesh like ourselves, and through Him we are partakers of His fullness. Don't you see then, that the only thought that God would have us have about salvation is that He who created us saves us; that the power by which He created is the power by which He saves; and the means by which He created--His word--that means is the very one by which He saves. And this was His word, "unto you is the word of this salvation sent."

Eph. 3, speaks of the gospel, beginning with the 7th verse and ending with the 12th: "whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Now, what was he to preach? "The unsearchable riches of Christ" and to make men see what is the mystery that is "in God, who created all things by Jesus Christ." Then the gospel is to bring men to understand God's purpose when He started out to create in the first place. Then if the gospel were engaged in any other work and teaching any other thing or any other power than that original creation, don't you see, the preaching of it would not bring them to that? But that being the design of it, that simply shows the force

that is before us always, that God's purpose in the gospel is to make known to men who have lost the knowledge of it, the knowledge of His original purpose in creating all things by Jesus Christ.

So we read on: "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." But we read in another place that He purposed that before the world began. He would have to, if it was an eternal purpose. Then, in Christ, in the salvation of this world and men, and the working of Christ in it, God is carrying out His eternal purpose that He began at the

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beginning. "In whom (in Christ) we have boldness with confidence by the faith of him."

Let us read that eternal purpose again: "According to the eternal purpose which He purposed in Christ Jesus our Lord." Then that original creating purpose that we spoke of last night, that was in Christ, this carrying out of it that was frustrated, is Christ. Then it was Christ back there, and it is Christ now. It is Christ all the time and the power of God in Christ all the way: the power of God manifested in the word all the way for the accomplishment of His purpose at the beginning and the accomplishment of that purpose at the close. Satan came in and swung the world off in a crooked way. The Lord says, "All right, we will carry it out that way." Satan didn't do anything. He swung the world off, and so it has gone on, as it were, in a little by-way, and God will carry the thing through in that by-way and accomplish His eternal purpose so that it will astonish the universe and destroy the devil. *It will do it.*

The same thing is in Col. 1, beginning with the 9th verse. I will read hurriedly from the 9th to the 17th verse: "For this cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God. Strengthened with all might,

according to his glorious power, unto all patience and longsuffering with joyfulness: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist." Creation, salvation, the blessing of God, and His grace, and deliverance from the power of darkness, also, it is all one story--the creative power of God, and God in Jesus Christ.

First chapter of Hebrews has it all through. Well it is all through the Bible. Now then the thought. We do not need to dwell any further upon the thought that salvation is creation and is given as a sign signifying creative power manifested in Jesus Christ. And the only way that that power is manifested at all is in Jesus Christ; the only way we can know God is in Him. Now He has set up that sign to signify the creative power of God in Jesus Christ, and whether that creative power be in the original creation or in the work of salvation to carry out that original purpose in creation, it is all the same power, the same purpose, by the same one, in the same way, and by the same means and the same sign signifying all in all, in all its bearings and workings.

Now then if you have another sign set up, to signify the work of salvation, another sign than that which God has set up--will that other sign signify the power of God and the salvation that is expected? [Congregation: "No."] Now think carefully of this. God set up a sign to signify His power working everywhere and in every way, in Christ Jesus. If you or anybody else sets up another sign, it cannot signify the power of God, because it is some other one than God that sets it up. Then it is impossible to signify the power of God by another thing, another sign; that is impossible. Is that so? [Congregation: "Yes."]

Further, if anybody should find anywhere in history another thing set up to signify salvation, it would signify salvation by another power than the power of God in Jesus Christ. It would have to do it. Well, has there been any effort, any pretense ever made in history, by any other power, to save people, apart from Jesus Christ? [Congregation: "Yes."] Has there not arisen in the world a power called antichrist? [Congregation: "Yes."] "Anti" is against or opposed to Christ. That power does propose to save people, doesn't it? [Congregation: "Yes."] Let us read the description of what it does in the first place: "Who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:4.

Daniel 8:25 also says: "He shall also stand up against the Prince of princes." He shall "stand up" to reign, to rule, and to show forth his power "against," opposed to, "the Prince of princes." Who is the Prince of princes? [Congregation: "Christ."] He stands up against Him; he will reign; he will exercise his power, manifest his work, in opposition to Christ. Take the eleventh verse. "Yea, he magnified himself even to the prince of the host." But the margin reads, "He magnified himself *against* the Prince of the host of heaven," because the previous verse shows it is the host of heaven. Then, as Paul says, he exalted himself, opposed and exalted himself above all that is called God and that is worshiped. Magnified himself, exalted himself against the Prince of the host.

What power is that? [Congregation: "Papacy."] That power is the papacy, the church, the Catholic church, the Church of Rome. Now is it not the

doctrine of that church that there is no salvation anywhere else? [Congregation: "Yes."] Or by any other means than that church? Isn't that settled? [Congregation: "Yes."] Further, that church, that power opposed to Christ, that exalts and sets up itself as the way of salvation, is itself opposed to Christ. And yet that church says there is no other way of salvation. Then is it not plain that if it is going

to have any sign to signify its power to save, it has got to have another one than the Sabbath. That is settled.

Now then another thought. As it must be a sign other than the Sabbath, which is the sign of the power of God in Jesus Christ in salvation, then any other power setting up a sign to show and signify its power unto salvation, would it not have to be in the nature of things a rival sabbath? It would have to be that; there is no room for anything else. If they would set up anything else as a sign, the sign that God has set up would stand alone and distinct in the world, and it would take precedence of it and there would be no rivalry at all. Therefore, to make the rivalry complete and to make his power manifest in opposition to Christ, the man of sin has to have a sign of *his* power unto salvation, and it must be, in the nature of things, a rival to the sign which is the sign of the salvation in Christ. It has to be that.

And the Church of Rome makes no pretense to anything else. It makes no pretension to anything else than that the Sunday which it has set up is the sign of the power of the church to command men under sin into the way of salvation. That is settled. That is the object of it. That is all it has started out to do, and that is all it did.

Now when the Sunday was set up and enforced upon the people by the power of earthly government, it made the practical living papacy, as it exists in the world. When it was done, Sunday was put in the place of the Sabbath of the Lord by a direct and definite purpose. That was done. Here is the record. This is said by one of the men who did it. On page 313 of *Two Republics*, we read as follows:

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day." --*Eusebius*.

Then the law was there to enforce the observance of Sunday and what was the purpose of that? From *Two Republics*, p. 315, I read:

"Our emperor, ever beloved by Him, who *derives the source of imperial authority from above*, and is strong in the power of his sacred title, has controlled the empire of the world for a long period of years. Again, that Preserver of the universe orders these heavens

and earth and celestial kingdom, consistently with his Father's will. *Even so our emperor whom he loves, by bringing those whom he rules on earth to the only begotten Word and Saviour, renders them fit subjects of his kingdom.*"--*Eusebius*.

Then that purpose was to save people by that means, and the Sunday was put there as the sign of the power that was doing it, instead of the Sabbath of the Lord, which signifies the Lord's power to do it. I read further on page 316:

"He commanded, too, that one day should be regarded as a special occasion for religious worship." --*Id.*

And again,-

"Who else has commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord's day and to observe it as a festival, not indeed for the pampering of the body, but for the comfort and invigoration of the soul by instruction in divine truth?"--*Eusebius*.

That is all it was set up for, to take the place of God, to take the place of the Sabbath of the Lord. It is appropriate enough that it should do so, because we have found if there is going to be another power that is going to save men, it has got to have another sign than God's to signify its power. It belongs there.

That made the papacy; that set up the government of the church, and made the church the channel of salvation by absolute earthly power and compelling men into that way.

Now we have read the doctrine of the church here--the doctrines of the church of Rome in the way that men must be saved, and it was altogether man's self. It was altogether the power of self alone that could save. That is not the salvation of Christ. Her doctrines are that a man must fit himself, good enough, and the Lord would take him and make a regular bargain with him. "If you will do so and so, then I will be good to you." That is the record itself there in that book; I have not time to read it tonight. Her doctrine is that a man must do that, but there is not power in him to do it, but there is the argument. If he does it, then he gains all. That is not the salvation of Christ. That is not the salvation of God.

Further than this: the professed Protestant churches of the United States have taken that same course now, and have also exalted Sunday, the day that they place in this government, as the Catholic church did in the Roman empire, and for the same purpose.

Further than this, these professed Protestant churches know that there is no commandment given for that thing. They say that. They say that it began with the primitive church. I do not care how far back they claim to get it in the primitive church. If it be a church institution, a church ordinance, that the church commands men to perform, it is the same thing. It is the

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same *evil* thing. Because any church that would attempt to do it, becomes in the nature of the attempt, an apostate church. Trace it to the days of the apostles if you want to, yet the church that did it is, in the nature of things, an apostate church, attempting to save itself and others without the power of God. Therefore whatever church did it, it is in the nature of things a fallen church, because it is not the church's office in the world to command men. The church's office in the world is to obey God and not to command men.

Any church, therefore, that presumes to command men is, at the very motion of it, an apostate church. The church that obeys God is the church of God. God commands; His is the power. His is the authority. He used the church, that through it He may reflect His power and His glory unto men. But the church has no right to command anybody. It obeys God *alone*, too.

Now I will put that in another way or state it a little more plainly. It is not the church's place to command anybody, and it is not the church's place to obey anybody, but *God only*.

Now look at that a little further. The church as a whole--Catholic and apostate Protestant--has already put herself in the place of Jesus Christ. Because any church that exalts *herself* and makes *herself* the way of salvation is, in that thing, an apostate church and puts herself in the place of Jesus Christ, who is the Saviour, don't you see?

Then no church can exalt herself as a saviour of men. She may exalt Jesus Christ as the Saviour of men, and Jesus Christ in her as the Saviour of men, but not *herself*, because it is the same with the church as with individuals. I have the righteousness of Jesus Christ. I have the presence of Jesus Christ dwelling in me. That is the word of the individual Christian, but the individual Christian cannot say, *I am the Saviour*. The individual Christian cannot say *I am righteousness*, that *I am good* and have goodness to bestow upon others that they may be saved. No, the Christian can say, *I have the righteousness of Christ*. Christ dwells in me and sends in me and through me His blessed purpose in reaching others and saving them. But *He* is the Saviour. *He* is the righteousness. *He* is the power. *He* is all and in all.

As with the individual so with the collection of individuals. As Christ dwells in the individual, so he dwells in the collection of individuals, in an additional sense beyond that which He dwells in the individual, and the righteousness of Christ in the collection of individuals is only the idea of the righteousness of Christ in a greater measure, if anything could be, upon the collection of individuals which is the church. So as Christ in the individual works through the individual to save, so Christ *in the church* works through the whole church to save. But if the church grows proud and thinks *she* is above all and begins to give *herself* credit for her glory and her power to save, she, in that moment, puts herself in the place of Jesus Christ as the Saviour.

That is the same self-exaltation in the church that there is in the individual, and it was the self-exaltation in the individuals that made the self-exalted church and brought on the apostasy.

Now then, that is the church putting herself forth as the way of salvation, as the Saviour indeed, as the only channel of salvation and all must be saved by the way she lays down. And she thus exalted herself against God and against the Prince of the host, against Jesus Christ, and set up that sign of her power to save, against the sign which God set up. And, as we have found, she did it with the direct intent and purpose to put it in the place of the Sabbath of the Lord.

And in the second apostate church--that which has come in this land--she has done the same thing. She has by a direct act of the government of the United States, the congressional action, put the Sunday institution, the sign of the power of the Church of Rome to save men--the professed Protestant churches have put that by a direct congressional act, in this land, in the place of the Sabbath of the Lord. So that both mother and daughters have put the Sabbath of the Lord out of the way and have put the Catholic church's sign of salvation in its place.

Now let us see what that amounts to. What have we found the Sabbath is? The Sabbath we have found by every consideration is the sign of what Jesus Christ is to the believer. The sign of what God in Jesus Christ is to men, that it has in it the presence, the blessing, the spirit, the refreshing, the presence of Christ which makes holy and the presence of God which sanctifies. It has in it the presence of Jesus Christ, and the man who keeps it by faith in Jesus has the presence of Jesus. And as each Sabbath day comes he finds additional presence of Jesus.

Then when that apostate church put that out of the way and put her own sign in its place, did she put only the day out of the way? [Voice: "She put Christ out of the way."] Was not that putting Jesus Christ away from the minds and lives of men? When the apostate daughters have done the same thing in our land, before our eyes, have not they by that put away the presence and the power of Christ and thus taken him away from the knowledge of men and from the lives of men? [Congregation: "Yes."]

Now it seems to me that there is a point there that is worth our consideration, as to why it is that progress has not been made in Christian profession in

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the ages that are past, in the way Christ intended always that progress in Christian life should be made. What did He put into the life of man when He made him, even though he had remained faithful and never sinned, to carry him on in everlasting progress in the knowledge of God, in Himself--what did He put there? Let me ask it over again now. When God made man at the beginning, put

him here upon the earth to live, if he had remained faithful forever and had never sinned, was there anything that God had put there and attached to him that would carry him on in an everlasting progress in the knowledge of God in his own heart's experience? [Voice: "The Sabbath."]

Didn't we read it last night over and over? Didn't He put Himself, His name, His living presence, His sanctifying power, into the Sabbath day, and give that to man, although He was already blessed, although He was already glorified, so that when the blessed man came to that blessed day, He received additional blessing? Is not that so? [Congregation: "Yes."] Then has not God put into the world something that will, if observed, if kept as God chooses and intends--be something that will keep man, carry him onward, in a channel of growth and progress in the knowledge of Jesus Christ, in himself? What is that? [Congregation: "the Sabbath."]

It is there since man fell. Now then, when the Church of Rome took the Sabbath away from the minds of men--that by which they might be brought to the recognition of Christ and to the converting power of Christ--was there anything there to carry them forward in the sanctifying work of Christ? That is the secret, then, you see, why each church, starting out in the knowledge of God, salvation by faith and righteousness by faith came to a stand-still; then another church had to rise up and reach righteousness by faith, salvation by faith, and come to a stand-still. And another one had to rise up and do the same thing and come to a stand-still. But when we came to this, the everlasting gospel is to be preached again, and a church is to rise up again at the last which has that sign which brings the presence of Jesus Christ to men in His living presence, in a progressive work unto a completion. That is the church that has the Sabbath of the Lord, and the church which has the Sabbath of the Lord is brought to that completed work in the salvation of Christ.

Then who can measure, who but the mind of God could possibly measure the iniquity and the evil that has been done to the world by that fearful thing that the apostate church has done?

None but the mind of God can comprehend the mischief and the loss that has been wrought in the world by that thing.

Well, then, the effect of that was to take away the presence of Christ--take Christ away from the knowledge, the heart's experience, of men and to put another, to put a human power, a satanic power, to put *self*, in the place of God and in the place of Christ, Who emptied Himself that God might appear.

Now here is a historical parallel so apt and so perfect that I read it. First, mankind altogether, as men, without any church at all, are subject to God. Can they exist without Him? [Congregation: "No."] If any man by his own act could indeed become independent of God, could he exist? [Congregation: "No."] What did Satan start out to do in the first place? Was it not to become independent of God, self-existent? If he could have accomplished his purpose, what would it have been? [Voice: "His destruction."] Bound to be, because he could not exist without Him who created him, but in his wild ambition, in his intense all-absorbing selfishness, he thought he could live without God Who created him.

Is not that the same thought in this self-exaltation that has put itself in the place of God? Well, whether it be man as man, or men professedly as Christians organized into a church, they are equally dependent upon God and God in Jesus Christ, and they are subject to the law of God. The law of God is the supreme law. The law of God is the government of His whole universe, and everybody on the earth is subject to that law.

Now see the parallel: About two hundred and sixty years ago Ireland had Home Rule, as she is after it now. She had a Parliament of her own, governing her own internal affairs, the affairs of Ireland, but she was subject to the supreme government in England. Now I read from the fifth volume of Macaulay's History of England, page 301 of this particular edition, chapter 23, however, and if you have other editions you can find it in that chapter. Now notice:

"The Irish Lords and Commons had presumed not only to re-enact an English Act passed expressly for the purpose of binding them, but to re-enact it with alterations. The alterations were

indeed small, but the alterations even of a letter was tantamount to a declaration of independence."

Now is the law of God enacted to bind the church as well as every other man? [Congregation: "Yes."] Has that apostate church presumed to alter that law? [Congregation: "Yes."] The alteration of it in a single letter would be what? [Voice: "A declaration of independence."] She has altered it more than a single letter, in the actual thought, in the very idea, in the very thing that reveals and brings the presence of God above every other part of the law. She has taken Him out of it. Then what has she done? [Congregation: "Put herself

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there."] She has established her own independence of God and proclaimed it to the world.

The Protestant churches--professedly Protestant, not Protestant any longer--the professed Protestant churches have drawn the Congress of the United States into the same identical position; they have drawn the Congress of the United States into a re-enactment of the fourth commandment, haven't they? [Congregation: "Yes."] It was quoted bodily and put upon the statute book of legislation. Gov. Pattison, the other day, in Pennsylvania, speaking in the capitol of that State, arguing in behalf of Sunday laws that are already on the statute books, said that this law is only a part of that system of the law of God which is "*re-enacted*" in the statutes of Pennsylvania. He says that the law of God is there "re-enacted."

But did they re-enact the law of God as it is? [Congregation: "No."] To do that, to undertake to enforce it, would put themselves on an equality with God, but they-re-enacted it with alterations, and that puts them above God. And the churches of this nation have proclaimed themselves independent of God, in the act which they have taken of setting up His own law and then deliberately altering it in the course of the legislation which set it up.

Let me read another sentence from Macaulay's History of England, from the same page as before:

"The colony in Ireland was therefore emphatically a dependency; a dependency, not merely by the common law of the

realm, but by the nature of things. It was absurd to claim independence for a community which could not cease to be dependent without ceasing to exist."

Was there ever a more complete parallel on earth to illustrate in the place of government and government law this principle, than that which occurred there and was recorded for our instruction?

Now a thought. Jesus Christ came into the world Himself, didn't He? [Congregation: "Yes."] He made the Sabbath Himself, didn't He? [Congregation: "Yes."] He was Lord of the Sabbath Himself, wasn't He? [Congregation: "Yes."] He knew, and He alone, the true idea of the Sabbath, didn't He? [Congregation: "Yes."] Yet he did things on the Sabbath, carrying out the true idea of the Sabbath, which did not suit the ideas of the priests and Pharisees and the politicians of that day, didn't He? [Congregation: "Yes."] And that stirred up their hatred against Him. The thing that did stir up their hatred against Him was that very thing--that more than anything else He disregarded their ideas of the Sabbath. Isn't that so? [Congregation: "Yes."] And their hatred put Him out of the world for that reason more than any other under the sun, that He disagreed with their ideas of the Sabbath. They did it.

In the fourth century there was another apostate church disagreeing with God's idea of the Sabbath, and they put the Sabbath and Him with it out of their minds and out of the world as far as their power could go. The other put Him out of the world, but He came back again, and they put Him out only so far as their power was concerned; that is all.

Here is another apostate church, a third one, following the example of the other apostate two which have gone before. It has put Him in His Sabbath out of the world because their ideas of the Sabbath disagree with His, and they will not submit to His. That is a fact. You know that is a fact.

In order that that original apostate church might accomplish her purpose of putting Him out of the world and thus maintain their ideas of what the Sabbath is, they joined themselves to an earthly power. They joined themselves to Caesar and turned their backs upon God. That was done. In the second apostasy of the church,

that she might accomplish her purpose of putting Him in His Sabbath out of the world, she joined herself to Caesar, likewise to accomplish her purpose. In the third apostasy, in order that these also may carry their idea of the Sabbath against Christ's idea of the Sabbath, they must put Him in His Sabbath out of their way. But in order to accomplish it they must join themselves again to the powers of earth, again to Caesar, as the others did before them.

In the first apostasy, when they joined themselves to Caesar in order to get rid of him and sustain their own ideas of what the Sabbath is, against Him, the result of that, although it was accomplished by a mere minority, a very small minority--in fact so small that they did not dare to let the people know what they were about for fear they would rescue Him out of their hands entirely--that minority, small as it was, was composed most largely and was led entirely by leaders of the church, and these leaders of the church, by threats, compelled the representative of Caesar's authority, by their threats, to yield to their ideas and execute their will. You know they did it. That is the record, and that was the utter ruin of that nation, wasn't it? [Congregation: "Yes."]

It is possible, then, is it, for a minority, a *very small* minority, led by even a minority of the church managers--but the leading ones--to take a course that will ruin the nation of which they are a part? [Congregation: "Yes."]

When we come to the second apostasy, they did the same things again by trading off their influence to worldly power and by this means get governmental

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power in their hands to accomplish their purpose of putting Christ in His Sabbath out of their way and maintaining their own ideas of the Sabbath against His.

That was done by the minority; it was done by chief leaders of the church and but a few at that. What was the result of that intrigue to the empire of Rome? It was its utter ruin. Then it is possible that a minority, a very small minority, insignificant, as compared with the great mass--led, though, by a few of the church prelates--I say it is possible for such a few as that to establish such a

system of things and take a course and put the government into such a course of work as will prove its utter ruin. That has been demonstrated twice in history.

Then in this land, last year, before your eyes and mine, a minority of the people of this country, led by a few--a minority only of the church leaders--did, by threats, bring the politicians to surrender the power of government into their hands to accomplish their purpose of sustaining their ideas of the Sabbath against Christ's idea of the Sabbath. It has been demonstrated twice in history that such an act as this ruined the nation in which it was done. Does that double demonstration mean anything in the third instance? [Congregation: "Yes."] The lesson that is taught in both instances will be felt in the third instance. It *means that*. Ruin and nothing but ruin can come out of it. They themselves cannot prevent it. It cannot be done. They have set a-going a train of circumstances that nothing in the universe can stop. *That is fixed*.

Now this Congress is about to expire. It is altogether likely from the whole situation that it will expire without touching the question further. If the next Congress should repeal it outright, it would not affect the situation and the results. That thing has started and it will go on in spite of everything they can ever do. You and I need not be surprised that if it be not repealed by the next Congress, that it will be repealed some day and when that day comes, then let every Sabbath-keeper on the earth rise up with all the vigor that the Spirit of God can give him, cut loose from everything on earth, and put it into the cause of God. For in but a little while the tide will swing back and take all with it to ruin. You and I need not be surprised that that may come. When it comes, that will be the meaning of it.

But those who have not had an experience in the cause of God will mistake the meaning of it, and they will say to you, "We told you all the time that you were making too much out of that. There was nothing in it." And so, they will settle back, but when the tide swings back, they are caught in ruin. Let not your minds and your hearts be deceived by anything of that kind, even though it should come twice. You *believe* it. Believe what is being said here. Study it

for your lives, for your lives are in it. Bear in mind that that which has been done means, in itself, exactly what these two previous lessons teach--it means ruin, though there might be the repeats once or twice. The tide is set, and the result of that follows, in spite of anything that the universe can do. Then, it is no difference what a man tells you, you tell him you know better. No difference if Congress undoes it. You tell them that that is the surest reason that the thing is that much nearer than ever, and put your whole soul into it. If he laughs at you, God has promised that the day will come that you will laugh and he will mourn. It is dangerous business.

Well then, these are *some* of the things. We will call your attention to other things at another time.

Now then the question as to whether the Sabbath--the seventh day--the Sabbath of the Lord is the day or Sunday is the day has considerable meaning in it. It means more than anyone on the earth has yet dreamed, unless taken personally into the counsels of God. Further than that, let us look at it. We have found that the Sabbath is the sign of the power of God in Jesus Christ, working the salvation of men. We have found that the Sabbath brings by itself and in itself the presence of Jesus Christ into the living experience of a man as nothing else can and keeps it there. That is a fact; if you have not found it out in your own experience, you believe it, and you *will* find it in your own experience. Everyone may know who will believe.

Well, then, we have found that the attempt in that was to take the Lord away from the knowledge of man. That has been demonstrated.

Now, upon that question, then, as to whether the seventh day is the Sabbath of the Lord or not, hangs man's salvation. That is settled. Upon that question hangs their salvation or their destruction *now*. There are instances of that kind. Let us turn and read it, and with that thought we will close for this time. Acts 25:19, 20: "But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of

questions, I asked him whether he would go to Jerusalem, and there be judged of these matters."

That was a great question to make such an uproar about, as to whether a man was dead or alive. Here the whole Jewish nation was stirred up against one of their own people and all the question that was involved was as to whether one was dead or alive. That is all that Festus saw in it. But you and I know that upon whether that person was dead or alive, depend the salvation or the perdition of this whole world.

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You know that is so. And the same thing is asked today. "What is the use of all this stir about whether it is Saturday or Sunday, about the keeping of the day. Why, it is only a day anyhow. What is the use of getting up a new sect--a new denomination--and making a great stir? What is the use of making all that stir about it, whether Sunday is the Sabbath, or another day; whether we rest on one day or another? Never mind as to whether that day is the Sabbath or not."

Upon the decision of that by men as individuals and as bodies depends the salvation or the destruction of this earth today. That's settled. Whether that day is the Sabbath of the Lord or not, upon that hangs the salvation of men today as it did back there that day. Those people, in their envy against Christ and determination to maintain their own idea against God's idea--they got Him out of the world, and then they got up a controversy as to whether He was dead or alive, so these same people will put the Sabbath out of the world and then raise up a question as to whether it is the Sabbath or not.

They know well enough it is the Sabbath, but like those back there, they will maintain their own ideas of the Sabbath against God's idea, and though He has told them that He is Lord of the Sabbath, just as certainly as that was so in that question depended the salvation of men, just so certainly today on this question depends the salvation of men, because we can say boldly that the salvation of men does depend and does hang upon their keeping the Sabbath of the Lord because the keeping of the Sabbath of the

Lord has the presence of Jesus Christ, His life, and man cannot be saved without it.

So I say again, we may boldly say that the salvation of a man depends upon his own observance of the Sabbath of the Lord as it is in Jesus Christ, for that means Jesus Christ. Jesus Christ means the Sabbath, and the Sabbath means Jesus Christ. In this day, when men are enlightened upon it, when the message of the everlasting gospel is to be preached to the world, when the third angel's message is to go to them with Christ in it and Christ the all and all of it then they also that reject the Sabbath of the Lord, they turn their backs upon Christ, and they themselves know that there is no salvation in that way.

But haven't we in our previous study seen that there is nothing else to preach to men in this world but Jesus Christ and Him alone? That is the only thing, and haven't we seen that we are to preach Him in the face of every earthly consideration, every consideration of protection of earthly powers, every consideration of wealth or influence of any kind and life itself? That is in the message to the world. Christ is the message to the world. Christ as made known in the Sabbath of the Lord, which is "a sign between me and you, that ye may know that I am the Lord your God," and My name is "I AM" what "I AM!"

THE THIRD ANGEL'S MESSAGE - 22

A. T. Jones

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee. Isa. 60:1,2.

A week ago tonight the text with which the lesson closed was this same one. And you remember the question was asked at the end of the reading of those scriptures which we were then studying, Is not this the time? Is it not now time for the fulfillment of this text which we have been reading, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"?

On Sunday following there came this word, and it was read in the Conference:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

This was the point which we had reached by a number of different lines of study and that is the point where we now stand. He who will claim that light and that glory by faith can have it. [Congregation: "Amen."] He who does not, cannot have it. I read a passage to you from Brother Prescott's talk the other night, on page 444 of the Bulletin. It is a word of caution and instruction which he gave us that is worth repeating:

"It is so easy for us to get wrong ideas about these things and in that way we ourselves be deceived about it. I have thought that some would have a wrong idea about what is meant when we say that we must go forth in the power of the Spirit, and that we must have power when we go forth."

So have I, and that has been done. But we had the caution over and over several times at the beginning of the Conference, against anyone setting any theory or fixing any thought as to how this thing that God had given, was to come. Because as certainly as we should think how it was going to come, that is the way it would not come. That is the one way in which it would not come at all. It would not come that way and could not possibly come that way.

"I do not understand that to mean that we are to come here to be consciously loaded up so that when we go from this place we have a certain feeling of a conscious power in our own selves that has been given to us and that we have it and carry it with us and can handle it, as it were, and measure it and look at it and when we need it take it out and use it."

I would not want to guarantee to you that nobody in this congregation had got that idea about it. I was especially pleased one morning in the ministers' meeting--those who were there will remember what I refer to--when one of the brethren got up and gave his testimony in regard to the manifestation of God's blessing

and presence during the meetings of this Conference. He has jotted them down on paper in a long list. If every one of you had been marking the tokens of God's special favor in these meetings instead of looking for something you will never see, you would see vastly more than what you see now. I mean that we are not to have our ideas fixed that the Lord must work in a certain way and in that way look for something that will never come.

"All power is given unto me in heaven and in earth. Go ye therefore. . . . Lo, I am with you.' The power is in Christ, *not in us*, and the *having the power* is the *personal presence of Christ* in us."

And when we have that personal presence of Christ in us and with us, the power is from Christ then and not from us.

Here is a thought: The apostles were not always able to work miracles at will.

"The Lord granted His servants this special power, as the progress of His cause or the honor of His name required."--*Sketches from the Life of Paul, p. 135.*

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A good many people think that when the apostles went out endowed with the power to work miracles and all this, all they had to do when they came to a man who was sick was to work a miracle and restore him. There was nothing of that kind at all. They could work no miracle at all, except as the Spirit of Christ with them signified the will of God in that case. So that--I care not how great apostles they were--they were dependent upon the direct guidance of the Spirit of God in each individual case and all the time, and that means us.

"The power is the personal presence of Christ in us," and the having the power is that, "and that does not necessarily mean in the sense of a thrill of power in us all the time, but it means an abiding faith that Christ is in us," and it means not only an abiding belief in that but an abiding consciousness that He is there, that His power is there working in us, with us, for us, through us, always and in all things, to the glory of God alone, not at our bidding, not at our guidance in any sense.

"And then when we go out, no matter what the difficulties are we are not appalled by them, because of the conscious faith that Christ is with us and He is all-powerful. Well, when He is with us in the fullness of His power, our faith grasps Him continually. It is not a question of *feeling the power*; it is a question of *knowing* the power."

Now we have found in our study also that Christ redeemed us from the curse of the law in order that the blessing of Abraham might come upon us. What do we find the blessing of Abraham to be? [Congregation: "Righteousness."] How? [Congregation: "By faith."] And Christ redeems us from the curse of the law that the righteousness which is by faith might come on the Gentiles, *i.e.*, on us, *that* we might receive the promise of the Spirit through faith. How did we receive the righteousness? [Congregation: "By faith."] Did you have a certain kind of whirl of feeling before you could receive that righteousness? [Congregation: "No."] Did you have a kind of whirl of feeling, a thrill or great commotion before you could know whether that righteousness was yours or not? [Congregation: "No."] How did you obtain the righteousness of God which is by faith of Jesus Christ? [Congregation: "By faith, and believing His word."] You know that God said to you and me in His word that that is a free gift to every man who believes in Jesus, do you not? And then you accepted that free gift, and thank God that his righteousness is your own; that is how you obtain it, and that is faith. Now, that was received and can only be received ever by faith alone.

That is received by faith in order that something else may be received by faith. What is that? [Congregation: "The promise of the Spirit."] Then, as we found that the righteousness of God upon His people is the one thing, the only then, the all in all, the fitting up of the people for receiving the promise of the Holy Spirit, and the outpouring of it, at God's own will--as we have found that that is so and that is received by faith, then in order to receive the other at all, it must be received exactly as that was received, that is *by faith*. Then, when God tells you and me--having given us His righteousness and we having received it gladly have therefore accepted it in its fullness by faith as God intends us to receive it and

it is made our own by Jesus Christ bringing it to us--then when God tells you and me: "Arise, shine, for thy light is come, and the glory of God is risen upon thee," and when you and I do as God says, and arise *by faith* in Him, *He* will see that we shine. [Congregation: "Amen."] When He tells you and me that His glory is risen upon you and me which is by faith of Jesus Christ, then you and I are to thank Him that His glory *is risen upon you and me*. Thank Him that that is so and take our stand deliberately, fairly, openly, and candidly and honestly before God, under the canopy of angels of God and His glory which He gives, and then if He does not see that we shine, that is His fault. We need not doubt but what He will see to that.

Now, that message: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," is as certainly and as distinctly the message of God to you and me and through you and me as ministers to the people from this day henceforth, as was that message four years ago of the righteousness of God which is by faith alone in Jesus Christ. [Congregation: "Amen."] [The speaker upon request, restated the last proposition.] And the people of today who reject this message, which is now the message of today, as they rejected and slighted that four years ago are taking the step which will leave them everlastingly behind and which involves their whole salvation.

God has given us a message and has borne with us these four years in order that we might receive this which is now the message. Those who cannot receive that message are not prepared to receive this message, because they rejected that. And now when God gives the other in special measure in order that this may be received and both together are slighted, then what can become of those blind eyes? What can become of them!

So as we have been called upon to state several times during the Institute and this work, It is a fearful time. Each meeting is a fearful thing. But, brethren, though that has been so in the time that is past and of the meetings that are past, this meeting tonight is the most fearful one that we have yet come into.

So I turn again to the text and I say again that the message there given to us is the message for you and me to carry from this meeting. And anyone who cannot carry that message with him from this meeting had better not go. Anyone who cannot go from this meeting with the living consciousness of the presence of Jesus Christ in its power, with His light and His glory upon him and in his life, that minister had better not leave this place as a minister or as a professed minister, because he goes to a work that he cannot do. He goes to meet a people whom he cannot meet. He goes to meet responsibilities that he cannot meet. He goes to meet solemn scenes that he will not understand. He goes to take steps that he knows not which of the next ones will be to him a fearful one. That is where we are now, brethren and sisters.

It is for us now to face it and face it *joyously*, too. It is for us to face it, I say, in all its solemn responsibilities; to face it with all its fearful consequences. But we are to be so prepared by faith in Jesus Christ and clothed with His own righteousness alone and depending upon that alone--so prepared by this to face it, that we can face it with joy, with the confidence that God goes with us and desires to manifest His power and go joyfully and gladly to meet the scenes that are to be met, to take up the work that is to be taken up, and to meet the solemn responsibilities and scenes and actions and occurrences that will come, always gladly in the Lord.

That is for us. We need not be a particle discouraged because this is so. We ought to be the gladdest that we ever were in this world that we are there tonight. [Congregation: "Amen."]

Let me read that text again to get another thought out of it: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee and his glory. . . ." *Thou shalt see upon thyself?* His glory *ye shall see in yourself* and upon *yourself?* [Congregation: "No! No!"] "His glory *shall be seen* upon thee." Let it.

Do not go about superintending that thing. That is none of your business. You are not to regard that matter at all. If it is the glory of the Lord, He will take care that it is seen upon you. You would not

know that it was the glory of God if you should see it upon yourself, because it is not self-glory. When I see glory upon myself there will be self-glorification. Don't you see? It is not self-glory that we are seeking. It is not self-glory that God is going to manifest to the world. It is the glory of God that He is going to manifest. It is that glory that is going to be seen.

Therefore it says what it means and means what it says. "*His glory shall be seen upon thee.*" Thank Him that it is so, for He says so. Thank Him that He says so. Then thank Him that it is so *because* He says so. Then let Him do it. You have nothing to do with superintending that at all, just keep yourself out of it. He who undertakes that will lose the whole thing. Don't you see it is the same heart work there?

We want righteousness but so many people want to see it in themselves and upon themselves before they will believe that they have it. But don't you see that they will never get it in that way? They never will get it until they put self out of the way, until they turn their backs upon themselves and look at His word. Then when we turn our backs upon ourselves and look upon Him whose this glory is and in whom it is--when we look to the place where this glory is, then each one will know from that time that it is his so long as he looks to the place where it is. "We all with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory" to what? [Congregation: "To glory."] Has His glory appeared to us? [Congregation: "Yes."] *Has* it? [Congregation: Yes.]

Let me read that blessed text in 2 Corinthians: "God who commands the light to shine out of darkness." He did it once, didn't He? [Congregation: "Yes."] He has done it again. Darkness covered the earth; gross darkness. God

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commanded the light to shine and it did shine. Again He says, "Darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee and his glory shall be seen upon thee." His light shall be seen upon thee, and therefore He says: "Arise, shine, thy light is come." Again, He has commanded the

light to shine out of darkness. [Congregation: "Amen."] Is that not so? [Congregation: Yes."] He *hath* shined in our hearts." Well, then, He has done it, has He not? Are you saying that? [Congregation: "Yes."] I do not mean that you shall say that merely because it is in the text, but I want you to say it because in your heart you know it is so. By that yielding of the will, that submission of the will, that laying all upon Him--that is faith.

Well then, He says so. Now we can go on with this text: "God, who commanded the light to shine out of darkness, has shined in our hearts." Has He? [Congregation: "Amen."] Now can you thank Him that He has? [Congregation: "Yes."] Anyone who can thank God that God has shined in His heart, thanks Him from the heart; *he* can thank God that he does stand there by faith. He can do this just as certainly as he can thank the Lord that his righteousness is His own.

Let us read some more of that verse: "God who commanded the light to shine out of darkness, hath shined in our hearts." Thank the Lord. What is it for? "To give the light of the knowledge of the glory of God." Has He given you the light of the knowledge of His glory? [Congregation: "Yes."] *Has* He? [Congregation: "Yes."] Has not His glory arisen for you and me? Has not His glory then arisen for and upon each one of us and is each of our hearts? Has the light not shined as God commanded it to shine?

We will continue the text: "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God *in the face of Jesus Christ*." Then the man who can look with open face into the face of Jesus Christ, who can thank God with His whole heart that the glory of God is risen upon him, then God will see to it that that glory shall be seen upon him. Brethren, that is so, and O, that every heart in the house tonight might lift his face, unveiled, to that glorious face that shines so gloriously and graciously upon the sons of men and hath saved us from our sins and transformed us from glory to glory into His image--from glory to glory even as by the Spirit of the Lord.

Then that Spirit *has come* to those who can look into the face of Jesus Christ. And that Holy Spirit which God gives to those who

look into the face of Christ will transform us into His own image and we shall see His glory reflected and men will see His glory too. Brethren, it is so, and tonight we must receive the promise of the Spirit through faith.

Moses was with the Lord that time in the mount, and when he came down his face shone with the glory of God. How much did *he* know about it? Nothing at all. "Moses wist not that the skin of his face shone." He did not know anything about it; the people knew about it. Did these people who saw the glory on Moses' face have faith? [Congregation: "No."] Moses had faith in order that it might shine. The faith of Moses received it in order that it might shine, and when it did shine from his face, though he was unconscious of it, even the unbelieving people could see it.

Stephen stood before the Sanhedrin--men whose hearts were steeled against God and against His Christ--but his face shone with the glory of God as it had been the face of an angel, and all they that stood in the council looked upon him and saw it. Did Stephen know it? No. It was not Stephen's glory. He had nothing to do with it. God was there in that presence, because that Stephen had such faith in Jesus Christ and was looking with unveiled heart with unveiled face by faith into the face of Jesus Christ and when he did that the glory of the Lord was risen upon him and the heathen and the worse than heathen--the wicked Pharisees--could see the glory of God upon him.

We have found in our study that the work today stands exactly as it did where the apostles left it. Well then when that promise of the Spirit came upon the people in that day, God manifested His own power, in His own way, at His own will, upon those who were His. That is the way He will do it again.

Let us read that verse again now. "God who commanded the light to shine out of darkness, hath shined in our hearts." Don't forget it. Well, how *can* we forget it. It is so, is it not? "To give the light of the knowledge of the glory of God in the face of Jesus Christ." Then we found in the lesson last Friday night that we were to obtain the righteousness of God which is by faith of Jesus Christ, by looking into the face of Jesus, and while we look there, receiving

that righteousness more and more, being molded more and more into His image, the law of God stands there in all its glory witnessing that that is the way to look. We found that that was the occupation of the angels also in heaven. "Their angels do always behold the face of my Father who is in heaven." Well, then, brethren, when we go into the company of angels, looking where they look, to receive what they are looking there to receive, and the law witnesses that it is our own, then why shall not that blessed canopy cover us? And that is the covering of God drawn over His people. So then the requisite to this is the faith that lifts up the face to the face of Jesus, and it is not because of our goodness but because of our need.

[By permission of the speaker, Prof. Prescott read the following:]

"The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. Look up by faith, and the light of the glory of God will shine upon you."

Elder Jones: I did not know that that was there, but brethren, we can be thankful that the Spirit of God guides us to it here. And do not forget this passage that we have been wanting to get to so long and now it comes in just exactly: "Now the righteousness of God without the law is manifested. . . . 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. For all have sinned and come short of the glory of God."

We have studied this before--that the righteousness of God without the law is manifested by the law. There is another phrase: "Being witnessed by the law *and the prophets*." Do not forget for a moment or fail to remember always that where the righteousness of God is, which is obtained by faith of Jesus

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Christ, *the prophets of God* will stand in that place and witness to that man that he has it. [Congregation: "Amen!"] That means at this time, for he is coming to us now. So, I am glad that the Spirit of God has led us to it in His way and His prophet stands and witnesses that that is true and that we have the truth in that thing

as it is in Jesus Christ and as shining from His holy face. [By request the quotation was read again.]

Then, brethren, look up. Then, when we see the signs in the sun, moon, and stars, and upon earth distress of nations, then *look up*; lift up your heads. Rejoice, for your redemption draweth nigh. *Look up*, because that comes alone by looking up in the face of Him that has said it. We *need* to look up, for that brings the righteousness, the glory of Jesus Christ, and it is that glory which makes us immortal. But it is the same glory that *consumes*. We are to look up. He wants us to look up in order to receive it. And He wants us to look up before that great day in order that we may look up in that day.

Now the Lord wants us to look up and He tells us what it is for. Look up and reach up the hand by faith, and He will take it. Then let Him. Then when God takes that hand of faith, He will hold you and me more securely than we could possibly hold Him if *we* took *His* hand. You see, it is the same way as we many times lead our own little children along. *We* hold *their* hand, and when they stumble, they do not fall. At other times we have been walking along, and *they* have had *our* hand; then they have stumbled and fallen. Thank the Lord, He says, "*I will take your hand.*" Then, though we stumble, we shall not be cast down. [Congregation: "Praise the Lord!"] Oh, God is good.

[By request the following text was read: "For the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13.] When He says, "I will hold your right hand," Oh, let Him have it. Then you have no uneasiness at all.

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In connection with that I will read: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." What is His glory? Let us be sure of that. Here is a message which we had some time ago, to which I will refer you, on page 16 of the Bulletin:

The work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel.

Then that glory is that righteousness, that goodness, that character, of His own. Where then do we see righteousness alone? [Congregation: "In the face of Jesus Christ."] As we look at that, what effect has it upon us? It changes us into the same image--transforms us into the same image from righteousness to righteousness, from glory to glory, from character to character, even as by the Spirit of the Lord.

Well, arise, and shine, because the light has come. That is the Lord's command. That is why I said before--that is the message from this day henceforth as certainly as it is received. It is that to us. It is in fact the same thing, as certainly as it was four years ago, only with increased splendor, with increased power. Now, with the accumulated force of four years' exercise, God puts it forth to His people. The proposition is again: Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Who will? Who will? [Numerous voices: "I will."] Good! Do it. How long will you? [Voices: "Always."] How constantly will you? How often will you? [Voices: "Always."]

I tell you brethren and sisters, those who will do this will find in their lives a subduing power such as they never knew before. It will bring that poverty of spirit and that humiliation of soul which will give the Spirit a chance to work in His own wonderful way. That is where we are. Well then, Arise and shine, because the light *has* come, and the glory of the Lord *hath risen upon thee*.

I will read from page 137 of the Bulletin:--

"To him who is content to receive without deserving, who feels that he can never recompense such love, lays all thoughts and unbelief aside and comes as a little child at the feet of Jesus, all the treasures of eternal love are the free and everlasting gift."

All these treasures are a free and everlasting gift to us who have nothing with which to obtain it. The Lord says they are mine. I

know they are mine too, for He says so. And I am going to thank Him all the time.

Now there is another splendid text which we must read, that speaks to us now. Isa. 52:1:

"Awake, awake." We have been asleep, have we not? You know that we have. "Awake, awake; put on thy strength, O Zion." Put on what? Strength. We have found by examining the situation in which we stand that we need a power, we need a strength that is greater than all the power that this world knows put together. We have found that we need strength, have we not? [Congregation: "Yes."] Then we need it for this message just now. Put on your strength; you have got it. "Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." What are the beautiful

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garments? [Congregation: "Righteousness."] The fine linen is the righteousness of the saints. "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." This is the righteousness which comes by faith in Jesus Christ. And here likewise is a word which the Lord addressed to us in this Conference. In the Bulletin, page 408, I read:

"At this time the church is to put on her beautiful garments--'Christ our righteousness.'"

Well then, there it is: "Put on thy beautiful garments, O Jerusalem, the holy city." What is she putting on her garments for? Where is she going? O, she is going home; she is going to the wedding supper, thank the Lord, and the people who went to the wedding suppers in those times had to have garments that were prepared by the master of the feast, and the Lord does the same thing now. [Congregation: "Amen."] Brethren, let us all thank the Lord; let us be thankful all the time.

But that is only a part of it. Here is the most blessed promise it seems to me, that ever came to the Seventh-day Adventist church. "For henceforth there shall no more come into thee, the uncircumcised and the unclean." Thank the Lord. He has delivered us henceforth from unconverted people, from people

brought into the church to work out their own unrighteousness and to create division in the church. Church trials are all gone; thank the Lord. All mischievous talebearers and tattlers are gone. The church now has something better than that to talk about. They can now talk of saving fallen men and women. They will have a goodness and a joy, and a holiness and a glory that is in Jesus Christ, to talk about, which is real indeed, and we know it.

That is a splendid promise. And do you not see how alone it can be fulfilled? When we go forth from this place, knowing nothing at all but Jesus Christ and Him crucified, refusing to know anything but that, refusing to preach anything but that, depending upon His power, depending upon His glory, knowing that it is come and that He has commanded us to shine, then it can be fulfilled. Do you not see that nobody will be drawn to that except those who are drawn from the heart and in whom the heart is converted? Do you not see that you yourself will know that they are converted before they are taken into the church? "No more shall come into thee the uncircumcised and the unclean."

Brethren, there is another thing that belongs there now. When God has graced His church with His power and His glory and the power of His Spirit, the most dangerous place in this world for a hypocrite to be in is that church. Ananias and Sapphira tried it, and that lesson was recorded as a lesson to all people, from this day forward, at least. There is no place now in the Seventh-day Adventist church for hypocrites. If the heart is not sincere, it is the most dangerous place that that man ever was in in the world.

Then, those who are not going along with this work had better get out quick. It is dangerous to stay here if you are not going along, and we cannot go along without having the glory of God and His light shining in the heart and in the life. We are to be called to stand before kings and before authorities and to speak against the oppressions and the wickedness of persecutors carrying out their venom against those who would love the Lord. "Awake, awake. Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from

the dust. Arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

Liberty is now proclaimed to the captives. Praise the Lord. "The Spirit of the Lord is upon me, because the Lord hath anointed me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to preach the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn; 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." "Shake thyself from the dust; arise and sit down O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money." Good, that is accomplished.

"For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there, and the Assyrian oppressed them without cause." Then what did He do? [Congregation: "Delivered them."] Exactly. Then when does this apply? At the time of deliverance. Then we have reached that time, have we not? We have reached the time of oppression, and when that time of oppression has come, then the time of God's wondrous deliverance has come too. So let the oppression become more severe; let the fire become hotter. It only shows that deliverance is that much nearer. Thank the Lord.

"Now therefore, what have I here, saith the Lord, that my people is taken away for nought? They

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that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed." That is so. They have done it already. "Therefore my people shall know my name." What is His name? I AM that I AM. They will not only know *about* Him. They will know that *He is what He is* too, and He is the Almighty. And His people, knowing His name--the All-powerful One--will

know His power manifested in them, for them, to them and through them.

"Therefore my people shall know my name; therefore, they shall know in that day that I am he that doth thus speak. Behold it is I." I am the one that is talking now. Good. Then what? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, *Thy God reigneth!*"

Let kings and powers and governors and States--let them exalt themselves as much as they please. God has given you and me a message to the people--"*Thy God reigneth.*" "Thy watchman shall lift up the voice, with the voice together shall they sing." Why, of course, He said long ago we should sing as we go on the way to Zion.

"For they shall see eye to eye, when the Lord shall bring again Zion." Brethren, while we look into the face of Jesus Christ and that light shines into our minds and hearts, we need have no trouble at all in seeing eye to eye, even though you are on the other side of the earth and I on this side. There will be that companionship of ideas and truth that will bind our hearts through the center of the earth. God is in it, and that is why it is so. God can make it so. There is no other power in the universe that can make it so.

"Break forth into joy." Why not, I would like to know? We need not have a special meeting to break forth into joy; it is not necessary to jump up and down and kick over the benches and chairs. It is the joy of the Lord and not fanaticism. It is not a feeling that is wrought up by such demonstrations.

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people; he hath redeemed Jerusalem." the Lord hath comforted His people. He has done it, hasn't He? Well, then, let us praise the Lord for His comfort.

"The Lord hath made bare his holy arm." *He* is going to do something now. When a man has something to do and begins to roll up his sleeves, you know he means business. The Lord has

taken that familiar figure to show the earnest work He has undertaken and that applies right now. He has made bare His holy arm--hath rolled up His sleeves--He is entering into a work now that will create a sensation, as in the days of Samuel when he said to Eli, "He will do a thing in Israel at which both the ears of everyone that heareth it shall tingle." Let us see that our ears tingle with joy. "The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God." Let them; let them.

"Depart ye, depart ye, go ye out from thence." That means cut loose from this world, does it not? Are you cutting loose? Have you departed? Have you bidden farewell to earth? [Congregation: "Yes."] Is the world under your feet? [Congregation: "Yes."] Not only is it under your feet but is it stamped under your feet? I know and you know that when we separate ourselves from all things of this world, God can and does give you and me the consciousness of something that is better than all this world put together.

"Touch no unclean thing." That is the same word as that used in 2 Corinthians: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Be ye clean that bear the vessels of the Lord. For ye shall not go out with haste nor go by flight." No, we are not going to be scared or afraid of anything. "He that believeth shall not make haste." He is in no hurry. The Lord never gets in a hurry, but He can take His own good time and lots of it too. He that believeth shall not make haste. Another translation has it, "shall not be ashamed," another, "shall not be confounded," or not easily be put off his balance.

And by the way, you will find yourself called to places where there will come a perfect storm of voices and tongues from twenty different sides. Then you do not want to get in a hurry or get off your balance. Then is the time when you are not to be frightened and run away. Oh, no! He has put us in the world to stay here just as long as He wants us here. "Ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will

be your reward." Good. He is the vanguard and the rearguard. He is the advance guard and the rear guard also. That is good company to be in.

Brethren, that is the message now. That is the message that you and I are to carry from this place, and he who cannot carry it should not go. Oh, *do not go*. As we have been exhorted by the Spirit of the Lord in this place, let no one go without the consciousness of that abiding presence power of the Spirit of God. No one *need* go without it. For it is *obtained* and *kept* by faith in Him, into whose face we look, in order that we may receive by faith the

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righteousness of Jesus, that we may be prepared to receive and do receive the Spirit of God by faith.

THE THIRD ANGEL'S MESSAGE - 23

A. T. Jones

I wish we had six weeks in which to study the third angel's message now. [Congregation: "Amen."] I mean six weeks together; of course, we all have more than that separately. What I meant was that we might have six weeks together. Then we could begin to get a pretty good outline of the message for this time. But, keeping what the Lord has given us and going from here with that, all that remains is to study the message and preach it and it will grow as we do. And we will all see alike, if we keep what we have received here and preach that.

The time is so near past, though, now, and there is so much to be said before we separate, that about all we can do tonight is to touch just a few points that lead out from where we are, in lines that we need to follow and which will be our guide henceforth.

Let us turn to the 13th chapter of Revelation to begin with this evening, and study that passage of Scripture that refers to the United States and see if we may know where in the prophecy the working of this power comes in to deceive "them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast." I know that a good many are losing sight of what has been done by looking for something that they had

decided must be done first, and while looking for that which they had decided must be done and neglecting to use that which has been done, they will still go on, getting further and further from the light, still less and less prepared to meet any of these things, whether they have come, or whether they are yet to come.

Now, in the 13th and 14th verses is the statement of prophecy about the working of that power: "And he doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, 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."

From the connection in which this is placed, a good many have been writing to me and saying that all these things must come to pass before the image is made; that these workings and wonderful manifestations are the workings of spiritualism and are to persuade the people *to make* an image of the beast. It is important therefore for us to study the prophecy and see what it *says* and as much as possible, what it does *not* say.

Let us now begin with the eleventh verse of the thirteenth chapter: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." When did he speak as a dragon? When he was coming up? [Congregation: "No."] When is it that he speaks as a dragon? Read the fifteenth verse: "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.*" That is when he speaks as a dragon, is it? [Congregation: "Yes."] Isn't it the image of the beast that speaks as a dragon? [Congregation: "Yes."] Was the image of the beast made, when he was seen coming up? [Congregation: "No."] When this beast was seen coming up out of the earth, was the image of the beast made? [Congregation: "No."] Was he then speaking as a dragon? [Congregation: "No."] Then all of that verse does not apply in the

place where it is printed. That you may see this a little more plainly, turn to Testimony 32, page 208. This was printed in 1885:

"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the current is tending. Its professions are mild, and apparently Christian."

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Has that any reference to the two horns like a lamb?
[Congregation: "Yes."]

"Its professions are mild and apparently Christian, but *when it shall speak*, it will reveal the spirit of the dragon."

"When it *shall* speak." That was written in 1885; he had not yet spoken. Is that correct? [Congregation: "Yes."] When was he seen coming up? [Congregation: "In 1798."] "He had two horns like a lamb," when he was seen coming up and has had them all the time. Is that so? [Congregation: "Yes."] "Its professions are mild and apparently Christian." But there is the prophecy--"He spake as a dragon." And we have found by the connection that it is *the image* that speaks and causeth that as many as will not worship the image of the beast shall be killed. That is the dragon voice. But, "when it shall speak, it will reveal the spirit of the dragon."

Then, I say again, that that eleventh verse is not all fulfilled in the place where it stands in the prophecy and in the order in which the things that it mentions are mentioned in the prophecy. The last expression of the eleventh verse is not fulfilled until we reach the fifteenth verse.

Let us read on. Twelfth verse: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the beast, whose deadly wound was healed." Now, has this beast that was seen coming up out of the earth been exercising as yet all the power that the first beast before him did? [Congregation: "No."] Has he compelled them that dwell on the earth to worship the first beast? [Congregation: "No."] Is that verse, then, that 12th verse, fulfilled until the time of the 15th verse? [Congregation: "No."] Until the time after the image is made? [Congregation: "Yes."]

Then those two verses of the prophecy are manifestly not fulfilled in the order in which the statements are set down. Is that so? [Congregation: "Yes."]

The thirteenth verse: "and he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." Is that fulfilled before the image of the beast is made? [Congregation: "No."] We all know, who have read "Vol. IV," that that is one of the last things that is ever done before Satan comes himself, personally. You who have read "Vol. IV" know that, and you who have not read it, just read it and you will see that the making of fire to come down from heaven is one of the last things that is done before Satan appears personally, if not the last in fact. Vol. IV does not say positively that this will be wrought before Satan appears personally or after, but taking the most extreme view possible of it, it is amongst those things that are carried on when the very powers of the satanic agencies are exerted to their full extent, to deceive, if possible, the very elect. This miracle is wrought to prove to the children of God that they are wrong in keeping the Sabbath. This miracle is wrought as a deciding test, and it will be one of the very last things before the decree goes forth to put people to death; if not the very last before that, it will be one of the last. The contest will be between the powers of the earth and the Lord, between those who yield and obey the powers of the earth and those who obey the Lord.

Now, are these miracles all wrought openly and above-board, distinctly *as against the Lord*? Is that what they pretend to do? [Congregation: "No."] Are they wrought by those who openly and professedly deny Jesus Christ? [Congregation: "No."] Who then? Those who profess themselves to be Christ. "False Christs will arise and shall show great signs and wonders." This will be done by those who themselves profess that they are representatives of Jesus Christ and that Christ is with them and that God is the God of that side of the question. But it will be denied and it will be known that it is not so by those who know the Lord. But this challenge will be made. There was a contest once as to whether the Lord was God or whether the sun was god--Baal. The test which decided that day

amongst the people that Elijah was a man of God and that God was the true God and not the sun--not Baal--that test was, fire came down from heaven.

Now that test comes again, but this time it will be done to deceive, and it will be done by those who claim now to be Baal's or rather those who are really Baal's servants, but profess that Baal is god, which is Satan, of course. And they will present that challenge to you and me: "Now, you say that the Bible is the word of God. You stand on that?" "Yes, sir." "You say that God is your God?" "Yes, sir." "And that the Sabbath ought to be kept because that is the sign of what God is to man and what Christ is to man?" "Yes, sir, that is the position exactly." "Now, a test was put once before which decided this question. That was that fire came down from heaven. That decided there that the Lord was the true God. Now we offer you, upon your own proposition today the same challenge. We say to you that we challenge you to this decision; we give you an open, fair challenge; we say to you now: "If we are the men of God, if God is our God and not yours, if we are men of God, let fire come down from heaven upon the earth."

And what then? Fire comes. "He doeth great

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wonders so that he maketh fire come down from heaven on the earth in the sight of men." Men will see it and it is done to decide this question--to decide that they are the people of God, that they are men of God. And when the true people of God say that that is not the test, that that does not prove anything, then you see, they will say, "Well, you go back on your own evidences. You say you believe the Bible; you say that is your foundation and you agree that that decided this question once." "Yes, sir." But now, when we do the same thing you deny that that is any decision at all. What is the use of reasoning any more with such men as that? They all go back on the plainest evidence that they themselves say that they stand upon. What more should be done but to kill such people as that? You can't reason with them any more and the fate of the world, the plagues and pestilences and all these things are coming upon the people on account of your craze, because you will not

surrender or yield; you are stubborn; you will have it your own way anyway. Now in order to save people whose lives are precious, the only thing we can do is to put you out of the way." So, we say, and you will see by reading, that that is not done before the image of the beast is made; it is after that, that it comes.

Brethren, it is not only time for every one of us to read Vol. IV but to read it over and over and to know the situation of things as they are. It is time to read it and we cannot afford not to read it.

So then the three verses which we have read you yourselves see they are not fulfilled in the order in which the statements are set down.

Now let us read on: "And he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Let us read another passage now in the 19th chapter of Revelation, referring to the coming of the Lord, 19th and 20th verses. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken and with him *the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image.*"

Someone told me the other day about another translation, speaking of that--I do not know whether it is the Revised Version or some other--that reads, "the false prophet that wrought miracles before him, with which he deceived them that *had received* the mark of the beast and them that *had worshipped* the image."

[Elder D. T. Bourdeau: "So reads the French."]

Elder Jones: The same thought is in this. That shows then that the miracles, the deceiving miracles that are wrought are done to deceive them that had the mark of the beast. But do men receive the mark of the beast before the image is made? Under the message and the responsibility which the message brings are men held responsible for receiving the mark of the beast and worshipping the beast before the image comes on and undertakes to compel them to do it? No, because we found in our lessons here that until the image was made there was a way of escape from the worship of

the beast. The way was open for a man to refuse, but *after the image is made* there is no way open for a man to refuse to worship the beast, because there is no place on the earth where the power of the beast is not found; consequently, after that comes there is no escape any more, and then it is that men become responsible for worshipping either the beast or his image. There is no other way of escape. The only way is to turn to God then. Then the time comes that the decision is clear cut and must be made between God and the powers of the earth alone.

Again, read the 16th chapter of Revelation. There the plagues, you know, are threatened to come upon the people because of worshipping the beast and his image. Under the sixth plague, we read verses 13 and 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of" What? Doesn't it read this way: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and deceived people *into making* the false prophet? [Congregation: "No."] What is the false prophet, in other words? [Congregation: "The two horned beast."] The image of the beast is the false prophet, because that verse in the 19th chapter tells it: "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and *with him the false prophet* that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshiped his image." In the 13th chapter, we read, "He exerciseth all the power of the first beast before him [in his sight] and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Then what is the false prophet? The image of the beast.

Now then these spirits, they are the spirits of devils. The next verse (Rev. 16:14) says, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." But these spirits of devils working miracles come from where? They come from

certain places *to do* these miracles. That is the truth, isn't it? And they come from those places, to gather the people to the battle of the great day of God Almighty. These spirits of devils come at that time with this miracle-working power, in this miracle-working power, in this miracle working way, to do a certain thing. Where do they come from? the beast and the false prophet (or the image of the beast). Then, from those testimonies and from those two verses, isn't it plain that the deceiving miracles--the great miracles that are wrought to deceive men come *after the image is made* and not *to make the image*? [Congregation: "Yes."]

Well, let us see whether we are right. Testimony 32, page 207:

"To secure popularity and patronage, legislators will yield to the demand for Sunday law."

Will they? They have done it. Is that fulfilled? [Congregation: "Yes."] That has been fulfilled. They have done it and they have done it so certainly that they themselves have publicly said that they did do it for that purpose. The evidence, more than we have had at any other time, is in this little pamphlet, *The Captivity of the Republic*. It is a report of the hearing before the Committee on the World's Fair Sunday Closing Bill, an account of which I gave here in my second talk. This is now being printed and coming from the press. It is entitled *The Captivity of the Republic*. And the idea is that the churches have captured the republic and hold it in the captivity in which they have taken it and the quotations there from congressmen themselves, lately, not simply those of Hiscock and Hawley and those of last summer, but those of the very latest--members of that Committee which heard our arguments and refused to hear what they would not hear willingly, but which they had to hear--statements from these very men, saying that they must not go any further in that direction for fear of the damage to the Fair and country at large, that the church element would do. You have it over and over there in several different ways; so there is further evidence than that which we had last summer, but they keep on saying that they did it then for that reason and they still

maintain it for the same reason. So that is fulfilled over and over, if anybody wants evidence on that point.

"Those who fear God cannot accept an institution that violates a precept of the decalogue."

Does this institution that has been set up by those men to secure popularity and patronage refer in any way to a precept of the decalogue? [Congregation: "Yes."] Did they mention any precept of the decalogue in the doing of it? [Congregation: "Yes."] "Those who fear God cannot accept" it. Do you hear that? [Congregation: "Amen!"]

"Those who fear God cannot accept an institution that violates a precept of the decalogue."

And an institution that so entirely violates a precept of the decalogue that it itself could not be set up by the government without taking the precept of the decalogue out of the way, altering it entirely. It is not set *alongside* of the other one. They did not enact any Sunday law on its own merits, but they deliberately set up the precept of God and took out of it what He put into it and put into it what the Catholic church set up in the place of it.

"On this battlefield comes the last great conflict of the controversy between truth and error."

And the battle is joined and we are to go from this Conference into the midst of it.

"And we are not left in doubt as to the issue. Now as in the days of Mordecai, the Lord will vindicate His truth and His people. By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."

Now another thing: I want to ask you whether it has been fulfilled.

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power. . . ."

That is, "when she shall." In 1884 it said, "She will." This says, "When she shall." that little special testimony, when it came a year ago now, said, "She is reaching." She is doing it. *We* know now that

she *has done* it. Don't we? Let us read from "Testimony No. 33," page 240:

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery."

But they joined hands with popery in the doing of it, in order to do it, and is it not all true in that one thing? She has joined hands with the papacy. That is fulfilled then, is it? [Congregation: "Yes."] Then the Testimony is fulfilled down that far. Is that so? [Congregation: "Yes."]

Then further, this same paragraph here, on page 240 of Testimony No. 33:

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than *giving life* to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."

We have found by our other studies and by the latest Testimonies that have come that it is through the influence of the United States government that all the nations are brought back to the papacy, and when that is done it is through this country that

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life is given to that same tyrannical spirit which passes all over the world. So then we are up to that point now, are we? [Congregation: "Yes."] Now let us see what remains. There is something else to come in this connection. On page 207 of Testimony No. 32 we read:

"When she shall reach over the abyss *to clasp hands* with spiritualism. . . ."

It is fulfilled up to that point--up to that last one now. Is it? [Congregation: "Yes."] The other remains.

"When she shall reach over the abyss to clasp hands with spiritualism. . . . When under the influences of this threefold union our country shall repudiate every principle of its constitution as a Protestant and Republican government. . . ."

When they joined hands with popery, it was to set up the papal institution, as the testimony which has been printed in the Bulletin told us, that God's memorial has been set aside, the false sabbath has been put in its place. In the doing of that, she has joined hands with popery, has set up the institution of the papacy instead of the institution of God. That much is fulfilled, then. That was accomplished in joining hands with popery. Now the next thing is to join hands with spiritualism. And then "under the influence of this threefold union" every principle, not only as a Protestant but as a *Republican* government goes. Now a Republican government is a government of the people, not monarchical. What is the object of Satan in working all these miracles? Well, I shall read the rest of that sentence first:

"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 delusion*, then *we may know* that the *time has come for the marvelous working of Satan* and that the end is near."

Now, why is it and for what purpose is it that Satan does these miraculous things? Isn't it to prove that he is Christ? [Congregation: "Yes."] "False Christs shall arise and shall show great signs and wonders, if possible to deceive the very elect." But he puts himself in the place of Christ.

Christ is King, isn't He? [Congregation: "Yes."] When Satan in those miracles puts himself in the place of Christ, it is to be the same thing, is it? [Congregation: "Yes."] When this is done, then upon the very face of it, every principle of Republican government has been taken away, and they will have a monarchy established. And so the object of spiritualism is to open the way for the professed coming of Christ and the setting up of his kingdom the earth.

So you see, having done so much already, it is easy enough to take the next step and to recognize "Christ" as king. That is the thing that is being urged now by the National reformers, who have been working for that which they have obtained, by those who

recognize the strength of what has been done in making this a "Christian Nation." This will be done in much the same way. The principle will be recognized in some way, and they will clasps hands with spiritualism. Then, when that is done, when the way is opened, "Christ" is recognized as king, that opens the way for *Satan* to come *as Christ* and set up his kingdom here and do all these miracles and sweep the world with him, and then the cry is raised (Vol. IV gives it) "Christ has come! Christ has come!"

Then does not all this show to us that the working of Satan in spiritualism, in these wonders and miracles that deceive men, is *after the making of the image*, even as the prophecy says?

"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. 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. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: and that no man might buy or sell, save he that had the mark or the number of his name."

Then you can see again that up to the fifteenth verse, not one of the verses is fulfilled in the order in which its statements are set down. "Well, then," says one, "what in the world is that that way for? How are we to know, then, when it *does* come?" Vol. IV tells you that too. It says this on page 443:

"To learn what the image is like and how it is to be formed, we must study the characteristics of the beast itself, the papacy."

We are to learn of the fulfillment of the prophecy and be able to detect that from our knowledge of the thing of which it is an image. In other words, we are not to get the knowledge of the fulfillment of this prophecy from the prophecy itself alone but we are to detect and to learn of the fulfillment of this prophecy from the record of the nature, the working, and the disposition of *the beast* of which this is only *an image*. So you see, in order to see when these passages are fulfilled, in order to see when they are met, we must be acquainted with the beast and *well acquainted with it* that

when anyone of these points appear we can see where that belongs, because we know where it belonged in the original, and then, knowing where it belongs, we can avoid that thing.

There is a peculiarity about this prophecy that is

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not about many others: There are some prophecies like the prophecy of Daniel seventh chapter, the passing away of Babylon, Medo-Persia, Greece, and Rome, and so on--those prophecies, men could see the fulfillment of them in the event and they could be perfectly safe in it. In other words, was it safe for men acquainted with the Scriptures to look for another kingdom to succeed Babylon and to look for it as Medo-Persia and know when that thing was fulfilled from the event itself? Yes, and they could see it fulfilled and the event itself. But mark you, here is this prophecy that comes at the end of the world, and in the whirl of events that bring the end of the world and the man who waits to see this fulfilled in order to act, he will be too late.

Therefore this is a prophecy with which God wants us to be so well acquainted beforehand that we will look at it from the right side and not be behind when it does come. And in order to do that, you see the Lord gives us a picture that has already been wrought out in history. He gives the course of events that have already been carried out, fulfilled before the eyes of men, in a slow process so that in studying it as it occurred slowly in that, we can become thoroughly acquainted with the principles that were established and their outgrowth and the result of them. And he does that in order that we may be so well acquainted with those things in all their bearings that when the first hint of those things is touched *here* we may know the outcome of it long beforehand, and, therefore, have ample time to take warning and never get caught.

This is why the Lord does not want us to look for the fulfillment of this prophecy in the prophecy itself, because if we wait for that, the most important things in the fulfillment of the prophecy will be those things upon which depends our salvation at the very moment that that thing is fulfilled, and if we are on the wrong side, if we are late, we are simply left. Therefore he fixes it and has fixed it so as to

show us the beast in its fullness, in all his working, in order that by studying that, we may be able to detect the image in every phase and on every side. The first hint of anything of the kind is enough, because we know what the thing is. Everything is in it, and therefore just as soon as that thing is touched, we can say, "That means the image of the beast, the image of the beast is in that thing, and I must avoid every connection of it or with it from now until the end of the world." Watching the growth of that thing which has been started, which I know was the spirit and principle of the papacy when it was started, when I see that and avoid all of it at every step, I am on safe ground, and unless I do that I am on dangerous ground.

Therefore the Spirit of Prophecy has told us that if we would know about the image, we must study the original--the beast. And those who are watching it in this way will be able to detect the evil thing in every one of its phases. No difference how it comes up or where it comes up, even if it be only the merest glimmer. And God wants us to be so well acquainted with the original that we can detect the image even though it be only a glimmer.

Brethren, these things are important for us to consider, and for us to know, so that we shall not be overcome, so that we shall not be taken unawares on anything or at any point, but always be ahead in the thought and in the light of the Spirit of God.

So I say it over again. From the nature of things and in the fast whirl of these last days and these things all coming so fast, in order to be safe we have got to be ahead of the actual occurrence of events. And in order to prepare us for that God has drawn it slowly out before our eyes in the historical evidence of the beast. He has drawn that out so that we can study it at leisure, and in this study as it occurred slowly even up to the full development and ruin that was wrought by it before, we can, by the Spirit of God enlightening us, always be ahead of these things that are coming now, so that when they do come, however fast, we are only glad, because we know beforehand what it all means.

That is all that I can say upon that particular line of prophecy or this particular passage. But did think that it was necessary as so

many questions had been asked upon that, to call attention to it before we separate.

Now let us just sketch what is in the book of Revelation after that. The third angel's message warns against the beast and his image and the danger of drinking the wine of the wrath of God. And then follows the coming of the Saviour to reap the harvest of the earth, and the people of God standing on Mount Zion. So there, that is a sketch through from where we are to the final victory.

Then the sixteenth chapter takes up the plagues; the seventeenth refers to Babylon the great, the mother. The eighteenth is the message of warning; the times of refreshing, the latter rain, the lighting of the earth with the glory of God, the calling out from Babylon, because she is fallen and is become the habitation of devils, as well as the hold of every foul spirit, and a cage of unclean and hateful birds, and that ye receive not *of her plagues*, and God hath remembered her iniquities. And then the word goes on and gives the actual occurrence of the judgment of God upon that great Babylon, to her utter ruin and perdition.

Then the nineteenth chapter you will remember, is that song, that voice of a great multitude of much people in heaven, saying, "Salvation, and glory,

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and honor, and power, unto the Lord our God, for true and righteous are his judgments, for he hath judged the great" harlot, "which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, ad ye that fear him, both small and great. And I heard as it were the voice of a great multitude and as the voice of many waters and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in

fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." And the next thing he sees is heaven opened and behold a white horse and the coming of Christ, the destruction of the nations of the earth, the beast and his image are cast together into the lake of fire and the remnant are slain.

Then the 20th chapter is the binding of Satan, the resurrection of the righteous. Then the thousand years expire, and then comes the resurrection of the wicked and the judgment and destruction of them. The 21st chapter announces the new earth and the heavenly city upon it. And the 22nd chapter--"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Now, brethren, don't you see that from the message of Rev. 14, from the record of the third angel's message, when the image of the beast is made, that the rest of the book of Revelation is a straightforward story, as straight as can be written? From the time the image of the beast is made and the third angel's message goes forth as it reads, as now it goes forth from this Conference, as we go forth with the message, the rest of the book of Revelation is a straightforward story to you and me right through to the end of the book? Don't you see that? [Congregation: "Yes."] One event right after another, all coming in directly in connection and those things are right before us--the rest of the book is just that, and you know that well enough.

Now here is another word that we want to read from where we are. You will recognize it. "Testimony," Vol. I, page 186. It speaks of the Laodicean message:

"It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus and be fitted for the loud cry

of the third angel. As this message affected the heart, it led to deep humility before God. *Angels were sent in every direction to prepare unbelieving hearts for the truth.* The cause of God began to rise, and His people were acquainted with their position."

There is where we are. He has said, "Arise," hasn't He? [Congregation: "Yes, sir."] He has brought us to the message which says to us, "Arise, shine, for thy light is come." Well, now the time has come for us to rise. We have arisen, for He told us to, and He says so. We have arisen, because we are not to forget that when He speaks the word and we yield, then the word is fulfilled. He says, Arise. We say, Lord, Arise it is, and then we are up. His word raises us. He says shine. We say, Lord, shine it is. And it is so. Back there, when darkness was upon the earth, He said, Let light be; light was. Now He says, Arise. That word, when we rest upon it, raises us. He says, Shine. And that word when we yield to it, causes us to shine. His word today which says, Shine, has just as much light in it as that word that said, Let there be light, back there. That word has light in it, and when we yield to that word, He will see to it that we shine.

But what I wanted to call your attention to especially was this promise that angels were sent in every direction to prepare unbelieving hearts for the truth. Now the angels of God have gone forth, haven't they? They are sent. What are you going to do?

When we go from this meeting, depending upon the power of God, we go with His power, in His presence, with His glory upon us, waiting for Him to manifest Himself in His own way, in His own good time, just as He pleases, then you can see, He, sending His angels ahead, and then sending us on, why He just sends us to meet the hearts that the angels have prepared already.

Then, brethren, we have got nothing more to do any longer with "getting up an interest." Don't you see that? We have nothing to do with getting up an interest, and to make a great display getting up an interest. The interest *is up*. God wants us to get up *to the* interest. Get up *to the* interest, and not get up an interest. We will do well if we get up to the interest; that is all the Lord asks of us.

Then when He sends us we are to go with that promise; it is before us, and go to meet the work that God has prepared for us on every hand, in every direction. That is where we are. Is not that the way it was in the apostles' days? One reason why I wished we might have six weeks more to study together

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here was that we might study the book of Acts. Then we could see how God works when He has His own way, but you can study the book of Acts yourselves. That is our lesson book now. That is the way He worked when He had poured out the early rain, and that is the lesson book to see how He will work now in the time of the latter rain. Here is an instance at that time. Acts 16:4 and onward:

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Ghost to preach the word in Asia. . . ."

Were *forbidden* of the Holy Ghost to preach the word in Asia! And that too when the Lord had sent them to preach the gospel to every creature! "And after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not."

There were men who knew what the leading of the Spirit of God is. And you and I are to know it too. [Congregation: "Amen."] And that is what the Testimonies mean, and that is what the lessons of this meeting mean. Unless you are prepared to know the leading of the Spirit of God and to recognize the guidance of the Spirit of God, then don't you go from this place until you do. That is what this means.

Well, they could not preach the gospel in Asia any more, and they could not go into Bithynia, and all they could do was to go as far as they could in the only direction that was open, and so they came down to Troas; that was the limit. They could not preach anywhere behind them; they could not go to the right hand, and there was no place to the left, and there they were at the edge of

the sea. There they were. What then? Then the Lord told them what to do.

"And they passing by Mysia came down to Troas. And 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. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord has called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia and the next day to Neapolis, and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony, and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

Why did the Lord want them to go over into Macedonia? To meet the interest which the angels of the Lord had opened already.

Cornelius, too, was seeking the Lord. An angel appeared to him and told him to send for Peter who would tell him words, whereby he should be saved. Peter went, but it was only to meet the interest that had already been raised. Philip, too, was sent away across the country to find the eunuch and meet the interest that was already raised in his mind and heart.

That is enough on that point. You can see by this that the book of Acts, from this day forward, is your lesson-book and mine on the work of God, how He will carry on the work and what place he wants us to occupy in it. And, brethren, bear in mind that what He says is so all the way through.

Let us turn to Isaiah and read a passage as to what the Lord wants us to do and what He has for us. You remember that I referred to the 60th chapter of Isaiah. We will now read the last two verses. "Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands,

that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

Then the 61th chapter: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn."

Now the last two verses of that same chapter, and then the 62nd chapter: "I will greatly rejoice in the Lord. My soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." That is what He is going to do now.

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." What do you say? Afraid of getting tired, are you? "O yes, I have been at work quite a while now, and I think I had better go home and rest." You had better stay

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where you are and rest. Stay there and *work* while you rest.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Brethren, I want to tell you that if you will take up the health reform and live it out according to God's idea, you will not have to rest. You will work while you rest, and you will need no vacation at all. I know it from experience. You know as well as I do that for the last three years I have been working all the time and have had no vacation. I have not needed it, do not want any. I have gone through institutes and camp meetings, right out of one into another, without any rest and have gained in weight and strength all the time. And I shall go out of this General Conference, where I

have been working every minute of the time from early morning until sometimes midnight, just as fresh as I was when I started into the Conference, and I expect to stay so. But you must learn to work on your victuals, instead of on your vitals. A man cannot keep this up and work on his vitals, but he can work on his victuals and do it year in and year out. You get the health reform as it is and can do this as He said, "and for Jerusalem's sake I will not rest." I am bold to talk on this subject of health reform, because I think I am a pretty good specimen.

Well, says one, you have a good strong digestion. No, sir. I have a weak stomach and have had for years, and I have to be careful with my stomach all the time that it does not get all undone, but that is what health reform is for, to give a man sense enough to take care of himself.

So then, let us stick to that: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate, but thou shalt be called Hephzi-bah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest."

Well, when we work without rest and give Him no rest either, I tell you there is something going to be done.

And give him no rest, till he establish and till he make Jerusalem a praise in the earth. The Lord hath sworn by the arm of his right hand and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger

shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion [This is our message], Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken. *Who is this that cometh from Edom, with dyed garments from Bozrah?* This that is glorious in his apparel, traveling in the greatness of his strength? [Who is this?] I that speak in *righteousness*, mighty to *save*.

That is the coming of the Lord. The 63rd, 64th, and 65th chapters of Isaiah speak of the new heavens and the new earth, and the 66th declares that as these remain so shall we remain. "And from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord."

Don't you see that Isaiah, from the 60th to the 66th chapters, is a parallel of Revelation 13 on to the end of the book? All these things the Lord uses to show us what He is going to do now.

Well, brethren, the Bible is full of it. The Bible is full of it. Let us believe it; let us believe Him, and the message that He has given us, and the power of the message which He has given to every one, and may none go from this Conference without it.

THE THIRD ANGEL'S MESSAGE - 24

A. T. Jones

We will begin with that passage that we had last night in Volume IV. It is on page 443 of the canvassing edition of Great Controversy:

"To learn what the image is like and how it is to be formed, we must study the characteristics of the beast itself--the papacy."

And we need to study this now, just as much as we ever have needed to study it, because not all the

features of the image of the beast have as yet been developed. The image has not yet appeared before the world in all its features and in all its developments. Each step that is to be taken and all that is to be done from this time forward will be the appearance of successive features of the image, creating more and more the full likeness, the perfect likeness, in all its parts, of the original. Only the start has been taken now, but as we have found in our lessons here, the start which has been taken is such that no power on earth or anywhere else can stop it. It will go on and develop all that is in it, in spite of all that can be done to prevent it. It will go on, even against the wishes and many times contrary to the intentions of those who have started it.

Now just see how this thing has grown with us, how it has grown right before our eyes. Several years ago, when we first began real, direct, active work upon this particular phase, we established the *American Sentinel*. That is eight years ago now, I think. There was then only one organization in the country that was set to obtain this thing. In a little while that organization gathered to itself others and within a year or two it gathered four or five. Then the movement got beyond the management and really beyond the power of the original organization. Then the original organization itself dropped out of our minds entirely and this new mold was put upon it, this increased power that was given to it carried it beyond the original organization by those that were added to it. That was what our opposition was against then. It was this new form that we had to deal with.

Now the increased power that has been brought to it by these additional organizations, has carried itself and the whole movement to the place where the original organization intended it to go, so that now we have no more to deal with these organizations. We have nothing to do with them, particularly any more. Our contention is not against them or their work. We have now to deal with the government of the United States, and these things are, I was going to say, merely incidents, but they are less than that, because the government will take steps and will be forced

to take steps that will be directly against the intentions and many times against the power of those who have done what has been done. And whereas our first work was against that first organization and as our second work was against the increased organization and the work that it was doing, *now* all those organizations are out of the way and we have now to deal with that which has been done by them.

That is our position now. That is where we stand, and whether the American Sabbath Union does this, that or the other, it is nothing to us now, because steps will be taken and things will be done that the American Sabbath Union never did intelligently or conscientiously intend. Things will be done against the wishes and beyond the intent, the conscious intent, of the whole combination. Because they, even in their most radical intent, never intended anything but that they themselves should manage the government when they got it: but, behold, the Catholics will manage the government after these have got it. And that is where they will find themselves left in the fog. That is where they will find themselves at a disadvantage. And things will be done in spite of them that they never thought of when they were blinded by their own zeal to get power that did not belong to them, but they have nobody to blame but themselves.

Now Congress has adjourned, and the action which that Congress took is fastened upon the government without any remedy. Not only that, but an additional step was taken in that line in the very last days of the session. I have not found the full particulars of the outcome yet, but I know the facts and they are these: It was found that the inaugural ball that was to be held celebrating Cleveland's inauguration had to be held Saturday night. It was expected, of course, that they would dance over beyond twelve o'clock in the night. The Marine Band--the National Band of the United States--was employed. They were to furnish the music for the ball and were also to give concerts on Sunday following. The ministers of Washington city sent up a petition to Congress, and Senator Quay, of course, presented it. And here are the particulars that are reported on that:

Feb. 28, 1893. Mr. Quay presented in the Senate today a petition signed by the pastors of many of the Washington churches and others, on the subject of the proposed concert by the Marine Band in the Pension Office building next Sunday as a part of the inaugural ceremonies.

I don't know how that was. This is the petition:

Sunday Concerts in Pension Office Building

Mr. Quay: I present a petition of sixty clergymen of the city of Washington, which I ask to have read.

The Vice-president: The petition will be read if there is no objection.

The Chief Clerk: The petition is as follows:--

To the President of the United States, The Secretary of the Interior, and the Senate and House of Representatives in Congress assembled:

A Petition

Whereas, It having been announced by the inaugural committee through the daily papers that, as a part of the program for the inaugural ceremonies, three concerts by the Marine Band are to be held in the Pension Office building on Sunday, March 5, proximo; and

Whereas, The Congress of the United States *in deference to the Christian sentiment of the nation* clearly and unmistakably expressed

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by the religious press, the pulpit, and by petition, has by legal enactment closed the doors of the Columbian Exposition on Sunday:

Therefore, believing to permit the holding of such concerts on Sunday by a band of musicians connected with one of the great departments of the government, in a government building which is occupied by another great department, and as a part of the ceremonies connected with the inauguration of *the President of this great Christian nation*, by and with the sanction of her chosen rulers,

would be *a national sin*; believing also that such desecration as proposed is unprecedented, would result in incalculable harm and would be used as an authority and example for the complete secularization of Sunday:

We earnestly petition that orders be issued forbidding the use of any government building for such purpose on that day.

Signed by W. R. Graham, pastor of Congress Street Methodist Protestant Church; W. Sherman Phillips, pastor Mt. Tabor Methodist Protestant Church, and many others.

So you see, the Senate passed a resolution in answer to that petition, complying with its request so far as to ask the Secretary of the Interior for information. I have seen by a later paper, in giving the report of the outcome, the statement that the Secretary of the Interior had ordered that the Marine Band should not play on Sunday and that President Cleveland had signified his wish to the same effect. Therefore, when twelve o'clock struck, Saturday night, the band just stopped short, the great, brilliant electric lights were turned off, and everybody on the floor stopped dancing.

What I call attention to that for, is for you to see that the government, the United States Senate, at least, has taken an additional step in support of Sunday by passing that resolution, and there it stands.

Now another thought: That case that was in Judge Tuley's court in Chicago in which the Steamboat Companies thought to enjoin the World's Fair Commissioners from shutting Jackson Park to steamboat excursionists on Sunday--that failed, and Judge Tuley decided that the United States government had sole authority in the park for exposition purposes and it had stated that Sunday should be observed there that shut out the State of Illinois and the City of Chicago from any word in the matter.

So then, you see, everything that touches this question, everything that comes up, all is turned to the support of what has been done. Now, if no extra session of Congress is called--and none has been yet, and doubtless will not be now, as the President has not signified his intention to do it--then that legislation goes on without any question or interference until the World's Fair is ended

and the thing for which the act was passed has been accomplished. Then we shall have the United States government committed to and having lived through more than a year's history under the present statutory Sunday law. And thus the precedent will have been established which will be a part of the experience of the government, a part of its history, and as men who are not statesmen--and very few are nowadays, especially in Congress--are governed more by *what has been done* than by what *ought to be done*, that will be the strongest argument and the great bulwark forever after, in favor of Sunday as the sacred day of the government of the United States.

But as we have said formerly, if an extra session should be called and another Congress repeal that Sunday law, that would not affect the principle involved in the Sunday legislation in the least, because any succeeding legislation can repeal any law passed by any previous legislature and such action does not call in question the right of the previous legislature to *enact* that which has been repealed. When a legislature repeals an act of a previous legislature, it does not call in question the right of the previous legislature to enact it but simply the policy of it. The right to do the thing is just the same as though it were not repealed. Consequently, if an extra session should be called and should repeal that Sunday-closing act, the government would be just as clearly committed and pledged to the principle that Sunday legislation is right on the government, as it is now.

[Voice: "Suppose they repeal it on constitutional grounds."]

Elder Jones: If Congress should repeal it expressly upon the statement and for the reason that it was unconstitutional entirely, that would effect it but a very little more, because it would be simply the opinion of one Congress against the opinion of another, as is often done between the great parties. Even now this is precisely the position of the two great parties on the tariff question. The Democratic party insists that the Republican tariff bill is unconstitutional. Therefore if this Sunday legislation should not be repealed bodily because it is unconstitutional, any succeeding Congress could take it up again because Congress did that once

before, so it would throw the thing into an even-going controversy, and that is all there would be to it.

But nothing that can be done can obliterate the legislation entirely in the principle of the thing and the right of the government to carry it forward. The fact is that the government is so thrown into the hands of this hierarchy that it never can be delivered. Controversies will arise and as soon as the Catholics begin to launch ahead a little and show their strength, the professed Protestants will resent it. We may expect that at any time. We may look for it to come from any direction and from almost any source. It will certainly come, and as a matter of fact, it has already started. When the World's Fair buildings were dedicated--the Catholics, Cardinal

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Gibbons and the representative of the pope, there, received great honors, and because of that, quite a number of professed Protestants, the preachers, got into a great "huff" about it. They said they would not have anything to do with the Fair anymore. They declared, "If the Catholics are to have precedence and they are to receive the honors and all this, why we'll just simply not have anything more to do with the Fair." Well, the Catholics don't care for that. They have got the honor, and they will have the power, and if "Protestants" don't like it, all they need to do is to stay away. And by their staying away, they will give the Catholics that much more to do what they wanted to do in the first place. So the sum of the matter is, that if they stay away, that gives the Catholics that much more power. If they *go*, it is a recognition of the Catholic supremacy. And thus they are taken captive and all they can do is to be moved about by that power at its will. That's all they can do.

There *is* just one thing that they can do. They can escape the whole thing and be delivered from it if they will, but the only way they can do it is to accept the third angel's message. There is no other way out. These men, many of them, have been led into this by not seeing what was in it. They have been led into this by the influence of ministers who have a higher standing than they in the denominations round about, never dreaming what was in it. When

they see that they are caught in a perfect labyrinth and the further they go in it and whichever way they turn, they get lost; when they see that and how completely they have allowed themselves to be sold, they will deliver themselves by fleeing unto God. And that is why the Lord lifts His people up above the world and causes His church to shine so that we cannot be hid and when they begin to look for deliverance, they will see where deliverance is, because in the third angel's message God has set deliverance before the world, and "a city set upon a hill cannot be hid."

Now, when God lifts us up, sets us up on a high mountain, as it were, and causes His light to radiate in every direction, then people in every direction will see it, and when they find that they are so badly lost where they are, they will be glad to get deliverance from any source. They will be glad to see that it is God that will deliver in this direction, and they would rather have God than the papacy, even if they have to come to the Seventh-day Adventists to find Him. They will do it.

Then another thing: This church Congress, this World's Fair Auxiliary that was dedicated or rather inaugurated at the dedication ceremonies--Archbishop Ireland was the grand magnate and the one orator--and it was opened up with the sanction and blessing and good will of the Catholic church. And in this to begin with, as well as in the ceremonies of the Fair grounds, the Catholics by the prominence that was given them, simply compelled these same Protestant ministers to say, "Well, if the Catholics are going to run the whole thing, we will not be there."

Now, when that World's Congress of Religions comes and all these things are brought out, then we may expect--we do not know how it will come, but we may expect--controversies to arise out of that governmental recognition of religion. And from this day forward, in everything that comes up, we may expect only the further development of the image that is already made. All that we can look for now is just simply that in each step and in everything that is done, other features will be developed which more perfectly fill out the living, standing, full image of the beast.

In all these things it will come, and when the turmoils, the riotings, and all the evils that this thing engenders, begin to be wrought and begin to come upon this nation, there will be an effort made to clear the government from it. There will be an effort made to rescue the government and free it from the evil that is being carried on through it. Persecutions will come. Oppressions will come from this more and more, and there will be a reaction, and if that reaction should lead to a governmental act, that would in its intent swing the government clear back to the original principles of the Declaration and the Constitution, as I stated the other night; when that thing is done, it will be time for everyone to get ready to go at a moment's notice. That will be the time for every one to increase his energies, deepen his consecration, put himself and everything, with all his might and main into the work, because when that reaction itself reacts, and the evil tide sways back again, as it surely will, into the religious persecuting, oppressing way, then it stays there.

In Europe this *may* be done *twice*. I will read a passage upon this from matter that never was published. It was given in a vision in 1850 and another in 1852. Brother Cornell had this and allowed us to copy it. He says that Brother O. Hewitt was present when the visions were given and secured these copies. Upon that point, this was said:

"I saw in Europe just as things were moving to accomplish their desires, there would seemingly be slacking up once or twice,

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thus the hearts of the wicked would be relieved and hardened, but the work would not settle down (only seem to) for the minds of kings and rulers were intent upon overthrowing each other and the minds of the people to get the ascendancy."

So you can see, though it slacks up once or twice, it does not *really*. It only *seems* to. And it says that thus the hearts of the wicked will be relieved. Relieved of what? What had affected the hearts of the wicked? Why, the message telling them what these distresses mean, as the Lord has said, "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." They will be convinced by the Spirit of God that that thing is so, and they will be afraid that it is--not glad that it is so, but afraid it is. Then, when it slacks up, that will relieve them, you see. Then they will say, "We thought that was all a false alarm." And then when it swings back and the message goes on saying, "That is what we told you and now be sure to get ready," then they will say, "That's what you said before, and it has slackened up and swung back." That is where the hardness of heart comes in, just as Pharaoh's heart was hardened, and consequently the hearts of the wicked will be relieved and hardened, and when it does swing back, the end comes and they are caught.

Now about our own country: In 1888, when I went to the Senate, I had the hearing before the Senate Committee. When I came back, Sister White asked me what the situation was there and what was the prospect. I told her what the Senators told me, that that being a short session, Congress would expire on the 4th of March, that the session was so far gone that they could not possibly get the legislation through, even if it were introduced. From the calendar they had, they saw no possibility of its getting into the Senate even, and if it did, still there was no possibility that it could be passed and go through both houses, as it would have to. I told her the situation as it was. The answer she made was: "Then it is nearer than we expect." The natural thought would be, if it should *not* pass then, these things that we are looking for--troubles, persecutions, and so on--would be farther off, but if it *should* go through, then these things would be nearer. Well, as that would be the natural way to look at it, of course God's way being the right way and ours the wrong way, His is bound to be the opposite of ours, and what we would naturally think the sign that it was farther off would indeed be the sign that it is nearer.

Well then, she went on to say that when this passed, when they did get the government into their hands and begin their oppression and carry out the spirit that is in them, the oppressions and persecutions that will be set up will cause a reaction by men of fair minds, who abhor persecutions and there will be a lull and a little

time of relief and apparent peace. And *then* when the tide should swing back after the reaction, all things would wind up shortly. So you can see the situation here is similar to what she saw it would be in Europe, as expressed in this testimony of 1852.

So that is why I said the other night that none of us want to get caught or deceived by anything that will be done hereafter, professing or expecting to undo what has been done. Whatever comes, bear in mind, when it does come, it is only a little relief that God gives us in which to do more work than we ever did before in the world. And that it only opens up the way for us to do *in an easier way* what we have to do. And so, every one that will take that view of it and who acts upon it--then when the work of God is finished, he simply goes onto the triumphant assembly on Mount Zion.

But every one that is saying, "O, no. You were going too fast. You were making too much of this," as a good many will say, we want to be warned against these things also. Here is the record of what some will say (Testimony 33, page 243):

"When the watchman, seeing the sword coming, gives the trumpet a certain sound, the people along the line will echo the warning and all will have opportunity to make ready for the conflict. But too often the leader has stood hesitating, seeming to say, 'Let us not make too great haste. There may be a mistake. We must be careful not to raise a false alarm.' The very hesitancy and uncertainty on his part is crying, 'Peace and safety.'"

Then don't you see in this that anyone who hesitates, anyone who wavers, his very conduct says, "Peace and safety"? He may not say it out loud, but he says it. That is why in the other place we read, in previous lessons, "Calebs are wanted who will say 'Now is the time for action.'"

I read on:-

"The very hesitancy and uncertainty on his part is crying, 'Peace and safety. Do not get excited. Be not alarmed. There is a great deal more made of this Religious Amendment question than is demanded. This agitation will all die down.'"

See? That shows that some will say that. Well then, don't you see, those who say that and take that hesitating, lingering,

questioning, wondering position when they see something that appears like the undoing of all that has been done, they will say, "Yes, that's what we told you. We told you that long ago. But you have gone ahead and got the people all stirred up and alarmed and now it is all undone and what's your work worth? It is a false alarm that you have sent. You have deluded the people.

It is no such thing! Because when that lull comes, that is the very thing that those who stand in the fear of God and in the council of God will see is their very grandest opportunity. [Voice: "Isn't it in answer to our prayers to hold the winds in check?"] Yes, sir. And when that lull comes

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instead of saying, "peace and safety," everyone who stands in the council of God, will exclaim, Now get ready, quick. Get ready, for soon the tide will swing back, and then, everyone that is caught is caught forever. That is the danger, you see.

Let us read a little further from Great Controversy, p. 443:

"When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God, and in order to control the consciences of the people, she sought the support of the secular power."

That was the papacy, bear in mind.

"The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends."

Has anybody here seen anything of that kind done in the United States? [Congregation: "Yes."] Now, honestly, do you believe there is a person in this house besides yourself that has seen such a thing as that in the United States? [Congregation: "Yes."] Is there anyone that has *not*? [Congregation: "No."] No difference what he says about it; no difference what he thinks about it or how he views it himself, is there anyone in this house or in the United

States that has *not* seen that thing? The question is not what he believes about it. That is not the question at all, but is there anyone that has not seen just that thing done? [Congregation: "No."] There is not one that has not seen that thing done: they know it is done, whether they allow it is the image of the beast or not. That is not the question, but *it is done*. They have seen it done. If anybody should say it is not the image of the beat, we can answer that it is something just like it anyhow. We could go that far together perhaps.

Then another thing that comes in right here. Some have wished that they might have a statement by the Supreme Court of the United States as to what the Court meant in that decision or as to what the Court intended by it. But, brethren, that would not do a bit of good. If the Supreme Court of the United States should write out an express statement that the Court did not mean at all to make this a Christian nation, that it did not intend at all to establish a national religion here, it would not affect the thing the snap of your finger.

The question is not what the Court *intended*; it is what the Court has *done*. It is that that counts. And what the Court has done will be seen and the fruits of it will be reaped and the effects of this will be carried on in spite of anything that the Court even may have intended. That has nothing to do with it. I do not suppose that anyone in the Court intended what is in what the Court said, because the Court does not know what is in what it has said, and therefore it could not have intended what is in it. The Court does not know what is in it. They do not dream what is in it.

Did Congress know what was in the Sunday act, closing the World's Fair on Sunday? Did they know what was in that? [Congregation: "No."] Suppose Congress should rise up and pass a resolution for the nation, the American people, saying, "we did not intend at all by this act to put the government of the United States and the power of the government into the hands of the churches." And they could say so honestly, don't you suppose they could?

Question: Did the bishops of Constantine's time know what was in it back there?

Answer: No, they did not see what was in it. They did not know what was in it; that is the point.

So now if Congress should plainly say that we did not intend to give the government into the hands of the churches and therefore the government *is not* in the hands of the churches, does the conclusion follow? No. It is there, whatever they intend.

The point is, they do not know what is in it, and they themselves *now* know that there is in it what then they did not know was in it. A senator from the State of Washington told Brother Decker that if he had known before what he knew afterward, he would not have voted as he did. Exactly. And members of the house have said the same thing. But there is the mischief of it. Satan does not care and the papacy does not care whether they know what is in it or not or whether they intended it or not. It is done, and the fruits of it will appear and the wrong that is in it will come, in spite of what the court intended, in spite of what Congress intended, in spite of what the court knew and in spite of what Congress knew.

That is not where we are to look anyhow for interpretations of these things that have been done. In the word of God is where we are to look for the interpretation of these things that have been done. In the history of the papacy is where we are to look for the interpretation of these things that are done. And only those who do look there will be able to see what there is in these things which have been done. He who is not acquainted with the history of the papacy; he who has not studied that and seen the origin of these things and the encroachments and the building up and the logic of each step as it went on in its way until the final outcome--he who has not followed this, will not be prepared to see what is in these things and what is to come out of them.

And therefore the Lord has pointed us to that

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thing as the source of our knowledge. Let me read that again. "to learn what the image is like and how it is to be formed." Just as I stated last night, God has given us things by which to know long beforehand what is going to be, in order that when it appears, we

shall be able to recognize on the instant that that means the papacy.

Therefore what the Court intended in this has nothing at all to do with the question. And if a document could be secured from the Supreme Court of the United States signed by every Judge on the bench, saying that they did not intend anything of that kind, I would simply say, That has not anything to do with the question. There is just what they said. They said, "This is a Christian nation," and "proved" it. And all this will come out of it in spite of anything they ever intended or ever knew about it. That has nothing to do with it.

And there are those testimonies we read here. All have them in the little Special Testimonies. There it is said that we are not to get our information from those without; we are not to take counsel with the world. Our orders are to come from above; our counsel is to be received from there. In the Review and Herald of February 21, first page, is a statement to the effect that those who stand in the counsel of God will have wisdom to detect Satan's movements and avoid them. Brethren, the Lord has left us armed at every point against everything that Satan may do. Why, three distinct sources you see He has opened for our absolute knowledge of this thing--the Bible, the Testimonies, and the history of the papacy. There are three sources of knowledge upon this: there is the history, there is the Scripture, and there is the Spirit of Prophecy to explain both. Has not He left us fully armed, then?

Well, then let us make use of the documents and means that He has given us by which to be fully armed against these deceptions. That is what is wanted. It will require study, but what in the world is a preacher for if he is not to study? That is what I want to know. He has nothing else to do than to study, and nothing else to do than to work. Study and work, work and study *all the time*. Of course it will be harder work than a good many have done, to study up all these things and put your mind to it with all your might. But you need not be afraid of getting the brain fever; do not be afraid of that. I just wish--I would not confine it to ministers, because all must be ministers one time or another--but I wish that every

Seventh-day Adventist would get down to it and study until his brain fiber snaps. It would do him good. Study until his brain fairly cracks because of the exertion. What does the Lord say? "Thou shalt love the Lord thy God with all thy heart, all thy soul," and how much of your mind? [Congregation: "All of it."] Then go at it. Come along. Let us get at it. "All of your mind" is what He wants. *All* of your mind. *All* of it. Let Him have it.

I will read that statement a little further concerning those who say it will all die down: Testimony, No. 33, pages 243, 244:

"Too often the leader has stood hesitating, seeming to say, 'Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false alarm.' The very hesitancy and uncertainty on his part is crying, 'Peace and safety. Do not get excited. Be not alarmed. *There is a great deal more made of this Religious Amendment question than is demanded. This agitation will die down.*' Thus he virtually denies the message sent from God, and the warning which was designed to stir the churches, fails to do its work. The trumpet of the watchman gives no certain sound, and the people do not prepare for the battle. Let the watchman beware lest through his hesitancy and delay souls shall be left to perish, and their blood shall be required at his hand."

Then another thing. Some of the ministering brethren and a good many of the people have said, "I do not think this religious liberty work, this church and State work is quite the thing. It is too much like politics. I do not think it is exactly the thing to work in the church and on the Sabbath and so on." Well, that depends altogether on what the condition of your heart is. It depends altogether on what it is to you. If it is simply a political thing to you, then all it is to you is politics. If it is religious liberty work indeed with you and in you, then it is the gospel. If it is with you only a theory, only an outward formalism, then all it is with you is politics. Policy is all you know. But if it is with you and in you the real soul liberty, the real liberty that Christ gives the converted soul, then it is religious liberty indeed, the gospel of Christ, and no politics about it. That is the difference between politics and the gospel of Christ.

I would like to know who is the greatest, the sharpest, and the most tricky politician on the earth. [Congregation: "The pope of Rome."] Of course, the pope. He always has been the greatest politician. Every one of them has been a politician, you know. But he professes the gospel. Where is there a broader *professor of religion* than the pope? But the principles of the papacy and the gospel as professed by the papacy are all on the outside. It never can be anything but politics. But let the principles of the gospel that these men put on the outside only and which they simply hold as a theory, as a creed, let those principles of the gospel reach the heart and bring Jesus Christ into the heart, and then you have got religious liberty indeed. But there would then be no popes.

And so those brethren that have supposed that the religious liberty work was too much like politics for

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them, what they need is to find out what religious liberty is and to get religious liberty for themselves and in their hearts and then they will know it is not politics. They will know that it is religion. Those folks have not found out what real religion is. No, sir. The man who finds the religious liberty that there is in Jesus Christ and which the gospel brings to him and which separates every religious thing from the State, separates Church and State--the man who does that, he knows that it is not politics, because he knows the straight way, and he will take the straight way and he will go that way in the face of every consideration that the earth can furnish or mention, and there is no politics in that. That is principle.

Well then this is where we stand. These are some of the things we are to consider. And the secret of all, the beginning and the ending of all, *the all in all* of it, is simply Jesus Christ in a man, the hope of glory. That explains everything. That gives understanding of everything. It supplies everything. Christ, Christ and Him crucified. That is all that any man wants. That is all that any man needs. It is all we can have, for "In him dwelleth all the fullness of the Godhead bodily and ye are complete in him."

Then as we separate, going forth to carry the message which God has given us, in the power which he has given with it, to carry

the everlasting gospel to every nation and kindred and tongue and people and--do not forget--saying with *a loud voice*, "Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters," with the other angel following saying, "Babylon is fallen, is fallen, that great city, because she made *all nations* drink of the wine of her fornication." Has she? All nations now? [Congregation: "Yes."] Then let the *still louder* voice go, "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus . . . Blessed are the dead which die in the Lord from henceforth."

Well, then when one of your friends dies why do you mourn? God has promised a blessing upon him. Do not rob *yourself* of a blessing too by unbelief. "Blessed are the dead which die in the Lord from henceforth." And then it is confirmed: "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud and upon the cloud one sat like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle. And another angel came out of the temple crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast and over his image and over his mark and over the number of his name stand on the sea of glass having the harps of God." That is where we are going. It is a straight journey right through. That is where it is.

Well, then don't you see that everything we do, every subject we take, every word we utter, is in view of the coming of the Lord. He *is* coming. He is *coming*. Are you not glad of it? Yes, the Lord is coming, Himself. And we shall see Him as He is. Not as He *was*,

but as He *is*. His face shining as the sun, His raiment white as the light, His voice like the voice of a multitude, speaking peace and everlasting joy to those who wait for Him. Yes, brethren, He is coming, all over glorious. He is coming. We shall see Him. We shall see Him. Yes, like that blessed hymn, which says:-

He comes, not an infant in Bethlehem born,
He comes, not to lie in a manger;
He comes, not again to be treated with scorn;
He comes, not a shelterless stranger.
He comes, not to Gethsemane,
To weep, and sweat blood in the garden;
He comes, not to die on the tree,
To purchase for rebels a pardon;
Oh no; glory, bright glory environs him now.

Exactly. Wrapped in a blaze of boundless glory it is. How many of the holy angels with Him? [Congregation: "All of them."] All of them? [Congregation: "Every one."] But shall we know Him then amongst such a company of them, each one shining above the brightness of the sun? Ah, brethren, He who has gone with us all the way, He who has been with us in suffering, He who has been with us in sorrow, He who has delivered us from trouble, He who has walked with us all the way, He who has walked with us all the way, He who has saved us from our sins, He who has made us acquainted with Him--can anything obscure Him in that day and hide Him from us? [Congregation: "No."] No. That blessed presence that has bound us to Him when He was so far away, can anything keep us from Him when He comes so near? No, and the ten thousand times ten thousand and thousands of thousands of angels are not there *to keep us from Him*. They are not there to surround Him like a bodyguard of soldiers to keep people away. Oh, no. They come to *take us to Him*. [Congregation: "Amen."] That is the only thing they are there for, to bring us

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to Him. And He will take us to Himself, for He says so. He says so. And we shall see Him for ourselves and our eyes shall behold Him and not a stranger. No, not a stranger. The last words of Paul were: "O Lord, when shall I embrace thee? when shall I behold thee for

myself without a dimming veil between?" *Sketches from the Life of Paul*, 331. Can't we all say it too? [Congregation: "Amen."]

Brethren, it will not be long. [Voices: "No, indeed,"] It will not be long. Why, think. More than that, we shall see all the rest there. And did you ever notice that turn that is taken in Paul's words there when he is comforting us about the loss of our friends who have died, that they will all come from the dead again. 1 Thess. 4. Now let us read that. "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with" *one another?* [Congregation: "With the Lord."] Why, he started out to tell them that they would meet with their dead friends after a while, but when he came to the time he did not see them at all. What is the reason? Because *the Lord is all in all* that day. Why, of course, we will be glad our friends are all there, but, brethren, we will be gladder than all that *that Friend Himself* is there. He takes precedence of all our other friends in that day. We are so glad that that Friend is there that we have not time to look for these, and so He says. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Brethren, then there will be no dimming veil between. We shall be like Him, for we shall see Him as He is. Then let us be glad. Let us be glad all the way. Tell the people that the Lord is coming. Tell them, Get ready, for He is coming. Tell them these things. Say, His coming is near. Get ready, for He is coming. Get ready to meet Him, for He is coming. Get ready to be like Him, for that glory of which He has given us a part now will make us like Him altogether in that day.

Where is that hymn book? Let us sing that piece--1175--"In the Resurrection Morning." I think we can sing that together now.

"In the resurrection morning we shall see the Saviour coming,

And the sons of God a-shouting, in the kingdom of the Lord.

Chorus:

"We shall rise; we shall rise,
When the mighty trumpet rends the azure skies;
Yes, the dead in Christ shall rise, all the dead in Christ shall rise,
In the resurrection morning we shall rise.

"We feel the advent glory; while the vision seems to tarry
We will comfort one another with the words of Holy Writ.

"By faith we can discover that our warfare'll soon be over,
And we'll shortly hail each other, on fair Canaan's happy shore.

"We will tell the pleasing story, when we meet our friends in glory,
And we'll keep ourselves all ready for to hail the heavenly King.

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THE THIRD ANGEL'S MESSAGE - 1

A. T. Jones

Image to the Beast

We all understand very well, no doubt, that every lesson that will be given will be on the Third Angel's Message--it matters not by whom it may be given. But there has been assigned to me that particular phase of the Third Angel's Message that relates especially to the prophecies of the beast and his image and the work that they are to do. We shall begin with that tonight and follow it up as the lessons may come. All that I shall attempt to do in this lesson will be merely to state the case, to present the

evidence; the arguments will come afterward, upon the evidence of the case as stated. In the time we shall have this evening the case cannot be stated fully, only the case as relates to the side occupied by the image of the beast. The next lesson we will have to consider the case as developed in respect to the papacy--the beast--itself.

I need not undertake to give a definition in detail of what the image of the beast is; we all know well that it is the church power using the government, the civil power, for church purposes. That is definite enough to recall to the minds of all, the general subject. The case to be presented this evening will be simply the outline of what the professed Protestants of the country are doing; and the evidence that they are doing it in such a way that all may see the situation as it now stands before the country, and not only stands temporarily but stands before the country in such a way that it is intended by those who are conducting the measures to be permanent.

The year 1894 alone we will touch. About the

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middle of the year there was the Cedarquist case which arose in the regular army at Omaha. Cedarquist had refused to fire at targets on Sunday. He was courtmartialed for disobedience of orders and sentenced to a term of six months' imprisonment, I believe. We are not to touch upon the merits of the case as it arose in the army. We are to notice the use that was made of it at the time. With this, no doubt, a good many are familiar; but I simply call attention to it now as one of the points in the general array of evidence that is before us. As soon as that was done and the proceedings had been published, the Secretary and General Manager of the Sunday League of America, Rev. Edward Thompson of Columbus, O., sent a communication to the President of the United States, a part of which--the material portion--I will read. This is from The Sunday Reform Leaflets, Vol. 1, No. 8, Sept. 1894.

Office of the Sunday League of America, Columbus, O., July 21 1894. To His Excellency, Grover Cleveland, President of the

United States and Commander in Chief of the United States Army:

Distinguished Sir: Please permit me, in the name of over one hundred thousand voters of the United States, whom I have the honor to represent officially, to petition your excellency for the pardon of Private Charles O Cedarquist, of Co. C, Second Infantry, United States Army, who is now, we learn, imprisoned at hard labor, in Omaha, under sentence of two months and with a requirement attached to the penalty of "imprisonment at hard labor," that he "pay a forfeiture of \$10 per month out of his monthly pay."

The reason that we ask for this pardon is that Cedarquist was punished because he refused to engage in "target practice" on Sunday and that he refused on the grounds that the said target practice was in violation of the laws of Nebraska, where he was; in violation of his personal religious convictions; in violation of the principles of Christian civilization and of the laws of nearly every state in the Union. Since the Supreme Court of the United States decided in the "Holy Trinity" case on the 29th of February 1892, that "this is a Christian nation," and said Private Cedarquist had the right to expect that no regulations or requirements would be made in the army of this nation out of harmony with the general laws and customs of that type of Christianity which our history has illustrated.

Then he refers to the Constitution and exemption of Sunday from the time which the President has to sign a bill. The result was, that the man was pardoned and the officer who ordered Cedarquist to do the shooting on Sunday was ordered to be courtmartialed, but his fellow officers acquitted him.

That shows that the combination as represented in that particular form of organization has used the government for its purposes and proposes to do it upon the strength of "over one hundred thousand voters of the United States," whom the General Manager has "the honor to represent officially."

Not far from that same time the postmaster of Chicago, who is a United States officer, proposed to hold an inspection of mail

carriers of the city of Chicago, on Sunday, and the directions were given that whosoever among them had any conscientious convictions against such work or service on Sunday were at liberty not to appear. But the parade was not allowed to be held at all, because the churches of Chicago combined and sent such a protest to Washington, the President and his cabinet that the postmaster was forbidden to hold his parade on Sunday.

Likewise there has been before the country for two or three years the campaign headed by Dr. Parkhurst of New York City against the municipal management. It culminated in the election last November, in which this political "reform" element triumphed, and that triumph spread the fame and the influence of the leader of that movement through the nation and other cities that had formerly followed the same course which he was conducting in New York City have since invited him to come to their cities to give instruction on how best to carry on their campaign in the same line of things. Chicago is the first one that has done this since election. About two years ago the city of Washington, with some of the United States Senators, invited him down there, and he went and made several speeches, to teach them how to conduct government.

The other day he was in Chicago at the invitation of a certain club of that city. And I have his speech here. I will make a few quotations from it, merely to illustrate the actuating spirit of that movement that you may see precisely what it is--that it is not intended to be political only, but *religio*-political. It is intended to be the church interfering--no, not simply interfering, but *managing*, *controlling* and *guiding* the government by her dictation, and according to her interpretation of morality, of the Scriptures, and as it is said, of

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the ten commandments.

And one thing that you will notice too as I shall read these evidences, not only from this speech, but from others that I shall bring, is the prominence that is being given to the ten commandments. Now our work from the beginning has been to set forth the integrity of the ten commandments, and to insist upon

them, and we have expected that the issue upon the ten commandments would become national sometime, and one of the points in the evidence that I am to set before you now is that the time is very nearly, if not entirely here, when the ten commandments are to be made a general question, a question for general discussion, and that they are to have a place in national affairs.

It is true that on the part of these politico-religionists, the ten commandments are put before the nation in a false light, and a false use is made of them all the time, but that matters not. When the enemy sets up the ten commandments and makes a false use of them and perverts them, it simply gives the Lord's truth and His cause that much more leverage to insist on them as God gave them and as they mean. And that simply opens the way for the Third Angel's Message to have a larger place and to do more work than otherwise. So that in all these things we need not look at that side as really opposed to the Third Angel's Message. They intended it so of course, but as I remarked once before in your presence, I think all that is merely the *other side* of the message, but it is all working together to help forward the message.

I will first read three or four statements that were made by Dr. Parkhurst in his speech in Chicago that you may see the character of the procedure, as he is the grand representative of it, that you may see what kind of sentiments are made prominent and what are the representative sentiments of the movement.

Here is one of his expressions: "Damnable pack of administrative bloodhounds." Another is, "A lying perjured, rum-soaked, and libidinous lot." Another is, "Purgatory to politicians and chronic crucifixion to bosses." Another, "'Thou shalt not kill'; 'Thou shalt not commit adultery'; 'Thou shalt not steal'--these are ethical 'chestnuts,' but they laid out Tammany." And all this, not in the heat of an earnest, spontaneous discussion, but in a cold, deliberate essay written out in the study and there read from manuscript.

Another series of expressions will help to illustrate this thing. I read these from his speech as published in the Chicago *Inter Ocean* of January 24, 1895:

It is not well to discourage people, but it is always wholesome to face the entire situation. To use an illustration that I have used a great many times at home, in order to accomplish anything that is really worth the pains it takes to accomplish it, you will have to "regenerate" your city. The word is a quotation from Presbyterian theology, but answers the purpose well even if it is.

And since all this course has been endorsed by the Presbytery of New York as a presbytery, and as that means the endorsing of him and approving of his course as a presbytery, it is all Presbyterian theology, according to the phase of it as held by the Presbytery of New York. So it is with a double emphasis that he can quote from Presbyterian theology--as held by the Presbytery of New York, at least.

It means more than reformation. Reformation denotes a change [illegible] only. Regeneration denotes a change of heart--the inauguration of a new quality of municipal motives and impulses. If you say this is dealing with the ideal, of course it is dealing with the ideal. What do you propose to deal with? You are not going to win except by the pressure of a splendid enthusiasm, and you will start no popular enthusiasm by any effort that you make to achieve half measures.

Another series of expressions:--

I wonder how many there are in this great city that are willing to take their coats off and keep them off until they die or Chicago is *redeemed*. That is what will do it and it is the only thing that will do it. You will have to take your life in your hands and your comfort and your ease in your hands and conquer victory step by step. There is no call for the *dilettante* or dude in this work. Reform clubs are numerous and they have large enrollments, but somehow they do not succeed in saving their city. There is no short cut to municipal *salvation*. You cannot win it by the prestige or the wealth of the reform organizations, municipal leagues, civic clubs or by whatever other name the institution may be distinguished. You will

avail nothing except to the degree that you fling your personality and all that it stands for directly against the oncoming tide of evil, even at the risk of being inundated and swamped by it. If this language is more strenuous than fits into your predilections, you have only yourselves to blame for it, for I came here at your bidding, not my own. If you have any object in life that means more to you than *the redemption of Chicago*, I would counsel you to keep out of the municipal regeneration business.

Jesus Christ said, "Seek ye first *the kingdom of God*." This system says, "Seek first of all, have most important of all, the government of cities and kingdoms of this world."

However, I am simply reading these items now; we will sum them up presently. Again:

There is no Republican and no Democrat in the ten commandments. . . . Our movement, then, has had no partisanship in it and no sectarianism in it. An all-around man is bigger than either party, and the Decalogue is as broad as Protestantism, Catholicism, and Judaism all placed alongside of each other. . . .

Responsibility need not be taken from the shoulders of the laity but the relations proper to be occupied by the clergy is a crisis like yours here and ours in New York are unparalleled and unique. A live preacher, if only he get far enough away from his study and his Bible to know the world and what is going on in it cannot watch the footsteps of the prophet-statesman who swung the destiny of the people of Israel three thousand years ago, without feeling that the inspiration still vouchsafed to the man of God *is never designed* to be employed exclusively in fitting men to get out of the world respectably and to live "beautifully" *in the world to come*. The Lord's prayer teaches us to pray: "Thy will be done on earth." For you that means, *first of all*: "Thy will be done in Chicago." And there is no point from which such a keynote can be sounded so effectively as from your pulpits. It is encouraging to know that the feeling is growing that Christian fidelity means *patriotism* just as much as it does *piety*: means being a good citizen just as much as it does being a good church member, and that "Nearer My God to Thee," and

"Star Spangled Banner" are *both Christian hymns* in the mouth of an all-around Christian.

I am simply reading these that you may see the situation and the interest with which these things are being put forth.

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The movement with us began *in a church*, and the appeal all the way through has been to that which *the church* and *the synagogue represent*. The strength of the game throughout has been men's responsiveness to the authority of the ten commandments.

There is no event recorded in the old Bible story that *for sanctity* would rival *the enterprise of regenerating Chicago*, and no situation in which there was more occasion than here for the ringing out of the voice of some local Elijah, and the more of them the better. The whole question that confronts you just now is a question of righteousness versus iniquity, honesty versus knavery, purity versus filth, and if the clergy cannot come out *en masse* and take a direct hand in the duel, what under heaven is the use of having clergy anyway?

One more:--

There is a moral leadership that it belongs to the clergy to exercise and that it is wickedly delinquent if it fails to exercise. An appreciation and a vision of the eternal realities that load the instant, makes out a very large part of the genius of statesmanship, and it is that appreciation precisely that distinguishes the preacher, if so be he is gifted with divine equipment. In the old days of Israel the statesman was the prophet and the prophet was the statesman, and within certain limits, it even yet lies in the intention of nature and of God that the *two offices should coalesce* and that the man who knows the secrets of God should shape the moral purposes and inspire the moral councils and activities of his *town* and *time*. and I venture to say to my brethren in the Christian ministry that I speak with the assurance of definite knowledge when I say that there is no influence that will more immediately operate to bring back the world to the church than for the church and its modern prophets to come back to the world and fulfill to it their mission of gentle authority and moral governance.

This is enough to set the whole field before you, that the terms that relate only to the salvation of the soul in righteousness and are used in the Bible that way and belong only to the church to use that way, these terms are used for worldly things altogether, and the whole of it, the whole plan of salvation, and of church work, is reduced to the level of this world and made to mean the saving of things as they are in this world. Then you see the application of the ten commandments which they make will be only to the outward man and it will be just simply the same old iniquity over again--cleanse the outside of the cup and the platter, and the inside will be as it always has been with the Pharisees.

Some time ago you saw the statement published in the *Sentinel*, which Dr. John L. Scudder, of Jersey City, New Jersey, made with reference to the position and the work of the Young People's Society of Christian Endeavor. I will read a clause or two from this, and will then call your attention to another statement made within the last week or two, from a direct representative of one of the managers of the Young People's Society of Christian Endeavor movement. First introducing the subject, I read some of the statements made by Dr. Scudder as published in the New York *Sun* of November 5, 1894.

Almost every church in America has its Young People's Society of Christian Endeavor, and these societies, extending into every hamlet in the land, have declared their intention to enter politics. This is a significant fact when we remember that these organizations number several hundred million followers and are composed of young people full of energy and enthusiasm. This means that the church is going into politics, and is going there to stay. Furthermore, it means that the church is to become a powerful political factor, for in these societies it has a perfect and permanent organization, extending through county, state, and nation and will act as a unit on all great moral questions.

I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties but they will cooperate and as one prodigious organization make their demands upon existing parties and have their wishes fulfilled.

Before election every local union will assume temporarily the appearance of a political convention, ratifying such candidates only as will carry out the desires of the respectable portion of the community. They will secure written pledges from the candidates and hold them to their pledges and if they fail to keep their pledges, those particular politicians will be doomed.

I hail with the utmost joy the coming of this eventful day in the history of the church. At last the politicians will find that we Christian people are not a parcel of fools; that we know enough to cooperate, command several million of voters, and hurl our combined forces against the enemies of righteousness, law, and order. . . . Now, when Christian people combine and hold an overwhelming balance of power, when they pull together and refuse as a body to vote for any man who will not carry out their principles, then, and then only, will they be respected and become politically powerful. Why should there not be Christian halls as well as Tammany halls? What objection to a sanctified caucus? Why not pull wires for the kingdom of God? If sinners stand together and protect their interests, why should not the saints do the same thing and whip old Satan out?

Here is the latest from the Christian Endeavor Department of the *Christian Statesman*. It is conducted by a Christian Endeavor officer and the particular series of lessons that are being taught now and studied is on "Christian Endeavor Good Citizenship." Just a few sentences from this:

The politics the Christian Endeavor movement is striving for is Christian politics and if party politics, Christian party politics. We are to conceive of it as a section of Christian living, of which the social life, the business activities, the family duties, and the distinctively church work are other sections. Politics as a Christian duty to be thoughtfully considered along with social, business, and home duties. In politics, Christianity takes exactly similar ground. Of two good candidates the church has no right to decide between them, but from every pulpit let there thunder tremendous protests against candidates who have the Ten Commandments on the other side.

That may be a misprint for "leave" the ten commandments on the other side, but you get the thought.

Wherein is a discussion of Christian politics less suitable for the pulpit or prayer meeting than a discussion of Christian business or society or home duties? Politics has its peculiar temptations, and the Christian spirit is indispensable. If only to save a multitude of young men who enter it every year from moral ruin,

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we must purify it. But also to save the country and our sacred American institutions.

Then what does their salvation reach? What only does that salvation from the whole plan of it concern? Only this world, the things of this world. It does not go beyond that. The minister is to understand, "if he can get far enough away from his Bible" and that is a very appropriate expression--that he is not to work for people getting out of this world in a respectable way and enjoy happiness in another world; he is to work for his own town and his own city, his own state, and the nation, to redeem, to save, to regenerate all these. That is the situation. Further:

Christian Democrats will find great duties in voting and party organization, which are deeper and broader than any details of party movements. With their conservative attitude to all changes, they have an important place in Christian civilization. Let them, like good men and true, study their duty, and with faces toward the Judgment Day fully discharge it. So their fellow-Christians in the Republican party, with a different attitude to governmental policies, yet both alive to exalted responsibilities, to Christian patriotism and steady moral development of the nation. Here would be an easy and natural union among Christian citizens.

The church is the best place for the agitation of moral and spiritual good, and this union in every church of all Christian citizens, with sections in it of the closer organization of each party, would promote thorough efficiency where these smaller bodies are most influential, that is, in their own party. Leaving out all details of party action, or leaving these to the general meeting in a hall convenient of all the sections of any designated party, we have

good citizenship activity which every church may wisely assume. This is the only sort which will accomplish any good. In Christian Endeavor it is high time more definite plans be pushed. We cannot simply go on giving addresses and holding rallies, with nothing practical beyond. On the principles of Christian Endeavor, and in line with its genius, we urge inter-partisan plans. *The Christian spirit must have a place in politics* and the ten commandments and the Sermon on the Mount must rule.

The Civic Federation of Chicago, modeled after Parkhurst's New York machine, is following the same course that he has, as far as they are able, so far as he followed it in New York. And we have a report from the head of that federation, Rev. Dr. Clark of Chicago. He has written an official report which was published in the *Interior*. I had a copy of the paper, but it was mislaid. May be we can find it again before we get away from the subject entirely, and have some of his statements also; but one of them particularly is on the same line as this; that is, the Christian's relationship to the state, the Christian's relationship to politics, the Christian's role in molding and shaping and reforming the state. And one of the chiefest principles of politics that he lays down in the platform upon which he stands is the Supreme Court decision of February 29, 1892, that "this is a Christian nation." And as this is a Christian nation he asks in expectation, What is there for a Christian to do but to work according to that idea and carry out the principles of this Christian nation in a Christian way, shaping and moulding it upon the forms of Christianity?

Here then are all these elements working all these plans to get control of the law and the law-making power.

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Now one other sentence from Parkhurst's speech that I left to the last that opens up a field that is worthy of our thinking upon and watching from this day till the end.

The questions that are most deeply agitating the public mind this year, and that will continue to agitate it probably for many years to come are not national ones but municipal. We have reached a period that may be designated the "renaissance of the

City." The remarkable concentration of population at urban centers [that is, city centers] has operated to accentuate [to put an accent upon it, to emphasize] the municipality, and to such a degree has this concentration reached and so largely are material values and intellectual energies actuating all these points that we may almost say that the real life of the nation is lived and throbs itself out at these centers and that the nation is going to be increasingly what our municipalities make it to be, determine it shall be.

The argument is this: That such vast concentration of the people into cities, so many large cities are being built up in the country, that these cities are holding such a position in the country that they shape the course of the nation, and it no longer lies among the people of the open country outside of the cities, but the way the cities go, that is the way the nation goes, and the mold that the cities take, that itself molds the nation. Even leaving out religion altogether, the great cities of the country carry the political tide of the country, whichever way it may turn. Now you see these church leaders understand this, and therefore are working to control the cities, thus worming themselves into power there, and then through that to rule the nation.

Thus you see all the way through, every one of these statements that I have read is simply the statement over again of the system that made the papacy, and has characterized the papacy from the first step that was taken by the church in the days of Constantine until now. Anyone that has gone over that history knows that each one of these statements I have read is just exactly the same thing over again. Has anyone here who has gone over that history had any difficulty at all in seeing the image of the papacy in the situation as laid out here in the statements which I have read from their own words? No, sir. Anyone who has gone over that history cannot fail to see the image there, working the precise way, for the precise purposes that the papacy did; and the whole image stands working right before us.

Then how can any one of us mistake the fact that the image of the beast stands full-formed, as it were, before the country today, and working with all its

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insinuating might--not with all the power of the law yet; it has not that fully in its hands yet, but with all its insinuating policy, and by all of these encroachments, little by little, taking possession here, working itself in there, to get control of that which controls the nation, and then mold and shape the nation.

Look at another phase in this that shows the image. Those who have read the history of the papacy and its making, the beast and its making, know that the whole contest and all the contests that the papacy had were fought out in the cities. Rome, Alexandria, Constantinople, Antioch, Jerusalem, Carthage, Corinth--the principal cities--were the ground-work and the theater upon which the papacy fought her battles and gained control of the Roman Empire and wormed herself in all cases. The country people--I was going to say they were a *secondary* consideration--but they were practically of no consideration at all. A country bishop was a very inferior order of being. A city bishop stood much higher. The gradation of the bishopric was according to the gradation of the great cities. And the bishop of the chief city, which was Rome, held the chief power; he could there, and thereby, control more of the elements that were needed to build up the power of the papacy. And thus Rome became the seat, and its bishopric the head, of the papacy--the beast.

Now do you not see the precise likeness, going right over the same ground in this country, trying to secure control of the largest cities--New York, Chicago, Philadelphia, Boston, St. Louis, Cincinnati, San Francisco; all of them have this same thing working--municipal leagues and the clergy leading in it all, working to control the cities, to get these into their hands, and so to control the nation.

Are not the same principles at work here now as were at work in the original making of the beast? Is it possible for us to close our eyes to the fact, and fail to see that we are in the presence and the

working of that wicked thing? And is it not high time to sound aloud the message of warning against the beast and his image, with the loudest voice that the power of God can give?

I will read one more statement. This is from the *Herald and Presbyter* of Cincinnati, January 3, 1895. The object, the chief, the grand, the all over-topping object, that they propose to use this power for when they get it through the shape of these municipal governments is shown to be *the enforcement of Sunday*. The article from which I read is entitled "Enforcement of Law."

Law is a rule of human action or conduct. Moral law is that perceptive revelation of the divine will which is of perpetual and universal obligation upon all men. It is therefore binding upon the conscience and with the Christian should not require statutory enforcement. But it has developed, in process of governing society, that all men will not obey the ten commandments, which are of universal application, and hence it has been found necessary to attach pains and penalties and provide for their enforcement by using the strong arm of the civil government.

This, as anyone can see, is the very position and teaching and argument of the papacy. We shall have occasion to read some other such things when we come to the next phase of this matter in the next lesson.

One of the ten commandments, which has the commendation of our lawmakers and which has been engrafted on the statute books of nearly every state is that which provides for the proper observance of the Sabbath. Our lawmakers thought it necessary to restrain evil doers and those who would violate the sanctity of God's holy day by special prohibitions and penalties for violation of the same. In our city the open violation of this law has been so continuous and so defiant as to awaken Christian men to a sense of their duty to the State and the Municipal Reform League was organized.

"Municipal Reform," that is, city reform, what the "Civic Federation" in Chicago and the "Society for the Prevention of Crime" in New York are pledged for. They are the same *thing* but are not called by the same name in all the cities. But what caused it

to be organized in Cincinnati? Why, the disrespect for Sunday. What in Chicago was the chief thing? Disrespect for Sunday.

The first movement was to secure the closing of the theaters on the Sabbath. In this work the law was sufficient and the police force of the city able to enforce the law, but there was found to be one man more powerful than the law, the police force, or the elements of reform in this city, and that was the mayor. The violators of law were so numerous that if each one called for a jury it was impossible to try offenders. The courts were blocked and justice obstructed.

The League came to the relief of the Court with the law at their backs and proposed that the police be instructed to make arrests of persons found in the act of violating the Sabbath law. This would have made the law prohibitory and closed the theaters, even if offenders were not fully punished. The mayor came to the rescue of the theaters and forbade officers to make arrests till after the offense was *complete* and the entertainment over.

The League appealed to the Police Commissioners on the ground that the police were not bound to obey unlawful orders. A majority of the Commissioners decided that the officers must obey all orders of the mayor, that this was necessary to proper discipline. Now then, what are law-abiding citizens to do? They are told that Cincinnati is better governed than any city of its size in the country, and yet Boston, New York, Philadelphia and Baltimore are able to close their theaters on Sunday. There is some talk of impeachment proceedings against the mayor, while others favor petition to the governor to remove the Police Commissioners, and an appeal to the polls on the issue whether the chief magistrate of a city can place his feet on the statutes of God and man, and defy the moral sentiment of society.

So you see, this demands the enforcement of Sunday laws first. If this is not done to their satisfaction, they demand "municipal reform." The city is going to ruin, and so you must have a different element to save the city. But what would they want to save the city for? Oh, to enforce Sunday laws, in order that Sunday may be

saved, in order that the nation may be saved. So don't you see the one great thing at the last that is aimed at in all these movements in everything is the enforcement of Sunday, and we know that that is the making of the image of the beast and the enforcement of the mark of the beast.

Therefore, from all this evidence it is perfectly plain that the country is now in the living presence--the living, acting presence, of the image of the beast, and his endeavor to force the mark.

THE THIRD ANGEL'S MESSAGE - 2

A. T. Jones

THE PAPACY

Our lesson tonight will be the study of the papacy, as it was last night on the image of the papacy. I would say, now as then, all that I am doing at present is setting before you the evidence, stating the case; the arguments will come more fully after we see what is to be built upon them. The statements I shall read tonight will all be from Catholic authorities--Catholic speeches and Catholic papers.

First I shall read from some of the Catholic speeches in the Catholic Congress in Chicago in 1893, printed in the *Chicago Herald* of September 5, 6, and 7. They are simply parallel statements with those that were brought forth in the previous lesson from the other side, or rather from the other part of the same side, and by putting these together, as we did those others together and having the two lessons, it will be easy enough for you to mark the parallels, almost word for word you will find in some of them, and they are *identical* in *principle* and in *purpose*.

I will first read from an address delivered to the Catholic Congress at Chicago September 4 on the "Influence of Catholic Citizens," by Walter George Smith, as published in the *Chicago Herald* of September 5, 1893.

The church and the state, as corporations or external governing bodies, are indeed separate in their spheres, and the church does not absorb the state, nor does the state the church, but both are from God, and both work to the same ends, and when each is

rightly understood, there is no antithesis or antagonism between them. Men *serve* God in *servicing the state* as directly as in *servicing the church*. He who dies on the battlefield, fighting for his country, ranks with him who dies at the stake for his faith. Civic virtues are themselves religious virtues, or, at least, virtues without which there are no religious virtues, since no man who loves not his brother, does or can love God.

That is in the same line, you will remember, with the statement of last night, that "Nearer, My God, to Thee" and "Star Spangled Banner" are "both Christian hymns" to one that understands this thing. You can see that this makes the government wholly religious, equally with the church.

The church [what he means is the Catholic church] in all ages has been the most democratic of all organizations; the church alone has taught the true theory of the fraternity and equality of all men before God, and to her precepts must mankind look for the foundation of their measures of relief from present dangers.

What he refers to is the present danger in social affairs, labor against capital, and the controversies at present rife in the United States.

Another statement from the same paper from a speech by Edgar H. Gans entitled, "The Catholic Church in America," is published in the *Chicago Herald* of September 5, 1893. Speaking of the spirit of liberty as exemplified in the United States and gathering the statement concerning this spirit of liberty from a quotation from Webster, the speaker says:

The Catholic church welcomes this bright and beautiful spirit and takes it to her bosom, for *she is its foster mother*. With tender devotion has she nourished it through the ages. Time and again has she rescued it from the bold and impious hands of despots, whether they be kings, emperors, or a popular majority enthroned. Within the church of God is the *only true sovereign* and the source of all power. The sovereignty of the people comes from him as a sacred trust, and they must use this trust for the common weal.

We shall find presently from the pope's encyclical that he, in the place of God, is the guardian and the source of this sovereignty.

We now read the closing statement of this same speech of Mr. Gans'. The statement is identical with one which we read last night:

We have among us our prophets of Israel, divinely commissioned, as were the holy men of old, to guide, instruct, ennoble, and *elevate the nation*; and *the American people* will have achieved their highest glory when they seek the words of wisdom and truth from their lips--*when they voluntarily submit to the gentle ministrations of the priests and the bishops of the holy Catholic church.*

These statements need no comment. Your recollection of the statement we read last night will be clear enough to make the connection.

We now read from a speech by Bishop John A. Waterson, of Columbus, in the Catholic Congress, and published in the *Chicago Herald*, November 6. His speech is upon Leo and Satolli, and he says this, speaking of Leo:

By his personal dignity and goodness, the practical wisdom of his teachings and the firmness of his acts, he is giving the world to understand that the pope is a great thing in the world and for the world. [Loud cheers.] And intellects heretofore rebellious are accustoming themselves to think that, if society is to be saved from a condition worse in some respects than that of pagan times, it is from the Vatican the savior is to come. [Renewed cheering.]

Another statement in the *Herald* of September 7 is by Katherine E. Conway. Her paper was entitled, "Making America Catholic," and she said this:

Your mission is to make America Catholic. This was Archbishop Ireland's greeting to the assembled delegates at the Catholic Centenary Congress in Baltimore four years ago. And this was the charge with which he sent them back to their homes. Patriotic and religious enthusiasm were at flood tide, and all hearts were willing to respond like the first Crusaders to the call of Peter the Hermit, "God will it."

These addresses show that the aim and work of the papacy are precisely what those are of which we read last night.

Now I turn to some other statements made last fall in connection with the then coming encyclical of the pope. A letter from Rome dated October 14, 1894, printed in the *Catholic Standard* of November 3, 1894, has this:

The United States of America, it can be said without exaggeration, is the chief thought of Leo XIII in the government of the Roman and universal Catholic church.

I would like to comment a little upon this as we go along. Why is it that Leo thinks so constantly of the United States? Oh, it is concerning the government of the Roman and universal Catholic church. Then what he proposes to use the United States for is for some purpose in the government of the Catholic church throughout the world.

He is one of the choice intellects of the Old World who are watching the starry flag of Washington rise to the zenith of the heavens. A few days ago, on receiving an eminent American, Leo XIII said to him, "But the United States are the future; we think of them incessantly." The inattentive politician, the superficial observer, in Europe as in America, is astonished at this persistent sympathy for the American people and care for its general interests. But those who know the ardent soul of the pope, restless for what is good, eager for all that is great and fruitful; the philosopher who sweeps over the whole intellectual, social, and religious horizon; the statesman who judges matters by the light of central and governing ideas, these all read in the heart of the holy father the motives for his unbending resolutions and his devotion to American ideas. This ever-ready sympathy *has its base in the fundamental interests of the holy see.*

Now the fundamental ideas of the holy see are the ideas upon which the whole structure rests, and this sympathy for America has its base in these fundamental ideas concerning the interests of the holy see of "the Roman and universal church."

This ever-ready sympathy has its base in the fundamental interest of the holy see, in a peculiar conception of *the part to be played*, and the position to be held by the Church and papacy *in the times to come.*

This is explained more fully presently that the papacy is watching the times to come with an all absorbing interest. She proposes to prepare herself in every way to meet the things that are to arise, as she says, in the times to come; and she proposes to use the United States by which, and through which, to clothe herself and prepare herself to meet successfully these things that are to arise in the times to come. So I will read further upon that same point now:

The interest is the necessity in which Rome finds she is, to direct her general course according to *the signs of the times* and the transformations on the agitated surface of the world. The peculiar conception is the deep-rooted feeling that the Church of Europe must renew its instruments and its method of adapting unchanging principles to changeable surroundings and new conditions. . . . In this evolution the Church, in the eyes of the Pope, has a mission to fill. To fulfill this mission she must adapt herself to the changes which have come about the action of universal forces. State Church, official Catholicism, privileges, legal and close relations between two powers, connection of the clergy with a political party, feudal ecclesiastical organizations, all the external framework of the Church must be transformed, renewed, perhaps be done away with entirely. That is the central dominating thought which marks the whole latter half of the present pontificate from the time of the incident of the Knights of Labor and encyclical *Rerum Novarum* to that of the encyclical to the French people. In the first half of his reign Leo XIII had pacified, appeased, healed. He had been the pope of peace and rest. After sealing that charter he became the pope of action. But how can this new type of ecclesiastic be created?

Where can he get the clergy, the form of ecclesiastic through which this scheme can be carried out and be made successful for Europe and for the world? Because Europe has to be rejuvenated, remodeled, re-enlivened. Where is she going to get the model upon which to remold Europe?

From whom shall he be copied? What civilization, what country, what philosophy will provide him? Would it not be hazardous to

create him at one stroke? Would it not be better to join forces with a nation which has a type in part, where, at least, it exists in the rough? Would it not be enough to mark the outlines boldly to finish it and make use of it? *This type is the American type*; it is American democracy, with liberty, with common law, a full and exuberant life, without restraining bonds, and without a historic bureaucracy.

The foundation of all endorsements of Sunday laws in all the courts is "the common law." Common law is the direct descendant of canon law. When the papacy was the state and the state was subject to the rules of the papacy, canon law was then what common law is now. And the states which profess to have been separated from the papacy still build up religious observances upon "the common law." And now that the whole judicial structure of the United States is built in support of Sunday, upon common law, the papacy steps in and is glad to find a model so ready made to her hand upon which she can remodel her ecclesiastical forms for Europe and all the world.

Another thing; I will read that sentence over:

This type is the American type; it is American democracy, with liberty, with common law, a full and exuberant life, *without restraining bonds*, and without a historic bureaucracy.

The papacy is very impatient of any restraining bonds; in fact, it wants none at all. And the one grand discovery Leo XIII has made, which no pope before him ever made, is that turn which is taken now all the time by Leo and from him by those who are managing affairs in this country--the turn that is taken upon the clause of the Constitution of the United States: "Congress shall make no law respecting

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an establishment of religion or prohibiting the free exercise thereof." Leo has made the discovery that the papacy can be pushed upon this country in every possible way and by every possible means and that congress is prohibited from ever legislating in any way to stop it. That is a discovery that he made that none before him made and that is how it is that he of late can so fully endorse the United States Constitution.

We all know of course that that was intended to be the expression of the American people always, that religion should have no place in governmental affairs and no connection whatever with it. But the papacy is never satisfied without taking possession of everything in the government and running it in the interests of the church and Leo XIII has found out that this can all be done under the cover of that constitutional statement which was intended to prevent such a thing forever.

Thus the papacy in plain violation of the Constitution will crowd herself upon the government and then hold up that clause as a barrier against anything that any would do to stop it. And every one that speaks against this working of the papacy, behold! He "is violating the Constitution of the United States" in spirit, because the constitution says that nothing shall ever be done in respect to any religion or the establishment of it. When a citizen of the United States would rise up and protest against the papacy and all this that is against the letter and the spirit of the constitution, behold! He does not appreciate "the liberty of the constitution. *We* are lovers of liberty; *we* are defenders of the constitution; *we* are glad that America has such a symbol of liberty" as that. Indeed they are.

That is why Pope Leo XIII turns all his soul, full of ideality, to what is improperly called his American policy. It should be rightly called his *Catholic universal policy*.

What, then, is his policy in the United States? It is universal policy. That which is done in the United States by the papacy is done with the idea of influencing all the world and bringing all the world into line with the papal ideas, and to build all once more upon the basic and fundamental principles thereof.

It is in this perspective, wide as a great world, and lasting as a whole epoch, that the coming American encyclical must be viewed. To make the delegation [of Satolli] independent and sovereign [which he does] with a supreme ecclesiastical tribunal.

And that means a great deal more than many people have dreamed of yet; for Satolli has already set forth the doctrine that

the clergy in the United States are not subject to civil jurisdiction. That means indeed a supreme ecclesiastical tribunal.

To support Monsignor Satolli and make his mission permanent and successful, to point out the means of increasing influence and liberty, to continue the policy of moderation and adaptability, which has brought peace to the nation, to deal, in a word, with *all the important questions of the day* and to fix *for good* the ecclesiastical type--the model of life, which Leo XIII wishes, little by little, to bring within the reach of the weakening peoples of the old world--*that* is the sublime inspiration of the encyclical to the Americans.

Now this statement with reference to his watching the signs of the times, this recasting of the papacy, even undoing, if necessary, the establishments and the forms that have been in successful use for ages--all this in view of what the papacy is to do in the times to come--reminds me of the Jews' translation of Daniel 8:23. Where the Authorized Version says, "In the latter time of their kingdom, when transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up." The Jews' translation says, "A king with an impudent face and understanding deep schemes." I want to know, then, if that does not point out the papacy as we are reading it right here tonight from these documents? "A king of impudent face and understanding deep schemes."

Bishop Keane, on his return from his visit to Rome last October, says in an interview published in the *Catholic Standard* of October 13, 1894, upon the same subject:

Bishop Keane talked very freely about his recent trip abroad and especially about the great interest the pope takes in America and the affairs both temporal and spiritual of this country. The pope believed the political welfare or properly the temporal welfare, of the world to be guided by God equally with the spiritual welfare. It is his policy to conciliate the two as much as possible. In carrying out his purpose the pope wishes to adapt the church as much as possible to the existing conditions which characterize the world at present and to provide for those which characterize its future. The world he likens to the man, in that the church represents the soul

and the state the body. A man would be foolish to cultivate the soul and pay no attention to the body and likewise the church cannot afford not to take cognizance of the conditions surrounding it. As the body of the man grows, his soul develops; and as the age of the world advances, the conditions surrounding the church are subject to equal changes. Consequently it is the purpose of the pope to keep the temporal power and the spiritual power from conflicting.

The pope then still holds his claim to be God's agent in the conducting of these affairs. He sets up what he declares to be God's will respecting the church and respecting the temporal and spiritual powers and then *he* is the one who, for God, is to manipulate them and say how they are to go on together; he is the one who is to keep them from conflicting.

The pope recognizes the fact that democracy is the coming state, and as such the most prominent exponents today are France and

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America. Consequently he regards these countries with a great deal of interest. This is *especially true of the United States*, where the pope believes the *stronghold of Catholicism of the future* lies.

Now turn to the words of the pope in his encyclical as published in the *Catholic Standard* of February 2, 1895. This encyclical needs to be read over several times before its real purpose is caught, therefore I have read these statements that preceded it, that you may catch the quicker what is said there upon this subject. Several points are discussed in it, but only what is said on this subject is what we shall now read. After addressing, "Venerable brethren, health and apostolic benediction," he says:

We have now resolved to speak to you separately, trusting that we shall be, God willing, of some assistance to the Catholic cause among you. To this we apply ourselves with the utmost zeal and care, because we highly esteem and love exceedingly the young and vigorous American nation in which we plainly discern latent *forces for the advancement alike of civilization and Christianity*.

Speaking of the landing of Columbus, he says:

Like as the ark of Noah, surmounting the overflowing waters, bore the seed of Israel together with the remnants of the human

race, even thus did the barks launched by Columbus upon the ocean carry into regions beyond the seas as well germs of mighty states as the principles of the Catholic religion.

Now, perchance, did the fact which we now recall take place without some design of Divine Providence. Precisely at the epoch when the American colonies, having, with Catholic aid, achieved liberty and independence, coalesced into a constitutional republic, the ecclesiastical hierarchy was happily established among you.

That is to say, just when liberty and independence were gained and this nation started, the ecclesiastical hierarchy of the Catholic church was also started in this country. The two things belong to the same time; that is what he is pointing out.

And at the very time when the popular suffrage placed the great Washington at the helm of the republic, the first bishop was set by apostolic authority over *the American church*.

These expressions are not put in there without a purpose. The papacy intends that the Catholic church shall be recognized as the American church henceforth. Again I read:

The well-known friendship and familiar intercourse which subsisted between these two men seems to be an *evidence* that the *United States ought* to be enjoined in *concord and amity with the Catholic church*.

In another passage, after stating what the bishops did in their synods and by their decrees, he says:

Thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered republic, for the church among you, unopposed by the constitution.

The constitution as it reads was made for the direct purpose of opposing Rome and to save the country from the domination of Rome. Those who made the constitution and the history of the time in which it was made, said this:

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome.

So to keep the people of the country from the domination of the church of Rome, they said in the constitution, the government must never have anything to do with religion. But Leo has discovered that that lack of *opposition* in the constitution is the church's best hold, her greatest opportunity.

For the church among you, unopposed by the constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals is free to live and act without hindrance.

And she is acting without hindrance. Now I am not saying that the constitution should be in such shape that Congress *could* legislate against the papacy. Not at all. The surest safeguard against the papacy is the constitution as it is, but under the circumstances she is making that the surest means to the dominance of the papacy. Leo continues:

Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced.

Although the church has prospered under this constitution and has here the finest chance and prospect of any place on the earth, that is not to be taken as evidence that it is better to have the church and the state separate. Oh, no, because before he gets done with this paragraph, he teaches that they shall be joined. Here are his words:

The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself, but she would bring forth more abundant fruits *if*, in addition to liberty, she enjoyed *the favor of the laws and the patronage of the public authority*.

It is not enough that she shall be free and unmolested; she must be *favored* and *supported* before she is satisfied, and although the

constitution leaves her totally unfettered, that is not enough. And although she prospers under it, that is not enough. Nothing can satisfy but that she shall be supported and favored by the laws and the public authority.

Now as to the establishment of the apostolic delegation,

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that is, the position of Satolli, hear his words upon that. They are full of meaning, too:

By this action, as we have elsewhere intimated, we have wished, first of all, to certify that in our judgment and affections, America occupies the same place and rights as other states, be they ever so mighty and imperial.

By the establishment of Satolli's position here, he proposes, and says by that, that America today, the United States, occupies the same place, and has the same rights as other states, however mighty and imperial they may be--as Austria, Spain, France--any of them, even as is said in this dispatch which appeared in the *Lansing, Michigan, Republican* of September 24, 1894.

The papal rescript elevates the United States to the *first rank* as a *Catholic nation*. Heretofore this country has stood before the church as a "missionary" country. It had no more recognition officially at Rome than had China. . . . By the new rescript [and by this encyclical also] the country is freed from the propaganda and is declared to be a *Catholic country*.

Yes, "a Catholic country," as much so as any other state, "be it ever so mighty or imperial!"

In addition to this we had in mind to draw more closely the bonds of duty and friendship which connect you and so many thousands of Catholics with the Apostolic See. In fact, the mass of the Catholics understood how salutary our action was destined to be; they saw, moreover, that it accorded with the usage and policy of the apostolic see. For it has been, from earliest antiquity, the custom of the Roman pontiffs in the exercise of the divinely-bestowed gift of the primacy in the administration of the church of Christ, to send forth legates to Christian nations and peoples.

To whom do the pontiffs send legates? To missionary countries? No. To Protestant countries or peoples? No. To heathen countries or peoples and nations? No, to "*Christian* nations and peoples." How did the papacy find out that this was "a Christian nation" to which she could send a legate? Why, the Supreme Court of the United States said it "is a Christian nation." And no sooner had it done so than the legacy was commissioned and the delegation was sent and established here permanently.

Legates . . . who, supplying his [the pope's] place, may correct errors, make the rough ways plain, and administer to the people confided to their care increased means of salvation. . . . His authority will possess no slight weight for preserving in the multitude a submissive spirit.

Then telling what he will do with the bishops and how he will help them and preserve their administration and diocesan affairs, it says this is all done that all "may work together with combined energies to promote the glory of *the American church* and the general welfare."

It is difficult to estimate the good results which will flow from the concord of the bishops. Our own people will receive edification, and the force of example will have its effect *on those without* who will be persuaded by this argument alone that the divine apostolate has passed by inheritance to the ranks of the Catholic Episcopate.

Another consideration claims our earnest attention. All intelligent men are agreed and we ourselves have with pleasure intimated it above, that *America seems destined for greater things*.

You see he is watching America for these greater things in view of "the times to come."

Now it is our wish that the Catholic church should not only share in but help to bring about this prospective greatness. We deem it right and proper that *she should* by availing herself of the opportunities daily presented to her, *keep equal step with the Republic* in the march of improvement, at the same time striving to the utmost, by her virtue and her institutions, to aid in the rapid growth of the States. Now she will attain both these objects the more easily and abundantly, in proportion to the degree in which the future shall

find her constitution perfected. [That is, the church's constitution.] But what is the meaning of the legation [that is, Satolli's position] of which we are speaking? or what its ultimate aim, except to bring it about that the constitution of the church shall be strengthened, her discipline better fortified?

There is the whole situation laid out. The church sees herself in need of a new formation, a new molding of machinery and of the framework by which she carries forward her work and imposes her doctrines and dogmas upon the peoples of the earth. The United States is leading the nations, and she joins herself to this in view of the times to come and by reclothing herself, remodeling herself, intends to use this nation as the chief agent in her schemes. Here is a most forcible figure of this in the letter from Rome before quoted from the *Catholic Standard* of November 3, 1894:

Now to the mind of Leo XIII so receptive to the broad and fruitful ideas of Cardinal Gibbons, of Monsignors Ireland and Keane, Europe is going through the process of casting off its slough.

Europe here relates to the papacy as the chief of all and she proposes to cast off her slough, as the snake casts off its skin, and applying the argument and allowing the papacy to speak for herself, it is a very appropriate figure, because the Scripture says that she is actuated by that "old serpent." It is correct, and she casts off her old rough, worn skin and is coming out in such a new skin, so beautiful and so rosy that thousands of Protestants think it is another thing altogether, but God says it is the same old serpent, whether it be in the same old skin or not. It is the same old serpent in her new skin, working the same way for the same purposes for bringing the nations under her hand and she now proposes to do it, and will do it.

I must read a few more statements and make a few more comments. I read from the *Catholic Standard* of November 3, 1894, as follows:

There is an awakening, a metamorphosis, uneasiness and hope. The tradition is that in ancient Rome there were such strange

expectations while the tragedy on Golgotha was being enacted and even now mysterious voices may be heard announcing that Great Pan is dead. What new order will arise? Will humanity be once more its own dupe? and will the old evils appear again under new names to people the world once more with false gods? Who knows?

The idea is suggested there that nobody knows what the answer will be. Now he tells:

What we do know is that a *world is in its death agony*.

Is it not time that Seventh-day Adventists knew that thing full well too? The papacy knows that the world is in its death agony. do you know that? If you know it, is it not your place to tell it to the world, as well as it is the place of the papacy to tell it to the world? What has God given us this message for all these years but that we may show that the world is in its death agony and that we may tell the people so, that they may turn to the Author of life and be saved when the agony brings the last result? The papacy knows this, and she is acting in view of it. I will now read the rest of the sentence:

What we do know is that a world is in its death agony, and that we are entering upon the night which must inevitably precede the dawn.

Of course we are. "Watchman, what of the night? Watchman, what of the night? The watchman said. The morning cometh, and also the night."

In this evolution, the church, in the eyes of the pope, has a mission to fill.

This is in view of the times to come. What is she looking for? A world in its death agony. All nations uneasy, society racked, everything going to pieces as it is. The papacy sees all that is going on and expects it to go on until the finish, and out of the agony and the tearing to pieces that comes with it, she expects to exalt herself once more to the supremacy over the nations, as she did of old. And she is going to do it; we know that. The Scriptures point that out.

She sees precisely what we see. We see the world in its death agony. We see society racking itself to pieces. We see thrones trembling. She sees that too, and she proposes to exalt herself upon

what comes through all this at the end. We see that coming. We know she is going to do it, for her triumph comes out of this death agony. She gains new life herself and then glorifies herself upon it, living deliciously. . . saying in her heart, I sit a queen and am no widow and shall see no sorrow. Therefore shall her plagues come in one day. Death and mourning and famine. And she shall be utterly burned with fire, for strong is the God who judgeth her.

Are we not, then, in the very whirl of events that brings that thing before the whirl shall stop? We are in it; the whirl is going on. What are we here for but to tell the people that the world is in its death agony and to call upon them to flee to Him who is the life of all?

Has not the papacy had experience in just that thing? Has not the papacy seen, practically, the world once in its death agony? The Roman Empire was the world; all civilization was embraced within its limits, was under its control. She saw the Roman Empire go to pieces; she saw universal anarchy there. As the world then stood and then was, she saw the world once in its death agony, and out of that death agony of the world she exalted herself to the supremacy that she had in the Dark Ages and wrought the mischief that cursed the world so long. She sees the same elements working again--the same movements again going on among the nations, and she congratulates herself. "We did it once. Once I rose upon the ruins of that thing. I will do it again. That demonstrated to the world in that day that I was superior to all earthly things. This will demonstrate to the world in this day--large as it is--'I am, and there is none else beside me.' I shall be a lady forever. 'I sit a queen and am no widow and shall see no sorrow.'" That is her tone; that is what she is watching for; and God has opened this up to us in the prophecies that are before us and he wants us to call to all the people that the world is in its death agony. She raised herself upon the ruins of the death agony of the Roman world, and after the pattern of her old experience, she proposes to do the like thing now. She will succeed; that is certain. And it is likewise certain that her success will be her certain ruin, and therefore, "Come out of

her my people, that ye be not partakers of her sins and that ye receive not of her plagues."

THE THIRD ANGEL'S MESSAGE - 3

A. T. Jones

Tuesday, February 5

We have looked at the evidences which reveal to us the existence and active working of both the beast and his image in the United States--both are even now grasping for supreme power, governmental power, to be used in enforcing the same thing, the mark of the beast. Our message is against that. "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." It is not enough, however, for us to tell the people that the course that these others are following is wrong, unless we show to them that this is so; it is not enough for us to say it, unless we can cause them by the Scriptures to see it; and therefore the lesson we will study now is the reasons why that thing is wrong.

We will begin with Phillipians 3:20, reading the Revised Version. "Our citizenship is in heaven, from whence we look for the Savior, the Lord Jesus Christ." This is the Lord's statement concerning every Christian. Every Christian's citizenship is in heaven. The Authorized Version is, "Our conversation is in heaven," but that word "conversation" does not mean simply our words and the conversation which we have one with another in talking about neighborly affairs, or whatever it may be, but our *manner of life*, our *course of conduct*, our *walk*, is in heaven.

Now as our citizenship, the citizenship of every Christian, is in heaven, what has any citizen of heaven or of the heavenly government rightly to do with the political or governmental affairs of any other government or any other kingdom? In fact what has a citizen of *any* government rightly to do with the political concerns or management of any other government?

These people of whom we have been reading in the previous lessons, profess to be citizens of the heavenly kingdom, profess to

be those whose citizenship, the Scripture says, is in heaven, but they are constantly involving themselves in the political workings of the governments of this earth. They profess to have a citizenship in heaven and yet they manipulate the affairs of the kingdom of earth! They profess to be citizens of the kingdom of God, yet they propose to regulate the affairs of the governments of men. But that is a thing that never can rightly be done.

If a citizen of Great Britain should come into the United States, still retaining his citizenship in the government of Great Britain, and should take part, or attempt to take part, in the political affairs of this government, his action in that respect would be resented by every citizen of the United States. It matters not with what party he might wish to ally himself and work; they would not have it. They would say to him, That is none of your business. You do not belong here. You are a citizen of another government. If the laws of this country do not suit you, that has nothing to do with the case. The political systems of this country suit us, and if things do not suit you, just let them alone, or else change your citizenship from the government to which you belong, and bring your citizenship here, and *then* begin to discuss the laws and how they should be made and what they should be.

You know that that is so. You know that that is the way that a citizen of another country would be treated by all the citizens of this country if he should undertake to manipulate, to control, or have any part in the political concerns of this country. That is not denying his right to live here; he may do that, but all do deny his right and his very citizenship in another country denies his right to have anything to do with the citizenship of this country or with the political affairs of this country.

As the Christian's citizenship is in heaven, that itself, the very principle of it, prohibits him from taking part in any of the political concerns of any other government, even though it be the government of the United States. And that is so. It exists in the very nature of the case. It lies in the very principle of citizenship itself.

Not to dwell too long on any one text, although each text that shall be read will tell the whole story, turn next to 2 Corinthians 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in

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Christ's stead, be ye reconciled to God." This is not simply the ordained minister, for all who receive the grace of God are to minister that; they are ministers of that grace. So it is written: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Even if it were confined to the ministry, this text would not be out of place in this connection, because it is the ministry that takes the lead in all this work of the beast and his image and is managing the whole movement, leading the people under their charge into these devious and evil ways.

So then, "We are ambassadors for Christ." An ambassador is one sent, and accredited by one government as the representative of that government to another country. Now the principle of ambassadorship prohibits him from any interference whatever with the political concerns of the government to which he is accredited. If the British ambassador to the United States that is tonight in Washington city--or the ambassador from France or any other of these countries--should express an opinion upon, or take any part in, any of the political concerns of this country, his sovereign would be immediately notified that he was no longer an accepted person here, and would be called upon to withdraw him from the position of ambassador in this country.

That has been done at least twice in my recollection. In one of Grant's administrations the Russian minister to this country touched in some slight way upon some political issue, a mere insignificant one so far as any particular turn of politics was concerned. Yet he was sent out of the country at once, recalled. In the campaign between Cleveland and Harrison the first time, you remember the British minister to this country, Sackville-West, received a letter from a Mr. Murchson of California, who pretended--whether it was correct or not--to be a British subject,

and in the letter were some questions and observations upon the then current issues of the presidential campaign. The British Minister answered the letter and expressed an opinion. The letter was published and a dispatch was immediately sent to the court of St. James, demanding his recall, and he was recalled.

These are cited merely to illustrate the recognized principles of ambassadorship among nations, among men.

"We are ambassadors for Christ." These church leaders who are building up the beast and his image profess to stand in the place of and profess to be ambassadors for Christ, yet they not only express opinions, but they lay down laws, they manipulate campaigns, they mold politics, and shape the whole political course of the governments among the nations and the people to whom they are accredited, and thus violate the first, the last, and every principle that is involved in ambassadorship.

Here then are two distinct reasons given in these two plain scriptures, the same principle expressed in two ways that demonstrate that the course of these professed citizens of the heavenly kingdom, these professed ambassadors for Christ, is absolutely wrong. And our preaching the message and the warning against the worship of the beast and his image, against the evils which are simply the result of the violation of the principles here laid down--our opposition to that, our warning against it, must be one of *principle*, and not merely in theory, nor from policy. Unless our proclamation against it is founded upon principle and is loyal to principle, our proclamation will amount to nothing. If we hold in theory only that it is wrong and make the proclamation against it even in the words of Scripture and in practice ourselves violate the principle, our proclamation will amount to nothing. So that our connection with this must be with *the principle* and that *in principle* and in loyalty *to* the principle and that *from the heart*--not in theory, not assenting to it merely. The principles of Jesus Christ speak to the heart. They take hold of the heart and are of value only as they have hold upon the heart. If they do not have hold upon the heart, the man who professes these principles will violate them in his actions, even though he be a Seventh-day Adventist.

"Our citizenship is in heaven," and of all people *our* "citizenship is in heaven, from when we look for the Savior, the Lord Jesus Christ."

Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.

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If His kingdom were of this world, then for what kingdom would His servants fight? For a kingdom of this world. For what kingdom would they contend? For what would they work? For the kingdom of this world. Then the man who fights for a kingdom of this world, who contends for supremacy and power in the kingdom of this world, denies His connection with the kingdom of Jesus Christ, for *His* kingdom is not of this world. But that is what these men are doing who are leading in this movement of which we have read in two preceding lessons. They seek to take possession of the kingdoms of this world, to rule the governments of this world, to fight, actually to fight, for the governments of this world, to work to put themselves in places of position and relationship to the governments of this world, and therefore they proclaim with the loudest voice they possibly can that they are of this world and not of the kingdom of Christ at all.

Another scripture in connection with the same thing is found in Luke 22:24-26: There was also a strife among them which of them should be accounted the greatest in the kingdom which they expected to come upon this earth--the kingdom which they expected Christ to set up and which they expected would be a kingdom of this world, and in which they would have a place. There was a strife among them as to which should be accounted the greatest, and which would have the greatest place in that expected kingdom. It was a mistaken idea, to be sure, with respect to the kingdom, but the lesson that he gave them upon it is applicable in all cases of the kind.

"And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors."

Factors, agents; benefactors, agents of good! That is what these church leaders now profess to be; agents of good to the country, to the people; to be working the redemption of cities, states, and nations--thus these would now be called benefactors. "But ye shall not be so." "So" what? These exercise lordship over them and exercise authority upon them. "Ye shall not be so." Where? Why, ye shall not exercise authority and lordship over one another in the church, in the place where you do belong. How, then, about exercising authority and lordship over people in a place where you do not belong at all?

Another verse in connection with the one we had a moment ago, "My kingdom is not of this world":

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. 1:12, 13.

What we want to study there is the contrast between this light and the darkness. "Delivered us from the power of darkness." That is not simply the power that darkness itself exerts upon us, but the idea is, delivered us from the dominion, the rulership, the government of darkness; brought us out from under the jurisdiction of the power of darkness, and "hath translated us into the kingdom of His dear Son."

Be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against *the rulers of the darkness of this world*.

There are defined the dominion, the rulership, and the authority that rules the darkness of this world. Now we are to contend against that. And only those can contend successfully who have been delivered from the power of that darkness and translated into the kingdom of His dear Son.

In this I am not saying that the kings and other rulers of the political governments of this world are the "rulers of the darkness" referred to in the text. The text is not quoted for that. The "rulers

of the darkness" here referred to, we all know to be the spiritual powers of darkness. But the text says that these spiritual powers are the rulers of the darkness *of this world*. And it therefore shows that this world is *in* that darkness and is *of* that darkness and shows therefore that kingdoms and governments being of this world only are in and of the darkness. That is what the text is quoted for.

Now read in Eph. 5:8: "Ye were sometimes darkness." When? Why, when we were subject to "the rulers of the darkness of this world," when

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we were in sin. "For ye were sometimes darkness but now are ye light in the Lord: walk as children of light; proving what is acceptable unto the Lord."

Governments, nations, political organizations are of this world only; they belong to this world only. And the world is under the dominion of darkness. "Darkness shall cover the earth and gross darkness the people." Are governments and municipalities of the kingdom of God or of this world? They belong to this world and to this world alone. That is the side of darkness.

But he who is translated out of darkness, delivered from that darkness and translated into the kingdom of God's dear Son is of another world; he belongs to another world. He is connected with another world, and that world indeed is the heavenly world. The city to which he belongs is the heavenly city. There is his citizenship--in the dominion and the world of light. Then what connection has that kingdom of light with the kingdoms of darkness? What has that government which is in the light and is of the light, to do with governments that are in the darkness and of the darkness? What have those who profess, as these National Reformers do, to belong to the dominion of light, to [do with] the kingdom of light? What have these rightly to do with the affairs of darkness and the rulership and the dominions that pertain only to this world of darkness? "What fellowship hath light with darkness?" That question belongs here. And the same thought is expressed right here in connection with the text we are studying. Read now the whole connection:

Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth), proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

How much of the world is to be embraced under the dominion of the beast and his image? All the world. What is our message? "If any man worship the beast and his image." That is our message *to the world*. To how much of the world is that message due and applicable? All the world. Then what has that message to do but to do this very thing--to "have no fellowship with the unfruitful works of darkness, but rather reprove them?" Will that message be a reproving message to everyone that is engaged in the work of the beast and his image? It will.

Thus the work of the beast and his image is violative of the principle of citizenship of the kingdom of God, or any other kingdom; violative of the principle of ambassadorship of Jesus Christ or any other ambassadorship; violative of the principle that Jesus Christ laid down for his disciples as to seeking place and authority; violative of the principle of his that separates the government of God from the governments of this earth--that separates between light and darkness. It is simply an attempt to blend light and darkness and is always and only darkness that will seek to blend the government of light with the governments of darkness.

There are several other texts that I want to read. John 17:14 and onward, Christ's prayer for His disciples: "I have given them thy word, and the world hath hated them." In another place He says to them:

If ye were of the world, the world would love his own, but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord.

Now the 18th verse: "If the world hate you, ye know that it hated me before it hated you." Then turn to another place and you

find the statement of Christ: "The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil."

When the beast and his image govern the world and here are a people that are testifying against it, testifying that its works are evil, then what will follow? That people will be hated. But if one does not testify to the world that its works are evil, is the world going to hate him? Oh no, the world will love its own.

Now read on in the 17th chapter of John and the 14th verse: "And the world hath hated them, because *they are not of the world, even as I am not of the world.*" There is the standard; there is the measure of compassion that tests our relationship to this world. That is Jesus Christ. "They are not of the world, *even as I am not of the world.*"

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"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *They are not of the world, even as I am not of the world.*"

Here are these National Reform church leaders, *professing* to be not of this world. If that profession be true, they will act as Jesus Christ did when he was in this world with respect to governmental affairs on the earth. That is what we are talking about now. The beast and his image are of the world. If these church leaders are right, if they are of the truth, if they are of Christ's truth, then they are no more of the world, and no more interfering and taking part with the affairs of this world, or seeking to control in political affairs, than Jesus Christ did himself in the world.

And to what extent did He do it? He never touched it. Were there not evils in His day that ought to have been corrected? Evils in city government? Evils in colonial government? Evils in imperial government? Why in the world did He not set about to redeem Jerusalem and Rome by political wire-working? Why didn't He? Because He *was not of this world.* Then as certainly as these are engaged in it, they demonstrate that they are not of Christ, nor of the truth of Christ, but are of this world. And they being of this world, yet professing the name of Christianity, seek to run

Christianity in the mold and the form of this world, and that is antichrist.

Let us read a text in which we have a definite statement upon this subject. In the book of Luke, 12th chapter, 13th verse to the 21st: "One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." Here is a man whose parents had died, leaving an inheritance. His brother, it seems, had not dealt fairly with him, and he calls upon Jesus to speak to the brother and have him act right in the matter. That was, in principle, asking Jesus to take the position of a magistrate or an arbitrator in affairs of this world, concerning things that pertain to the government of this world, to sit in judgment upon that case and decide what was right and direct accordingly. It is a case that contains the whole principle which is involved in the evidences which we read in the extracts given in the two preceding lessons. "And he said unto him, Man, who made me a judge or a divider over you? And he said unto him," (not simply to him, but that was a text from which Christ would teach him and all the rest a lesson):

Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God.

Now for the application of another point upon ambassadorship. Ambassadors are rightly sent from one government, one kingdom, to another. He is not sent there, as we found in studying the former point, to manipulate, to interfere, or have anything at all to do with the affairs of the government or of the people of that government

as they stand related to that government. He is sent to that country, to that government, to attend to the affairs of *his own* government *as they may arise* in that government or in that country. That is what he is here for.

There are subjects of Great Britain in the United States, and there are in this country interests that concern Great Britain, in connection with her subjects here. She sends her ambassadors here, a personal national representative, to attend to the affairs of Great Britain and of the subjects of Great Britain, as these things may arise within the territory of this government. And to *these things alone* is he to turn his attention and devote his time--to the affairs of his own country, as they may arise in the country where he is.

So was Jesus Christ sent as the ambassador of God to this world. He was in the country of Judea, the government, the dominion, and the jurisdiction of Rome. He was asked to attend to the affairs and take jurisdiction in matters that pertained to that other country. But instead of yielding to the invitation, he stuck closely to the affairs that belonged to *his own country*.

They asked him to act as a judge and a divider

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in the things that belonged altogether to the government in whose territory he was, and where the man was. But he was not there to attend to these things. He was there to attend to the affairs of *the kingdom of God*, the affairs of the government which sent him. And instead of crossing the line, and interfering with the affairs that belonged properly under the jurisdiction of this world, He, as became Him, was loyal to the kingdom to which He belonged, and to the king whom He represented, and accordingly He adhered strictly and attended closely to the affairs of that government of the kingdom of God, as they arose in that kingdom of this world.

God has people in this world. He has interests in this world. His people have interests in this world. That is true. Therefore God rightly has ambassadors in this world, but they are here to attend to the affairs of *the kingdom of God* and the people of God, as the affairs of the kingdom of God may arise in the course of things in this world, and not at all to any affairs of the kingdoms of this

world. And the ambassador for Jesus Christ that goes over the line and undertakes to attend to the affairs of this world, abandons his own government, breaks his allegiance to his own King, and unlawfully and illegally invades the province of another government. That is why the wickedness of this thing is so great; that is why it made the beast in the first place; that is why the violation of these principles makes the image of the beast in the second place.

Now I want to ask a question: Taking only the texts which we have studied tonight and the principles that lie in them--not that are brought to them but lie inevitably in them--taking those texts alone, and if these principles of the church had been strictly adhered to, as they were by Jesus Christ in this world, would there, or could there ever have been a papacy? Could there have been such a thing as the beast? Could there ever, then, have been such a thing as the image of the beast? No, sir. That is evidently true. Then upon that, as the violation of those principles inevitably made the beast in the first place, the violation of those principles in the second place could not possibly do anything else than to make the image of the beast. It was not because the people, the professed Christians, in the Roman Empire were worse than any other professed Christians that ever were, that made the papacy; it was not that. It was the violation of the best principles that ever came into the world, that made the worst thing that ever was in the world. And when God had called the world once more unto himself by the principles of Christianity, through the work of the Reformation and set forth once more the principles of Christianity as against the beast, that made Protestantism as it was. And when these professed Protestants violate these principles, it brings the same identical thing, in the perfect image of the original thing that was made by the violation of the principles in the first place.

Then it has been demonstrated before all the world on these two occasions, that the violation of those principles revealed in the verses which we have read, can do nothing else than curse the world with the very papal beastly spirit. Then what thing is most to be avoided by everyone that names the name of Christ? It is the

violation of those principles, and if it comes home even to Seventh-day Adventists themselves, the thing to be done is to wed ourselves eternally to the principles and hold to them, because those principles violated by Seventh-day Adventists will work the workings of the papacy, as well as by Protestants or by Catholics.

So I say again, It was not because the professed Christians of the Roman Empire were worse than any other people on the earth that made the papacy as bad as it is. It is not because the Protestant church leaders in this land are worse than anybody else that the image of the beast has been made and is carrying on its cruel workings, but it is because those people violated the principles that have been laid down for the good of the world and the violation of them can do nothing else than to curse the world. And if they are violated by Seventh-day Adventists even, it will be a curse--a curse wherever it is done.

Once more, and then we will have to close this lesson at about half way through: John 17:9: "I pray for them." That is, His disciples, whom He said to the Father, thou hast given me out of the world. "I pray for them: I pray not for the world." Then can the man whose affections and

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attention, and his working and labor are upon this world and engaged in the affairs of this world have the benefit of that prayer? No, sir. "I pray for them: I pray not for the world, but for them which thou hast given me, for they are Thine." Given me out of the world. Taken from the world. Given them to me. I pray for them; they are not of the world, even as I am not of the world. Then every man who would have the benefit of that prayer must be separated from the world, from the things of this world, from the affairs of this world--his affections off from anything that is in the world or of it, as certainly and as entirely as Jesus Christ Himself, for "they are not of the world, even as I am not of the world."

THE THIRD ANGEL'S MESSAGE - 4

A. T. Jones

Our lesson closed last night with the example and the action of Christ, which He gave to us when solicited to cross the line defining the boundary of ambassadorship. We will begin this evening with John 20:21.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

When Christ was solicited to perform the office of a judge and a divider over men, He refused. Now He says, "As My Father hath sent me, even so send I you." And we read in another verse telling what the situation of the Christian is in the world. 1 John 4:17, "As he is, so are we in this world." These verses, however, are only saying in another way the same truth which we studied last night. "They are not of the world, even as I am not of the world. And from the experience which we have heard this evening from Brother Holser and Switzerland, would it seem to be going too far to take all these scriptures as they read and accept the principle that is involved in them as it there lies? As stated in the present week's *Review and Herald*, our publishing house was founded in Switzerland for the reason that there was supposed to be the most liberty and that there we would have the most opportunity to do our work for the longest time. Also in the United States it has been considered that this was the home of liberty. That is true, it *was*. But *now* the United States and Switzerland are the two countries where there is more persecution and where more of these evils go on than in Russia itself. Does not

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that of itself, from the experiences we have heard tonight, demonstrate sufficiently, as a lesson to us, that when we have any connection with these as they appear to us and lean in any respect upon them, we are leaning on a broken reed, and that the sooner we find that our *only* refuge, our *only* confidence is in God and our *only* allegiance is to His kingdom, to His laws, and to the principles which are there given, the better off we will be?

This principle, stated in another way is, not how near we can conform or connect ourselves with earthly governments and kingdoms, but it truly is how far we can keep away. We are not to

see how near we can go without compromising, but how far we can be away *to be perfectly safe*. That is the principle. The ten commandments are prohibitions. One of them says, "Thou shalt not kill," and in saying that the commandment does not describe to us the line which tells how near we can go to killing a man without doing it, but in telling us that we shall not kill a man, it tells us that we shall not think a thought which, if carried out to its logical conclusion could hurt a man at all. In saying, "Thou shalt not commit adultery," He does not tell us just how near we can go to that without doing it, but He tells us that we cannot think on that subject without doing it.

Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment, but I say unto you, That whosoever is angry with his brother without cause [the Revised Version leaves out "without cause"] shall be in danger of the judgment, and whosoever shall say to his brother, Vain fellow, shall be in danger of the council, but whosoever shall say, Thou fool, shall be in danger of hell fire.

A man who goes so far as to think of another that he is a fool and decides the question that he is a fool and then passes the sentence in words, "Thou fool," has committed murder, and the only thing that waits for him is hell fire.

But what is the Savior talking about? He is teaching them what it means when it says, "Thou shalt not kill." And when God said, "Thou shalt not kill," He forbade the thinking of a thought or the speaking of a word which if carried out to its utmost possible limit, could lead to killing or to doing harm.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already.

Has done it. What? All he did was to look and think. That is all. But he has committed adultery, so that in forbidding to commit adultery, He forbids a look or a thought which, if followed up, could possibly lead to it.

The law of God is intended to control the actions, by controlling the very *spring* of *the thoughts*. That is the principle upon which the Bible deals with mankind. And in this principle that we are studying--the separation of religion and the state, God expects us to take our position upon a principle, which it is *impossible* to push by any possible means to a union of church and state or of religion and the state. If we take a position upon that subject which, if followed, could possibly lead to a union of church and state, then we are wrong--we have not the true principle. If we accept a point or make a statement which, if carried out to its utmost possible bearing, could lead to a union of church and state, then that thing is teaching a union of church and state. And if we, therefore, would be exempt from it, if we would keep clear of it, in such a way that our words, our teaching, our proclamation to the world, shall be the testimony of God against the beast and his image and the testimony of the truth as it is in Jesus, we are to find a position and hold it, which it is impossible, by any sort of dealing, to cause to *lean* toward a union of church and state.

Now we have found, and you agreed last night, and everyone must agree, that if the principles which lie in these texts which we read last night had been followed always by all who name the name of Christ, it would have been impossible for there ever to have been a papacy in the world, and if the principles involved in these texts had been followed by Protestantism from the day that Luther sounded the trumpet of God until now and should continue so, it would be impossible for there ever to be such a thing as the image of the beast.

Well then we all know that the violation of the principle lying in the texts which we read last night, made the papacy; it makes the image of the papacy, and it is impossible for the violation of the principle ever to make anything else. The first step over the line involves all that ever has come, from the first step that was taken in the development of the papacy until now.

There is another verse that we might read in this connection. Mark 12:29,30. When asked which is the first commandment in the law,

Jesus answered him, The first of all the commandments is, Hear O Israel; the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength.

That takes *all of the man, all the time*, to be devoted to God. How much then is there left with which to

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serve Caesar? "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's." A little *money* from the Christian--the levied tribute--belongs to Caesar. The Christian himself belongs to God. How much of the Christian is God's, by the Christian's recognized right? Of course all men are God's by creation and by purchase, but the Christian recognizes God's right to him, and it takes a complete surrender to God to be a Christian. To get into that position a man has to be born again or else he cannot see the kingdom of God, and that kingdom is not of this world. Then as certainly as obedience to the commandments of God calls for all the man to be surrendered to God, so certainly there is none of the man left for the service of Caesar.

Look a moment at the verse we have just read. "With *all* thy mind." When that law is fulfilled in me, I want to know how much of my mind I am going to have left for running politics, for wire-pulling in municipal affairs, for working to elect this man or that man or to see who will nominate me for office or to see what position I can have in the city or in the state?

"Thou shalt love the Lord thy God . . . with all thy mind." But if I divide my mind and put part of it on these things and give the rest to the Lord--what about the double-minded man? "Unstable in all his ways." "Let not that man think he shall receive anything of the Lord." "No man can serve two masters." Ye cannot serve God and this world; ye cannot serve God and Caesar.

As before suggested, this is not saying that the tribute is not to be rendered to Caesar; Christ has commanded that, but that is but a little money which itself is coined and stamped by Caesar, but our service, ourselves, all there is of us, belong to God. Christians are *subject* to the powers that be, but they *serve* only God. And even this

subjection to the powers that be upon the earth is out of conscience toward God. It says so. God must have all the heart.

Now I am talking still on the subject of the beast and his image and all these movements that have been set before us is the first two lessons, which show the standing of the beast and his image as they are in the United States. We are studying the reasons why these things are wrong which these persons are doing; why it is that the churches interfering in the political workings of the cities and through that of the country and through this proposing to control the nation--we are considering why it is and studying why it is wrong. For, as I stated before, it is not enough for us to tell people that it is wrong. We must show to them that it is wrong and show them by the Word that it is wrong, that they may know from God which is the right and *by that* which is the wrong.

Now there is another consideration that we shall study in this connection. In the Scriptures you know that the church is called the body of Christ, and Christ is the head of the church. We need not take time to turn and read those scriptures; there are so many of them and you are all familiar with them. Then with the church being the body of Christ and He the head, is not the church, practically and indeed literally, Christ in the world? But Christ taught, the Scriptures teach, a separation of church and state. Christ says, "I am not of this world."

This blackboard happens to be standing here, so I will use it, taking the figure we had last night as between the darkness and the light. This world is darkness, the rulers of the darkness of this world. "Ye were sometime darkness, but now are ye light in the Lord. Walk as children of light." Now let that blackboard represent the dark world without this white mark upon it. When Christ came into the world, the light shone into the world. From Galilee there was the word of the prophet: "The people which sat in darkness saw a great light." Let that white line on the blackboard represent the line between the darkness and the light. On this side is the light. Here is where Christ is. There is still the dark world, the world of darkness. Now He says His kingdom is not of this world. The

kingdom of God is the kingdom of light and of glory. He is the King there, and "the kingdom of God is within you."

Now on which side of that line is the church? Wherever Christ is. For we found that He is the church. The church is Himself in the world. So then here in the light is the church, here is Christ. Over there in the darkness are the states, the governments, that are altogether of this world. No government that ever was on the earth will enter heaven. Now Christ is separated from them. He refused, absolutely refused, to exercise the office of judging or dividing, to do the thing that pertains, and by right, to these.

Another thing. He had "all of these kingdoms of the world" offered to Him once, anyway. Why didn't He accept that offer and thus become the head, by gift, of all the governments and kingdoms of this world and then manipulate them and by political means "regenerate society," "redeem cities," reform the mayors, governors, presidents, kings and emperors and thus "save" the world? Why not? That would have only confirmed the world in eternal ruin.

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Christ did not accept them. He could not do so. He was offered the governorship, the possession, of all the kingdoms of the world once. He would not have it. But lo, here we find these church leaders in our day actually grasping for it and working to obtain it. If all Christians from the day of Christ until now had acted in that respect in regard to the kingdoms of the world, in their measure as Christ did in His, could there have been a papacy? No. Could there have been an image? Impossible. Then where is the place for Christians to stand on that question? Where He stood, refusing to have anything to do with the kingdoms of this world.

Now there is one other consideration we must notice tonight, and that is that these church leaders, these National Reformers, are doing all this to "regenerate the city," to "redeem the State," to "save the nation in the interests of society for the prosperity of kingdoms and nations and the advancement in civilization, and this in turn is to rebound to the prosperity, the glory, and the exaltation of the church." And they say, If this clear-cut line that separates

between the church and the state shall be maintained, what will become of civilization? Then how is the church to influence the world?" They argue that the church certainly is in the world to do good to the world in some way. Here are these cities, states, kingdoms, and nations, that are corrupt, and the church must have some influence upon them, and if she is to be completely separated from them, how is she to influence them in any way for good? These are the queries that they raise, and the arguments which they make.

Well, the answer to all that is, that by totally separating from them is the *only* way in which she can ever possibly influence them for good. The church will influence the world; it will influence kingdoms; it will influence nations and the peoples thereof *when*, and *only* when, it is faithfully the church of Christ and is not of the world, even as He is not of the world. When she is not this, she will influence them--that is true--but *only to their undoing*.

Now I lay it down as a principle that *the aim of Christianity is not to civilize anybody*. Christianity aims alone at *Christianizing* men. And it is better, a thousand times, to have *one* Christian savage, than to have a *whole nation* of savage Christians. This appears paradoxical, I admit. Therefore allow me to explain, for it is correct. The great boast of the papacy is that she is the civilizer of nations--even the mother and the ground and the stay of civilization. Let a papal missionary go into a tribe or nation of savages. He may get the king or the chiefs to accept the Catholic teaching. He may indeed succeed in getting them to put on clothes and in turning them to the building of houses, fencing fields, and tilling the ground, thus turning them to a civilized instead of the savage way of living. He may even get them to forego warfare--except for "the faith." In this sense they are civilized. And upon this she calls them all Christians. They are taught to consider themselves Christians. Other heathen and other savages look upon them as Christians and count them so. And so here she has "a Christian nation." But as a matter of fact, in essential disposition they are unchanged. In heart they are still savages and upon occasion, especially in behalf of "the faith" will show themselves absolutely savage. There is abundance of

evidence of this, for never was there on the earth more savage savagery, even among savages, than there was for ages in the Roman empire in the height of the dominion of the papacy. It is impossible for men to be more savage than were those champions of orthodoxy. And that is what I mean by the phrase, "savage Christians."

Now on the other hand, let a Christian minister or a Christian individual go into a nation of savages, as they run wild in the forests and present the gospel of Jesus Christ in the love of God. Let one of those savages be converted to Jesus Christ. He may still wear his savage clothing or lack of clothing; he may not know anything about building a fence or building a house or anything of this kind, that is signified in the term civilization, but *he is a Christian*. The savage is taken out of his heart. Yet as the world goes, as men look at things and as relates to civilization, he would pass only as a savage. But he is a Christian and in being Christianized, in the very nature of things, he is civilized, and as certainly as he continues to live the outward forms of civilization will appear in due time. That is what I mean by the phrase "Christian savage." And that is what I mean when I say that that *one* Christian savage is worth more than a whole nation of these savage Christians.

If civilization were the aim and the object of Christianity, then there was no place for Christianity in the world where it started and at the time it started. I want you to think of that. Were not the Jews civilized?

But if it be counted that the Jews were not up to the proper standard of civilization to suit these National Reformers, then let us turn to Greece and Rome. What was the position of Greece and Rome at that time with regard to civilization? They had such a standing in civilization and all that pertains

to civilization as that today civilized nations are but copyists of the civilization, the art, the splendor, the laws, and forms of government of the Greeks and the Romans. And for that reason I say that if civilization is the subject of Christianity, if that is, in any sense, the aim of Christianity and of Christian work, then there

was no place for Christianity in the place and at the time when it started in the world; for there was a stage of civilization that the world has never since reached. But what were the people? They were heathen. And the gospel was sent to those civilized heathen as much as to any savage heathen that was upon the earth. And if there could be any difference, these civilized heathen needed the gospel more than did the savage heathen.

Now as a matter of fact, the gospel will have a great deal to do with civilizing people, *provided* that no effort is made *by means of the gospel* to civilize people. That is to say: If the gospel, which is put in the world solely to *Christianize* men, is used only to *civilize* men, you will not even civilize them; whereas, if that which is put into the world solely to Christianize men, shall be used *solely for the purpose* of Christianizing men, it will both Christianize men and *as a consequence*, it will civilize them.

It is the same old story all the time. If you take the things that God has given for the most supreme purpose that could be mentioned or thought of and use them for another purpose, you will miss the purpose for which you use it; while if you will use them solely for the purpose for which God gave them, *then* you find that purpose accomplished, and you get all the blessed fruits of that and also all those other things in addition. The Bible is full of illustrations of this principle, but it is all summed up in this word, "Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added unto you."

Therefore Christians are not to aim at civilizing men but solely at Christianizing them, and then the civilizing will take care of itself. Christians are not to seek to civilize men in order to Christianize them. The Christian seeks to Christianize people in order to *save* them. And I say again, these National Reformers, in working for what they call the advancement of civilization, in the interests of civilization, trying to have the state connect with the church, are simply working for the ruin of civilization that is already here. This effort will end only in turning the elements of civility, even as far as they are, into the most savage deviltry, in the image of the beast.

Then we are never to allow ourselves to be deceived by any such argument as that. Point out the fact and show by holding steadfast to the straight up and down line, heaven high, between the church and the state, that the church of Jesus Christ--Jesus Christ working in the world by all members of his body, which is the church, for the Christianizing of men, for their *salvation*.

Teach all, that with the church devoting all her powers, *all* her mind, and all her strength, to *that one thing*, she will influence the world and nations and kingdoms--I was going to say, infinitely more than she will the other way, but she will not influence them at all the other way for good. In this way she will influence them only for good, whereas to go a hair's breadth awry from that only turns the influence which would be for good into nothing but that which is bad.

The one is Christ, the other is antichrist. The work of the church, the aim of Christianity, is not civilization but salvation *through faith in our Lord Jesus alone*.

THE THIRD ANGEL'S MESSAGE - 5

A. T. Jones

After meeting had closed last night, a question was asked which requires notice in the same line of the last remarks we had, as to the influence of Christianity in civilizing people beyond the limit of those whom it Christianizes. That is a fact, and a good illustration is before us in Christianity in the Roman Empire, which will answer the question, and also illustrate the principle.

When Christianity started in the Roman Empire, there was no such thing known as rights of conscience. In fact, there was no such thing known as the rights of the individual, of any kind, and as the rights of conscience are the chief of all rights, of course this was the least known. Christianity means nothing if not the rights of conscience. That was its one claim that overtopped everything else, of course included everything else, as it entered the Roman Empire. The contest between Christianity and all the power of the Roman Empire was upon the Christian's claim of the right of

conscience, the empire of Rome denying it, because the empire did not know anything about it.

Rome said, "What the law says, is right." And what the law says, from law itself as it is in itself--from that alone do we get the idea of right and wrong. What the law says to be done, that is right, and what it prohibits, that is wrong, and *that* is the *reason* as to *why* it is right or wrong.

But the Christian said, What *God* says is right, *that* is right; and what God says is wrong, that is wrong.

To Rome, the State was god; and therefore the maxim, "The voice of the people is the voice of God." And as the law was the voice of the people, so the law was the voice of the Roman god. Therefore when the Christian denied the Roman god and asserted the rights of conscience toward the *true* God, he himself became judge of the right or wrong of the law, which to the Roman mind was in itself the test of wrong or right.

That contest went on for 250 years before it was settled in favor of the rights of conscience. And by that time the principles of Christianity had so impressed the pagans, who made no profession of anything but paganism, that the rights of conscience were sacred. So that when the apostasy seized the civil power and began to use it in behalf of what they called the Christian religion, then *pagans* pleaded the rights of conscience!

There is the whole story. Christianity, the principles

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of Christianity, *Christianized* multitudes of people. The Christianizing of these people fixed in them, in its integrity, the rights of conscience, and there it was so fixed that they would die rather than yield. That was genuine Christianity. These were Christianized, and by their integrity, at the expense of every consideration in holding to that principle, pagans themselves were impressed by it, to the point to which they pled it when occasion offered. There is where Christianity Christianized one multitude and civilized another.

This illustrates the principles which we are studying: That Christianity, if held faithfully by those who profess it, will exert

upon those who are not Christianized by it, upon those who make no pretensions to Christianity at all, an influence for good, that will elevate them above savagery and above the base principles and ways of civilized paganism.

Macaulay discovered the principle, too, and expressed it in a sentence that is one of the most powerful human statements there is in literature in favor of Christianity. In writing of India, in a certain place he makes this remark: "*A man needs not to be a Christian to desire that Christianity should be spread in India.*" That tells the whole story. Now a Christian wants Christianity spread in India for Christ's sake, for the sake of souls who will be Christianized. The man who is not a Christian can well wish for Christianity to be in India, for the sake of the poor heathen that would be elevated, even if they do not become Christians. That is the thought.

But the mischief has always been and it is yet that Christianity is not taken and held *for what it is* by those who profess it; God is not given large enough place in the profession of it by those who profess it, and by not being given large enough place, He does not have any chance to demonstrate the real power of Christianity in these people who do not give him the place that belongs to him in which He would demonstrate the divinity of Christianity with power that would convince.

Then men finding the loss of that divine power and influence they go about to do by themselves and by human power the things that would be done by the Lord if only they would give him the place that belongs to him in their profession. That is why professed Christians must put themselves forward and propose to legislate or get into office or manage and dictate to those who *do* legislate or *are* in office. And all to give things "a Christian mold," and make it influential in elevating the people and bring cities, states and nations around to the right way. But that is putting *themselves* in the place of Jesus Christ; that is putting themselves in the place of God. And that is the papacy over again; that is the beast or his image one or the other, as the case may be, wherever you find it.

Let those who name the name of Christ do it in such integrity, in such absolute surrender to God, as will give to God *all* the place

and Him *alone* all the place that belongs to him. Let the influence all be His; let the power all be His; let Him alone be looked to and depended upon to do all in all. *Then* Christians will see the power of God so manifest that they would be ashamed to put themselves forward to give mold or shape to the influence of Christianity.

When people do not give the Lord the place which belongs to Him and therefore do not see what they expect to see, it is very natural that they should begin to think that they are better than the Lord and could do better than He does and so they must take hold and do the thing their Christianity fails to do. But that, I say again, and you see it plain enough, is only to leave God out, and put themselves in His place. And by leaving God out, they leave out His power, and by putting themselves in His place, they put into exercise *their own* power, and that is worldly, earthly, sensual, and at the last devilish.

Now we take another step in this study of our proclamation of the message against the beast and his image, we will take this step starting again with the principle of ambassadorship. "We are ambassadors for Christ."

And as we found in the other lesson, an ambassador is not sent to another country to pry into the affairs or attend to the political concerns of that country, but to attend to the affairs of his own country as they arise in that country. We are ambassadors for Christ. The whole attention of Christians is to be on the things of their own country, the affairs of their own kingdom, and to attend to these as they may arise in the country on the earth where they may be sojourning. For as certain as we are Christians, "we are strangers and sojourners"; our country is yonder, where *we* belong.

The particular study that we are taking up tonight is a study of the rights which we have as Seventh-day Adventists, as ambassadors of Christ, as citizens of the heavenly kingdom, in the nations and countries upon the earth where we may be sojourning--the rights that we have in opposing the things which we shall have to oppose, and which soon we are to meet.

The experiences which we have heard Brother Holser relate tonight cannot be studied any too carefully by Seventh-day Adventists in the United

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States. God is giving to *us* the principles and preparing us *beforehand* for what is as certain to come as that the sun shall rise. In his providence the Lord prepared the brethren and sisters in Switzerland for crises that have come since they were waked up on that thing, as Brother Holser has told us, and if we in this country do not accept the principles and put our thoughts and our endeavors upon these principles to understand what God is teaching us in these times and by these things, the crisis will come upon us and find us unprepared, and the danger is that we will miss the point altogether and fail right in the place where God wants us to make a success. We cannot afford to do that.

An ambassador, then, in the country where he may be sojourning, is to attend to the affairs of *his own kingdom* as they may arise there and as they may affect the subjects of his own kingdom. Therefore if that kingdom or that government in which he may be sojourning undertakes to enact any laws or take a political course that will infringe the rights of the people of his own country, he has the right and it is his duty to protest. He has the right to call attention to the principles that will be violated by the government in passing such a law and taking such a course. Yet that government is independent and sovereign in its own realm and may enact such laws as to it seem expedient. And these laws may affect the citizens of his own country and may bring hardships upon them. But in the enforcement of these laws it is the place and the rights of the citizen or ambassador to see to it and insist that the procedure *at every step* in the case shall be strictly in accordance with its own jurisprudence and with all the principles upon which the laws are based.

Every Christian has the right to protest against any earthly government making any laws on the subject of religion! That is out of their jurisdiction. That invades the realm of the kingdom of God and infringes the rights of the people of the kingdom of God.

therefore every ambassador of Jesus Christ has the inalienable right to protest against any such thing by any government on the earth.

But upon their power and their asserted right to make laws, these governments do go ahead and make laws respecting religion and then they arrest us and bring us before their tribunals for violating these laws. And when they do that, we have the right to insist that they shall strictly conform to their own laws and the constitutional principles upon which the governments rest. This the Christian, the heavenly citizen, has the right to do *in addition* to the right to protest against their right to make any such laws at all.

There is another thought we may look at before turning to the Scripture illustration of this principle. As for the governments of earth, on their own part they count us their citizens or subjects, even after we have become citizens of the heavenly country. That is, earthly governments do not recognize the transference of our citizenship from that government into the heavenly one; and this brings a conflict many times. If every government would recognize this transference of citizenship and every man that professes to be a Christian from its roll of citizens or subjects, there would not be so much difficulty on this point nor so many controversies arising.

But these governments do not do that; they propose to hold on to the man even after he has transferred his citizenship, and sometimes they will assert their right to hold him, just as we have learned in the lesson this evening already. They assert their right to control citizens of the heavenly kingdom as though they were still citizens of their former kingdom. We have transferred our citizenship to another country--I am talking now of Seventh-day Adventists--and are citizens of the heavenly country. But on the part of the United States we are still counted as citizens of the United States, because the Constitution says that all persons who *are born here* or are *naturalized* "are citizens of the United States and the States in which they may reside." Though by our own *choice* we are citizens of heaven and not citizens of the United States any more, the United States still holds us as citizens.

Some of these days we are going to come in conflict with United States law as well as State law--not because *we* are doing wrong but

because *they* are doing wrong. We shall be arrested, prosecuted, and required to respect the law and to obey the law. When they do that, as ambassadors for Christ and citizens of the kingdom of God, we have this double right to protest against their right to make the law, because it infringes on the rights of the people of the kingdom of God, to which we belong, and we have the right also to insist that every step they take shall be strictly according to the fundamental, constitutional principles upon which the law is professedly based. Now I ask you to think of this when you get it in the Bulletin. Please read it over, because there is a great deal that concerns us in these principles.

For there we have an account that goes over this very ground and illustrates to us this principle of holding the government to its own principles, when once without our choice it has taken us under its jurisdiction and proposes to deal with us.

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Now I will turn to the Scripture illustration.

Saul of Tarsus was born a citizen of the Roman Empire, as we are of the United States. When he met Christ, he was born again, and thus became a citizen of the kingdom of God. Then he was *the Apostle Paul*. His dependence was upon the king of his own country from that time on; his allegiance was to him; his trust was in him; he left everything to him to be managed. But there came a time when the Roman government took him under their jurisdiction and when she did, he required her to take every step according to the principles of Roman citizenship and Roman law.

In Acts 21:27 and on to 25:11 there is an interesting story which let us now take up and study. Out of deference to James, "the brother of the Lord," and the others in Jerusalem who had been in the gospel before him, Paul allowed himself to be persuaded to take a course that was wrong (see Sketches from the Life of Paul) and which brought him into the place and position where the mob broke loose upon him as related in chapter 21:27. Read it.

Now who let loose that mob upon Paul: God did it? For the Spirit of Prophecy tells us that at the moment when he was talking with the high priest as to the offering that should be made, which

was a blood offering, a sin offering which would be practically a denial of Jesus Christ if it had not [sic.] been done, the mob broke loose and saved him from doing it. The Lord saved him from the consequences of the effort of the brethren to get him to compromise in principle, out of deference to whom he yielded that far.

But how did he get into the hands of the Roman authorities? When he saw that the mob desired to kill him, methinks I hear him calling loudly for the Roman governor to save him from the mob: "Call the Roman governor. Hurry up, and bring in the troops. They are going to kill me. I am a Roman citizen. I appeal unto Caesar. Hurry up, hurry up, call down the captain of the temple, the Roman officer. Don't, please don't, let them murder me."

Did I hear aright? Did he do that? No, no, no. And why not? The captain of the temple was right there and near enough to hear him call if he had done it. According to Roman law wasn't he a citizen? And therefore was it not his place to call on the Roman power to protect him? He didn't do it anyway.

No. He was the Lord's. He was in the hands of God, and he would let the Lord take care of him. So the Spirit of Prophecy tells us that God took him here and kept him from that day until the day of his death, nearly all the time in prison, so that the Church lost his loving personal ministry because of that compromising attitude into which the brethren had asked him to go.

Well, now he is in the hands of the Roman authorities. Did he ask for it? No. Did he start it? No. Did he assert his Roman citizenship as a claim on which he should be taken and protected by the Roman authorities? No.

He asked of the officer permission to speak to the multitude. It was granted, and taking his place on the stairs he made the speech in chapter 22:1-21 where he said that the Lord had said to him, "Depart, for I will send thee far hence unto the Gentiles." At the word, "Gentiles," their fury broke out again and they yelled, Away with such a fellow from the earth, for it is not fit that he should live. And as they cast off their clothes and threw dust into the air the captain took him away and, thinking from the turmoil about him

that he must be some desperate character, ordered him to be scourged. But this was forbidden by Roman law to be inflicted on Roman citizens. And now as he is in the hands of the Roman authorities, he has the right to insist that they shall proceed according to their own law, and therefore he said, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" This word stopped the proceeding.

The next day the captain, desiring to know what all the row was really about, had the Sanhedrin assemble and sent Paul before them; he had barely began to speak, when the high priest commanded some to "smite him on the mouth." "The Paul said unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Thus, he holds these to the law which governed them in their procedure against him. He was not there from his own choice. They had brought him there without any of his effort. And he had the right to insist that they should conform to their own law and proceed according thereto, and this he did.

While he had said, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question," this set the Pharisees and Sadducees against each other. And as with the Sadducees trying to kill him and the Pharisees trying to rescue him, he was about to be pulled to pieces, the captain sent down the soldiers to take him by force from them.

Next, certain ones entered into that curse upon themselves neither to eat nor drink till they had killed Paul. By Paul's nephew this was made known to him and to the captain. In consequence

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the captain ordered out four hundred and seventy soldiers and by them sent Paul away by night and had him brought to Caesarea and delivered to Felix the governor.

A few days afterward the high priest and the Sanhedrin went down to Caesarea to prosecute Paul and did do so, hiring Tertullus, an orator, for their spokesman. After the hearing, Felix deferred the case till Lysias might come down. With numerous hearings and

delays, two years passed, and Festus succeeded Felix as governor, with Paul still in bonds to please the Jews.

Festus passing through Jerusalem, the Jews brought Paul's case up and asked to have him brought up to Jerusalem--intending to kill him as he came. Festus however refused, and told them to send down their prosecutions and accuse him at Caesarea. They sent their prosecutors down with Festus, and the next day after his arrival "sitting on the judgment seat commanded Paul to be brought." The Jews "laid many and grievous complaints against Paul, which they could not prove [chap. 25:1-7], while he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all."

"But Festus, willing to do the Jews a pleasure, answered Paul and said, Wilt thou go up to Jerusalem and there be judged of these things before me?"

"Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, *as thou very well knowest.*"

He was not at "Caesar's judgment seat" by any choice or effort or desire of his own. Caesar had taken him and *had kept him* all this time without finding any fault in him. Against no one had he done any wrong, and this the governor "very well" knew. The Roman governor therefore had no right to deliver him to the Jews merely to please them.

Therefore Paul continued and put a climax to the whole case in these words: "For if I be an offender or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, *no man may deliver me unto them.* I APPEAL UNTO CAESAR."

The Roman governor as a Roman had no right to deliver a Roman to the judgment of the Jews. That Roman citizen, being in the hands of a Roman governor, under Roman jurisdiction, by *their* own choice, had the right to insist that the Roman authorities should obey their own law and confirm their own principles, and instead of delivering him to the Jews, they should keep him and try him and conduct the whole case according to Roman law.

There is the secret of Paul's appeal to Caesar. It is a divine example worked out on the principle of giving to the Christian a double right as ambassadors of God and citizens of the heavenly kingdom, *first*, to protest against any interference on the part of any earthly government with the laws of the people of the kingdom of God or the kingdom of God itself; and *secondly*, when they do interfere and without our choice or desire take us under their jurisdiction, then we have the divine right as ambassadors and citizens of another country to demand that they shall follow in strictness the law which governs them in their own realm.

God will take care of us under the law and in the realm of which we are citizens and in the kingdom to which we belong. He will attend to that, and he will conduct all these affairs according to his own righteous ways. And in the country where we may be sojourning when they do take us under their jurisdiction, we have the right to demand that they shall deal with us according to the principles of their law.

THE THIRD ANGEL'S MESSAGE - 6

A. T. Jones

There are two or three other scriptures that we will notice in the line of study that we have been following the past three evenings, and we will begin where the lesson stopped last night--Acts 25:11, with the words, "I appeal unto Caesar." We followed the record last night from its beginning up to that point and found that in the common view of that subject, Paul never did appeal to Caesar. After Caesar had *taken* him, Paul held Caesar to his own principles and laws.

The particular principle that we are studying now is the right of a citizen of the kingdom of God, an ambassador of Christ, to require other kingdoms and authorities to conform strictly to their own rules and the laws that govern themselves in their dealing with him.

The 16th chapter of Acts is another, beginning with the 16th verse; they were at Philippi.

It came to pass as we went to prayer a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; the same followed Paul and us, and cried saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command these in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas and drew them into the marketplace unto the rulers.

And these were *Roman* rulers too, because Philippi was a Roman colony and had special privileges from the emperor.

And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city and teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them, and the magistrates rent off their clothes and commanded to beat them.

And they said, No, we appeal to Caesar. Didn't they? They did not. But they were Roman citizens, were they not? Why didn't they appeal to Caesar then? Were they not about to be abused and beaten? What would you have done? No, we need not say, What would you have done, but, What are you going to do? That is the question now.

And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely, who, having received such a charge, thrust them into the inner prison and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them.

Then follows the account of the earthquake and the conversion of the jailer and his household, and their baptism. Now the 35th verse:

And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this, saying to Paul, The magistrates have sent to let you go: now, therefore, depart and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into

prison; and now do they thrust us out privily? Nay, verily, but let them come themselves and fetch us out.

They violated every Roman law that governed themselves in their city; now they want us to go sneaking out of this place. No, sir. You come and take us out. You put us in here; take us out.

And the sergeants told these words unto the magistrates, and they feared when they heard that these were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed.

There is another passage: 2 Cor. 11:23-25, speaking of those who are boasting of their standing and so on:

Are they ministers of Christ? (I speak as a fool), I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I *beaten with rods*.

Now that beating with rods was the Roman punishment. Of course the Jews were limited by the law to forty stripes save one. Five times he got that, but this beating with the rods was not simply Jewish whippings but Roman scourgings--beating with the Roman rods, and *he a Roman citizen*. And we have no record anywhere that he ever appealed to Caesar under any such circumstances or any circumstances at all. When Caesar had taken him and kept him over two years in prison and then wanted to

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deliver him up to the Jews, then to Caesar or Caesar's lieutenant, he said, "No sir. I stand at Caesar's judgment seat, where I ought to be judged. I appeal unto Caesar."

Question from the audience: "Why did he even then appeal to his Roman citizenship instead of to his heavenly ambassadorship?"

What I am saying is that he *did* depend upon his *heavenly ambassadorship* and upon his heavenly King, until the Roman power had taken him under its jurisdiction, and then he simply held the Roman authorities to the Roman law. But in the common idea that has been held on this subject, you would get the idea that Paul

appealed to his Roman citizenship on every occasion when there was any danger, when the fact is that he never did it at all.

Three times at least he received Roman scourgings and made no use of his claim to Roman citizenship, made no appeal whatever to the civil power. But when he was taken into their hands and held under their control and kept within the power of Rome, *then* and *not till then* did he make any use of the Roman power. But then when the Roman captain was about to scourge him, which was unlawful, Paul said, "It is not lawful for you to scourge a man that is a Roman and uncondemned.

Under these circumstances and under no others did he ever make any appeal to or any use of the Roman power or make any use of his Roman citizenship. For when he went preaching the gospel and wherever he went he was mobbed, he was stoned, he was "shamefully entreated" and yet in the whole record there is no hint of his ever in any case making any appeal to any earthly power or any use of his Roman citizenship. Now if this was all written for our example and for our learning, then is this what we are to learn and is it not about time we were learning it? He put his trust in God, the Sovereign of the kingdom to which he belonged and where his true citizenship lay. Why shall we not do the same.

Daniel was in the country of Babylon and Medo-Persia. That is true. And whenever the time comes that one nation shall come with its armies against the country where you are or may be sojourning and shall take you with a great multitude of people and bind you and carry you off to their own country and keep you as slaves of the king, and the king shall put you in his palace, in his service--then you can decide easily enough, I think, whether there is not a difference between that and voluntarily *seeking* for political position. This is the record in my Bible about Daniel and how he got there. And when your turn comes and you get into such a place as that, I don't suppose anybody would find any objection to your serving the king in the place he puts you. But as long as you are at liberty to keep out of such places as that, I do not think you can cite Daniel as a justification for your deliberately going in there, in the face of the plainest teachings of Christ.

If I were taken captive, as Daniel was, and was appointed by the king, as some of Daniel's people were, to brickmaking or building the walls of Babylon round about, I suppose I should work in the brickyard. Then, if the king should take me out of there and send me to school, as he did Daniel and some of his brethren, I think it is altogether likely I should go on in school and study to the best of my ability. And after I had done that, if he should take me out and put me in his palace as a doorkeeper, I should perform the office of doorkeeper; if he should finally even bring me into his court to stand before the king, as the record is of Daniel and his three brethren, I should stand before the king. And if I should be honest and faithful enough and God should give me wisdom to interpret deep things to the king, as God gave to Daniel, and the king should appreciate God's blessing in that enough to honor God for it and should at last put a chain of gold around my neck and put me in position next to the king, I should stand there.

But I am satisfied that until that time does come and such circumstances as that do arise, I would not be justified in running for political or any other kind of office, nor in taking any political steps to get somebody else elected, nor in taking any part in city government or State government nor in national government nor in politics of any kind. Jesus Christ did not, and he says, ye "are not of the world, even as I am not of the world." "As My Father sent me, even so send I you," and "as He is, so are we in this world."

Joseph was sold by his brethren, was bought and made a slave, was carried into Egypt as a slave, sold there as a slave and served as a slave. His integrity to God and faithfulness to His law got him into prison and there he remained quite a while. His faithfulness there, his quiet demeanor, and the atmosphere of the Spirit of God that was with him gave him favor in the sight of the jailer, who put him in charge of the doors and the other prisoners round about--what now would be called a "trusty" in the penitentiary. And God was with him still. The time came when God would prepare for the salvation of Israel--that is, Jacob and his family and all Israel to come--and He gave to Pharaoh remarkable dreams, as He did to Nebuchadnezzar

in the days of Daniel. The king sent for Joseph, and he interpreted the dream for Pharaoh. Pharaoh wanted somebody to take charge of the matters that had to be arranged to prepare Egypt against the famine that was to come. Said Pharaoh, "Who knows as much about this as the man who knows all about it?" Therefore, the one that knows about this, the one that has explained it and told us what is going to come is the one to take charge of it and carry it out. I put everything in Egypt into his hands, only in the throne will I be above him. Everything in all Egypt Pharaoh gave to Joseph's care.

And if you ever get into such a position as that through *such experiences as that*, I do not think that even I would raise any objection to your performing the duties of the place to which you are thus called.

But I do deny that these experiences, as my Bible gives them, have any bearing whatever upon the course of Seventh-day Adventists now anywhere on the earth, who are out of jail, free to choose where they will go and what they will do.

Now I want to state a little further upon the principle that no Christian, being a citizen of the kingdom of God, can of right *start* any procedure in connection with civil government. *After* it is started by the government itself, that is another question, and we have studied that. I repeat therefore, that upon the principles which govern kingdoms and governments, the very principle of the law that underlies the whole subject of government, whether it be law in heaven or law in earth, a Christian cannot *start* any procedure in connection with civil government.

And of all Christians, Seventh-day Adventists cannot do it. The very keeping of the Sabbath forbids it. For to submit a case to a court, he submits it to the procedure of the court. Now every court in the land can go strictly according to law and to all the rules of the courts and hold court and try the case *on the Sabbath*. The Sabbath-keeper cannot attend court on the Sabbath. But he has started the case himself, and in starting the case he submits the case to the procedure of the court. Yet if the court in regular

proceeding even without any design calls the case *on the Sabbath*, he will be required to attend on the Sabbath. He cannot do this though and keep the Sabbath. But to refuse, while starting the case himself, is only to trifle with the court. This the court cannot allow, and therefore may levy a fine for nonattendance. But if the fine is paid, it is paid for keeping the Sabbath. If it is not paid and he goes to prison instead, he cannot justly count it persecution, because without any fault on the part of the court it is only the straight consequence of his own action in starting the case. Therefore the very words, "Remember the Sabbath day *to keep it holy*," forbids the starting of any case in court, because that commandment forbids us to start on a course that may prevent the keeping of the Sabbath holy.

And before I read, as I shall read that, I want to say that what I shall read is to meet an objection that is in the minds of a good many, that these things that are being brought out here are very wide of the mark. I have not heard any denial yet that the principle is there or that the principle is all right, but it is the following up of the principle that some do not accept. Well, if you acknowledge a principle *as* a principle which you are not willing to follow wherever it goes, then you would better give up the principle.

In order that all may know that this is not new, I shall read from the *American Sentinel* of 1893. Of course the article was not dealing with the subject *in the way that we are talking on it tonight*, but it is the same principle and the whole principle is there, and the certain consequences of the violation of the principle are also there.

I read from the *American Sentinel* of July 6, 1893, and I shall read perhaps the most of the article upon that subject:

The Sunday managers resorted to the United States courts and got swamped the first thing.

They called upon the courts to decide the question. The courts did decide the question. And now they refuse to accept the decision. They submitted their cause to the courts and now refuse to accept the decision *because it was not on their side*. Well, then, as they are determined to have their own way anyhow, what in the world did they want with the courts in the first place?

Unless you are ready to accept the decision of a court of this world, you cannot *voluntarily* make any appeal to it. As certainly as you do, you are pledged, by every principle of government heavenly or earthly, to accept the decision, and if it is against you there is nobody to blame but yourself. And I say that that has been there all these two years and yet in 1894 some Seventh-day Adventists went right over that ground and found themselves caught just as certainly as these National Reformers did. However the Seventh-day Adventist did not refuse to accept the decision. They accepted the decision, but it was at the expense of their paying a fine for keeping the Sabbath. Under the circumstances there was nothing else to do. I read on:

Well, then, as they are determined to have their own way anyhow, what in the world did they want with the courts in the

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first place? Ah! They only wanted to use the court as a tool in enforcing *their own decision* and their own will upon the people of the United States.

And if this had been written in this month of February 1895 of some procedure of Seventh-day Adventists, every word of it would have been exactly as it is; it need not be changed a particle. Now I am not bringing this as a charge, or a reproach or an accusation against any Seventh-day Adventist or to find fault with any. I am only stating the fact. I am only sorry it is so; as sorry as I can be that it is so. But in the Bible it is written, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." And when we ourselves, in violation of the principles which we profess go over the ground of National Reformers themselves and get caught just as certainly as they did, then shall not we take warning from these examples as much as from those of our brethren in A.D. 35 or 40 in Judea? This principle is just as applicable in Maryland or any other state of the Union as it is in Judea or in Illinois. I say again, I am not finding fault. I know all make mistakes. All that I am saying is, Shall we not learn lessons from *our own* mistakes as well as from those of other people? I need not tell where this

occurred. It is not necessary that this should be known. The fact is all that is needed, for the *place* will be just *where you are*, if you do not become better acquainted with principle than many now are.

Calling attention again to the *Sentinel*, there comes in there a little history about their case as to what it was in the court, which I need not read. Then coming back to the principle, we continue:

Of course it is always understood that *especially* the party which *initiates* legal procedure shall accept in good faith the final decision. With the other party it is not necessarily so, for he may be dragged into it and forced into court by the course of the initiative and he is not bound to accept any decision, because the whole procedure may be one of persecution and therefore wrong from the beginning.

But with the initiative it is not so. It is in the nature of things, it inheres in the very idea of legal government that the party who resorts to the law, the party who begins legal procedure, shall accept in good faith the final decision. Otherwise there is no use of legal government; violence becomes the only procedure, and might the only source of appeal. And that is anarchy indeed.

Then unless you, as a citizen of the kingdom of God, are ready to accept the decision of an earthly court, you cannot take the initiative; you cannot start the case, because to start the case and then not to accept the decision is the principle of anarchy itself--it annihilates government. But Christians are not in the world for that purpose. We are here for another purpose. We are to recognize *and to respect* without any question the systems of government that are already established, *as they are established* by those who have established them, and not to inculcate a principle nor to follow a course that can only annihilate the very foundations of the governments that are here.

Now it is the everlasting truth that the Sunday party did take the initiative and have kept it from the first inception of the act of Congress clear up to this final decision of the court. And now, instead of accepting the final decision in good faith, they do not accept it at all, but resort to violence. The party of the second part, the party that was dragged unto the procedure and into court,

freely announces beforehand that if the decision is against them, they will accept it in good faith and so conform to it. The party of the first part, the party which takes and holds the initiative from the beginning, openly disregards and refuses to accept the final decision and boldly announces their purpose to pursue such a course as will make the fair "a financial failure." And these are the ones who so scathingly denounce the course of the directory as "anarchistic" ad "rebellious."

The sum of the whole matter is this: It is essential to the very idea and existence of legal government that the party who takes the initiative in legal procedure shall accept in good faith and so conform to the final decision. Not to do so but to act the same as though there had been no decision *after the final decision has been rendered* is in itself to renounce legal government and is essentially anarchistic and rebellious. The Sunday-law party is and has been from the beginning the party of the initiative in this legal procedure. This party, instead of accepting in good faith the final decision, ignores it entirely and resorts to violence--the boycott--after that decision has been rendered. It therefore follows inevitably and the demonstration is complete that the action of the Sunday managers in this matter is truly the action and the only one which is indeed "anarchistic in conception and rebellious in execution." This is the logic of the situation, and it is the exact truth. Their very action only further illustrates it, and their calling other people "anarchists," "rebels," "traitors," "atheists," and so on, can never disprove this abiding truth.

This is the same conclusion to which we were forced last year by the logic of their course in securing the act of Congress requiring the closing of the Fair. It is the only just conclusion that can ever be reached from the basis of ecclesiastical dictation or control in the affairs of the government. And this for the plain and simple reason that on the part of the ecclesiastics it is never intended that they shall pay any respectful attention to any law or any decision that does not suit them. Therefore the only purpose for which they ever resort to either legislation or judicial procedure is that the governmental authority may be at their disposal with which to

execute upon the people their arbitrary will. And this, in itself, is at once to sweep away all really just or properly legal government.

And all this only makes the more manifest the divine wisdom which commands the total separation of the ecclesiastical and the civil powers, which forbids the Church to have any connection with the State. It also demonstrates the wisdom of the men who made the government of the United States, in embodying in the Constitution and the supreme law the divine idea for governments--the total separation of Church and State. And this which has been done and is now being done by the churches is only a hint and the beginning of the sea of troubles into which the government will be plunged and indeed finally sunk by this gross disregard of

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the governmental principle established by our fathers and announced by Jesus Christ.

So long as the Church keeps herself entirely separate from the State, she can consistently and *rightly* disregard any and all legislative acts, judicial decrees or executive powers put forth upon religious questions [or that touch religious practices]; because she ever denies the right of government to touch religion or any religious question in any way.

And this is *present* truth. It is present truth for us as well as for the National Reformers.

But when she forgets her place and her high privileges and herself actually invites governmental jurisdiction of religious observances, she then, by so doing, and in justice forfeits her power of protest and her right to disregard governmental commands in things religious, while in fact and in practice she refuses to let it go, so that whenever the government does not do according to her will, she openly and intentionally disregards the very authority which she herself has invoked. She thus becomes the chiefest example and source of lawlessness and the swiftest instrument of governmental ruin.

And with us especially as we have seen, this principle covers all cases. Shall we learn what the principle is indeed and stick to it? That is the question for us all.

THE THIRD ANGEL'S MESSAGE - 7

A. T. Jones

Friday, February 8

The lesson tonight will be directly connected with the lesson that closed on page 33 of the Bulletin, that is, the close of the second lesson, the one on the position and aims of the papacy, and that you may get the connection clearly, I will read a few lines from the last of it, taking again the sentence that was quoted from the letter from Rome, that what we do know is, that a world is in its death agony, and that we are entering upon the night which must inevitably precede the dawn, and that in preparation for this agony of death of the world, the papacy is casting off the old slough, putting on a new form in every conceivable way in order to fulfill her mission in these times that are to come, as was read.

[Here was read on page 33 from the quotation, "What we do know is that a world is in its death agony" to the end of that lesson.]

Now we will study that a little while in the Scriptures. And these scriptures, like all others that we are quoting and studying here, are scriptures with which we are all perfectly familiar; scripture which all have often quoted and of which we expect the fulfillment. And the first one is in Rev. 13:8:

All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

That shows that the papacy is to have control of this whole world and all that is in it, and of everybody that is in it, except only those whose names are written in the book of life of the Lamb--those who belong to the kingdom of God and are separated from this world. So that, as an actual fact, the papacy does--that

Scripture shows it, too--have possession in the times when these things shall culminate, of all those of this world, because Christ's disciples are not of this world. There stands the word--not that God wants it so, but it will be so in spite of all that He wants to the contrary--that all whose names are not in the book of life and retained there will worship the beast. They will do it; it matters not what they have their minds made up to do or not to do; that thing they will do. They cannot help doing it, because not having their names in the book of life of the Lamb, they will be of this world entirely and therefore will be of the papacy entirely, because whatsoever is of this world is of the papacy in the times in which we live. This shows that the power of the world is brought once more into her hand.

Now a verse in the 7th chapter of Daniel. This power will be used by her for the only purpose for which she ever used any power in the world or for which she ever shall use it--to compel all to do her bidding. All that she ever used any power for was to force upon everybody her dictates. All that she wants with power now is to do that, and everything that she is doing anywhere on the earth is devoted to that one point of getting back her power over the world. The evidences of this that have been given in the lessons we have already had are before all, and I need not cite any of these.

I beheld and the same horn made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

That is at the coming of Christ, of course. So that when it is written that "all that dwell upon the earth shall worship him," it is also written of the same time that this power which she shall have gained and is now gaining over the world and in the world is used for the purpose of compelling all to do her bidding--to compel all to worship the beast. And those who will not do that, she makes war against, till the day that they enter into the kingdom of glory at the coming of the Lord.

And there came one of the seven angels which had the seven vials and talked with me, saying unto me, Come hither; I will show

unto thee the judgment of the great whore that sitteth upon many waters.

Now before reading the second verse, I wish to call a little more attention to the first verse. The angel that reveals this judgment and explains it and the time in which it comes is one of the angels that has the seven last plagues to be poured out. This shows that the revelation of this judgment is in the time immediately preceding the plagues, for it is one of the angels to whom was given one of the vials of the plagues to be poured out. So that when the time comes that the plagues are imminent and are as it were hanging over the world, then this chapter will be understood, *then* it will shine forth by the revelation of Jesus Christ, the revelation of the angel which he sends.

This, being one of the angels having the vials, he does not say, Come here and I will show thee *the woman*; he does not say, Come here, and I will show

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thee the great whore; but "Come hither; I will show thee the judgment of the great whore."

Then again: As it is one of the seven angels that have the seven last plagues who reveals this, *that* shows that the revelation will be in the time when the plagues are just hanging over the world and are ready to fall. And as the revelation is *the judgment* of her and not the revelation of herself that shows that the revelation and this chapter which describes it and the times which are connected with it--that *there* and *then* will be the time of the revelation of these things that the angel has to tell.

Now I am not starting on a study of the seventeenth chapter of Revelation, nor undertaking to explain that chapter. I am reading this simply to get the time when the thing is to be, and now for the second verse:

The judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

When? When does this angel appear? Just before *the judgment of her* falls. Who is he? One of the seven that have the plagues. So that, by this double count, this is plainly just before the judgment of her. When is it, then, that the kings of the earth are referred to in this verse? At the same time, assuredly. At that time what will be the condition of the kings of the earth--not *some* of them, but *them*--as respects this great harlot? O, they have all held illicit connection with her. And the inhabitants of the earth at that time have all been made drunk by her. Then that tells the same thing that the other verse does, that "all that dwell upon the earth shall worship him, whose names are not written in the book of life."

Well, after the angel goes on describing this *judgment* of her, or rather the events that immediately precede the judgment, then another angel joins. Rev. 18:1:

After these things 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, and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird. For all nations--

How many of them? All. When? In this time when one of the seven angels with the seven plagues appears and tells of the judgment of Babylon.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her.

And the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice *from heaven*.

Do not forget then; it is a voice *from heaven* saying it.

Saying, Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities.

What has she remembered her iniquities for? What does that mean, that God hath remembered her iniquities? Back in Egypt it was said of the Lord, "I have remembered my covenant with Abraham, Isaac, and Jacob; I have remembered the promises I

made to your fathers. And I will deliver you with a stretched out arm and with *great* judgments." Ex. 6:5,6. When he "remembered" that the thing *was done* that had been promised formerly. "God hath remembered her iniquities." And this shows that this remembrance of her iniquities means the visiting of the judgment upon her iniquities.

Reward her even as she rewarded you and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen and am no widow and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine. And she shall be utterly burned with fire, for strong is the Lord God who judgeth her.

This is still the description which the angel gave when he said, "Come hither; I will show unto thee the judgment of the great whore."

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Thus when Babylon triumphs, she is destroyed "in one hour," the shortest period of time that is measured in the Bible, aside from the resurrection moment, which is the "twinkling of an eye." So that when this judgment does fall, it falls in that way, and *before it falls*, these warnings are given, and God gives us signs by which we may know and mark the way up to the time when that is the thing, and *the one thing*, that comes next.

Now before our eyes in the daily papers, in the situation even as we have examined it in the previous lessons, the papacy is *now* carrying on the very movement that is here marked out and is succeeding at every step. In former lessons we have merely touched evidence as relates to the United States. Brother Robinson gave me a copy of *Present Truth* a day or two ago, and there, on the first page, are quotations

from Catholic papers of London, touching the nations of Europe that are counted as not being exactly Catholic and how that these are falling more and more and one by one back into the hands of the papacy.

In the *American Sentinel* two or three weeks ago you had the evidence, taken from Catholic papers, as to Germany and Switzerland. The Catholic Church holds the balance of power in Germany--a Catholic for Chancellor of the German Empire, and the Catholic Church party in the *Reichstag* holding the balance of power, so that the government cannot do anything it wants to without their will and permission and they hold for the repeal of all the laws that have been enacted against the papacy or else nothing goes. And they are getting what they want as the days go by.

Switzerland has a Catholic for a president, and of him the *London Universe* says that he "is as papal as a Swiss guard." It is not strange therefore that the experiences which we have heard from brethren in Switzerland should be manifesting themselves against the truth of God and against the Lord.

The other day I saw a German paper in which the editor and proprietor spoke of a trip he had taken through Europe and, passing through Holland, he saw the parade of Catholics in celebrating the recovery of Holland to the Catholic Church.

In England, for the papacy to get control, only one thing remains of all the things that were done in making England a Protestant country and establishing the succession of sovereigns--all that remains is just that one requirement, that the sovereign shall be a Protestant. The oath to sustain the Protestant succession is gone. And the one remaining point that requires a Protestant succession has become so weakened that the papacy herself is in expectation that even this will soon be so modified that it may be at a moment set aside and she have control once more. About a year ago, the pope, in receiving a band of pilgrims from England and giving them his blessing said to them that there were many signs in favor of England's once more returning to the Church.

These are simply--well, they are more than *signs* of what is going on; they are the actual *facts* in the *proceedings themselves* of what is going on. We cannot count them as *signs*; they are the *thing itself*.

In these extracts from the Catholic papers that were printed in the *Present Truth*, the United States was mentioned among the countries where the papacy is having its greatest success; and directly in the line of these evidences that we have presented already in the lessons is the fact that the United States is to be used, as the pope says, in the molding all the other nations and that this country is to shape the destiny of the other nations, and the destiny of the other nations is always intended to be simply the return of the world to the papacy and to do her will and to promote her interests in the earth.

So then we stand in the presence and a long way forward, too, in the presence of the events that are bringing the fulfillment of these prophecies to the point when all nations indeed shall be actually joined once more to her. And when she shall have succeeded in all this movement that is being carried on, when these things are fulfilled, then her judgment falls. When that point is reached, when that time comes, in which she stands at the place where she can congratulate herself that all these nations are joined to her once more and she has lifted herself to the supremacy out of the turmoils and the agonies, the anarchy and the violence of every kind, to the supremacy, as she did once before, when this is fulfilled, that is the last thing that we shall see before her judgment falls.

A few years ago we preached the coming of the Lord, as we do yet. We preached everywhere the coming of the Lord, the *soon* coming of the Lord, even in the generation that is upon the earth and that generation a long way forward in its life. Yet at the same time we told all the people to whom we preached that the Lord was coming, that He *could not come* until the United States government had recognized the Christian religion and had set up Sunday instead of the Sabbath. We told them, in other words, that he could not come until this government had made the image of the beast. Then, after having told them that the Lord is coming and coming soon and that the generation is far spent in which He will

come, we had to tell them that *this thing* had to come *before He* could come, and then we turned to point out to them the steps that were taken and the progress that had been made toward that recognition of religion in the United States and the setting up of Sunday instead of the Sabbath. These things we told them were the signs by which they might mark the way up to that thing that should be done, and as soon as it should be done, then we would know the coming of the Lord was to be looked forward to as never before.

Now that has been done. We cannot in truth tell the people that the United States is *going* to recognize the Christian religion. We cannot tell the people any more that the United States government is *going to* put away the Sabbath of the Lord from the fourth commandment and put Sunday in its place. No

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man can do that and speak truly. Everyone that speaks the truth on that has to say *that has been done* and point the people simply to the official record in the proceedings of the government that shows it and there it stands. Therefore, as this is truly so, this text applies as never before, "*Now* is our salvation nearer than when we believed."

We also told the people that when that thing should succeed, the papacy would rise in triumph at the expense of the Protestants who were doing that and without their expectations and put herself in the place and would receive strength and influence and power from it to mold the world once more to her hand.

Well, we cannot say anymore that the papacy is *going to* do that. The only thing we can now say is. She *is doing* it, and point the people now to *the facts* which show that she *is* doing it and that that is her one grand scheme for the whole world, to be worked through this power which she already has upon the United States.

But the success of that scheme, the completion of that plan of hers, is simply the fulfillment of this prophecy that we have read, that all the nations would be joined to her; all would be worshiping her; the inhabitants of the earth connected with her; all the world under her hand; all worshiping her, and the power of all the world in her hands to pour out in wrath against those who fear God. The Scripture sets forth in prophecy precisely the thing that everyone of

us sees and cannot help seeing, that the papacy is doing. And the very point that the prophecy sets out is the very point at which the papacy aims and toward which she is working and which, when she reaches it, will see the prophecy fulfilled, "I sit a queen and am no widow and shall see no sorrow." And when that plan of the papacy is completed and the prophecy and the papacy meet at that point, then, says the word, "In one hour" from that point her judgment comes; "She shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Where then are we but in the very days when the judgment of the great whore in the plagues of God are hanging over the world? There is where we certainly stand.

Then see this: As at the first we were obliged to point the people to the signs that marked the coming of the image of the beast and as we are now beyond that and can cite those things no more; *so now* we are in the time when event after event simply marks the steps which we are to take in passing to the coming of the Lord; and a good many of those steps are taken and we are beyond them.

And in this time what word has the Lord put there to be given to the world? "Come out of her, my people." What for? Why, "that ye be not partakes of her sins and that ye receive not of her plagues."

The success of this movement of the papacy that is being carried on *is its ruin*; her success is her ruin. Her triumph is her destruction, in an hour. Then whoever would not be ruined must separate from her, leave here entirely. And whosoever would not see his fellowmen endangered and ruined must, in the fear of God and the love of souls, say to them, "Escape for your life; for ruin is about to fall."

Her ruin will be how widespread? How much does it embrace? How much is under her control? How many are worshipping her? How far does her wrath extend? And how many are made drunk with the wine of the wrath of her fornication? *All the world*. Then when the judgment falls upon her, how widespread will be the judgment? *worldwide*. When the ruin falls, how complete is the ruin? Utterly. It is said that he cometh up out of the bottomless pit, and

"goeth into perdition." "Perdition" means *utter destruction*; she goes into utter destruction.

Then as certainly as her influence is worldwide; as certainly as all nations are joined to her and the inhabitants of the earth are drunk with the wine of the wrath of her fornication and as certainly as that all that dwell upon the earth are worshiping him, whose names are not written in the book of life of the Lamb; so certainly all this shows that everyone will fall in the ruin and will be ruined by the ruin, whose name is not in the book of life.

Then, also as certainly as we stand here, so certainly God has given a message to us in the midst of these events and that message is to warn the world that it is indeed "in its death agony," that out of that death agony the papacy triumphs, that her triumph is her certain ruin, and that whoever will escape must "*come out of her.*"

Now I think we have time to bring a word here that will illustrate this thing so forcibly that all can see it. There was a Babylon of old. God caused the prophet to write out her judgment. In the 50th and 51st chapters of Jeremiah there is written out, in prophecy, the judgment of Babylon. I am not going to read a description of it; all can read it at your leisure, because there is a great deal in it for us even now, but we will read the last verses of the 51st chapter, beginning with the 59th verse:

The word which Jeremiah, the prophet, commanded Seraiah the son of Neriah, the son of Masseiah, when he went with Zedekiah [margin: on behalf of Zedekiah] the king of Judah into

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Babylon in the fourth year of his reign. And this Seraiah was a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon and shalt see and shalt read all these words; then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it in the midst of Euphrates; and thou shalt say, Thus shall Babylon

sink, and shall not rise from the evil that I will bring upon her, and they shall be weary.

Look at Rev. 18:21, in connection with this, in the judgment of Babylon, the description of it:

A mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all.

Is there any correspondence between these two stones? Assuredly there is. Then that sinking of old Babylon pointed to the sinking of Babylon now; the judgment of Babylon in old time pointed to the judgment of Babylon in this time.

Now we notice Jeremiah 51:45: "My people, go ye out of the midst of her." God's people were in that Babylon; he had a people there. He did not want them to be there when the judgment of Babylon fell and caused her ruin; therefore, he said, "My people, go ye out of the midst of her and deliver ye every man his soul from the fierce anger of the Lord."

What is the word now? As the angel is about to cast that mighty stone into the sea and say, "Thus with violence shall that great city Babylon be thrown down and shall be found no more at all," the call is, 'Come out of her, my people, that ye be not partakers of here sins and that ye received not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities. . . . For strong is the Lord God who judgeth her.'" Reading again in Jeremiah of the old Babylon:

And lest your heart faint and ye fear for the rumor that shall be heard in the land; a rumor shall both come *one year* and *after that in another year* shall come a rumor, and violence in the land, ruler against ruler.

The people in Babylon were to have two rumors as the sign for leaving Babylon. Two rumors of what? Two rumors of her fall, two rumors of her destruction. A rumor was to come one year that the armies of the Medes and Persians were on the way! But were they to be afraid that the ruin would be then and was everyone to go as quickly as he possibly could? NO. He could go if he chose, but the ruin was to be in another year. So when the first rumor was to

come, then was "*the preparation*" to "get ready" to go, so that when the second rumor should come, then they had to go or her ruin would be their ruin.

Accordingly, the Medo-Persian army started from Ecbatana in the spring of A.D. 539--the year before Babylon fell--and went partly on the way and then stopped and stayed until the next spring. When the army started, of course the first rumor spread rapidly to Babylon. That was the first sign that everybody there should *prepare* to get away just as soon as they could. They could in a sense take their time for the actual going, but they must prepare and *be ready* at the *second* rumor, for when the second rumor came they *must* go or perish. When the next spring came, the "other year," the armies started again on the way to Babylon. Then came the second rumor of Babylon's ruin, and *the ruin came* with the second rumor, and whoever would escape the ruin had to flee when the rumor came.

Now look at modern Babylon and the two rumors of her fall. In 1844 there came the first rumor of the fall of Babylon. Rev. 14:6-8:

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth and the sea and the fountains of waters. And there followed another angel, saying, *Babylon is fallen, is fallen*, that great city, because she made all nations drink of the wine of the wrath of her fornication.

There was a rumor of the fall of Babylon; that was the *first* rumor. Now read Rev. 18:1-4:

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*, and is become the habitation of devils and the hold of every foul spirit

and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.

When that second rumor comes, the rumor ceases only with the judgment which is her ruin. Are we in the time of the second rumor of the fall of the second Babylon? Oh, we are; we certainly are. Then as certainly as that second rumor of the Medo-Persian army in ancient Babylon meant her certain ruin, as certainly as that is true, so certainly we are in the midst of the second rumor now; and whoever will escape that ruin must go. "Come out of her, my people."

And therefore, as certainly as we to whom that message has been given have any care for the souls of men, any fear of God, or any love for the message which Jesus Christ has given us, what is there alone

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for us to do but to tell the people what is going on; what Babylon *has* done, what she is doing, how ruin hangs right over her? Tell them the ruin is there, the second rumor has come, she is to sink to rise no more, nor be found anymore at all. But God does not want any man to sink with her. He would have every soul turn away from her and turn to him for the life and salvation there is in Him; therefore, He calls, "Come out of her my people, that ye receive not of her plagues."

There is where we are; there is the rumor abroad. Oh, *is* it *abroad*? That is the question. Is it *abroad*? Have you been sounding it abroad? How long have we been in the time of the loud cry? More than two years. Have you been sounding that rumor these two years, brethren? Have you all been giving the message which has been given you to sound, urging the people to escape from the ruin that is impending and that they must flee to God if they would escape the ruin?

Well, then, shall we not go from this Conference to sound that rumor with the loudest voice that God can give? Is there anything else to do? How can there be anything else to do? And of all things

how can there be anything else thought of by those to whom God has given the message and upon whom He has laid the responsibility of sounding that rumor? "Come out of her, my people."

THE THIRD ANGEL'S MESSAGE - 8

A. T. Jones

Our study tonight will be merely a continuation of the lesson of Friday night: What Babylon is, how much it embraces, and what it is to come out of her. We may not get through all of this in this lesson, but from the evidences we had Friday night, it is plain enough that there is nothing else to do but to inform the world of the ruin that hangs over it and to sound aloud the call that God has given to save people from the ruin. The thing for us to do is to lift up the cry, to sound aloud the warning and the call, and the Lord will see to it that the people are convinced that that is the thing to do. Whether they *will do it* or not is for them to decide afterward. But the Lord will see to it that they shall know that that is the thing *to do*.

Therefore I stated last night, especially when we read for the first time the words, "I heard another voice from heaven, saying, Come out of her, my people," that it is the voice that comes *from heaven* that calls the people out. And therefore, those human instruments who will make the call by the word of mouth will have to be so connected with God that in that call the people will hear the voice from heaven. We must be so connected with God that when that word is sounded, "Come out of her, my people," the Spirit of God will say to them, That is the thing to do. Those who will give the warning must be so connected with God that when the voice shall present the words of God which show the situation as it is at present, the Spirit of God will impress those who hear with the actual conviction that that is the truth, that we are in the time and that the thing to do is to come out of her.

But I say still that whether they will do it or not is for them to decide. God never takes up a man and drags him out. An illustration of what I am saying is in the instance where Peter and

John were in jail in Jerusalem and the angel of the Lord let them out and in the morning they were brought before the Sanhedrin. Acts 4:13. When the Sanhedrin "saw the boldness of Peter and John and perceived that they were unlearned and ignorant

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men, they marvelled and they *took knowledge of them*, that they had been with Jesus."

In the words and by the presence of these two disciples of Christ, those priests and rulers were convinced of Christ's mission and that these men were in the right. "And they took knowledge of them, that they had been with Jesus." Yet, instead of surrendering to the conviction, they hardened themselves against it and commanded the disciples to be sent away. Then "they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no further among the people, let us straitly *threaten them*, that they speak henceforth to no man in this name. And they called them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had *further threatened* them, they let them go, finding nothing how they might punish them."

They were willing to punish them, but they did not find just how under the circumstances, but the point is that they were doing all this threatening and had this desire to punish them, *against their own convictions* that the disciples were right. And that is where God intends His people to stand now. We have a message to the world now, just as important as that of the disciples then. And our position is not the right one until we find such a connection with God that when we do speak the truth, wherever we go and tell the people the message that He has now given us to tell, the Spirit of God will be there to witness to the people that that is so, and say to them, That is right and that man is speaking the truth. All that we can do is to tell the message to the people. We cannot bring them

out, and God will not bring them out by force. He wins men by telling them what is right and making His goodness pass before them. And this God will do when the human instrument by which He works stands so related to Him that His Spirit can speak in the words, in order that in the human words the people shall hear the "voice *from heaven*."

I am satisfied that everyone--and I am not satisfied as a mere persuasion but I know it is a fact--everyone who will yield to the truth of God as the Lord reveals it today and as He will reveal it to every man, will be brought by the truth into just the place where the Spirit of God can work with him in this way all the time.

Now we know that for more than two years we have been in the time in which God said, "Arise, shine, for thy light is come." That is the truth, and we all know that we are there. But we cannot raise ourselves. We cannot get up; it is the truth of God that must *raise* us. The power of God must have a place, and that will raise us. We have to "Arise" before we can "shine"; that is settled. We cannot shine down where we are; we are not in the right place; we must be *up*. We must *arise* in order to shine, because up there is where the light is. We are down too close to the earth--Seventh-day Adventists, all of us, are too close to the earth; we are too far down, too close to the darkness; we cannot shine as God wants us to shine. And therefore He says, "*Arise, shine*."

But I say again, it is no use for us to try to raise ourselves and I also say again that as certainly as any Seventh-day Adventist here in this Conference or anywhere on the earth will surrender his whole will and body, mind and heart--everything--to God, taking His truth for what it is, God will see to it that the truth shall raise him to where he will shine.

Therefore let us honestly, right here, enter upon the study of this thing in the place where we are, and the work there is to do, in such a way as to see what God has to give us of His truth, which will raise us to the place where He can do what He pleases with us and where, when He uses us and speaks by us, the people will know the power of God is there and will hear the voice from heaven? Unless that be so, we cannot give this message; that is all.

It is no use for us to undertake to tell the people, "Come out of her, my people," when there is no power in our words that will bring them out; no power connected with us that will cause the

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thing to be done. It would be simply speaking into the air. But we are in a time that is too vastly important for us to be talking into the air. God wants us to talk to men in such a way that in the words that we shall speak, He shall speak to the heart.

We are not sufficient of ourselves to do this. There is the record: "Our sufficiency is of God." We can rest with all our weight upon that statement, "Our sufficiency is of God." That simply says to us that God will *make us sufficient*; He will furnish our sufficiency.

Let us look, then, a little further at how much is embraced in Babylon. In other lessons you remember we read certain texts which from this side, as it were, showed that all the world is going to honor the beast, the papacy, and do her bidding--all except those whose names are written in the book of life. But there are some further texts on this subject that we can read. Turn to Rev. 17:8, particularly the last part of the verse. I shall read all the verse, however:

The beast that thou sawest was and is not and shall ascend out of the bottomless pit and go into perdition, and *they that dwell on the earth shall wonder*, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not and yet is.

They shall wonder when they behold the beast that was and is not and yet is. Now there are going to be some people that will not wonder at that a particle. All the world will be wondering at it, surprised at it, astonished at it, and considering it in wonder, but there is going to be a set of people who will not be in any way concerned about that and these are going to be the ones whose names are in the book of life. They are the ones who do not worship the beast and his image. I read that verse particularly to connect with the thought of the other evening, that "all that dwell upon the earth shall worship him, whose names are not written in the book of life"; all kingdoms of the earth committed fornication

with Babylon; the inhabitants of the earth are made drunk with the wine of the wrath of her fornication, and this showing also that all the world is connected with her and out of this wonder she will, and indeed by means of it, raise herself to the place where the scripture shall be fulfilled.

Let us just here ask a question: Taking this just as these scriptures speak it, "All the kingdoms of the world" are joined to Babylon in fornication, in illicit connection. The inhabitants of the earth are made drunk with the wine of her fornication. What is it then, what alone must it be, to come out of Babylon? Nothing short of coming out of the world itself.

There is another word here, too. Turn to Revelation 18, and we will read and see how much there is connected with it. We read up to the 10th verse Friday night. Now begin with the 11th verse:

And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise anymore.

Now I am going to read this slowly, and when it is ended, I want you to see how much of the traffic of mankind she does not control.

The merchandise of gold and silver and precious stones and of pearls and fine linen and purple and silk and scarlet and all sweet wood [that would be fine, fancy, costly, decorative woods], and all manner of vessels of ivory and all manner of vessels of most precious wood and of brass and iron and marble and cinnamon and odors and ointments and frankincense and wine and oil and fine flour and wheat and beasts and sheep and horses and chariots and slaves and souls of men.

That is controlled by Babylon. How much then of the traffic of the world is left? None. Then when the time comes for the general boycott to be set up, it is going to be easy enough for her to say a man shall not buy or sell, because all the traffic of the world is under her hand. Nobody can buy or sell who does not do as she says. But when she controls all of this and God says, "Come out of her," it is plain that obedience to that call will carry us right to the place where His will is accomplished in a complete separation from her. The very fact that our names are in the book of life and our

refusing to do the bidding of Rome, brings us out absolutely and sets us in such a place that we shall have no sort of connection with her, not so much as for anything to eat.

Let us study this a little further. When our allegiance to the truth of God, our giving ourselves *to God*, leads to that place where we are absolutely separated from anything on the earth to eat or

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drink, how in the world are we going to live? Ah, there is the promise: "Bread shall be given him; his water shall be sure." Well, then, as in our allegiance to God we will be *forced* to absolute separation of every kind from the world and all that is in it; is it not *now* high time when we ourselves *by our own choice* shall be utterly separated *in heart* and *affection* from the world and all that is in it?

Further, here are *the kingdoms of earth* that are connected with her too, and they are going to be used by her to execute her will upon the people of God. Then, when that thing is done, it will force a separation from all connection with them or any dependence upon them for anything. But when that time comes, how in the world will we get along? How will we be protected, what shall we do, when mobs attack us and people commit outrages upon us? What in the world shall we ever do for protection? How can we live in the world then? Would it be safe to be so separated from the governments of earth that we could not prosecute any who offer violence to us? That we could not hold the law with its penalties as a menace over the heads of those who would stone our churches or tear down our tents or do us harm in other ways? Well, that time is going to come anyway, when we shall be outlawed and all these kingdoms under the power of the beast will be simply tools for executing her wrath upon us. Not only is this time *going* to come, but it is *now at hand*.

But when the very shaping of things by Babylon shall *force* us into that position, what shall we do? How shall we ever live? Well, from our side of the issue, what is it that is to bring us there? It is only allegiance to God that will ever put us there. Very well, then, will allegiance to God help us *when we get there*? Will allegiance to God furnish us the protection that we shall need when that time comes? You all say, yes. Well, if allegiance to God should *in heart*

bring a man to that place *now*, do you think it would be too much of a risk for him just to break loose and put his trust altogether in God *right now*? Do you think anyone would be going too far *just now* to put his allegiance upon God and his trust in him for protection, just as fully *as though there was no government on the earth at all*.

Everybody whose name is in the book of life is going to be *forced* there by the very powers of earth themselves. Then why should not we let the word of God and His power *lift* us there now? I would rather have the work of God and His power *put* me in a place than to have the course of evil and the powers of the earth *force* me into it by the very force of circumstances. I would far rather cheerfully choose wholly the Lord and His way at once, than to linger and linger with my affections and trust and dependence upon the powers of earth, perfectly willing to have it this way longer, but because I cannot have it so and get into heaven, I will finally allow myself to be broken loose and take the consequences--and go to heaven. No, sir. I would far rather "cut loose" from the world and everything in it or about it and put my trust steadfastly upon God, just as though there was nobody in this universe but God.

I believe there is a text that covers this whole ground. Turn to Jeremiah 17:5:

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

If my heart leans for support in any confidence toward something or somebody that is not God, where is my heart? Surely it is departing from the Lord. Now look at the next verse:

For he shall be like the heath in the desert, and shall not see when good cometh.

Brethren, we want to be able to see when good cometh. But what will hinder a man's seeing when good comes? Trusting in man, making flesh his arm. Looking to any man, to any invention of men, to any combination of men, will do that. "Maketh flesh his arm." Depending upon any organization of flesh, any combination of flesh, and making that my arm, will keep me from seeing when good comes? Why? Because my heart is leaning on somebody

besides God. I may try to satisfy my conscience that I can use that as an instrument of God to hold me up, but the Lord does not put it that way. He makes a clear distinction between God and man, and between trusting in the Lord and trusting in the arm of flesh. I would rather lean altogether upon God and have him *use* flesh if he wants to, to hold me up, than to lean upon the flesh to be held up and expect

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God to do it that way, for when we lean upon the flesh, on the organization of flesh and the power of this world and of man and expect to give God the credit for it--the truth that is we will give the combination or whatever it is we are leaning on the first place. But God must have the first place. And therefore when we lean altogether upon him, He can use whatever instrument he pleases to hold us up or to do whatever He chooses with us. But the one important thing in it is that he that trusts in man and makes flesh his arm *shall not see when good comes*. And that is an awful risk to run in our time.

He shall be like the heath in the desert and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

And that scene of desolation--a salt land and not inhabited--will be about the place where Babylon finds herself at last.

But ah! Look at the other side: "Blessed is the man that *trusteth in the Lord*." In the Lord through man? No. In the Lord through the arm of flesh? No, sir. In the Lord Himself, and whose hope the Lord is.

For he shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh but her leaf shall be green and shall not be careful in the year of drouth, neither shall cease from yielding fruit.

There is going to come a dreadful drought. But God has fixed it so that a man need not be afraid of the year of drought, nor careful at that time. He has been careful before the drought comes; his trust is in God, and when the drought comes, his trust is in God still. But note the difference. The one who trusts in man and makes

flesh his arm shall not see when *good* cometh, and this man that trusts in the Lord shall not see when *heat* cometh. This is the better way. Let us take it. When calamities come, they will not affect this man; he will not care for them at all.

Now let us turn to the 16th chapter of Revelation and read another thought that seems to me to be expressive of how much Babylon covers. Rev. 16:13, 14. I am not reading this for the point of *time* when the verse applies; I am reading it simply to get the limit of Babylon's dominion, how much is covered by her, how much is under her dominion:

I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty.

19th verse, after the seventh plague, when the end comes: "The great city." What great city? Babylon, all the way through.

The great city was divided *into three parts* and the cities of the nations fell and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

So then, the great city, Babylon, is divided into three parts. Now do those three unclean spirits that come out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet have anything to do with these three parts into which the great city is divided? I believe they have. I believe that they definitely point to that. I believe that the dragon, the beast, and the false prophet express these three parts into which she is divided when the time of her ruin comes. And we all know what the dragon, the beast, and the false prophet are, and the three unclean spirits working miracles coming out of their mouths, going forth to the whole world to gather them. Therefore, from this it is also clear that Babylon controls the world, the whole world. Then what does it mean to come out of Babylon?

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy[--and through the whole category there of nineteen sins] having a form of godliness but denying the power thereof.

Now what made Babylon the mother? I mean what produced her first? The church leaning upon the arm of another, separated from her own husband, turning to another, leaning upon the arm of another than her rightful Lord--that is what made Babylon. The church, pretending to be the church of Christ, joining herself to another lord, makes the adulteress, the harlot. And thus came Babylon the great. And as she is the one that has led in all that wicked course and set the wicked example for all the rest to follow, she is described as "the mother of harlots."

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Then when God in the Reformation would have healed Babylon and she would not be healed, Christianity started in the world independent of her again. But when the professed Protestant churches have followed her ways and turned away from *their* rightful Lord and put their trust, their hope, upon earthly governments, earthly kingdoms, and joined themselves to these, they are the daughters; then there is Babylon and the daughters, the beast and the false prophet. So that you see the profession of religion without the power of God, the profession of godliness without the power of it, and those professing it, seeking and depending upon the kingdoms and nations of the earth for the power that they know they lack themselves--*all* this is fitly described as the combination of the form of godliness without the power. Babylon, the mother and daughters, embraces the world in the last days, and Babylon, the mother and daughters, is the form of godliness without the power.

Therefore it is plain that the third chapter of second Timothy does describe Babylon. The third chapter of second Timothy is in that place a description of Babylon, just as much as Rev. 18 is in that place a description of it. And when the passage from 2 Tim. 3 closes by saying, "Having a form of godliness, but denying the

power thereof: *from such turn away*," that cry, "From such turn away" is in that place the call out of Babylon just as "Come out of her my people" is in its place the call out of Babylon.

The form of godliness without the power is the bane of any profession of religion. And now it is the bane of all of them in the world. And the success of this grand scheme to bring about the union of all denominations and the unity of the faith, which is being diligently worked from the pope of Rome up to many professed Protestants is only to put the seal of completeness upon it.

Down in Ohio last August at the camp meeting of another denomination the leading minister of the camp, preaching the Sunday sermon to thousands of people on the millennium and the hope and the prospect of its coming, giving as one of the great signs of the millennium the patent fact that "Protestants and Catholics are all wheeling into line," and hundreds of the people responded, Amen.

Now that is an actual fact, not only a fact as to that meeting but that sort of scheme that has been framed in the minds of those who are going more and more into Babylon, is a fact, and the scheme will be worked by them in all its parts to bring the millennium and the kingdom of God at last by preparing the way for the king. And thus when the Savior comes, He will find the whole combination of the kingdoms and churches of the earth gathered together into one body, professing to be Christianity, yet with none of the power of Christianity, and promising themselves and the world the grand, glorious millennium that has been for so long looked for over all the earth and the speedy coming of the kingdom of God. We know well enough also that then *their king* really will come, presenting himself as Christ and will be received as Christ. There will be some though who will be disconnected from that whole system--those who have obeyed the call, "Come out of her, my people," those whose names are written in the book of life. These will not receive the king of Babylon to reign over them. And then, as was proposed by the National Reformers away back in 1886 even, that scripture will be used against these: "These,

mine enemies, that would not that I should reign over them, bring hither, and slay them before my face." That brings logically enough the death penalty, as in the 13th chapter of Revelation, upon all who will not worship beast and image. The whole combination under the dominion of the earth and the dominion of evil spirits--the dragon, the beast, and the false prophet--Satan and all the instruments of Satan in all the earth, in combination---will be set up as one grand system of Christianity, when it is all one grand system of devilry.

What then could show a more universal reign of the form of godliness, not only without the power but denying the power? For this form of godliness will deny that Jesus Christ is come in the flesh. Every spirit that confesseth that Jesus Christ is come in the flesh, that is the Spirit of God. Every spirit that confesseth

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not that Jesus Christ is come--not that he *did* come, but now *is* come in my flesh--Christ in you the hope of glory, Christ abiding within, God reigning in the kingdom of God that is within you--that is what this signifies. Every spirit that confesseth not that Jesus Christ *is* come in the flesh is not of God. And this is that spirit of antichrist. And ye have overcome them, little children, because greater is He that *is in you, in you, in you*, than he that is in the world.

Therefore, all this shows as plainly as A B C that in the last days the whole system of the world and worldliness, will be combined into this one grand system of the form of godliness, without the power and denying the power also, and growing worse and worse. And the cry, "From such turn away," is simply another form of the cry, "Come out of her my people." And wherever this cry is heard, it means simply, Come out of the world, separate from the world and from the things that are in the world, in heart and in mind, as completely as though the world had already vanished away. "Come out of her, my people."

THE THIRD ANGEL'S MESSAGE - 9

A. T. Jones

There is another very important thing that I must notice with this division of the subject. It is a thing that is going to *force* every Seventh-day Adventist and every other Christian to a decision between Christ and this world and between allegiance to Christ and connection with the United States government. It is a proposition endorsed by all the governors of all the states and territories of the United States, to drill in military tactics all the school boys in the public schools. Some of the governors in the states where the legislatures are in session are already trying to get legislation enacting laws providing for it. A meeting in favor of the project was held in New York City the 25th of January in which speeches were made.

Let the United States government and all the states undertake to drill in military drill, filling with the war spirit all the children of the country, and what Christian can allow his children to take any part in it? And if the evil thing shall be made compulsory or shall be *required* by law, then what Christian can allow his children to be in the schools any more? The word that ushered Christ into the world was, "Peace on earth." This thing is precisely what it says in Joel, "Prepare war." Are you ready for the issue? The scheme is on foot and has spread over all the country like a flash of wild fire. It has been taken up as though it were the grandest thing that ever was, from the day it was mentioned. It has been greedily grasped and it is proposed at once to fix it in the law.

Whether this military drill, this inculcating the war spirit into all the children of the country, shall be made compulsory at the first or not the doing of it at all is enough, for the simple introduction and practice will make the thing in a sense, compulsory, for the simple reason that any boy that would refuse to take part in it would be called a coward by those who did take part. He would be ostracized. His schoolmates would pass him by on the other side. For

all this is to be done in the interests of "Patriotism"; it is said to be all for the "inculcating of patriotism" and "love of the flag." Any boy that will refuse to take part in the military exercise will be

declared "unpatriotic"; he will be "despising the flag." It will be said he does not "love the country," is "a traitor." But no Christian parent can allow his child to be filled with the war spirit. It is with the Spirit of Christ, the Spirit of peace, that he must be filled. It is to Christ that his allegiance is owed.

This is certainly true. And that being so, it brings a test that will separate every Christian child and every Christian parent from the government of the United States and every state. Then is it not time we began to be separated anyway? Were the lessons last week too extreme? Did they go too far when they said, Let us cut loose? Why, brethren, the very events from the side of the enemy are forcing us right up to the line where we have to decide between allegiance to Jesus Christ and this world.

But there stands that wicked thing right before every Seventh-day Adventist and every other Christian in the United States. It will be a test as to whether he will let every earthly thing go and hold only to Christ, let them call him what they choose. That is the test. It is only another note sounded in the one universal call, "Come out of her, my people."

But where did the mischievous thing start? This particular phase of it as to putting it in the public schools started with the Papacy. Professed Protestant churches have been organizing what they call "Boys' Brigades" for two summers. But the first step that I have found toward putting it into the public schools and forcing it upon the people of the country was by the Catholic Club of Jersey City, N.J., as reported by the *Catholic Mirror* of October 6, 1894:

The Catholic Club of Newark (N.J.) at its meeting last Wednesday night adopted a set of resolutions asking the Legislature to make provision for the introduction of military drill in the public, parochial, and other schools within this state in which boys are taught. The resolutions are as follows:

Resolved, That in the judgment of the Catholic Club of Newark, N.J., the military resources of our country should not now be neglected but should be developed as fully as a reasonable economy will allow; and be it,

Resolved, That we, therefore, suggest, respectfully, to the Legislature of our state that military instruction for the boys in our public schools ought to be provided for and may without a doubt be secured very cheaply through the agency of the members of the state, and be it,

Resolved, That we also suggest to the Legislature the propriety of providing for similar instruction in all the other schools in this state in which boys are taught, and be it,

Resolved, That a copy of these resolutions be forwarded to the Clerk of the Senate and another to the Clerk of the House of the Assembly."

It is hoped that such a plan will come in vogue, as it will be of great benefit to the boys in many ways.

Lafayette Post of the Grand Army of the Republic of New York City--the one which started the movement to put the flag on every school house--has lately taken it up and has spread it abroad to the whole country.

Now look further at the situation: Everyone that protests against that will be accused of being unpatriotic and on the other hand, the papacy will simply crowd herself forward as the most patriotic of all, because she can endorse it to the fullest measure. She can show that she is the most prominent in the movement and in favor of it. Thus this is simply another means by which the papacy will set herself at the head of everything and will rule over all.

Here is a dispatch from the Detroit *Evening News* of February 4, 1895, relating to military drill in the churches, which is an illustration of the evil thing, whether in the public schools or in the apostate churches:

UNITED BOYS' BRIGADES

Chicago, Feb. 4. The United Boys' Brigade of America, composed of companies of youths organized under military discipline in the various Christian churches of the land, has just been incorporated, with headquarters in Chicago. The incorporators are the Rev. H. W. Bolton, representing the

Methodists, the Rev. P. S. Henson, the Baptists, and others. The brigade movement has for its object the development of patriotism and piety in boys, and its essential features are the drill, the study of the Bible, and missionary work. About ten years ago William A. Smith, a British soldier, organized the first brigade in Glasgow, Scotland.

Brother Robinson says it is all over England and Scotland. Are not these things near enough to us and are they not clearly enough set before us to show where these things are driving us? They are forcing a separation of the Christian from everything on the earth. Then, is it not time that we should make that separation, brethren, from choice, and in heart and with all the heart?

Babylon embraces the world, and separation from Babylon means nothing but separation from the world. And these things are so near to us and the separation so near to be forced upon every one who will be loyal to Jesus Christ, all this proclaims the all-urgent necessity that we seek God with all the heart and let our hearts be separated and we separated in heart, *unto God wholly*.

Here are a few clippings in which this military movement is discussed, which are worth reading. One from the *New York Recorder*, endorsing it fully throughout, says:

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Military drill in the schools is evidently foreordained. . . . How much has been done already in his line and how much more may be done was amply demonstrated by the exhibition given in the Seventh Regiment Armory the other day, where not only the boys but the girls acquitted themselves with signal credit.

In the *New York Sun* of April 8, a trustee of the Twenty-third Ward school of New York City, in noticing a resolution that had been passed by a meeting of Quakers, disapproving of this military movement, says, among other things:

The Board of Education of our city has taken up the matter, with the result that in our own state a bill has just been introduced in the Senate asking for \$100,000 for the equipment of scholars of eleven years of age and upward in the public schools.

That is military equipment, of course. That is, the Board of Education of New York City as attended to having a bill introduced in the legislature of New York to equip school boys of eleven years and upward. He continues:

But in addition to the benefit that the nation may and will derive from this military training in the public schools, I maintain that the scholar will also be benefited, in giving him a manly, erect, and graceful bearing, and in making him more self-respecting; in strengthening the body as well as improving the mind, for there is no better exercise than drilling and marching; in learning discipline and therefore obedience and submission to lawful authority; in teaching to make him a good, loyal, and patriotic citizen, who loves his country and, if need be, ready to die in her defense--in giving him self-control and command of himself and therefore not only valuable for its effect on the mind but also on the body and, in fact, in making him strong, active and brave. I am heartily in favor of the movement, and you may count me one of its most earnest supporters.

But it is not all that way; there are some opposing voices heard. One man, writing to the *Chicago Herald* February 3 or 4, speaks in this way:

I notice in an evening paper of recent date an article concerning the enrollment of boys into a church military organization for the purpose of fostering the war spirit and the proverbial meekness of the lowly Nazarene. Can anything be more stultifying, contradictory or grotesque than this? When the boy's education is finished in this new school, what a peculiar product he will be; what a laughable combination of saint and devil; what an impossible mixture of right and wrong; what a commentary on the Christian church, whose mission is supposed to be the inauguration of a reign of universal peace; what a confession of weakness; what a despicable trick to fill empty pews; what an insult to the memory of that noblest of characters, Jesus, whose life, acts, and teachings were the exact reverse of this! If this is Christianity, what, in the name of religion, is paganism?

These church military organizations, in their utter disregard for consistency, decency, genuine morality, real justice, and, in fact, all of the Christian virtues, have no parallel in history, and the men who engineer this game--for it is only that--are the worst enemies to true democracy and republican institutions possible to imagine. This may sound radical to some, but it is true, and truth is only radical to the person unacquainted with it, and there are many such, alas, too many.

Here is a paper in which is printed the annual address of Mrs. Marion H. Dunham of Burlington, Iowa, of the Women's Christian Temperance Union; she has some excellent remarks upon this. Speaking of the increasing conflicts among the laboring classes, capital and labor, and so on, she says:

One feature has developed which can well excite the alarm of all who love their country and that is the cultivation of the military spirit and military training.

Then, speaking of dangers enough in the regular course of governmental affairs, she continues:

But far more serious than all of these is the fact that in a time of profound peace, threatened by no other nation, our position and power making us, in fact, impregnable to all attacks from any possible hostile power, our schools and our churches are turned into military camps, and our young boys are drilled with arms that have been used on the battlefield, and the thirst for shedding the blood of their fellow men aroused in their young hearts. In my own city [Burlington, Iowa] the girls who are serving as substitute teachers are called "cadets," and their work "cadetting," in order apparently to familiarize them with military terms and ideas, that even womanly influence shall not be exerted for peace. Our colleges are supplied with instructors by and at the expense of the government, and the Boys' Brigade of the churches, which are supposed to be organized to spread the gospel of "peace on earth, good will to men," numbers about 115,000, and the old Sunday school hymn of, "I want to be an angel, and with the angels stand," changed to-

"I want to be a soldier,
And with the soldiers stand,
A cap upon my forehead,
A rifle in my hand.
I want to drill for service
With military skill,
And master modern tactics
The most approved to kill."

Then it goes on and gives a revamping of that old hymn and continues:

No foes from abroad menace us, that this preparation is needed, and whatever this movement means or portends, it is contrary to the spirit of Christianity; it is turning civilization backward to the time when might was right, and every man's hand was raised against every other.

From this we can learn another thing, and that is the real Christian minds of the country will turn away from this and protest against it, and that only opens wider the door for sounding aloud the cry, "Come out of her, my people." Those who are favorable to Christianity even and want to see the spirit of peace spread, you can see for yourself that this movement in itself repels them and, indeed, shuts them out. It draws the line between them and the government. And just now God has a work in the earth, a message to be spread, calling upon all who would save their souls alive to separate utterly from all such evil things, to set themselves against it with

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all their hearts, and turning to God in the spirit of peace, they all, from the least to the greatest, may know Him who is our peace.

Here, then, is the situation as it is today on all sides: Every element of the world--whether in the papacy, in apostate Protestantism, or on the part of the government itself--everything is driving us right to the point where we are compelled to decide and separate from the world and all that is in it. Well, then, shall we not look at it from the side of God's truth and have His Spirit which will indeed separate us and clothe us with such power as will awake the world to danger and save from the impending ruin every soul

who will be saved. Here is the word: Isaiah 40:9, reading the margin:

O thou that tellest good tidings to Zion, get thee up into the high mountain: O thou that tellest good tidings to Jerusalem, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Thus the Lord says to us in this time, Get up into the high mountains, and lift up your voice with all your strength, and do not be afraid. Tell to the people, Behold your God. He is your refuge; He is your salvation; He is your protection.

Now let us turn again to the study of what it is to come out of Babylon. Everyone knows now that to come out of Babylon is to come out of the world and to separate from Babylon is to separate from the world. What we want to know next is, What is it to come out of the world? What is it to separate from the world? Gal. 1:4 will answer that question in a word; we shall have to read the third and fourth verses together to get the connection, but the fourth verse is the one that has the point in it.

Grace be to you and peace from God the Father and from our Lord Jesus Christ, who gave himself for *our sins, that* he might deliver us from *this present evil world*.

As He gave Himself for our sins in order to deliver us from this present evil world, it follows plainly enough that connection with the present evil world and even the evil world itself, *lies in our sinfulness*. And therefore, to deliver from this world, we must be delivered from sin. Not from some particular sins, but from *sin itself*, the thing, the root, and the all of it. The word of God does not take a man and find out how much of good there is in him and how much bad there is in him, and then patch the good on the place of the badness and take him into heaven that way. You should not put a new patch on an old garment; Christ said so, and it is so. Then we are not to see how much good there is in us, how many good traits we have and give ourselves credit for these and then get enough goodness from the Lord to supply whatever we may lack. No. There is no goodness, not one good thing there at all. The whole head is sick and the whole heart is faint. From the

crown of the head to the feet there is no soundness in it, but instead there are wounds and bruises and putrefying sores. "Who shall deliver me from this body of death?" Rom. 7:24. It is a body of *death* simply because it is a "body of sin." Rom. 6:6. To be delivered from sin, then, is to be delivered from ourselves. That is what it is to come out of Babylon.

Many people have been getting the idea that if they get out of the Methodist church or the Presbyterian church or the Catholic church and get into the Seventh-day Adventist church, then they are out of Babylon. No. That is not enough, unless you are converted, unless you are separated from this world you are not out of Babylon, even though you are in the Seventh-day Adventist church and in the Tabernacle in Battle Creek. This is not saying that the Seventh-day Adventist church is Babylon; that is not it at all. But the man who is connected with himself is connected with the world, and the world is Babylon. You have separated from sin, separated from this world, to be out of Babylon. "Having a form of godliness, without the power," is simply another expression which describes Babylon and her condition in the last days. That being so, if I, a Seventh-day Adventist, have the form of godliness without the power, I belong to Babylon; no difference what I call myself, I am a Babylonian; I have on the Babylonish garment. I bring Babylon into the church wherever I go.

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Another word upon this in Galatians: Christ "gave himself for our sins, that he might deliver us from this present evil world."

All of this world that ever can cripple a man or hinder him in his heavenly course is simply what is inside of him; it is simply what there is of him. Therefore when Christ would deliver a man from this present evil world, he simply delivers him from sin and from himself. Then that man is in the kingdom of God; he is *in* the world, but not *of* the world. So Jesus says, "I have chosen you out of the world: if ye were of the world, the world would love his own." Very good; here am I. Suppose I am of the world. Then the world will love his own. That is, the world that is in me and of me will love the world and will cling to the world. It cannot do anything

else, and I cannot do anything else, because I am essentially of the world itself. The world outside of me and around me will love his own, that is true; but as certainly as I am of the world, so certainly I will stick to the world and love the world; the world *within* me will love and cling to the world without. I may be calling myself a Christian at the same time, but that will not alter the case--the world will love his own. If in heart I am cut loose from this world, I am free from it, but if the world is there, I will love the world, and when the test comes, when the crisis comes, I will surrender to the world and go the way of the world in general--stay in Babylon and worship the beast.

Now turn to the third chapter of 2 Timothy. There we have the same thing taught:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves. . . . From such turn away.

Then if I am a lover of my own self, from such I am to turn away. But who is it I am to turn away from? Self, assuredly. Come out of Babylon, from such turn away. It is not that I am to look at you and study you and see whether you are a lover of *your* own self, to see whether *you* are covetous and a boaster and proud and then *I* separate from *you*. Not at all.

It is not for me to look at others and say, "Oh I don't want to be in a church with such brethren as these. I cannot be the right kind of a Christian there. I think I would better go to Oakland and join the church there, or I think I would better go to Battle Creek and join the church there; the brethren here at home seem to be so kind of--oh, I can hardly describe it, but it is very unpleasant and very hard to be a Christian here. I think I will have to leave this church and join some other one." That will not answer at all, for unless you are genuinely converted and separated from the world, when you have done all that the church which you have joined is just so much worse than it was before and so much more Babylonish by just so much as *you are there*. "From such turn away." Then as I am to turn away from myself, where does Babylon lie? Where does the

world lie? Altogether, in self, just as we found in Galatians, fourth chapter.

Let us look at the third chapter of 2 Timothy a little further and see whether any of us are there.

"Men shall be lovers of their own selves, covetous." Can you tell what it is that will cause a man who professes to belong to the Lord and to love the Lord--what will cause him to hold back from the Lord that which the Lord says definitely belongs to him, the tithe, for instance? Here are means that come into my hands; the Lord says that a tenth of that is his. I profess to love the Lord; I go to meeting every Sabbath; I profess to belong to the Lord myself; I profess to be consecrated, but yet I do not let the Lord have what belongs to him. What is the root of that thing? Self. And what is the first fruit of self? Covetousness. I have not stolen anything from my neighbor or kept anything back from him, but I have held to that which belongs to the Lord. Then I am to turn away from my covetous self.

Blasphemers: We cannot take each one of these in detail. "Boasters, proud, blasphemers." A blasphemer, in the common acceptance of the term, is one who uses the name of God profanely; one who takes the name of God in vain. One of the commandments of God is set against that. But though I do not by word of mouth use the name of God profanely, if I profess the name of God, if I have taken it upon me and then take such a course as to show that the whole thing is in vain, have I not taken the name of the Lord in vain? Assuredly I have. If it is a form of godliness without the power, is not it a vain taking of the name of the Lord? And will I not, by just such a course, cause other people to blaspheme the name of the Lord? Then, as I profess to be the Lord's and yet take a course, which in the nature of things, causes the name of the Lord to be blasphemed, the blasphemy begins with me.

There is a verse which we might read upon that: 1 Tim. 6:1:

Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

There the word of God itself lays the truth right home to the individual, that he is to take such a course as that the name of God and his doctrine shall not be blasphemed; that we are to guard the name and the doctrine of God from blasphemy. But if I sanction it, if I draw it on, then it is certain that the blasphemy begins with me. I have taken the name of God in vain and wear it in vain.

Here is another test: Romans 2, beginning with the 17th verse:

Behold thou art called a Jew and resteth in the law, and makest thy boast of God, and knowest his will. . . . Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?

"Here are they that keep the commandments of God, and the faith of Jesus." Thou that makest thy boast of the law, thou that teachest a man should not steal, what are you doing? Are you cheating? Do you drive sharp bargains? If you should happen to be in charge of some of his business, are you ready to drive a sharp bargain for the Lord? Do you think that is integrity to the cause? No. It is dishonesty. It is devilry. I cannot be selfish for the Lord. This is not saying that we are not to be careful and economical, but it is saying that I cannot drive sharp bargains for the Lord any more than for myself and yet be honest. Therefore, "Thou that preachest a man should not steal, dost thou steal? or are you honest?"

"Thou that sayest that a man should not commit adultery, dost thou commit adultery?" Do you hold the marriage relation sacred? Do you honor that ordinance? or is it to you such a thing--as has been entirely too common among our young men especially, and even those "preparing for the ministry" too, who seem to think so lightly of this solemn ordinance of God that they can go and engage themselves to some young woman that may strike their fancy at the first and then, seeing some other one that strikes their fancy a little stronger, break their engagement. And then, if they do not get

married before they find another one, they are ready to repeat this course.

The seventh commandment is put in the law of God to guard the marriage institution, the marriage ordinance, and men cannot disregard the marriage institution, that solemn ordinance of God, without violating the commandment. In a single year I could put my finger on at least half a dozen young men, professed Christians, who had engaged themselves to young ladies and every one of them broke their engagement and married somebody else, because they had more fancy for the new one. And some of these were preparing for "the work of the Lord." I want to know whether it is a fit preparation for the work of the Lord to trample underfoot one of God's most sacred ordinances at the first step?

"Thou that sayest a man should not commit adultery, does thou commit adultery?" Do you honor God's commandments? Do you honor his ordinances? "Well," says one, "would you have a man marry a woman he does not love?" No, I would not, but I would have him *know what love is* and know what he is about, before he engages himself to a woman. In this course that I am describing, there is no love to start with. It is mere aimless fancy. The woman may be perfectly honest in it; it may be love on her part and in most cases it is. But on his part it is mere fancy. And if it should so happen that the marriage should be performed before another one strikes his fancy a little more forcibly than does the first, some day he will meet one that does, and then he is not sure of his position. Any man that will violate the sacred confidence that he has pledged in that way to one woman is never sure that he will be faithful to another woman. When he has trampled underfoot that sacred thing in which God has stored most happiness for human beings as such, he has no surety, even to himself, that he will be faithful in any other case of the like kind.

But what of the man, anyway, who will go so far as to win the love of a woman to betray it. The Bible, in speaking of the mutual love of two men, finds its strongest illustration in describing it as "passing the love of women." And yet a man will win that and have her love bound about him and then ruthlessly break all its tendrils

and trample it underfoot. It is a violation of the seventh commandment. It is trampling underfoot the institution which that commandment guards, in taking steps which, if carried to their logical conclusion--only a few steps--will lead to the actual fact.

Let me say again, I would not have anyone marry a person whom he does not love, but I would have every soul have sufficient reverence for the ordinance of God, sufficient sobriety and thoughtfulness as a Christian, to know his own feelings. I would have him possess sufficient sense to know what he is doing, to find out before God what love is before he enters this most solemn relation with its sacred obligations.

"Thou that sayest a man should not commit adultery, dost thou commit adultery?" That is the question.

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"*Thou that abhorrest idols, dost thou commit sacrilege?*" But you say, "I don't worship sticks and stones; I don't bow down to graven images." No, you do not. But how about the *fashions of the world*? What kind of hat is it that you have on? What kind of cane is it that you carry? What kind of dress is it that you cut and make? Why do you cut and make it the way you do? Is it because it is more comfortable that way? Is it because it is more pleasing to God that way? No. You know that it is rather because it is *nearer to the fashion* that way. You know that it is because it conforms more to the world and will suit the world's ways better? But this world is vanity; it is idolatry. Satan is the god of this world. "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Whosoever would be the friend of the world is the enemy of God." Therefore, although I may not bow down to graven images; although I may not worship sticks and stones, yet if I follow the fashions, the ways, and the things of this world and conform to the ways of the world rather than ask God what he would have, then what am I worshiping? The god of this world. There is idolatry also. There is enmity against God.

I know of nothing more incongruous, more unreasonable, anyhow, than fashion--wanting everybody shaped on the same mold and cut the same way and to look just the same way. Why did

not God make us all alike when he made us? Why did he not make us all just exactly alike? Fashion's way is precisely the devil's way. He wants to make everybody of the same cut in religion and so he must have that so fashionable that all will wear it and then have the government take it up and fix it in the law and demand that all shall wear this fashionable cut of religion. And all this concession to fashion in dress is simply training yourself to make concessions to the world's religion. Oh, it is all idolatry. Thou that abhorrest idols, dost thou commit sacrilege?

If God wanted us all to be alike and to look alike, why did he not make us all alike to begin with? Why, you sometimes see people with clothing upon them that is in no sense becoming to them but is utterly incongruous. They may have on a hat or a dress of a color that makes them look as if they were recovering from a fit of the jaundice. But that question is not thought of. All that they think is that such is the fashion now.

Now God has made us in the world so that no two of us are alike. Each one is himself; he has a personality, an individuality of his own. And the Lord intends each Christian to exert an influence in this world that no other person in this world can exert. He expects each one to so dress that the way God has made him will be represented to the world in perfect harmony, perfect congruity in every respect; so that God can use the individuality which he has created for the purposes for which he created it. Dress to suit the Lord, and then all there is about us will tell for God and the things of righteousness. But one can destroy all that God has made him or her for by professing to be a Christian and then expecting to exert an influence in the world by dressing according to the way of this world! It cannot be done. The two things will not work together at all. You cannot impress anybody in favor of Christianity in that way, because the whole thing through which the Lord would work is shut away by this tribute to idolatry. Dress the way the Lord would have you, and you will find that it is not expensive, nor will it require much workmanship or very much ingenuity always to be neatly and becomingly dressed. "Thou that abhorrest idols, dost thou commit sacrilege?" That is what I want to know. Is your mind

upon God? Do you dress to please him? Are you seeking to please him? or are you caring for what this one will say or what that one will say? "Thou that abhorrest idols, dost thou commit sacrilege?"

Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written: "One of the reigning evils of the last days is that people professing godliness will be blasphemers." Are you one? Do you bear the name of the Lord in vain? From such *turn away*."

THE THIRD ANGEL'S MESSAGE - 10

A. T. Jones

I understand there are some that think I did not say enough about dress last night. I think perhaps that is so, because it is altogether likely that those who think I did not say enough about dress would be glad if I had talked about those who dress neatly and even nicely, while they themselves think they are all right.

There are people who, when they see a person dressed neatly and well take it at once as an evidence of pride. But it is just as much an evidence of pride for a person to be proud of his slovenliness, as it is for another person to be proud of his flashiness. I have seen people who were proud of their slovenliness. I have seen people who were proud of their lack of pride. They were thanking God they were not proud. But they were.

Perhaps for that reason I did not say enough about dress before, and therefore I would add this, that those who are proud of their lack of pride and in this pride think they are all right, when they might and ought to dress better or more neatly than they do, would do well to correct themselves and come up to a better standard.

However, I was not talking about dress. That was not the subject. I was talking about coming out of Babylon. I am talking against idolatry, what sacrilege is, and what the abhorring of idols is.

We had reached in the third chapter of second Timothy the word "blasphemers." We cannot take up each one of these words singly, but there are words along throughout the catalogue that are

worthy to be noticed by us. One here a step or two along is *unthankful*. In these last days people, having a form of godliness without the power, will be unthankful. Unthankful is *not thankful*. Thankful is *full* of thanks. How is it with you? Where do you belong? You are a professor of religion; you profess godliness. Are you full of thanks? or are you *thankful* when everything goes right and to suit you? But when things go so as not to suit you, then you are doubtful, fretful, impatient, and wonder what is to become of you? Are you discontented and *unthankful* when such and such things happen? Are you thankful sometimes and unthankful sometimes? If I am thankful sometimes and not thankful at other times, then am I *thankful*? No. "From such turn away."

Those that have a form of godliness without the power and go according to feeling have their ups and downs. But God does not wish any Christian to have any ups and downs at all, only ups. He quickens us; that is, gives us life and raises us from the dead to start with, and he intends that we shall keep on going up until we land at the right hand of God.

Take the other figure: We are planted. We are called trees--trees of righteousness--rooted and grounded in the love of God, and that tree is expected to grow and *only* to grow. Not to grow and then go back. As they told me down in Florida when I was there last fall, some of their orange trees get what they call "die-back." They shoot up, outgrowing all the other trees and then die back, almost if not entirely to the ground. The next year they again shoot up that way, again outgrowing all the trees and again die back. But that is not the kind of trees God has in his orchard. He plants trees of righteousness and expects that they shall not be up and down, growing up swiftly and dying back, but that they shall grow, and only grow.

Unholy: We all know what it is alone which makes holy--the presence of Jesus Christ. The abiding presence of God alone can make any place or anything holy. But those who have the form of godliness without the presence of God are necessarily unholy. And this scripture says, "From such turn away." If I am unholy, from such I am to turn away; that is, turn away from myself. The only

place we can turn from ourselves is unto God. And that brings the abiding presence of God, which makes holy and which sanctifies.

Without natural affection: How do you treat the children? Of course our children are not all perfect; they are not all born saints, because they are our children. We find many things that are awry about them in their conduct, that is true. And yet how do we treat them? How did they come by these crooked ways? How did that meanness that is there get into them? You hear many people say of certain actions or traits in a child, "Well, that child came honestly by that." Yes, that is true. In fact is there anything that the child manifests that he did not come honestly by? Surely not, for the child did not bring himself into the world. I am not in any sense saying that these traits shall be allowed to run on unchecked. But in checking or correcting them shall we treat them as though they were altogether responsible for it? or shall we consider that we ourselves are responsible in some measure for it? Which shall it be, "Without natural affection"? or shall we allow that we have something to

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do with it? Shall we allow that the thing is there by nature and work accordingly, not only with natural affection but with the affection of grace divine?

Truce breakers: Now a truce is made when two armies are at war. A flag is sent out by one or the other--a flag of truce it is called. A truce is a lull in warfare, a stopping of hostilities. It may be for the burial of the dead. It may be for a parley as to peace. It may be for one reason or another, but a truce is a stopping of all warfare and all contention by those who had formerly been at war. If it is for the burial of the dead, they can mix right in one with the other, sit down and talk together, everything perfect peace. But when the truce is over, the war begins again. The Scripture says (Titus 3:2, 3), "Speak evil of no man, be no brawlers, but gentle, showing all meekness unto men." There is a truce now. But what before? "For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." That is how it used to be;

and he that hates has broken the commandment which says, "Thou shalt not kill." Formerly there were contentions, strife, envy, jealousy, emulation, wrath, seditions, heresies, murders, and all these things. That is the way it was before. Now we have found Christ--professed to--and that calls for peace, and that is the truce. That is accepted among Christians, among those who have named the name of Christ.

Therefore, after naming the name of Christ and professing to be his, the man who indulges any envy, any malice, any hatred, any backbiting, any evilspeaking, any division--what is he? He is a trucebreaker. He has broken the truce that he has professed in the very name and the profession of godliness. Have you ever found in your experience among the churches in our own denomination any envy, jealousy, talking one against another, backbiting, variance, emulation, wrath, strife, divisions, or any such thing? That is truce breaking. Are you one of these? "From such turn away."

False accusers: The next expression comes inevitably, "truce breakers, *false accusers*." And the Greek for that word "false accusers" is *diaboloï*, devils, because the Greek for the devil is *diabolos*--the accuser, the chiefest of all accusers among those who do accuse. You remember in the 12th of Revelation it says of him: "The accuser of our brethren is cast down, which accused them before our God day and night." That is the devil himself--the chief accuser. And here in the word which we are studying, it is expressed in the plural--*diaboloï*--devils. That is, they follow the ways of the devil, the chief accuser, and thus are called devils, also false accusers. Now I am not calling them devils. I am calling your attention to the fact that the Lord calls them devils. False accusers. Are you one?

Now we are studying Babylon and what it is to come out of Babylon. I have a little extract here that gives some idea of how it is really in Babylon, where the mother of harlots is, where Babylon, the mother, sits--in Rome itself. And that will be an illustration of what this signifies here and what is pointed out in the words "truce breakers" and "false accusers."

Cardinal Gibbons last year shortly after his return from Rome gave an interview to the correspondent of the New York World, and the interview was reprinted in the *Catholic Standard* in the month of October, 1894, and here is a statement from the interview:

In talking, his eminence weighs his words nicely. Although he has no shadow of reserve when he is dealing with people in whom he has confidence, he is nice in the expression of his views. He once assured me that the pleasure he derived from seeing Rome was greatly lessened by the necessity of keeping guard upon his tongue. "*In the strange air of Rome,*" as he explained, "*your lightest words are caught up, commented, and misinterpreted.*" "I am accustomed to say what I think, plainly and directly, in our American way," he added.

But in Rome he could not do that. How is it in Battle Creek? How is it in Oakland? How is it in College View? How is it in any church? How is it in the church where you belong? Is there such perfect confidence in you as a brother with all the others to whom you speak that no word is caught up, commented, and misinterpreted? Or is there such a thing as catching up words, making a man an offender for a word? Not taking time to understand what he said, not knowing whether you heard the thing distinctly or not, you caught some kind of indistinct sound and it did not strike you exactly right. Then you must hurry to the President of the Conference or some other brother in important position and tell him, "Oh, such and such a brother said so and so. How can you have him in the ministry? How can you support a man that holds such doctrines as that?" Have you ever seen any such thing as that? I am simply asking these questions; You can decide. You can tell whether it is so or not, and if that is the way it is in Battle Creek or any other place among Seventh-day Adventists, then where is the difference on this point between this and the very seat of Babylon itself--Rome, where your words "are caught up, commented, and misinterpreted!" If this is so, is it not time to come out of Babylon? Is it not time "from such to turn

away?" and find such a connection with Jesus Christ, such an abiding confidence and faith in him that there shall be perfect Christian confidence among all who profess the name of Christ, that your words shall not be caught up, commented, and misinterpreted?

Now it is true that the Christian is to be so absolutely truthful, frank, and open hearted that he need not care, and is not to care, what people make out of his words. But what of those who profess to be Christians, that are ready to make such things out of his words? That is the question. And if that is so in the churches where you belong, then "from such turn away." I mean *if you are one of these*, from yourself turn away.

False accusers, incontinent, fierce, despisers of those that are good, traitors, heady.

Heady: There is an expression that is common among people today that expresses the same thing. It is the phrase, "big head." Heady--the information all lies in the head. All they know is in their head, and they think there is so much of it that they wonder that even their head can hold it. But that is one of the characteristics of the last days. People will be heady. That is, they have their knowledge in their heads.

But God wants *heartly* people in these days. Instead of people having the big *head*, he wants them to have a big *heart*. God gave Solomon largeness of heart like the sands of the seashore, and the exhortation is to us all, in Corinthians, "Be ye also enlarged." God wants large hearted people--heartly people, not heady people. And there are no two ways about it; the Testimonies have told us often enough and plainly enough, that there is entirely too much *theory* among Seventh-day Adventists and not enough experience of the love of Christ in the heart. Too much dogma and not enough of the Spirit of God. Too much form and too little real practical experience of the power of God and of the truth working in the heart and shining abroad in the life. From such turn away. Let God have all the *heart* that he may enlarge it to the filling of it with all his fullness.

Highminded: The next word comes logically from this. It is the consequence of this, just as false accusers comes from truce breakers. These are "heady, highminded." There is a word upon this in the 12th chapter of Romans, 16th verse: "Mind not high things, but condescend to men of low estate." How is it in our work in Bible readings, tent meetings, and so on? Are we glad when some of the rich folks come out, some of "the best society," and seem to be favorable to the truth and we do think, Now we are doing some great thing? And another man, as James described him, "a poor man, in vile raiment," comes into the tent and his appearance is not altogether in his favor. And we say to the man of the gay clothing, "O, come here. Here is a seat for you." The other man--O, we don't know him at all. How is it? James says that is respect of persons. Have you respect of persons? "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." You cannot do it. "Mind not high things, but condescend to men of low estate." I am not saying that we shall slight the rich or those of the best society; not that at all. They are to be called to Christ and be converted just as much as anybody else. What I am asking is, Are we courting these and thinking some great thing is done when one of these shows some interest or favor toward us or the truth, while disregarding or slighting the poor and the outcast? There is no respect of persons with God. "If ye have respect of persons, ye commit sin." "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

There is another verse in Philippians that touches the same thing, with an exhortation to us all. Phil. 2:3-6:

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which also was in Christ Jesus; who, though he was high, became low that he might lift up the lowest.

And that was the complaint against him in his day. Oh, this man, why, he goes in with publicans and sinners and eats with them. "Let this mind be in you, which was also in Christ Jesus."

Lovers of pleasure more than lovers of God: I need not call any further attention to that. Brother Prescott's lesson last night is full enough on that particular point. "Having a form of godliness, but denying the power thereof: from such turn away."

Now there is another text upon this particular phase of the study, as to what it is to come out of the world and wherein the world lies and wherein we are connected with the world.

Turn to James 4:4:--

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

Does not that call upon everyone to ask himself, Have I friendship for the world? Not, Have I *more* friendship for the world than I have for the Lord? Have I *any of it* at all? For whosoever will be a friend of the world is *the enemy of God*. That is written and that is so. See how he starts out with

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it too. "Ye adulterers and adulteresses." Let us look at that expression and see what that means in connection with Babylon. Right in that expression we can find how Babylon originated and was built up. Turn to Romans 7:1-4:

Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man. Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye shall be married to another, even to him who is raised from the dead.

The one who professes the name of Christ stands in the place where his very profession declares that he is married to Jesus Christ, as the wife is married to the husband. Now the wife who has a husband and sets her mind upon another man and puts her dependence upon another man, what is she? You know.

Her husband is there all the time, the husband is living and living with her. Our husband is alive, and he says, "I will never leave thee nor forsake thee." He is not like a human husband, that is sometimes called away for a long time, but even though the human husband be called away for a long time, that does not justify the wife in putting her dependence upon another man.

But there is this heavenly husband to whom we are united, as a wife in the marriage relation. He has come from heaven to draw us away from this world, away from the god of this world and all connection with the world, unto God. Christ says, "I am not of this world." He is the second Adam. The first man--the first Adam--is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are of the earth. And as is the heavenly, such are they also that are of the heavenly. Our husband is of heaven and is only heavenly. When he was in the world, he was not of the world. He put no dependence upon the world. He had no connection whatever with it. As is the heavenly, such are they also that are of the heavenly.

Here are we then, joined to that heavenly husband in that heavenly relation. And the one who professes this and then has his mind, his affections, his friendship, toward the world and upon the world--what is that? That is violative of that marriage relation. That is what is meant when the word says, "Ye adulterers and adulteresses." That is so with the individual. What then of a combination of individuals composing a church? An *individual* connected with Christ has an individual Christian experience and holds an individual Christian connection. A whole combination of these connected with Christ form the church of Christ and should have a *church* experience and a church connection.

Take then one of these *individuals* who has turned away from Christ, the true husband and rightful Lord, has friendship for the

world, puts his dependence upon the kings of this world. He is an adulterer, as in the text. Put with him a whole combination of persons who are doing like that, making a *church* also of that kind, that is what made Babylon the mother--committing fornication with the kingdoms of this world, the ways of this world--putting her dependence upon the governments and combinations of this world. Therefore the next expression we see in the Scriptures describing her is where she has committed fornication with the kings of the earth and sits upon a scarlet colored beast, having on her forehead a name written, 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.' She sets the wicked example, and other churches--professedly Protestant--have followed the evil example and so have become daughters of that base lineage.

So you see that that very thing that James refers to, which causes him to use the terms "adulterers and adulteresses"--this friendship with the world by those professing the name of Christ--that is what made Babylon at the beginning and it is what makes Babylon the mother and the daughters and the whole combination of Babylon. It is the professed church of Jesus Christ, having the form of godliness without having the power. But having friendship for the world. Having connection with the world, leaning upon the kingdoms and the ways of the kingdoms of this world and not upon the strong, loving arm of her rightful husband. Friendship with the world contains in itself all that Babylon is. It is enmity with God.

Therefore, you can see that every consideration, every principle upon which a scripture touches, demands, merely in the named principle, utter separation from the world and all there is of it. But when the world is in this condition and all going away from God and being gathered together to be pitted against the Lord, against his Christ, in the persons of those whose names are written in the book of life of the Lamb slain from the foundation of the world--

of all times that ever were on the earth, now is the time when these scriptures are to have living force and living power with those who name the name of Christ and especially with those whose names are written in the book of life.

Now note: We have studied so far what Babylon is and what it comprehends. And we find that it comprehends the whole world.⁴ Therefore what it is to come out of her is nothing less than to come out of the world. We have lately what it is to come out of the world, and it is certain that it is to be utterly separate from the world and all that is in it, having no connection with it whatever. The next inquiry is to be, How is this to be accomplished? God has made complete provision for this. That provision is all ready for our acceptance. And now as we enter upon the study of this part of the subject, we are to know that every heart that will receive the word of God in the Spirit of Christ with the submission that is called for--the Lord himself will cause that truth to do the very thing that is needed for every such one who will so receive it. That truth will separate us indeed; it will do this work for us. We cannot do it ourselves. We cannot separate ourselves from ourselves. But God has a truth that will do that thing, and it will separate us from ourselves, deliver us from this present evil world, deliver us from sin in the abstract--not simply from individual sins but from sin--so that sin shall not have power over us, but that the power of God will work in its place.

God has a truth in his word that will do just that thing and will lift us so above the world that we shall dwell in the light of the glory of God and of the kingdom of God. That power will be upon us and in us and about us so that we shall go forth to the work to which we are called, to do the work that God has to do and to sound loudly the message of warning and the call that is now to be given to all, "Come out of her, my people."

We cannot give that call unless we are completely out ourselves. I cannot call a man out from the world when I am not out from it myself. I cannot bring a man to see what separation from the world is. I cannot do it with the truth of God, even, unless I see and know by my own experience what separation from the world is. I cannot

call people to be utterly separated from the world or anything in it and have them put their dependence absolutely upon God and nothing else, when I am connected with the world myself. It cannot be done. We can say *the words which say to them "Come out," but there will be no power in the words which reach them to bring them out, as only the power of God can, and they cannot come out themselves.*

As we read in a previous lesson, it is the "voice from heaven" that calls the people out of Babylon. Then it is certainly true that from this time forward we are to be so connected with heaven in our work, that when we speak the word of God the people shall hear the voice from heaven, which will fulfill the design of the solemn call. And in the line of truth that is to come in the next division of the subject, God will so connect with heaven everyone who will receive it that he shall find heaven upon the earth. God wants our days, especially from this time forward, to be as the days of heaven upon the earth, according to the Scripture. And he will cause this to be so with everyone who will yield fully to God and to his truth and hear the voice from heaven.

Therefore I would ask that between this and the next lesson all will set their minds and hearts solemnly and sacredly to preparation for what the Lord has to say, for all that he will give us and for all that he will do for us.

God has important truth for us which will do the great work that must be done for us, and we need to have everything surrendered to him, saying, "Speak, Lord, for thy servant heareth." And when he speaks, drop everything, accept the word, because it is the word of God, and that word will raise us above the world. Then when God has raised us, we can shine.

THE THIRD ANGEL'S MESSAGE - 11

A. T. Jones

We shall begin this lesson with the verse we were studying last night: James 4:4. And I desire especially that everyone shall look at the verses himself and study carefully what they say. In the times in which we are and the place to which we have been brought by the evidences that we cannot avoid and against which it is impossible to

shut our eyes, I know that I never entered upon a Bible study in my life as I do upon this one tonight, and I desire that all shall surrender every faculty to the guidance of God's Spirit, with the whole spirit surrendered to God, that He Himself may lead us where He wants us to go.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

We wish to notice particularly the question, "Know ye not that the friendship of the world is enmity with God?" It follows therefore that the

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only possibility of any soul in this world ever being separated from this world and thus from Babylon is to have that enmity destroyed. For, I say again, the friendship of the world is not *at* enmity with God. If it were, it could be reconciled to God by taking away that which had put it *at* enmity with God. But it is not that; *it* is the thing itself--it "*is enmity*." And that enmity against God, that which is enmity with God, puts us at enmity with Him. Men may be reconciled to God by having the enmity taken away, but the enmity itself can never be reconciled to God. And mankind, whom the enmity puts *at* enmity with God, are reconciled to God merely by taking away the enmity itself.

We have the key to the whole situation in the fact that the friendship of the world is enmity with God. "The friendship of the world," and "the enmity" are identical; a man cannot have the enmity without the friendship of the world, for that is it--the friendship of the world is in it.

Therefore I say yet again: The only hope of a man's being separated from the world as the Scriptures demand and as our times demand as never before in the world (if there could be any difference) is by having that enmity taken away. That is all we are to seek for; that is all there is to be done, for when that is gone we are free.

In the eighth chapter of Romans this same thing is referred to, beginning with the seventh verse. "Because the carnal mind" or as

it is literally in the Greek, "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be." That makes emphatic the thought presented in connection with the other text, that there is no possibility of that enmity being reconciled to God. Nothing can be done with it but to take it away, to destroy it. Nothing can be done *for* it at all. Something may be done *with* it, but nothing can be done for it, and for the reason that it is against God; it is *not subject to the law of God*, neither indeed *can* be. It cannot be subjected to the law of God. God Himself cannot make the carnal mind the mind of the flesh, subject to His law. It cannot be done. This is not speaking with any irreverence toward the Lord or limiting His power, but it cannot be done. God can destroy the wicked thing and all that ever brought it, but He cannot do anything *for* it, to reform it or make it better.

"So then they that are in the flesh cannot please God." Yet this world is of the flesh altogether: "But ye are not of the world" "for I" says the Lord "have chosen you out of the world." He has separated the Christian from the flesh, from the ways of the flesh, from the mind of the flesh and from the rule of the flesh. This separates from the world by separating us from that which of itself holds us to the world. Nothing but the power of God can do that.

Now let us trace a few moments the record of the time when God made man. Genesis 2. When God made man, God Himself pronounced him, with all the other things He had made, not simply good but "very good." Then man, the first Adam, Adam as he was, was glad to hear the voice of God. He delighted in His presence; his whole being responded joyfully to His call.

But there came another one into the garden and cast distrust of God into the minds of these. The serpent said unto the woman, Humph! Has God said you shall not eat of every tree of the garden? She said, We may eat of the fruit of the trees of the garden, but of the tree which is in the midst of the garden, God said Ye shall not eat of it neither shall ye touch it lest ye die. The serpent said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, ye shall be as God, knowing good and evil."

That is the Hebrew of it, and the Jew's translation of it also and the Revised Version, if I remember correctly.

The insinuation was to this effect: God Himself knows that that is not so, and He knows that it is not so that He has told you; this shows that there is something back of that. It shows that He is not dealing fairly with you. He does not want you to be where this will bring you. He does not want you to have what this will give you. He knows what this will do for you and not wanting it to be so, that is why He says, Do not do that. His suggestions were taken and as soon as they were entertained, she thought she now saw what before she did not see and that which in fact was not true. As the Lord made them and intended they should remain, they were to receive all their instruction and all their knowledge from God. They were to listen to His word, to accept that word and allow it to guide them and to live in them. Thus they would have the mind of God; they would think the thoughts of God by having His word, expressive of His thoughts, dwelling in them. But here another mind, directly the opposite, was attended to. Other suggestions were accepted. Other thoughts were allowed. Other words were received, surrendered to, and obeyed so that "the woman saw that the tree was good for food." Was the tree good for food? No. But by listening to those words she saw things that were not so. She saw things in a way that they were not seen before and never could have been seen in the light of God. But yielding to this other mind she saw things in a

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false light altogether. She saw that the tree was good for food and a tree to be desired to make one wise. It was no such thing. She saw it so, though.

This reveals the power of deception that there is in the words and the ways of Satan who made those suggestions at that time. As certainly as one inclines his mind that way or has anything in his mind that would of itself incline that way, this gives Satan a chance to work and cause that person to see things in the wrong way, to cause him to see things as being the only necessary things, which

are not true at all and not only are they not necessary, but are absolutely false in every respect.

When Eve "saw" all this, it was only the natural consequence. "She took of the fruit thereof and did eat and gave also unto her husband with her, and he did eat."

Look at the record a little further. Eighth verse: "And they heard the voice of the Lord God walking in the garden in the cool of the day and Adam and his wife hid themselves from the presence of the Lord God." What was the cause of that? There was something about them that would avoid the presence of God, something that was not in harmony with God and caused them to hide themselves rather than to welcome Him.

"And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked?" Now the question: "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And he said, Yes, I have, and I am inclined to think that it was not exactly right and I am sorry. Did he? Oh, no. The question is, "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" Hadn't he eaten of it? Certainly he had. Why didn't he say, Yes? As to that "why," I will go on a little further with the lesson and then ask this question again and then we can all see why.

He did not answer, Yes. Though that is all the answer there was any room for. But he said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." It came in at last, admitting that he was involved in it. But whereabouts did he come in? The last possible place. The woman, and even the Lord Himself, must come in for the blame before the man could allow himself to come into it at all. In all this he was simply saying, in substance, "I would not have done it if it had not been for the woman, because she gave it to me; and if the woman had not been here, she would not have done it; and if *you* had not put the woman here, she would not have been here. Therefore if she had not been here, she would not have given it to me, and if she had not given it

to me, I would not have done it. So, of course, as a matter of fact, I did eat, but the responsibility is back yonder." What was it in him and about that that would lead him to involve everybody else in the universe before himself and before admitting that he had any part in it at all? Nothing but *love of self*, *self-defense*, *self-protection*.

"And the Lord said unto the woman"--another clear question: "What is this that thou hast done?" And she said, Oh, I took of the tree and I ate of it and I gave it to my husband and he ate and it is too bad. No. She said no such thing. Mark: Still answering the question, "What is this that thou hast done?" (He did not ask, "*Who* did it?" but "*What* is this that thou hast done?") "And the woman said, The serpent beguiled me, and I did eat." She answered the question the same way that he did. The same thing caused her to dodge the question and involve somebody else that caused Adam to do that. Everybody else must come in but themselves.

Now I ask again, Why did they not answer the straight question straight? *They could not do it*. And they could not do it because the mind with which they were actuated, which had taken possession of them, which held them in bondage and enslaved them under its power is the mind that originated self-exaltation in the place of God and never will allow itself the second place even where God is. We all know that that is the mind of Satan, of course. But back when he started we know that the thing that caused him to reach the position where he stood at this time was exalting himself.

He turned away his eyes from God and looked to himself, gave himself credit for great glory, and the place where he was was not large enough for him and he must exalt himself. "I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High." That was sin. The Lord called upon him to forsake his sin and his wrong course, to turn to God, to accept the ways of God once more. We know that that is so, because it is written, "God is no respecter of persons." There is no respect of persons with God. And as the heavenly family and the earthly family are all one family, as God is no respecter of persons, and as when man sinned, God gave him a second chance and called upon him to return--as certainly as there

is no respect of persons with God, so certainly God gave to Lucifer a second chance and called upon him to return. That is

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settled. He might have forsaken his course; he might have forsaken himself and yielded to God. But instead of yielding he refused that call, rejected God's gift, refused to turn from his ways and to surrender to God once more. And in that he simply confirmed himself, in spite of all that the Lord could do in that self-assertive course. And thus *the mind which is in him*, thus confirmed in sin and rebellion against God is *enmity*--not simply at enmity; it is enmity itself: "It is not subject to the law of God, *neither* indeed *can* be."

Now *that mind* was accepted by Adam and Eve. And being accepted by them, it took in the whole world, because they, in that acceptance, surrendered this world to Satan and thus he became the god of this world. Accordingly that is the mind of this world; that is the mind that controls the world. This mind of Satan, the mind of the god of this world, is the mind that controls mankind as mankind is in and of this world and is *in itself* "enmity against God, for it is not subject to the law of God, *neither* indeed *can* be."

Now that is why Adam and Eve could not answer that straight question straight. Men could answer that question straight now. But at that time they could not, for the reason that Satan had taken them under his dominion and there was no other power to control them. His control was absolute and there *at that moment* was "total depravity." But God did not leave him there. He did not leave the race in that condition. He turns next and says to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus there are *two enmities* in this world: one is from Satan and is enmity against God; the other is from God and is enmity against Satan. And through these two *enmities* come the two mysteries--the mystery of God and the mystery of iniquity.

This enmity against Satan is the righteousness of God, of course. In this saying, "I will put enmity between thee and the woman," God broke the bond of Satan over the will of man, set man once more free to choose which authority he would follow,

which king and which world he will have. In this word God broke the absolute dominion of Satan and set the man free to choose which world he will have. And since that time the man who will choose God's way and yield his will to the control of God can answer a straight question unto the Lord, so that when the Lord comes and asks, Did you do so and so? he can answer, Yes, without bringing anybody else into it at all. This is confession of sin. And thus came the ability to confess sin and reveals the blessed truth that the power to confess sin--repentance--*is the gift of God.*

Now the mind of Satan being the mind of this world, the mind that controls the natural man, is enmity against God, and it puts man *at* enmity with God. It cannot be reconciled to God, "for it is not subject to the law of God, neither indeed can be" The only thing to be done is to get it out of the way in some way. If that can be done, then the man will be reconciled to God, then the man is all right. He will be once more joined to God and God's word, God's thoughts, God's suggestions can reach him once more to be his guide and his all-controlling power. And as the *thing* cannot be reconciled to God, the only thing that can be done with it is to destroy it. Then, *only* then, and by that means can men be at peace with God and separate from the world. And thank the Lord He has given us the glad news that *it is destroyed.*

As to how it is done and how we can have the benefit of it, that will come in other studies. I count it glad news that God sends us that the thing is done. Then as to leading us into the benefit of it, the joy of it, the glory of it, and the power of it, that will be for the Lord to lead us. We know that this enmity--this mind of self and Satan--separated man from God, but God opened the way for man to return. The Lord gave man a chance to choose which world he will have. And this is the whole subject of our study. We are to leave this world if we are going to get out of Babylon at all. It was to give man a chance to choose which world, that the Lord said to Satan, "I will put enmity" between thee and the seed of the woman. And therefore the only and everlasting question is--which world? Which world? Which world shall a man choose? And when God in His wondrous mercy has opened the way and given us the power to

chose a better world than this, why should there be any kind of hesitation?

Turn to the second chapter of Ephesians beginning with the first verse and let us read the good news that the enmity against God is destroyed so that all may be free. Beginning with the first verse:

And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

We walked according to that spirit. What spirit is it that rules in the children of disobedience? The spirit that controls the world, the mind that originated the evil in the garden and that is enmity against God. Who is the prince of the power of the

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air? The spirit that worketh in the children of disobedience, the god of this world--who has nothing in Jesus Christ, thank the Lord.

Among whom also we all had our conversation [our way of life] in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.

The mind of this world, being of this world, naturally falls into the ways of this world. "And were by nature the children of wrath, even as others." *We were.*

Before reading further in Ephesians, turn to Colossians 1:21. You "were sometimes alienated and enemies in your mind." Then where did the enmity lie that made us enemies? In the mind, the fleshly mind. The mind of the flesh is enmity and it controlling us makes us at enmity and enemies--"by wicked works."

Now Ephesians 2:11: "Wherefore remember, that ye being in time past Gentiles is the flesh, who are called Uncircumcision"--by the Lord?--No, but "by that which is called the circumcision in the flesh made by hands." Then here are some men in the flesh calling other men in the flesh certain names, making certain distinctions between themselves.

That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

Another passage in connection with that is in the fourth chapter, 17th and 18th verses, which we will read before reading further here:

This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, [that is, in the idolatry of their mind], having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Those who are in the flesh, far off from God, are walking in the vanity of their mind, are alienated from God and are separated from the life of God. Enemies in the mind; that is what we were. Reading again in Eph. 2:13: "But now"-- When? I mean that. I mean we who are now here studying the scriptures, we are to yield ourselves to the word of God exactly as it is, that it may carry us where He may want us. Therefore I ask, When? Now, right where we are.

"But now, *in Jesus Christ*, ye who sometime were far off." Far off from whom? Far off from God? or far off from the Jews? The previous verse says far off from God, "without God," alienated from the life of God. "Ye who sometime were far off [from God] are made nigh" *to whom?* To God? or to the Jews?--Nigh to God of course.

"Ye who sometimes were far off are made nigh to God by the blood of Christ. For He who is our peace, who hath broken down the middle wall of partition between us--that was between us--*having abolished* in his flesh *the enmity*." Thank the Lord. He hath "abolished the enmity" and we can be separated from the world.

"Hath broken down the middle wall of partition between"-- whom? Between men and God, surely. How did He do it? How did He break down the middle wall of partition between us and God? By "abolishing the enmity." Good.

True, that enmity had worked a division and a separation between men on the earth, between circumcision and uncircumcision, between circumcision according to the flesh and *uncircumcision* according to the flesh. It had manifested itself in their divisions, in building up another wall between Jews and

Gentiles--that is true, but if the Jews had been joined to God and had not been separated from Him, would they have ever built up a wall between them and anybody else? No, certainly not, but in *their* separation from God, in their fleshly minds, in the enmity that was in their minds and the blindness through unbelief which put the veil upon their heart--all this separated them from God. And *then* because of the laws and ceremonies which God had given them, they gave *themselves* credit for being the Lord's and for being so much better than other people, that they built up a great separating wall and partition between themselves and other people. But where lay the root of the whole thing, as between them and other people even? It lay in the enmity that was in them that separated them first from God. And being separated from Him, the certain consequence was that they would be separated from others.

"For He is our peace, who hath made both one." Made both *who* one?--God and men, certainly. "And hath broken down the middle wall of partition between us, having abolished in his flesh the enmity . . . *for to make in himself* of *twain* [of two] one new man, so making peace."

Let us look that over again. "Having abolished in His flesh the enmity." Now omitting the next clause (We are not studying that in this lesson.), what did He abolish that enmity for? What did He break down that middle wall of partition for? Why? "*for to make in Himself* of *twain one new man*, so making peace." Does Christ make a new man out of a Jew and a Gentile? No. Out of a heathen and somebody else? No. Out of one heathen and another heathen? No.

God makes one new man out of God and a man.

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And in Christ, God and man met so that they can be one.

All men were separated from God and in their separation from God they were separated from one another. True, Christ wants to bring all to *one another*; He was ushered into the world with "Peace on earth; good will to men." That is His object. But does He spend His time in trying to get these reconciled to one another and in trying to destroy all these separations between men and to get them to say, "Oh, well, let all by-gones be by-gones; now we will bury the

hatchet; now we will start out and turn over a new leaf and we will live better from this time on"?

Christ might have done that. If He had taken that course there are thousands of people whom He could have persuaded to do that; thousands whom He could persuade to say, "Well, it is too bad that we acted that way toward one another; it is not right, and I am sorry for it. And now let us just all leave that behind and turn over a new leaf and go on and do better." He could have got people to agree to that. But *could they have stuck to it?* No. For the wicked thing is there still that *made the division*. What caused the division? The enmity, their separation from God caused the separation from one another. Then what in the world would have been the use of the Lord Himself trying to get men to agree to put away their differences without going to the root of the matter and getting rid of the enmity that caused the separation? Their separation from God had forced a separation among themselves. And the only way to destroy their separation from one another was of necessity to destroy their separation from God. And this He did by abolishing the enmity. And we ministers can get a lesson from this, when churches call us to try to settle difficulties. We have nothing at all to do with settling difficulties between men as such. We are to get the difficulty between *God* and *man* settled and when that is done, all other separations will be ended.

It is true, the Jews in their separation from God had built up extra separations between themselves and the Gentiles. It is true that Christ wanted to put all those separations out of the way and He did do that. But the only way that He did it and the only way that He could do it was to destroy the thing that separated between them and God. All the separations between them and the Gentiles would be gone, when the separation, the enmity, between them and God was gone.

Oh, the blessed news that the enmity is abolished! It is abolished; thank the Lord. There is therefore now no need whatever of our having any friendship with the world. No need of our having any lack of obedience to the law of God. No need of any failure to be subject to God, for Jesus Christ has taken the

enmity out of the way. He has abolished it, destroyed it. He has destroyed the wicked thing in which lies friendship with the world, in which lies lack of subject to God and failure to be subject to His law. It is gone; *in Christ* it is gone. Not outside of Christ. *In Christ* it is gone, abolished, annihilated. Thank the Lord. This is freedom indeed.

That has always been good news, of course. But to me now, in view of the situation which God has shown us as we are now placed in the world, this blessed news has come to me in the last few days as though I had never heard it before. It has come to me bringing such joy, such genuine Christian delight, that--well, it seems to me I am just as happy as a Christian.

Oh, the blessed fact that God says that thing which separates us from God, which joins us to the world and which does all the mischief, is abolished *in Him, who is our Peace*. Let us take the glad news tonight, rejoice in it all the night and all the day, that God may lead us on further and further into the green pastures and by the still waters of His glorious kingdom into which He has translated us. "Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you [unto *me* I know] is born this day in the city of David, a Saviour, which is Christ the Lord." Thank the Lord.

THE THIRD ANGEL'S MESSAGE - 12

A. T. Jones

The same text that closed the study last night will be our study for several lessons yet to come. Therefore if any part of the text should be passed over and you think it has not been explained yet or has not been noticed even, just bear in mind that

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we are not nearly done with the text yet and each part will come in in its place. Ephesians 2:13-18:

But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition

between us; having abolished in his flesh the enmity . . . for to make in himself of twain one new man, so making peace.

That is He did it to make peace. Peace is made and only by this means. And it is all "in himself." And He made this peace, "*that* he might reconcile both [Jew and Gentile] unto God in one body by the cross, "having slain the enmity thereby." The text says "thereby." The margin says, "having slain the enmity *in himself*"; the German says, "having put to death the enmity through himself"; "and came and preached peace to you which were afar off and to them that were nigh. For through him we both have access by one Spirit unto the Father."

I would mention again, as I did last night briefly, that it is the separation, the enmity, that existed between Jew and Gentile that is considered here. It is true that the destruction of that separation and enmity is considered, the taking away of it is studied and explained, and also the means by which it is taken away and the destroying of it is told. But as we mentioned last night, Christ did not spend any time trying to get the Jew and the Gentile, as of themselves, reconciled among themselves. He did not begin by trying to get them to agree to put away their differences, turn over a new leaf and try to do better, and forget the past and let bygones be bygones. He did not spend two minutes on that, and if he had spent ten thousand years, it would have done no good, because this separation, this enmity, that was between them was only the consequence, the fruit, of *the enmity* that existed *between them* and God.

Therefore, in order effectually to destroy the whole evil tree and its fruit as it stood between these, He destroyed the *root* of the whole thing by abolishing the enmity between them and God. And having done so "he came and announced the glad tidings--*peace to you* who were afar off and to those near." Greek.

Thirteenth verse: Therefore, "Now, *in Christ Jesus*, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace who hath made both one." It is true that he made both Jew and Gentile one, but he first made *another* one, in order that these two, "both Jew and Gentile," might be one and before

they could be made one. Therefore the "both" in this verse, that are made one, are not the "both" of verse 18. In verse 13 the two, the "both" are *God* and *man*, who is separated from God whether he be near or far off.

Therefore, first, he is our peace who hath made both *God* and *man* one and hath broken down the middle wall of partition between God and man, having abolished in his flesh *the enmity*; that is, the enmity which is in man against God, which is not subject to the law of God, neither indeed can be. This He did in order that He *in Himself* of two should make one *new man*, so making peace.

The new man is not made of two men who are at outs, but is made of God and *the man*. In the beginning man was made "in the image of God." And that signifies a good deal more than the shape of God. One looking upon him would be caused to think of God. He reflected the image of God; God was suggested to whoever looked upon the man. *God* and *the man* were *one*. And God and the man would have always remained one too, had not the man hearkened to Satan and received his mind which is enmity against God. This mind that is enmity against God, when received by the man, separated him from God. Now they were *two and not one*. *And being separated from God and in sin, God cannot come to him Himself, for the man cannot bear the unveiled glory of His presence. "Our God is a consuming fire" to sin, and so for God to meet a man in that man's self or alone would be only to consume him.*

Men in sin cannot meet God alone and exist. This is shown in Rev. 6:13-17. The great day when the heaven departs as a scroll when it is rolled together and the face of God is seen by all the wicked ones upon the earth, then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb, for the great day of his wrath is come; and who shall be able to stand?" A man who is in sin, a man in and of himself, meeting God, would

rather have a mountain upon him than to be where the unveiled glory of God would shine upon him.

Therefore, in order that God might reach man, and be joined to him once more; in order that God might be revealed to man once more, and that man might be once more in the place which God made him for, *Jesus gave Himself*, and God appeared in Him with His glory so veiled by human flesh that man, sinful man, can look upon Him and live. In Christ man can meet God and live, because in Christ the glory of God

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is so veiled, so modified, that sinful man is not consumed. All of God is in Christ, for "in him dwelleth all the fullness of the godhead bodily." When Jesus came to bring man once more to God, He veiled this bright consuming glory so that now men can look upon God as He is in all His glory in Jesus Christ and live. Whereas, out of Christ, in Himself, alone, *no man* can see God and live. In Christ, out of Himself, no man can see God and *not* live. In Christ, to see God is to live, for in Him is life and the life is the light of men.

Thus God and man, by the enmity, were separate, but Christ comes between and in Him the man and God meet, and when God and the man meet in Christ, then those two--"both"--are *one*, and *there is the new man*. And "so," and only *so*, peace is made. So that in Christ, God and man are made as one; consequently, Christ is the at-one-ment between God and the man. At-one-ment, making at one. Consequently, join the syllables together and He is the *atonement*. Oh, the Lord Jesus gave Himself and *in Himself* abolished the enmity to make *in Himself* of *two*--God and the man--*one new man*, so making peace.

Now we come to the other "both" in verse 18: "That he might reconcile *both* [both Jew and Gentile] unto *God in one body*." But what body is it in which He, Christ, reconciles "both" into God? His own, of course. His own, in which the at-one-ment is made. "Having slain the enmity thereby and came and preached peace to you which were afar off" to the Gentile, "and to them that were nigh," that is, the Jews.

The Jews were nigh "for their fathers' sakes." As in themselves, on their own merit, the Jews were separated from God and were just as far off as the Gentiles. But God had made promises to their fathers and they were beloved for the fathers' sakes. And they had the advantage, for to them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." In this sense, and for this cause they were nigh. And he preached peace to them *that were nigh*; they needed peace preached to them.

Thus "through him we both have access by one Spirit unto the Father."

Now let us follow this expression, that the enmity is destroyed in himself.

"Having abolished *in his flesh* the enmity"--having slain the enmity *in Himself*. *In Himself* of two, so making peace. It is all *in Himself*. No man can have the benefit of it except *in Him*. If there be those in the audience to whom this seems obscure and who would say, "I cannot see that" and would stand off and look at it as though it were something you would try to get hold of from without, I would say to such, You will never get it in that way. That is not the way it is done. It is *in Him* that it is done, not outside of Him. In Him only can it be known, not outside of Him at all. Surrender to Him, yield to Him, sink self in Him, then it will be all plain enough. Only *in Him* it is done, and only *in Him* can it be known. We are to study now how it was done in Him. And knowing this, we shall know how it is done for every one of us in Him.

First of all I would call especial attention to that expression "in Him." This expression is not used in the Scriptures and I shall never expect to use in any such sense as that it is in Him as in a receptacle or a reservoir to which we are to go and take out what we may need and put it upon us or apply it to ourselves. No, no, no! That is not it. It can never be gotten in that way. It is not there as in a receptacle to which we are to go and take out what we would have of him and enjoy it and apply it to ourselves and say, "Now I have got it."

No, it is *in Him*, and we ourselves are to be in Him, in order to have it. We are to sink ourselves *in Him*. Our self is to be lost *in Him*. Then He *has us*. Only *in Him* it is. We find it *only* in Him. And even when we would get it in Him, it is only by being ourselves overwhelmed *in Him*. *Never* are we to think of going to get it there and take it *out of Him* and use it ourselves. Therefore where the Scriptures use the term "in Him," it means only that to all. All is *in Him* and we get it by being ourselves *in Him*.

Many people make a mistake here. They say, "Oh, yes, I believe on Him. I know it is in Him and I get it *from Him*." And they propose to take it *from Him* and apply it to themselves. Then soon they become quite well satisfied that *they* are righteous; *they* are holy, and they get so far along at last that in their estimation it is a settled fact that *they* are perfect and just *cannot* sin and are even beyond temptation. Such a view is certain to bring only such result, because it is *out of Him*. And it is *themselves* who are doing it.

But that is not the way. That is self still, because it is out of Christ. And "without Me," that is, outside of Him, "ye can do nothing," because ye are nothing. *In Him* it is and only in Him. And only as *we* are *in Him* can we have it or profit by it at all. The Scriptures will make that all plain. I thought best to set down this explanation so that in the studies that are to come of what is done *in Him* and what is given is *in Him*, we shall not make the

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mistake of thinking we are to find it in Him and take it out. No. We are to go to Him for it. There is where it is, and when we go to Him we are to enter into Him by faith and the Spirit of God and there remain and ever "be found in Him." Phil. 3:9.

Turn to the book of Hebrews now and we will study the first two chapters for the rest of this present lesson. The question now is, How did Christ abolish this enmity "in His flesh" "in Himself." I will first state the argument in both chapters in order that we may cover the two chapters in the short time we shall have.

In these two chapters the one great thought is the *contrast between Christ and the angels*. I do not say that is all there is in the two chapters, but that is the one thought that is above everything else.

In the first chapter and up to the fifth verse of the second chapter is the first contrast; in the second chapter from the fifth verse to the end of the chapter is the second contrast.

In the first chapter and up to the fifth verse of the second is the contrast between Christ and the angels, *with Christ as far above the angels* as God is, because He is God. In the second chapter, from the fifth verse onwards, is the contrast between Christ and the angels, but with Christ as far below the angels as man is below the angels, because Christ become man.

There is the outline of the two chapters. That is the statement of the case. Let us read the chapter:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person and upholding all things by the word of his power.

Or, as the German reads, "Holding up all things by his powerful word." That gives another turn to it; not simply the word of His power, but He carries all things, holds them up, by His powerful word. And we might pause a moment upon that one statement. How many things are held up by His word? All things. The world? Yes. The sun? Yes. All the starry heavens? Yes. Does the word that made them still hold them up? Yes. Can we be numbered among the "all things?" Assuredly so. Will He hold you up by His powerful word? That is the only way that he holds anything up.

Were you ever uneasy any time in your life, when you arose in the morning with the sun, for fear that the sun would drop out of place before noon or before sundown? Oh, no. Were you ever uneasy when you arose with the sun for fear that *you* yourself *as a Christian* would slip out of place before sundown? You know you have been. Why were you not as uneasy as to whether the sun would drop out of place before sundown, fearing that that might slip out of place and fall as you were that you yourself would fall? Oh, of course *no one* ever thinks of any such anxious question as to why the sun does not fall. It is always there and will stay there.

But it is perfectly fair for the Christian to ask, Why is it that the sun does not slip out of his place? And the answer is, The "powerful word" of Jesus Christ holds the sun there and causes him to go on in his course. And *that same power* is to hold up *the believer in Jesus*. That same word is to hold up the believer in Jesus and the believer in Jesus is to expect it to do so, just as certainly as it holds up the sun or the moon. That same powerful word is to hold up the Christian in the Christian's course, precisely the same as it holds the sun in his course. The Christian who will put his confidence upon that word that is to hold him up, as he puts his confidence in that word that holds up the sun will find that that word *will* hold him up as it holds up the sun.

If you think of this scripture tomorrow morning when you arise, you will think that God is holding up the sun. You will not wonder at it either; you will expect him to do that and will not be watching uneasily to see whether the sun will slip out of its place. No. You will simply go about your work with your mind upon the work and leave the holding up of the sun altogether to God, to whom it belongs. Also tomorrow morning when you arise with the sun, just expect that same powerful word to hold you up as it does the sun. Leave this part to God too, and go about your work with all your might and put all your mind upon your work. Let God attend to that which belongs to Him, and give your mind to that which He has given you to do. And thus serve God "with *all* the mind." We cannot keep ourselves from falling. We cannot hold ourselves up. And He has not given us that task to do.

This is not contradicting the text that says, "Let Him that thinketh He standeth take heed lest He fall" because in this way the man is relying upon God to hold him up and does not depend upon his own efforts. And he who constantly bears in mind that God is holding him up and that he *must* be held up is not going to be boasting of his ability to stand. If I had to be carried in here this evening, perfectly helpless and two or three of the brethren should have to stand here and hold me up, it would not be very becoming in me to say, "See how I can stand." I would not be standing. I could not stand. Just

the moment they should release their hold, I would fall.

It is precisely so with the Christian. The word of God says of the Christian, "To his own master he standeth or falleth. Yea, *he shall be holden up*; for God is able to make him stand." Rom. 14:4. And the man whom God is holding up, who is trusting in God *to* hold him up, and knows that it is God alone who is making him stand--it is impossible for that man to begin to say, "I am standing now, and therefore there is no danger of my falling." Is there any danger of a man's falling while God holds him up? Of course not. It is only when he takes himself out of the Lord's hand and begins to try to hold himself up and then boasts that he can stand, it is then that there is not only danger but the thing is done. He has already fallen. He takes himself out of God's hand and he is bound to fall.

When he had by himself purged our sins, sat down on the right hand of the Majesty on high.

When did he sit down on the right hand of God? How long ago? Away back yonder, when he arose from the dead and went to heaven--nearly nineteen hundred years ago. But notice, He *had* purged our sins before He sat down there. "When He *had*"--past tense--"by himself purged our sins, sat down." Are you glad of this? Are you glad that He purged your sins so long ago as that? *In Him* it is. *In Him* we find it. Let us thank Him it is so. The Word says so.

Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels, he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever.

What is his name? What does the Father call him? God. "Thy throne, *O God*." Then that is His name. How did He get it? Fourth verse: "As He hath *by inheritance* obtained a more excellent *name*

than the angels." You and I have a name that we have by inheritance. We may have four or five names, but we have only one name that we got by inheritance. And that is our Father's name. And that name we have just as soon as we exist and just because we exist. By the very fact of our existence we have that name; it belongs to us by nature. The Lord Jesus "hath by inheritance" obtained this name of "God." Then that name belongs to Him just because He exists. It belongs to Him by nature. What nature is His, then? Precisely the nature of God. And God is His name, because that is what He is. He was not something else and then named that to make Him that, but He *was* that and was called God because He is God.

A scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

The Father still speaking, says:--

And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same."

No change with Him. Notice the connection in these words: "They shall *perish*;" "thou *remainest*;" they shall *be changed*; thou art *the same*." When these perish and pass away there is no passing away to Him--Thou remainest. When these are folded up and changed, there is no change in Him,--Thou art the same.

And thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by

the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

There is the contrast between Christ and the angels so far. And where is Christ in the contrast? Where God is, with the angels worshiping Him. And if an angel's word was steadfast and received a just recompense of reward when it was disregarded, how shall we escape if we neglect the word of Him who is higher than the angels? How shall we escape if we neglect the word of God spoken by Himself?

Now turn to the other contrast. Ephesians 2:5--

For unto the angels hath he not put in subjection the world to come, whereof we speak.

There are those two worlds of which we spoke last night. God said, I will put enmity between man and Satan. And that gives man a chance to choose which world. We have chosen the world to come. Unto the angels hath He not put in subjection that world either; that is the thing He is talking about. The world to

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come which we have chosen is not put in subjection to the angels.

But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man, that thou visitest him?

Now what is the purpose, what is the force, of putting the word "but" in there? He has not put it in subjection to the angels, but He has said of man so and so. Does that suggest that He has put it in subjection to man? What do you think? Look at it again. "Unto the angels hath he not put in subjection the world to come, whereof we speak; *but*"--What part of speech is "but"? A conjunction. A conjunction joins two parts of a sentence. But this is a peculiar kind of conjunction, a disjunctive conjunction. A juncture is a joining, conjunct is to join together; disjunct is to separate. Then here is a word that both joins and separates. It is a *conjunction* in that it joins the clauses; it is a *disjunctive* in that it separates the thoughts that are in the two sentences or clauses as the case may be.

Many people say, "I believe the Bible, but"; "Yes, I believe the Lord forgives sins, but"; "Yes, I confessed my sins, but." That "but" disjoins them from everything that they have said; it shows that they do not believe at all what they have said. What are the two things, then, that are separated by this "but" in Hebrews 2:6? First, who are the two persons who are separated by the "but"? One is the angels and the other is man. He has not put in subjection to the angels the world to come, but has put it in subjection to somebody and that somebody is *man*. Let us study it for that blessed truth.

But one in a certain place testified, saying, What is man that thou art mindful of him? or the Son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus.

Where do we see Jesus? "We see Jesus, who was made a little lower than the angels." There is the contrast again between Christ and the angels. In the other contrast we saw Jesus higher than the angels; here we see him lower than the angels. Why? because man was made lower than the angels and by sin went still lower even. Now "we see certainly as it is true that as Jesus was where God is, so certainly He has come to where man is.

There is another thought we want to put right with that. He who was with God *where* God is, is with man *where* man is. And He who was with God *as* God is, is with man *as* man is. And he who was *one with God* as God is, is *one with man* as man is. And so certainly as *His* was *the nature of God* yonder, so certainly His is *the nature of man* here.

Let us read this blessed fact now in the Scriptures, and that will close the lesson for tonight. Tenth verse:

For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all *of one*.

Christ sanctifies, and it is men who are sanctified, and how many are there of them? One. It was Christ and God in heaven, and how many were there of them? One in nature. How is He with man on the earth and how many are of them? One, "all of one."

For which cause he is not ashamed to call them brethren, saying, I will declare the name unto my brethren, in the midst of the church will I sing praise unto thee.

That time is coming soon, when Christ in the midst of the church will lead the singing. Remember, this is Christ speaking in these quotations. "And again, I will put my trust in him." This is Christ speaking--through the Psalms, too.

And again, behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren.

He who was one of God has become one of man. We will follow the thought further tomorrow night.

THE THIRD ANGEL'S MESSAGE - 13

A. T. Jones

The particular thought which will be the subject of our study at this time is that which is found in the 11th verse, second chapter of Hebrews: "Both he that sanctifieth and they who are sanctified are all of one." It is men of this world, sinful men, whom Christ sanctifies--He is the Sanctifier. And He and these are all *of* one.

In this part of the chapter you will remember we are studying man. In the first chapter, as we have seen, there is shown the contrast between Christ and the angels with Christ above the angels *as God*. In the second chapter the contrast is between Christ and the angels with Christ below the angels. God has not put in subjection to the angels the world to come whereof we speak. He

has put it in subjection *to man* and *Christ* is the man. Therefore Christ became man; He takes the place of man; He was born as man is born. In His human nature Christ came from the man from whom we all have come, so that the expression in this verse, "all of one," is the same as "all from one--as all coming forth from one. One man is the source and head of all our human nature. And the genealogy of Christ, as one of us, runs to Adam. Luke 3:38.

It is true that all men and all things are from God, but the thought in this chapter is man, and Christ as man. We are the sons of the first man, and so is Christ according to the flesh. We are now studying Christ in His human nature. The first chapter of Hebrews is Christ in His divine nature. The second chapter is Christ in human nature. The thought in these two chapters is clearly akin to that in the second chapter of Philippians, verses 5-8:

Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

In that passage Christ in the two forms is set forth. First, being in the form of God, He took the form of man. In Hebrews, first two chapters, it is *not* the *form* but the *nature*.

I repeat: In the second chapter of Philippians we have Christ in the two *forms*--the form of God and the form of man. In Hebrews, first and second chapters, we have Christ in the two *natures*, the nature of God and the nature of man. You may have something in the form of man that would not be of the nature of man. You can have a piece of stone in the form of man, but it is not the nature of man. Jesus Christ took the *form* of man, that is true, and He did more; He took the *nature* of man.

Let us read now the fourteenth verse of the second chapter of Hebrews. Forasmuch then as the children [the children of Adam, the human race] are partakers of flesh and blood, He also Himself likewise took part of the same. "Likewise means in this wise, in this way, in a way like this which is spoken of. Therefore Christ took

flesh and blood *in a way like* we take it. But how did we take flesh and blood?--By birth and clear from Adam too. He took flesh and blood *by birth* also and clear from Adam too. For it is written: He is the seed of David according to the flesh. Romans 1:3. While David calls Him Lord, He also is David's son. Matt. 22:42-45. His genealogy is traced to David, but it does not stop there. It goes to Abraham, because He is the seed of Abraham. He took on Him the seed of Abraham, as in the sixteenth verse of this second chapter of Hebrews. Nor does His genealogy stop with Abraham; it goes to Adam. Luke 3:38. Therefore He which sanctifieth among men and they who are sanctified among men are *all of one*. All coming from one man according to the flesh, are all of one. Thus on the human side, Christ's nature is precisely our nature.

Let us look at the other side again for an illustration of this oneness, that we may see the force of this expression that He and we are all of one.

On the other side, however, as in the first chapter of Hebrews, He is of *the nature of God*. The name God which He bears belongs to Him by the very fact of His existence; it belongs to Him by inheritance. As that name belongs to Him entirely because He exists and as certainly as He exists and as it belongs to Him by nature, it is certain that His nature is the nature of God.

Also, in the first chapter of John, first verse, it is written: "In the beginning was the Word, and the Word was with God. That word "with" does not express the reality of the thought as well as another. The German puts a word in there that defines the Greek closer than ours does. That says, "In the beginning was the Word, and the Word was *bei* God" literally, "The Word was *of* God." And that is true. The Greek word conveys the same idea as that my right arm is of me, of my body. The Greek therefore is literally, In the beginning "the word was God."

This simply illustrates *on that side* the fact as to what He is *on this side*. For as on the divine side, He was of God, of the nature of God, and was really God, so on the human side He is of man and of the nature of man and really man.

Look at the fourteenth verse of the first chapter of John. "And the Word was made flesh and dwelt among us." That tells the same story that

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we are reading here in the first two chapters of Hebrews. "In the beginning was the Word, and the Word was of God, and the Word was God." "And the Word was made flesh, and dwelt among us"--flesh and blood as ours is.

Now what kind of flesh is it? What kind of flesh alone is it that this world knows? Just such flesh as you and I have. This world does not know any other flesh of man and has not known any other since the necessity for Christ's coming was created. Therefore, as this world knows only such flesh as we have, as it is now, it is certainly true that when the Word was made flesh," He was made just as flesh as ours is. It cannot be otherwise.

Again: What kind of flesh is our flesh, as it is in itself? Let us turn to the eighth chapter of Romans and read whether Christ's human nature meets ours and is as ours in that respect wherein ours is sinful flesh. Romans 8:3: "What the law could not do in that it was weak through the flesh, God sending his own Son" did.

There was something that the law could not do, and that God, sending His own Son, did. But why was it that the law could not do what it desired and what was required? It was weak through the flesh. The trouble was in the flesh. It was this that caused the law to fail of its purpose concerning man. Then God sent Christ to do what the law could not do. And the law having failed of its purpose because of the flesh and not because of any lack in itself, God must send Him to help the flesh and not to help the law. If the law had been in itself too weak to do what it was intended to do, then the thing for Him to have done to help the matter out would be to remedy the law. But the trouble was with the flesh, and therefore He must remedy the flesh.

It is true that the argument nowadays, springing up from that enmity that is against God and is not subject to the law of God, neither indeed can be, is that the law could not do what was intended and God sent His Son to weaken the law, so that the flesh

could answer the demands of the law. But if I am weak and you are strong and I need help, it does not help me any to make you as weak as I am; I am as weak and helpless as before. There is no help at all in all that. But when I am weak and you are strong and you can bring to me your strength, that helps me. So the law was strong enough, but its purpose could not be accomplished through the weakness of the flesh. Therefore God, to supply the need, must bring strength to weak flesh. He sent Christ to supply the need and therefore Christ must so arrange it that strength may be brought to our flesh itself which we have today, that the purpose of the law may be met in our flesh. So it is written: "God sending his own Son in the likeness of sinful flesh," in order "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Now do not get a wrong idea of that word likeness. It is not the shape; it is not the photograph; it is not the likeness in the sense of an image, but it is likeness in the sense of being like indeed. The word likeness here is not the thought that is in the second chapter of Philippians, where it is shape, the form, or likeness as to form, but here in the book of Hebrews it is likeness *in nature*, likeness to the flesh as it is in itself, God sending His own Son in that which is just like sinful flesh. And in order to be just like sinful flesh, it would have to be sinful flesh; in order to be made flesh at all, as it is in this world, He would have to be just such flesh as it is in this world, just such as we have and that is sinful flesh. This is what is said in the words "likeness of sinful flesh."

This is shown in the ninth and tenth verses of Hebrews 2, also: "We see Jesus, who was made a little lower than the angels"--not only as man was made lower than the angels when He was created.

Man was sinless when God made him a little lower than the angels. That was sinless flesh. But man fell from that place and condition and became sinful flesh.

Now we see Jesus, who was made a little lower than the angels, but not as man was made when he was first made a little lower than the angels, but as man is since he sinned and became still lower than the angels. That is where we see Jesus. Let us read and

see: We see Jesus who was made a little lower than the angels. What for? "For the *suffering* of *death*." Then Christ's being made as

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much lower than the angels as man is, is as much lower than the angels as man is since he sinned and became subject to death. We see him "crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him [it was appropriate for him], for whom are all things and by whom are all things in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Therefore, as He became subject to suffering and death, this demonstrates strongly enough that the point lower than the angels at which Christ came to stand; where He does stand and where "we see him," is the point to which man came when he, in sin, stepped still lower than where God made him--even then a little lower than the angels.

Again: the sixteenth verse: "Verily he took not on him the nature of angels, but he took on him the seed of Abraham. He took not on him the nature of angels but he took on Him the nature of Abraham. But the nature of Abraham and of the seed of Abraham is only human nature.

Again: "Wherefore in all things it behooved him to be made like unto his brethren." In how many things? All things. Then in His human nature there is not a particle of difference between Him and you.

Let us read the scripture. Let us study this closely. I want to see that we shall stand by it. Let us read it over: "Are all of one." He took part of flesh and blood in the same way that we take part of flesh and blood. He took not the nature of angels but the seed, the nature, of Abraham. *Wherefore*--for these reasons--it behooved Him--what is behooved? It was the proper thing for Him to do--it became Him, it was appropriate. It behooved Him to be made in all things like unto His brethren. Who are His brethren, though?--The human race. "All of one," and for this cause He is not ashamed to call them brethren. Because we are *all of one*, He is not

ashamed to call you and me brethren. Wherefore in all things it behooved Him to be made like unto His brethren."

Well, then, in His human nature, when He was upon the earth, was He in any wise different from what you are in your human nature tonight? [A few in the congregation responded, "NO"] I wish we had heard everybody in the house say, "no," with a loud voice. You are too timid altogether. The word of God says that, and we are to say, That is so, because there is salvation in just that one thing. No, it is not enough to say it that way: *the* salvation of God for human beings lies in just that one thing. We are not to be timid about it at all. There our salvation lies, and until we get there we are not sure of our salvation. That is where it is. "In all things it behooved him to be made like unto his brethren." What for?--O, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Then don't you see that our salvation lies just there? Do you not see that it is right there where Christ comes to us? He came to us just where we are tempted and was made like us just where we are tempted, and there is the point where we meet Him--the living Saviour against the power of temptation.

Now the fourteenth verse of the fourth chapter of Hebrews:

Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are.

He could not have been tempted in all points like as I am if He were not in all points like as I am to start with. Therefore it behooved Him to be made in all points like me, if He is going to help me where I need help. I know that right there is where I need it. And oh, I know it is right there where I get it. Thank the Lord! There is where Christ stands and there is my help.

"We have not a high priest which cannot be touched"--two negatives there; have *not* a high priest which *cannot* be touched.

Then what do we have on the affirmative side? We have a high priest who *can* be touched with the feeling of our infirmities--my infirmities, your infirmities, our infirmities. Does He feel my infirmities? Yes. Does He feel your infirmities? Yes. What is an infirmity? Weakness, wavering, weakness--that is expressive enough. We have

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many of them. All of us have many of them. We feel our weaknesses. Thank the Lord, there is One who feels them also--yea, not only feels them but is touched with the feeling of them. There is more in that word "touched" than simply that He is reached with the feeling of our weaknesses and feels as we feel. He feels as we feel, that is true, but beyond that He is "touched"; that is, He is tenderly affected; His sympathy is stirred. He is touched to tenderness and affected to sympathy and He helps us. This is what is said in the words, "touched with the feeling of our infirmities." Thank the Lord for such a Saviour!

But I say again, He cannot be tempted in all points like as I am unless He was in all points like I am to start with. He could not feel as I do unless He is where I am and *as* I am. In other words, He could not be tempted in all points as I am and feel as I feel unless He was just *myself* over again. The word of God says: "In all points like as we are."

Let us study this further. There are things that will tempt you strongly that will draw hard on you, that are no more to me than a zephyr in a summer day. Something will draw hard on me, even to my overthrowing, that would not affect you at all. What strongly tempts one may not affect another. Then, in order to help me, Jesus must be where He can feel what I feel and be tempted in all points where I could be tempted with any power at all. What strongly tempts one may not affect another. Then, in order to help me, Jesus must be where He can feel what I feel and be tempted in all points where I could be tempted with any power at all. But as things that tempt me may not affect you at all and things that affect you may not affect me, Christ has to stand where you and I both are, so as to meet all the temptations of both. He must feel all those which you

meet that do not affect me and also all those which I meet that do not affect you. He has to take the place of both of us. That is so.

Then there is the other man. There are things that tempt him to his overthrow that do not affect you or me either. Then Jesus had to take all the feelings and nature of *myself*, of *yourself*, and of *the other man* also, so that He could be tempted in all points like as I am and in all points like as you are and in all points like as the other man is. But when *you* and *I* and *the other man* are taken in Him, how many does that embrace? That takes the whole human race.

And this is exactly the truth. Christ was in *the place* and He had *the nature* of the whole human race. And in Him meet all the weaknesses of mankind, so that every man on earth who can be tempted at all finds in Jesus Christ power against temptation. For every soul there is in Jesus Christ victory against all temptation and relief from the power of it. That is the truth.

Let us look at it from another side. There is one in the world--Satan, the god of this world--who is interested in seeing that we are tempted just as much as possible, but he does not have to employ much of his time nor very much of his power in temptation to get us to yield.

That same one was here and he was particularly interested in getting Jesus to yield to temptation. He tried Jesus upon every point upon which he would ever have to try me to get me to sin, and he tried in vain. He utterly failed to get Jesus to consent to sin in any single point upon which I can ever be tempted.

He also tried Jesus upon every point upon which he has ever tried you or ever can try you to get you to sin, and he utterly failed there too. That takes you and me both then, and Jesus has conquered in all points for both you and me.

But when he tried Jesus

upon all the points that he has tried upon both you and me and failed there, as he did completely fail, he had to try Him more than that yet. He had to try Him upon all the points upon which he has tried the other man to get him to yield. Satan did this also and also there completely failed.

Thus Satan had to try, and he did try, Jesus upon all the points that he ever had to try me upon and upon all the points that he ever had to try you upon and also upon all the points that he would have to try the other man upon. Consequently he had to try Jesus upon every point upon which it is possible for a temptation to rise in any man of the human race.

Satan is the author of all temptation, and he had to try Jesus upon every point upon which it is possible for Satan himself to raise a temptation. And in all he failed all the time. Thank the Lord!

More than that: Satan not only had to try Jesus upon all the points where he has ever had to try me, but he had to try Jesus with a good deal more power than he ever had to exert upon me. He never had to try very hard nor use very much of his power in temptation to get me to yield. But taking the same points upon which Satan has ever tried me in which he got me to sin or would ever have to try to get me to sin, he had to try Jesus on those same points a good deal harder than he ever did to get me to sin. He had to try him with all the power of temptation that he possibly knows--that is, the devil I mean--and failed. Thank the Lord! So in Christ I am free.

He had to try Jesus in all points where he ever tempted or ever can tempt you and he had to try Him with all the power that he knows, *and he failed again*. Thank the Lord! So you are free in Christ. He had also to try Jesus upon every point that affects *the other man* with all his Satanic power also, and *still he failed*. Thank the Lord! And in Christ the other man is free.

Therefore he had to try Jesus upon every point that ever the human could be tried upon and failed. He had to try Jesus with all the knowledge that he has and all the cunning that he knows and failed. And he had to try Jesus with *all his might* upon each particular point, *and still he failed*.

Then there is a threefold--yes, *a complete*--failure on the devil's part all around., In the presence of Christ, Satan is absolutely conquered, and in Christ we are conquerors of Satan. Jesus said, "The prince of this world cometh, and hath nothing in me." In

Christ, then, we escape him. In Christ we meet in Satan a completely conquered and a completely exhausted enemy.

This is not to say that we have no more fighting to do. But it is to say and to say emphatically and joyfully that *in Christ* we fight the fight of *victory*. Out of Christ, we fight--but it is all defeat. In Him our victory is complete, as well as in all things in Him *we* are complete. But, O do not forget the expression: It is *in Him!*

Then, as Satan has exhausted all the temptations that he knows or possibly can know and has exhausted all his power in the temptation too, what is he? In the presence of Christ, what is he? Powerless. And when he finds us in Christ and then would reach us and harass us, what is he? Powerless. Praise and magnify the Lord!

Let us rejoice in this, for in Him we are victors; in Him we are free; in Him Satan is powerless toward us. Let us be thankful for that. In Him we are complete.

THE THIRD ANGEL'S MESSAGE - 14

A. T. Jones

You will remember the point that was made in one of Brother Prescott's lessons, when he called attention to the book of Ruth [Read Bulletin, p. 189].

Who was the redeemer in the book of Ruth? The nearest of kin. Boaz could not come in as redeemer until it was found that the one who was nearer than he could not perform the office of redeemer. The redeemer must be not only one who was near of kin, but he must be the *nearest* among those who were near, and therefore Boaz could not step into the place of redeemer until, by another's stepping out of the place, he became really the nearest. Now that is the precise point that is made in the second chapter of Hebrews.

In Ruth, you remember Naomi's husband had died, the inheritance had fallen into the hands of others, and when she came back from Moab, it had to be redeemed. No one but the nearest of kin could do it. This is the story also in the second of Hebrews. Here is the man Adam, who had an inheritance--the earth--and he lost it and he himself was brought into bondage. In the gospel in Leviticus it is preached that if one had lost his inheritance, himself

and his inheritance could be redeemed, but only the nearest of kin could redeem. Lev. 25:25, 26, 47-49. Upon earth here is a man, Adam, who lost his inheritance and himself, and you and I were in it all, and we need a redeemer. But only he who is nearest in blood relationship can perform the office of redeemer. Jesus Christ is nearer than a brother, nearer than anyone. He is a brother, but he is nearest among the brethren, nearest of kin, actually. Not only one with us but He is one of us and one with us by being one of us.

And the one lesson that we are studying still and the leading thought is how entirely Jesus is ourselves. We found in the preceding lesson that He is altogether ourselves. In all points of temptation, wherever we are tempted, He was ourselves right there; in all the points in which it is possible for me to be tempted, He, as I, stood right there, against all the knowledge and ingenuity of Satan to tempt me, Jesus, myself, stood right there and met it. Against all the power of Satan put forth in the temptation upon me, Jesus stood as myself and overcame.

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So also with you and so with the other man, and thus comprehending the whole human race, He stands in every point wherever anyone of the human race can be tempted as in Himself or from Himself.

In all this, He is ourselves and in Him we are complete against the power of temptation. In Him we are overcomers, because He, as we, overcame. "Be of good cheer; I have overcome the world."

And in noticing the other evening how he became one of us, we found that it was by birth from the flesh. He is "the seed of David according to the flesh." He took not the nature of angels but the nature of the seed of Abraham, and His genealogy goes to Adam.

Now every man is tempted, you know, "when he is drawn away of His own lust and enticed." James 1:14. That is the definition of "temptation." There is not a single drawing toward sin, there is not a single tendency to sin, in you and me that was not in Adam when he stepped out of the garden. All the iniquity and all the sin that have come into the world came from that, and came from him as he was there. It did not all appear in him; it did not all manifest

itself in him in open action, but it has manifested itself in open action *in* those who have come from him.

Thus all the tendencies to sin that have appeared or that are in me came to me from Adam, and all that are in you came from Adam, and all that are in the other man came from Adam. So all the tendencies to sin that are in the human race came from Adam. But Jesus Christ felt in these temptations; He was tempted upon all these points in the flesh which he derived from David, from Abraham, and from Adam. In his genealogy are a number of characters set forth as they were lived in the men, and they were not righteous. Manasseh is there, who did worse than any other king ever in Judah and caused Judah to do worse than the heathen. Solomon is there with the description of his character in the Bible just as it is. David is there. Rahab is there. Judah is there. Jacob is there. All are there just as they were. Now Jesus came according to the flesh at the end of that line of mankind. And there is such a thing as heredity. You and I have traits of character or cut of feature that have come to us from away back--perhaps not from our own father, perhaps not from a grandfather, but from a great-grandfather away back in the years. And this is referred to in the law of God: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

That "like produces like" is a good law, a righteous law. It is a law of God, and though the law be transgressed, it still does the same. Transgression of the law does not change the law, whether it be moral or physical. The law works when it is transgressed, through the evil that is incurred, just as it would have worked in righteousness always if no evil had ever been incurred. If man had remained righteous always, as God made him, his descent would have been in the right line. When the law was transgressed, the descent followed on the wrong line, and the law worked in the crooked way, by its being perverted.

It is a good law which says that everything shall have a tendency to go toward the center of the earth. We could not get along in the

world without that law. It is that which holds us upon the earth and enables us to walk and move about upon it. And yet if there be a break between us and the earth, if our feet slip out from under us or if we be on a high station, a pinnacle, and it breaks and the straight connection with the earth is broken between us and it, why, the law works and it brings us down with a terrible jolt, you know. Well, the same law that enables us to live and move and walk around upon the earth as comfortably as we do, which works so beneficially while we act in harmony with it, that law continues to work when we get out of harmony with it and it works as directly as before--*but it hurts*.

Now that is simply an illustration of this law of human nature. If man had remained where God put him and as He put him, the law would have worked directly and easily; since man has got out of harmony with it, it still works directly, but it hurts. Now that law of heredity reached from Adam to the flesh of Jesus Christ as certainly as it reaches from Adam to the flesh of any of the rest of us, for He was one of us. In Him there were things that reached Him from Adam; in Him there were things that reached Him from David, from Manasseh, from the genealogy away back from the beginning until His birth.

Thus in the flesh of Jesus Christ--not in Himself, but in His flesh--our flesh which He took in the human nature--there were just the same tendencies to sin that are in you and me. And when He was tempted, it was the "drawing away of these desires that were in the flesh." These tendencies to sin that were in His flesh drew upon Him and sought to entice Him, to consent to the wrong. But by the love of God and by His trust in God, he received the power and the strength and the grace to say, "No," to all of it and put it all under foot. And thus

being in the likeness of sinful flesh He condemned sin in the flesh.

All the tendencies to sin that are in me were in Him, and not one of them was ever allowed to appear in Him. All the tendencies to sin that are in you were in Him, and not one of them was ever allowed to appear--every one was put under foot and kept there.

All the tendencies to sin that are in the other man were in Him, and not one of them was ever allowed to appear. That is simply saying that all the tendencies to sin that are in human flesh were in His human flesh, and not one of them was ever allowed to appear; He conquered them all. And in Him we all have victory over them all.

Many of these tendencies to sin that are in us have appeared in action, and have become sins committed, have become sins in the open. There is a difference between a tendency to sin and the open appearing of that sin in the actions. There are tendencies to sin in us that have not yet appeared, but multitudes have appeared. Now all the tendencies that have not appeared, He conquered. What of the sins that have actually appeared? "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6) "Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. Thus it is plain that all the tendencies to sin that are in us and have not appeared and all the sins which have appeared were laid upon Him. It is terrible. It is true. But, O, joy! In that terrible truth lies the completeness of our salvation.

Note another view: Those sins which we have committed, we ourselves felt the guilt of them and were conscious of condemnation because of them. These were all imputed to Him. They were all laid upon Him. Now a question: Did He feel the guilt of the sins that were imputed to Him? Was He conscious of the condemnation of the sins--our sins-- that were laid upon Him? He never was conscious of sins that He committed, for He did not commit any. That is true. But our sins were laid upon Him and we were guilty. Did He realize the guilt of these sins? Was He conscious of condemnation because of these sins?

We will look at that in such a way that every soul in the house shall say, "Yes." I will say that another way: We will look at it in such a way that every soul in the house will either say "Yes" or may say "Yes" if he will, because there may be some in the house who have not had the experience that I will bring for the illustration, but many have it, and then they can say, "Yes." All others who have had the experience will say "Yes" at once.

God imputes righteousness, the righteousness of Christ, unto the believing sinner. Here is a man who has never known anything in his life but sin, never anything but the guilt of sin, never anything but the condemnation of sin. That man believes on Jesus Christ, and God imputes to that man the righteousness of Christ. Then that man who never committed a particle of righteousness in his life is conscious of righteousness. Something has entered his life that was never there before. He is conscious of it, and he is conscious of the joy of it and the freedom of it.

Now God imputed our sins to Jesus Christ as certainly as He imputes His righteousness to us. But when he imputes righteousness to us who are nothing but sinners, we realize it and are conscious of it and conscious of the joy of it. Therefore, when He imputed our sins to *Jesus*, He was conscious of the guilt of them and the condemnation of them, just as certainly as the believing sinner is conscious of the righteousness of Christ and the peace and joy of it that is imputed to him--that is, that is laid upon him.

In all this also, Jesus was precisely ourselves. Or in all points He was truly made like unto us. In all points of temptation He was ourselves. He was one of us in the flesh; He was ourselves, and thus He was ourselves in temptation. And in points in guilt and condemnation He was precisely ourselves, because it was our sins, our guilt and our condemnation that were laid upon Him.

Now another thing upon what we have said: "our sins"--how many of them? All were laid upon Him, and He carried the guilt and the condemnation of them all, and also answered for them, paid for them, atoned for them. Then in Him we are free from every sin that we have ever committed. That is the truth. Let us be glad of it and praise God with everlasting joy.

He took all the sins which we have committed; He answered for them and took them away from us forever and all the tendencies to sin which have not appeared in actual sins--these he put forever under foot. Thus He sweeps the whole board and we are free and complete in Him.

O, He is a complete Saviour. He is a Saviour from sins committed and the Conqueror of the tendencies to commit sins. In

Him we have the victory. We are no more responsible for these tendencies being in us that we are responsible for the sun shining, but every man on earth is responsible for these things appearing in open action in Him, because Jesus Christ has made provision against their ever appearing in open action. Before we learned of Christ, many of them had appeared in open action. The Lord hath laid upon Him all these and

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He has taken them away. Since we learned of Christ, these tendencies which have not appeared He condemned as sin in the flesh. And shall He who believes in Jesus allow that which Christ condemned in the flesh to rule over Him in the flesh? This is the victory that belongs to the believer in Jesus.

It is true that, although a man may have all this in Jesus, He cannot profit by it without himself being a believer in Jesus. Take the man who does not believe in Jesus at all tonight. has not Christ made all the provision for him that He has for Elijah, who is in heaven tonight? And if this man wants to have Christ for his Saviour, if he wants provision made for all his sins and salvation from all of them, does Christ have to do anything now in order to provide for this man's sins or to save him from them? No. That is all done. He made all that provision for every man when He was in the flesh and every man who believes in Him receives this without there being any need of any part of it being done over again. He "made one sacrifice for sins forever." And having by Himself purged us from our sins, He sat down on the right hand of the Majesty on high. Thus it is all in Him and every believer in Him possesses it all in Him and in Him is complete. It is in Him and that is the blessedness of it. "In Him dwelleth all the fullness of the godhead bodily." And God gives His eternal Spirit and us eternal life--eternity in which to live--in order that that eternal Spirit may reveal to us and make known to us the eternal depths of the salvation that we have in Him whose goings forth have been from the days of eternity.

Now let us look at it in another way. Turn to Romans 5:12:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Now, leaving out the verses in parenthesis for the moment and reading them afterward, read the eighteenth verse:

Therefore, as by the offense of one [that man that sinned] judgment came upon all men to condemnation; even so by the righteousness of one [that Man that did not sin] the free gift came upon all men unto justification of life. For as by one man's disobedience [that man that sinned] many were made sinners, so by the obedience of one [that Man that did not sin] shall many be made righteous.

For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Adam, then, was the figure of Him that was to come. That one to come is Christ. Adam was the figure of Him. Wherein was Adam the figure of Him? In his righteousness? No. For he did not keep it. In his sin? No. For Christ did not sin. Wherein, then, was Adam the figure of Christ? In this: That all that were in the world were included in Adam, and all that are in the world are included in Christ. In other words: Adam in his sin reached all the world; Jesus Christ, the second Adam, in His righteousness touches all humanity. That is where Adam is the figure of Him that was to come. So read on:

But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

There are two men, then, whom we are studying: That one man by whom sin entered; that one man by whom righteousness entered.

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one [that is, by the first Adam]; much more they which

receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ [the second Adam].

Read another text in connection with this before we touch the particular study of it. 1 Cor. 15:45--49:

So it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The first Adam touched all of us; what he did included all of us. If he had remained true to God, that would have included all of us. And when he fell away from God, that included us and took us also. Whatever he should have done embraced us, and what he did made us what we are.

Now here is another Adam. Does He touch as many as the first Adam did? That is the question. That is what we are studying now. Does the second Adam touch as many as did the first Adam? And the answer is that it is certainly true that what the second Adam did embraces all that were embraced in what the first Adam did. What he should have done, what he could have done, would embrace all.

Suppose Christ had yielded to temptation and had sinned. Would that have meant anything to us? It would have meant everything to us. The first Adam's sin meant all this to us; sin on the part of the second Adam would have meant all this to us.

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The first Adam's righteousness would have meant all to us and the second Adam's righteousness means all to as many as believe. That is correct in a certain sense, but not in the sense in which we are studying it now. We are now studying from the side of the Adams. We will look at it from our side presently.

The question is, Does the second Adam's righteousness embrace as many as does the first Adam's sin? Look closely. Without our consent at all, without our having anything to do with it, we were

all included in the first Adam; we were there. All the human race were in the first Adam. What that first Adam--what that first man, did meant us; it involved us. That which the first Adam did brought us into sin, and the end of sin is death, and that touches every one of us and involves every one of us.

Jesus Christ, the second man, took our sinful nature. He touched us "in all points." He became we and died the death. And so in Him and by that every man that has ever lived upon the earth and was involved in the first Adam is involve in this and will live again. There will be a resurrection of the dead, both of the just and of the unjust. Every soul shall live again by the second Adam from the death that came by the first Adam.

"Well," says one, "we are involved in other sins besides that one." Not without our choice. When God said, "I will put enmity between thee and the woman and between thy seed and her seed," He set every man free to choose which master he would serve, and since that, every man that has sinned in this world has done it because he chose to. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not."--not them who had no chance to believe; the god of this world blinds no man until he has shut his eyes of faith. When he shuts his eyes of faith, then Satan will see that they are kept shut as long as possible. I read the text again: "If our gospel,"--the everlasting gospel, the gospel of Jesus Christ which is Christ in you the hope of glory, from the days of the first Adam's sin until now--"if our gospel be hid, it is hid to them that are lost." It is hid to them "in whom the god of this world hath blinded the minds." And why did he blind the minds? Because they "believe not."

Abraham, a heathen, born a heathen, as all the rest of us are, and raised a heathen, grew up in a family of heathens, worshiping idols and the heavenly hosts. He turned from it all unto God and opened his eyes of faith and used them, and Satan never had a chance to blind his eyes. And Abraham, a heathen, thus turning from among heathens unto God and finding God in Jesus Christ in the fullness of hope--that is one reason why God has set him before

all the world. He is an example of what every heathen on this earth may find. He is a God-set-forth example of how every heathen is without excuse if he does not find God in Jesus Christ, by the everlasting gospel. Abraham is set before all nations in witness of the fact that every heathen is responsible in his own way if he does not find what Abraham found.

Therefore, just as far as the first Adam reaches man, so far the second Adam reaches man. The first Adam brought man under the condemnation of sin, even unto death; the second Adam's righteousness undoes that and makes every man live again. As soon as Adam sinned, God gave him a second chance and set him free to choose which master he would have. Since that time every man is free to choose which way he will go; therefore he is responsible for his own individual sins. And when Jesus Christ has set us all free from the sin and the death which came upon us from the first Adam, that freedom is for every man, and every man can have it for the choosing.

The Lord will not compel any one to take it. He compels no one to sin and He compels no one to be righteous. Everyone sins upon his own choice. The Scriptures demonstrate it. And every one can be made perfectly righteous at his choice. And the Scriptures demonstrate this. No man will die the second death who has not chosen sin rather than righteousness, death rather than life. In Jesus Christ there is furnished in completeness all that man needs or ever can have in righteousness, and all there is for any man to do is to choose Christ and then it is his.

So then as the first Adam was *We*, the second Adam is *We*. In all points He is as weak as are we. Read two texts: He says of *us*, "Without me ye can *do nothing*." Of *Himself* He says: "Of mine own self I can do nothing."

These two texts are all we want now. They tell the whole story. To be without Christ is to be without God, and there the man can do nothing. He is utterly helpless of himself and in himself. That is where the man is who is without God. Jesus Christ says: "Of mine own self I can do nothing." Then that shows that the Lord Jesus put Himself in this world, in the flesh, in His human nature,

precisely where the man is in this world who is without God. He put Himself precisely where lost man is. He left out His divine self and became we. And there, helpless

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as we are without God, He ran the risk of getting back to where God is and bringing us with him. It was a fearful risk, but, glory to God, He won. The thing was accomplished, and in Him we are saved.

When He stood where we are, He said, "I will put my trust in Him" and that trust was never disappointed. In response to that trust the Father dwelt in Him and with Him and kept Him from sinning. Who was He? We. And thus the Lord Jesus has brought to every man in this world divine faith. That is the faith of the Lord Jesus. That is saving faith. Faith is not something that comes from ourselves with which we believe upon Him, but it is that something with which He believed--the faith which He exercised, which He brings to us, and which becomes ours and works in us--the gift of God. That is what the word means, "Here are they that keep the commandments of God and the faith of Jesus." They keep the faith of Jesus because it is that divine faith which Jesus exercised Himself.

He being we brought to us that divine faith which saves the soul--that divine faith by which we can say with Him, "I will put my trust in Him." And in so putting our trust in Him, that trust today will never be disappointed anymore than it was then. God responded then to the trust and dwelt with Him. God will respond today to that trust in us and will dwell with us.

God dwelt with Him and He was ourselves. Therefore His name is Emmanuel, God with us. Not God with Him. God was with Him before the world was; He could have remained there and not come here at all and still God could have remained with Him and His name could have been God with Him. He could have come into this world as He was in heaven and His name could still have been God with Him. But that never could have been God with us. But what we needed was God with us. God with Him does not help us, unless He is we. But that is the blessedness of it. He who was one of

God became one of us; He who was God became we, in order that God with Him should be God with us. O, that is His name! That is His name! Rejoice in that name forevermore--God with us!

THE THIRD ANGEL'S MESSAGE - 15

A. T. Jones

We are still studying the name of Christ, which is "God with us." And as stated before, He could not be God with us without becoming ourselves, because it is not Himself that is manifest in the world. We do not see Jesus in this world, as He was in heaven; He did not come into this world as He was in heaven, nor was that personality manifested in the world which was in heaven before He came. He emptied Himself and became ourselves. Then putting His trust in God, God dwelt with Him. And He being

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ourselves and God being with Him, He is "God with us." That is His name.

If He had come into the world as He was in heaven, being God, manifesting Himself as He was there and God being with Him, His name would not have been "God with us," for He would not then have been ourselves. But He emptied Himself. He Himself was not manifested in the world. For it is written: "No man knoweth the Son but the Father"--not simply no man, but no one. No one knoweth the Son but the Father. "Neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal Him." It is not written, No man knoweth the Son but the Father and he to whom the Father will reveal Him. No. No man knoweth the Son at all, but the Father. And the Father does not reveal the Son in the world, but the Son reveals the Father. Christ is not the revelation of Himself. He is the revelation of the Father to the world and in the world and to men. Therefore, He says, "No man knoweth the Father but the Son and he to whomsoever the Son will reveal the Father." So it is the Father that is revealed in the world and revealed to us and revealed in us in Christ. This is the one thing that we are studying all the time. This is the center around which everything else circles. And Christ having taken our

human nature in all things in the flesh and so having become ourselves, when we read of Him and the Father's dealings with Him, we are reading of ourselves and of the Father's dealings with us. What God did to Him was to us; what God did for Him was for us. And therefore, again it is written: "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

In all points it behooved Him to be made like unto His brethren, and He is our brother in the nearest blood relationship. We are now to study another phase of this great subject: First in the Psalms--Christ in the Psalms--that we may see how entirely the Psalms mean Christ and that the one whose experience is recorded there is Christ.

It is impossible to touch the whole 150 Psalms in detail in one lesson or in a dozen lessons; yet in a sense we can touch the whole 150 by so touching a few as to show the one great secret of the whole number and that secret is Christ. We shall take some of the Psalms of which God Himself has made the application to Christ so that there can be no possible doubt that that Psalm refers to Christ. Then when we read these Psalms, we know that we are reading of Jesus Christ and of God's dealings with Him--He too being ourselves all the time, weak as we are, sinful as are we in the flesh, made to be sinners just as we are, all our guilt and our sins being laid upon Him and He feeling the guilt and the condemnation of it in all things as ourselves.

Take the fortieth Psalm, which refers to Christ at His coming into the world. Turn to the fortieth Psalm and the tenth of Hebrews both at once. Beginning with Psalm 40:6: "Sacrifice and offering thou didst not desire; mine ears hast thou opened." The margin reads, "Mine ears hast thou digged." The secret of the reference there is to that passage in the twenty-first chapter of Exodus, 1-6, where if a man be a Hebrew servant, he shall serve his master a certain number of years and the year of release he shall go out free. But if he say: "I love my master, my wife and my children; I will not go out free," then the master shall bring him to the doorpost and bore his ear through with an awl, and he shall be

his servant forever. That hole bored through his ear with an awl was an outward sign that that man's ears were always opened to the word of the master, ready to obey.

Now as Christ came into the world as man, He said to the Father: "Sacrifice and offering thou didst not desire; mine ears hast thou opened." Mine ears are opened to thy word, ready for thy commands; I will not go out; I love my Master and my children. I will not go out. I am thy servant forever.

"Burnt offering and sin offering has thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God."

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

There is the Lord's application of the fortieth Psalm to Christ, and He said this when He came into the world. Let us read on, then, in the fortieth Psalm:

I delight to do thy will, O my God: yea thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me. For innumerable evils

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have compassed me about [Who? Christ.]; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

Who? Christ. Where did He get iniquity? Oh, "the Lord hath laid upon Him the iniquity of us all."

Were they not more than the hairs of His head? And when He would look at Himself and consider Himself, where would He appear in His own sight? Oh, "my heart faileth me," because of the enormity of the guilt and the condemnation of the sin--our sins that were laid upon Him.

But in His divine faith and trust in the Father, He continues:

Be pleased, O Lord, to deliver me: O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, aha. [Didn't they say that to Him on the cross?] Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord be magnified.

Who said so? He who was conscious of iniquities in such number that they were more than the hairs of His head. He who was so bowed down and so burdened with these--He was praising and rejoicing in the Lord!

But I am poor and needy; yet the Lord thinketh upon me: thou art my help and deliverer; make no tarrying O my God.

Now turn to the first verse of the fortieth Psalm:

I waited patiently for the Lord; and he inclined unto me, and heard my cry.

Who? Christ, and He was ourselves. Shall we, then, say the word: "*I* waited patiently for the Lord, and He inclined unto *me* and heard *my* cry?" Assuredly. What, laden with sin as I am? sinner as I am? sinful flesh as I have? How do I know that He hears my cry? Ah, He has demonstrated it for a whole lifetime in my nearest of kin. He has demonstrated it in my flesh that He inclines--leans over--to listen to my cry. O, there are times, you know, when our sins seem to be so mountain high. We are so discouraged by them. And Satan is right there ready to say, "Yes, you ought to be discouraged by them. There is no use of your praying to the Lord; He will not have anything to do with such as you are. You are too

bad." And we begin to think that the Lord will not hear our prayers at all. Away with such thoughts! Not only will He hear but He is listening to hear. Remember the statement in Malachi, "The Lord *hearkened* and heard." To hearken is to listen, then the Lord is listening to hear the prayers of people laden with sin.

But there are times in our discouragement when the waters go over our souls, when we can hardly muster up the courage of faith to speak our prayers aloud. O, at such times as that, if they are too faint in our faith to reach him as He listens, then He leans over and listens; He inclines His ear and hears. That is the Lord. That is the Father of our Lord Jesus Christ, the Lover and Saviour of sinners. Then if He should lead you and me through the deep waters and they go over our souls as they did over His, O, we can wait patiently for the Lord. He will incline unto us. He will lean over and hear our cry!

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear and shall trust in the Lord. [Who said so? Jesus.] Blessed is that man that maketh the Lord his trust and respecteth not the proud nor such as turn aside to lies.

Now turn to the twenty-second Psalm. There is so much in that that is familiar to everybody, that all know where it applies. First verse:

My God, my God, why hast thou forsaken me? [Who said so? Jesus on the cross.] Why art thou so far from helping me and from the words of my roaring? O my God, I cry in the daytime but thou hearest not: and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee [He came in the line of the fathers.] They trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee and were not confounded. But I am a worm and no man; a reproach of man and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him.

You know that is the record of his crucifixion; this is the crucifixion Psalm.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them; and cast lots upon my vesture [Here is his experience on the cross.] But be not thou far from me, O Lord: O my strength, haste thee to help me. Deliver

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my soul from the sword; my darling [Margin, "my only one." Septuagint, "my only begotten."] from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him: but when he cried unto him, he heard.

Who says so? Who says that from the cry of the afflicted one, from the sinner who is burdened and laden with sin, more than the hairs of his head? Who says that God the Father will not turn away from such a one? Christ says so. And he knows it. Who says that the Father will not hide His face from such as I, and such as you? Christ says so, and He has demonstrated it; for is He not now alive and in glory at the right hand of God? And in that it is demonstrated before the universe that God will not hide His face

from the man whose iniquities are gone over His head and are more than the hairs of His head. Then be of good cheer; be of good courage. He is our salvation; he has wrought it out. He has demonstrated to all men that God is Saviour of sinner.

My praise shall be of thee in the great congregation; I will pay my vows before them that fear him.

Will you? Now note: Who was He when He was saying this? He was ourselves. Then who shall it be that is saying it still? Will it not count now for us in Him, as well as it did eighteen hundred years ago for us in Him? It counted for us then in Him because He was ourselves, and now in Him is it not the same thing? Now the last two verses of the twenty-second Psalm:

A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this.

The twenty-third Psalm comes next after the twenty-second. "The Lord is my shepherd." Whose? Christ's. The twenty-second is the crucifixion hymn, the crucifixion Psalm. Where is the twenty-third, then? Let us see:

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness.

Who? Me, a sinner? one laden with sins? Will He lead me in the paths of righteousness? Yes. How do you know? He did it once. In Christ He led me in the paths of righteousness once, for His name's sake, a whole lifetime. Therefore I know that in Christ He will lead me, a sinful man, again and ever in the paths of righteousness for His name's sake. That is faith.

Taking these words as we have heard in Brother Prescott's lesson this evening, as being themselves the salvation of God which comes to us, they themselves will work in us the salvation of God itself. That is where Christ got it. When He put Himself where we are, where did He get salvation? He did not save Himself. That was the taunt, "He saved others; Himself He cannot save. . . . Let Him now come down from the cross and we will believe on Him." He could have done it. But if He had saved Himself, it would have ruined us.

We would have been lost if He had saved Himself. O, but He saves us! Then what saved Him? This word of salvation saved Him when He was ourselves, and it saves us when we are in Him. He leads me in the paths of righteousness for His name's sake--*me, me!* And this in order that every one on the earth can say *in him*, "He leadeth me."

"Yea, though I walk through the valley of the shadow of death." Where was He in the twenty-second Psalm? On the cross, facing death. The twenty-third Psalm comes right in there, in proper order, you see, as He steps into the dark valley. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Who? Christ and *in Him* ourselves, and we know it because God did it once for us in Him. And in Him it is done still for us.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life." Who? Me. Thank the Lord! How do I know? Because they did follow me once in Him. Goodness and mercy did follow me from birth unto the grave once in this world in Him, and as long as I am in Him, they follow me still. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." How do I know? Ah, because that in Him it has been done once for me. It has been demonstrated before the universe that it is so, and I take it and am glad.

Then the twenty-fourth Psalm comes right on after the twenty-third. The twenty-second is the crucifixion psalm; the twenty-third takes Him through the valley of the shadow of death; and the twenty-fourth is the ascension psalm.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in

battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

He did it once for me in Him; in Him it is done still for me; and in Him *I* shall dwell in the house of the Lord forever.

This is all only illustrative of the truth as to Christ in the Psalms. Look at the sixty-ninth Psalm and we shall see this further. Indeed, where can we look in the Psalms without seeing it? That is the question. Where in the Psalms can we look and not see it? I will read a verse or two in the sixty-ninth Psalm, though, that you may see that this is exactly applicable there.

Fourth verse: "They that hate me without a cause are more than the hairs of mine head." The scripture was fulfilled, "They hate me without a cause," you remember. Seventh verse: "For thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up." "And his disciples remembered that it was written, The zeal of thine house hath eaten me up." "The reproaches of them that reproached thee fell on me." Paul writes in Romans 15:3 "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

Now Ps. 69:20, 21:--

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none: and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Then that psalm applies to Christ.

Look at the first verse: "Save me, O, God; for the waters are come in unto my soul. I sink in the deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God." Then follows, "They that hate me without a cause." etc. Then the fifth verse: "O God, thou knowest my foolishness and my sins are not hid from thee." Whose sins? Christ's--the righteous one, who knew no sin, *made* to bear sin for us! Our sins were upon Him; the guilt and the condemnation of these were not hid from God.

O, it was a terrible thing, that He should undo Himself and become ourselves in all things in order that we might be saved--running the risk, the fearful risk, of losing all--risking all to save all. But what were we of ourselves? From head to foot nothing but a body of sin. Yet He risked all to save us, it is true. But we were nothing. True, but in His love and in His pity He did it. Thank the Lord that He had the royal courage to do it. And He won it. And we are saved in Him.

We read here His confession of sin. This was He as ourselves and in our place, confessing our sins and we needed that also. He was baptized in our behalf, because no baptism on our part could be perfect so as to be accepted in righteousness. "It must be perfect to be accepted." No man's confession of sin can, in itself, ever be so perfect as to be accepted of God in righteousness, because man is imperfect. But "it must be perfect to be accepted." Where then, shall perfection of confession be found? Ah! In Him my confession of sin is perfect; for He made the confession. How many times when persons have made confession as thoroughly as they know how, Satan gets the advantage of them by the suggestion: You have not properly confessed your sin. You have not confessed hard enough to get forgiveness. O, of course you have confessed, but you have not done it hard enough. God cannot forgive you on such a confession as that. Hold the word of God up before Him and tell Him: There is One who is perfect; He bore my sins and He has made the confession, and when He shows me the sin, I confess it according to my power and ability and as God reveals it to me and *in Him* and by virtue of His confession, mine is accepted in righteousness. His confession is perfect in every respect and God accepts mine *in Him*.

Then in Him we have exemption from Satan's discouragement as to whether we have confessed our sins hard enough, sought them out faithfully enough or repented enough. In Christ we have repentance; in Him we have confession; in Him we have perfection, and in Him we are complete. O, He is the Saviour!

Weak as we; sinful as we--simply ourselves--He went through this world and never sinned. He was sinful as we, weak as we,

helpless as we, helpless as the man is who is without God, yet by His trust in God, God so visited Him, so abode with Him, so strengthened Him, that, instead of sin ever being manifested, the righteousness of God was always manifested.

But who was He? He was ourselves. Then God has demonstrated once in the world and to the universe that He will so come to me and you and so live with us as we are in the world today and will cause His grace and His power to so abide with us that, in spite of all our sinfulness, in spite of all our weaknesses, the righteousness and the holy influence of God will be manifested to men instead of ourselves and our sinfulness.

The mystery of God is not God manifest in sinless

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flesh. There is mystery about God being manifest in sinless flesh; that is natural enough. Is not God Himself sinless? Is there then any room for wonder that God could manifest Himself through or in sinless flesh? Is there any mystery as to God's manifesting His power and His righteous glory through Gabriel or through the bright seraphim or the cherubim? No. That is natural enough. But the wonder is that God can do that through and in *sinful* flesh. That is the mystery of God. God manifest in *sinful* flesh.

In Jesus Christ as He was in sinful flesh, God has demonstrated before the universe that He can so take possession of sinful flesh as to manifest His own presence, His power, and His glory, instead of sin manifesting itself. And all that the Son asks of any man in order to accomplish this in Him is that the man will let the Lord have Him as the Lord Jesus did.

Jesus said, "I will put my trust in Him." And in that trust Christ brought to every one the divine faith by which we can put our trust in Him. And when we do so separate from the world and put our sole trust in Him, then God will so take us and so use us that our sinful selves shall not appear to influence or affect anybody, but God will manifest His righteous self, His glory, before men, in spite of all ourselves and our sinfulness. That is the truth. And that is *the mystery of God*, "Christ in you, the hope of glory." God manifest in sinful flesh.

Upon this point, also, Satan discourages many. To the believing sinner Satan says: You are too sinful to count yourself a Christian. God cannot have anything to do with you. Look at yourself. You know you are good for nothing. Satan has discouraged us thousands of times with that kind of argument.

But God has wrought out an argument that puts this plea of Satan all to shame, for Jesus came and became ourselves--sinful as we are, laden with the sins of the world--far more sins than there are upon me. And in Him, laden with ten thousand times more sins than ever were upon me, God has demonstrated that with one so sinful as that, He will come and live a whole lifetime and manifest Himself and His righteousness in spite of all the sinfulness and in spite of the devil. God laid help upon One who is mighty, and that help reaches us. Thank the Lord.

Brethren, that does me good. For I know that if ever anything good is to be manifested in this world where I am, it must come from some source besides myself. That is settled. But, O! the blessedness of it is, God has demonstrated that He will manifest His righteous self instead of my sinful self when I let Him have me. I cannot manifest righteousness of myself; I cannot manifest His righteousness in myself. No. I let Him have me, absolutely, overwhelmingly. Then He attends to that. He has demonstrated it so. He has demonstrated a whole lifetime what God is when He is joined with me in sinful flesh. He can do it again as certainly as He can have me.

Will you let Him have you? O, does it call for too full a surrender? No. It is becoming. How full a surrender did He make? He surrendered all Himself. Christ gave up Himself, emptied Himself. The French translation is, "He annihilated Himself." He undid Himself and sank Himself in us in order that God, instead of ourselves and His righteousness, instead of our sinfulness, might be manifested in us in our sinful flesh. Then let us respond and sink ourselves in Him, that God may still be manifest in sinful flesh.

Now using that statement that is sometimes used in a jocular way about the man--I use it reverently, and it is a good illustration; it is a right illustration--who said: "I and my wife are one, and I am

the one." Christ and the man are one, and the question always is, Which shall be the one? Christ has allied Himself with every man on the earth, but multitudes say, "Yes, that is all right enough, but I am the one." Many arrogantly refuse all, exclaiming: "I am the one; I am enough." but the Christian, the believer, yielding to Jesus Christ, says, "Yes, thank the Lord! He and I are one and He is the one."

Christ has allied Himself with every human being, on His own part; and if every human being in the world tonight should drop everything and say, "Yes, that is a fact; He and I are one, and He is the one," every soul would be saved tonight, and Christ would appear in every soul tomorrow.

Now brethren there is another thing that comes in here in our own practical experience. Christ has allied Himself to every human being. Then when He said, "Inasmuch as ye have done it [or not done it] unto one of the least of these my brethren; ye have done it [or not done it] unto me," how widespread is that truth? Suppose one comes to my door as a tramp; suppose He be ill dressed and perhaps has not had a good chance to wash Himself as clean as He ought to be. Who is allied to Him? Jesus. Who has invested His all in that man? The Lord Jesus. Then as I treat that man, who is affected? The Lord Jesus, to be sure.

Shall I treat that man according to the estimate of Christ's investment or according to my opinions, as the world looks upon the man? That is the question.

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Suppose here is a man that does not believe in Jesus--a worldly man, a drinking man, a swearing man--and he comes to me in some way--he may come to my door for something to eat or I may meet him as he is walking by the way. Suppose that out of respect to Christ I treat that man as Christ's purchase, as the one in whom Christ has invested all, and suppose that man never believes in Jesus at all and dies an infidel and perishes in perdition, how does Christ look upon that which I did toward the man? In the judgment, if I shall stand on the right hand, will He say anything about that which I did? O, He will say, "I was ahungered, and ye

gave me meat: I was thirsty, and ye gave me drink: naked and ye clothed me: I was sick and ye visited me." Why, Lord, I know nothing about that. When did I ever see you hungry and fed you? or sick and helped you? or naked and clothed you? I know nothing about this. Oh, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But suppose a man comes and says, "I am hungry; I would like something to eat." And I respond: "What are you drifting around the country for like this--an able-bodied man, as you are? Why don't you go to work?" "Well, I can't find work." "O well, *I* get plenty of work; *I* can find work; *I* have not got out of work yet. I think work is not exactly what you want. I don't have anything for such folks as you are." I do not give him anything, and he goes off.

In that day we shall all stand before the throne and I find myself standing on the left hand and I say: "Why, Lord, Lord, I believe on you; don't you know, I believed the truth? I believed in the Third Angel's Message; indeed, I was a preacher and preached in the Tabernacle in Battle Creek. I did much for the cause. In thy name I did many wonderful things." But the answer is "I was ahungered and you gave me no meat: I was thirsty and ye gave me no drink: naked and ye clothed me not: sick and in prison and ye visited me not." I wonderingly inquire, "When did I ever see you hungry or in need or sick? I thought you were in heaven, glorified with all your trials past, and I wanted to get up here to see you. I did not suppose you were on earth where I could ever see you hungry or sick." He replies: "I came to your door one morning and asked for something to eat, after having been almost shelterless through the night": I answer, "You? No. I never saw you there." Well, He might point to such and such a time when a man did come to my door in just such a condition as that. But I say. "O, do you mean that man? surely that was not you." He answers finally; "Inasmuch as ye did it not to one of the least of these, ye did it not to me. Depart from me. I never knew you."

Whether a man gives Christ the credit for what He has invested in Him or not, as a believer in Jesus I must give to Christ the credit for what He has invested in that man. It is not a question whether

that man gives Him credit for what He has invested in Him. It is a question whether those professing to believe in His name will give Him credit. That is where the great lack comes in the profession of Christianity too many times, as well as in those who deny Him and make no pretension to His name. It is not astonishing that a man who does not believe in Christ at all should give Christ no credit for His investment in Him, but here am I, a professor of Jesus. It is astonishing that I should not give Christ the credit for the investment that He has made in that man.

In the fifty-eighth of Isaiah the Lord describes the fast that He has chosen. It is, "That thou hide not thyself from thine own flesh." Who is our own flesh? Jesus Christ is. And Jesus Christ, as He has allied Himself to that man, is my flesh. See "that thou hide not thyself from thine own flesh." This is the fast that the Lord has chosen: Feed the hungry, relieve the oppressed, judge the fatherless, plea for the widow and spread abroad the good of His name and the charity of His goodness everywhere. He has allied Himself to human flesh, and in doing it to these, we are doing it to Him. That is Christianity.

1. What is "the center around which everything else circles?"
2. In the incarnation, "Jesus emptied Himself and became _____." "Christ is not the revelation of _____." He is the revelation of _____ to the world." What do these two facts tell us regarding the kingdom of heaven? Can you think of similar examples?
3. "The one whose experience is recorded there [Psalms] is _____."
4. What is "the one great secret of the whole" book of Psalms?
5. Therefore, does it follow that we may claim the Psalms? What is the one stipulation?
6. How can imperfect humans make righteous confession? What is the key to successfully claiming Christ's confession?
7. "No _____ on our part could be perfect so as to be accepted in righteousness." What is the key to perfect baptism and perfect repentance?

8. "Weak as we, sinful as we--simply ourselves--He [Christ] went through this world and _____."

a. God was in the sinful flesh Jesus assumed and thereby kept Him from sinning. [true or false?]

b. God's presence through the Holy Spirit can keep sinful humans from sinning. [true or false?]

c. This union requires surrender on the human part. [true or false?]

12. "He [Christ] and I are one and _____."

THE THIRD ANGEL'S MESSAGE - 16

A. T. Jones

Turn to the fifty-eighth chapter of Isaiah. Let us read a portion of that chapter to begin with this evening, as connecting with the close of the lesson we had last night:

Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sins. Yet they seek me daily and delight to know my ways as a nation that did righteousness and forsook not the ordinance of their God.

Just as though they were in harmony with all the ordinances of the Lord.

They ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul and thou takest no knowledge? [Here is the answer.] Behold, in the day of your fast ye find pleasure and exact all your labors. Behold, ye fast for strife and debate and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen?

The text asks, "Is it . . . a day for a man to afflict his soul?" The margin is the better reading: "Is it . . . for a man to afflict his soul for a day?" A man proposes to fast; he goes without victuals, perhaps from breakfast to supper--and afflicts his soul by thus going hungry and calls that a fast. He has afflicted his soul for a day.

Is it such a fast that I have chosen? for a man to afflict his soul for a day? Is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? wilt thou call this a fast and an acceptable day to the Lord?

Here is the fast that the Lord has appointed:

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him and that thou hide not thyself from thine own flesh?

That is the point at which the lesson closed last night. That is the fast that God has chosen for His people; that is an acceptable fast unto the Lord. But that fast never can be observed until those who would observe it have come to the place where they shall see Jesus Christ allied, as He is, to every soul on this earth and shall treat him according to the alliance that Christ has made with him. When we reach that place--and we reach it in Jesus Christ, for it is there--then that will be the fast that we will observe right along.

I have a sentence here that I will read. I found it in a Testimony the other day:

Search heaven and earth and there is no truth revealed more powerful than that which is manifested in mercy to the very ones who need your sympathy and aid in breaking the yoke and setting free the oppressed. Here the truth is lived, the truth is obeyed, the truth is taught, as it is in Jesus.

So, then, in manifesting mercy to those who need sympathy, in manifesting aid in breaking the yoke, and setting free the oppressed,--*in that* the truth is lived, the truth is obeyed; in that the truth is taught, as it is in Jesus. Assuredly. Does not that bring us right where Jesus is? Is not that Jesus Himself? The very thing that we are studying is that Christ has allied Himself with every soul on the earth. He has linked Himself with every human being, with every one in sinful flesh, and we are not to hide ourselves from Him who is our flesh. And when we who profess the name of Christ shall respect Him in every man with whom He has allied Himself,

there will be just one grand Christian Help Band wherever Seventh-day Adventists are found. Then Christian Help work will be going on everywhere and all the time, for that is Christianity itself.

Now I have not a thing to say against the organization of Christian Help Bands that have been organized, but it is too bad that they had to be organized

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out of so few Seventh-day Adventists. That is all the trouble. Why should it be that only a portion of the church should be ready to engage in Christian Help work or compose a Christian Help Band? What is our profession in the world? We profess the name of Christ, which in the nature of things, demands that we respect the investment that He has made in every human soul and that we minister to all in need.

On the other hand, the organization of Christian Help Bands or any other kind of bands to do this thing from the side of mere duty, urging ourselves on to do it and pledging ourselves to do it without seeing Jesus Christ in it and without this connection with Christ and this love for Him that sees His interests in all human beings and ministers to Him as He is linked to all men--that will miss it also. Other kinds of Christian work will go along with that, but this is the greatest. "Search heaven and earth and there is no truth revealed more powerful" in Christian work and in teaching the truth as it is in Jesus. In heaven and earth there is nothing like it.

Just in this time, when such a fast as that is needed everywhere and among us especially, how blessed a thing it is that the Lord brings us right to that point and reveals the whole subject to us, giving us the Spirit and the secret that will do the whole of it in Christ's name, for His sake, with His Spirit, and to every man, because every soul is the purchase of Christ. Wherever we meet a human being, Christ has allied Himself with that man. Whoever He is, the Lord is interested in Him; He has invested all that He has in that man.

This truth draws us to the point where we shall always be doing everything possible to put forth the attractions of Christ, the graces

of Christ and the goodness of Christ to men who know Him not but in whom He has invested all so that they may be drawn to where they, too, will respect the goodness of Christ and the wondrous investment that He has made in them.

If you are doing it for the man's sake or for your own credit, you may be taken in, of course. But if you do it as unto Christ and because of Christ's interest in the man, it is literally impossible for you ever to be "taken in, for Christ ever liveth and doth not forget. "Give to Him that asketh thee, and from him that would borrow of thee turn not thou away."

Here is the principle: It is to Christ that we are doing it. And as stated in the previous lesson, though the man may despise Christ and never believe on Him as long as the world lasts and may sink into perdition at the last, Christ in that great day when I stand on His right hand yonder will not have forgotten it. And in remembrance of it He will then say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

You remember the place where He says: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42. And this being so, when done only in the name of a disciple, how much more when it is done always in the name of the Lord himself! "For God is not unrighteous to forget your work and labor of love which ye have showed toward His name in that ye have ministered to the saints and do minister." Heb. 6:10. Do you minister? That is the question.

This is the true fellowship of man, the true brotherhood of man. A great deal is said nowadays about "the fatherhood of God and the brotherhood of man." But it is just the brotherhood of such men as they approve all the time. If you belong to our order, then that is the brotherhood of man, but if you do not, we have nothing to do with you. Even churches also act the same way: If you belong to our church, then that is the brotherhood of man, but if you do not belong to our church, why, we have no particular interest in you, as we have nothing to do, properly, with caring for

those who are outside of our church. This is our brotherhood of man.

All this is not the brotherhood of man at all. The true fatherhood of God and brotherhood of man is the brotherhood of man in Jesus Christ. It is to see Jesus Christ as He has allied Himself to every man, and as He has invested all He has in every man. He has broken down the middle wall of partition. In His flesh, which was our flesh, He has broken down the middle wall of partition that was between us, for to make in Himself of twain one new man, so making peace indeed. And in Him there is neither Greek nor Jew, black nor white, barbarian, Cythian, bond, nor free; nothing of the kind. All are one in Christ Jesus, and there is no respect of persons with God.

In Jesus Christ alone is the fatherhood of God and the brotherhood of man, and in Jesus Christ we find the brotherhood of man only when we find Christ the Brother of every man.

It is written, "For which cause He is not ashamed to call them brethren." Not ashamed to call who

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brethren? Every one that is of flesh and blood--Christ is not ashamed to call him brother. He is not ashamed to go and take him by the hand, even though his breath does smell of liquor and say, "Come with me, and let us go a better way." That is the brotherhood of man.

It has been Satan's work always to get men to think that God is far away as possible. But it is the Lord's everlasting effort to get men to find out that He is as near to every one as possible. So it is written: He is not far from every one of us.

The great trouble with heathenism was to think that God was so far away--not only far away but full of wrath at them all, and only waiting to get a chance to pick them up and savagely shake them and plunge them into perdition. So viewing Him, they made offerings to get Him in a good humor and to keep Him from hurting them. But He was not far from every one of them all the time. "Not far." That is near--so near that all they had to do was to "feel after him." Although they were blind and in the dark too, all

they had to do was to feel after Him and they would "find him."
Acts 17:21-28.

Then the papacy came in, the very incarnation of that enmity between man and God. This incarnation of evil entered under the name of Christianity, and it again puts God and Christ so far away that nobody can come near to them. Everybody else comes in before God.

Then in addition to all this, He is so far away that Mary and her mother and her father--and then all the rest of the Catholic saints clear down to Joan of Arc and Christopher Columbus pretty soon--all these have to come in between God and men so as to make such a connection that all can be sure that they are noticed by Him.

But this is all of Satan's invention. Christ is not so far away as that. He is not far enough away to get a single relation in between Him and me or between Him and you. And this is just where God wants us to view Him--so near that it is impossible for anything or anybody to get between. But to how many people has He come so near? He is not far from every one of us, even the heathen.

The incarnation of that enmity that is against God and that separates between man and God--the papacy built up this, and now here is this same thought that we mentioned a moment ago, the false idea that He is so holy that it would be entirely unbecoming in Him to come near to us and be possessed of such a nature as we have--sinful, depraved, fallen human nature. Therefore Mary must be born immaculate, perfect, sinless, and higher than the cherubim and seraphim and then Christ must be so born of her as to take His human nature in absolute sinlessness from her. But that puts Him farther away from us than the cherubim and the seraphim are and in a sinless nature.

But if He comes no nearer to us than in a sinless nature, that is a long way off, because I need somebody that is nearer to me than that. I need someone to help me who knows something about sinful nature, for that is the nature that I have, and such the Lord did take. He became one of us. Thus, you see, this is present truth in every respect, now that the papacy is taking possession of the world and the image of it is going on in the wrong way, forgetting all that

God is in Jesus Christ and all that Christ is in the world--having the form of godliness without the reality, without the power. In this day is it not just the thing that is needed in the world, that God should proclaim the real merits of Jesus Christ once more and His holiness?

It is true He is holy; He is altogether holy. But His holiness is not that kind that makes Him afraid to be in company with people who are not holy for fear He will get His holiness spoiled. Anybody who has such a kind of holiness that they cannot be found in the company--in the name of Jesus Christ--of people who are fallen and lost and degraded, without spoiling it would better get rid of it as quickly as possible and get the right kind, because that kind of holiness is not worth having. It is already spoiled.

[*Question:* --What about the reputation?--The Christian has no reputation. He has character. The Christian asks no questions about reputation. Character, character is all that the Christian cares for and that the character of God, revealed in Jesus Christ.]

But there is a great amount of just that kind of holiness among professed Christians in these days--indeed, I am not sure that it is all outside of the Seventh-day Adventist denomination. It is that kind of "holiness" which leads many to be ready to exclaim if a brother or sister--a sister especially--should go among the fallen, unfortunate ones and begin to work for them and sympathize with them and help them up: "O, well, if you are going with such people as that, I cannot associate with you any more. Indeed, I am not sure that I want to belong to the church any more, if you are going to work for such people and bring them into the church."

The answer to all such expressions as those is: Very good. If you do not want to belong to the church with such people as that, you would better get out of the church as quickly as possible, for very soon the church of Jesus Christ is going to have

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just that kind of people in it. "The publicans and the harlots go into the kingdom before you."

The church of Jesus Christ, in a little while, is going to be so molded upon the grace of Jesus Christ and so filled with His holy

character that its members will not be afraid to go, as did He, to the lowest depths to pick up the fallen. They will have such measure of the holiness of Jesus Christ that they will not be afraid of becoming defiled by going *in His name*, down to the lowest.

But that kind of holiness which says: "Come not near to me, for I am holier than thou"--stand aloof or you will defile my holy garments--O, that is the holiness of the devil! Away with it!

God's holiness is pure, that is true; it is such holiness that sin cannot bear the presence of it. It is holiness of such transcendent purity and power as to be a consuming fire to sin. Its consuming power upon sin is because of its wondrous purity, and therefore because of the wondrous purity, and the power of that wondrous purity of the holiness of God in Jesus Christ, He longs to come in contact with those who are laden with sins, who are permeated through and through with sins in order that this holiness, finding an entrance, shall consume the sin and save the soul. That is Christ's holiness.

It is one of the most blessed truths in the Bible, that our God is a consuming fire because of His holiness. For then in Jesus Christ we meet Him whose holiness is a consuming fire to sin, and that is the pledge of our salvation in perfection from every stain of sin. The brightness, the glory, the all consuming purity of that holiness will take every vestige of sin and sinfulness out of the man who will meet God in Jesus Christ.

Thus in His true holiness, Christ could come and did come to sinful men in sinful flesh, where sinful men are. Thus in Christ and in Christ alone is found the brotherhood of man. All indeed are one in Christ Jesus our Lord.

Some have found and all may find in the Testimonies the statement that Christ has not "*like passions*" as we have. The statement is there; every one may find it there, of course.

Now there will be no difficulty in any of these studies from beginning to end. If you will stick precisely to what is said and not go beyond what is said nor put into it what is not said, whether it be touching Church and State, separation from the world or this of Christ in our flesh. Stick strictly to what is said. Do not go to

drawing curious conclusions. Some have drawn the conclusion some time ago--and you can see what a fearful conclusion it is--that "Christ became ourselves; He is our flesh. Therefore, *I am Christ.*" They say Christ forgave sins; *I* can forgive sins; He wrought miracles; *I* must work miracles. That is a fearful argument. There are no two ways about that.

Christ became ourselves, in our place, weak as we, and in all points like as we are, in order that he might be that forever and never that we should be Himself. No. It is God who is to be manifested always and not ourselves. In order that this might be, Christ emptied Himself and took ourselves in order that God Himself might come to us, appear in us, and be revealed in us and through us in all things. It is always God and never ourselves. That which ruined us at the start was the exaltation of ourselves, the setting forth of ourselves and the putting of ourselves above God. In order that we might get rid of our wicked selves, Christ emptied His righteous self and stood in the place of our wicked selves and crucified ourselves, putting ourselves under foot always, in order that God might be all in all. How much? All. All in how many? All. It was done that God might be all that there is in me and all there is in you and all there is in Christ. Assuredly that is what this was done for. We are not to exalt ourselves. Christ is to increase. I am to decrease. He is to live. I am to die. He is to be exalted. I am to be emptied.

THE THIRD ANGEL'S MESSAGE - 17

A. T. Jones

Now as to Christ's not having "like passions" with us: In the Scriptures all the way through He is like us and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don't go too far. He was made in the likeness of sinful flesh, not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh, but the mind was "the mind of Christ Jesus." Therefore it is written: "Let this mind be in you which was also in Christ Jesus." If He had taken our mind, how, then, could we ever have been exhorted to "let this

mind be in you which was also in Christ Jesus?" It would have been so already. But what kind of mind is ours? O, it is corrupted with sin also. Look at ourselves in the second chapter of Ephesians, beginning with the first verse and reading to the third, but the third verse is the one that has this particular point in it:

Now I refer you also to page 191 of the Bulletin, to the lessons we studied on the destruction of that enmity. We studied there where the enmity came from, you remember--how it got into this world--the ground is covered in this that I have just read. Adam had the mind of Jesus Christ in the garden; he had the divine mind--the divine and the human were united, sinlessly. Satan came in and offered his inducements through the appetite, through the flesh. Adam and Eve forsook the mind of Jesus Christ, the mind of God that was in them, and accepted the suggestions and the leadings of this other mind. Thus they were enslaved to that and so are we all. Now Jesus Christ comes into the world, taking our flesh, and in His sufferings and temptations in the wilderness He fights the battle upon the point of appetite.

Where Adam and Eve failed and where sin entered He fought the battle over and victory was won and righteousness entered. He having fasted forty days and forty nights--perfectly helpless, human as ourselves, hungry as we--there came to Him the temptation, "If thou be the Son of God, command that these stones be made bread." He answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Then Satan took another turn. He argued: You are trusting in the word of God, are you? All right. Here the word of God says: "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Now you are trusting in the word of God: you jump off here, for it is written, "He shall give his angels charge concerning thee." Jesus answered again: "It is written again, Thou shalt not tempt the Lord thy God."

Then Satan took Jesus upon an exceeding high mountain and showed Him all the glory of them too--the glory, the honor, the

dignity--he showed Him all that. And there at that moment there was stirred up all the ambition that ever appeared in Napoleon or Caesar or Alexander or all of them put together. But from Jesus still the answer is: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Then the devil departed from Him for a season, and angels came and ministered unto Him. There was the power of Satan conquered in man on the point of appetite--just where that power was gained over man. This man at the first had the mind of God; he forsook it and took the mind of Satan. In Jesus Christ the mind of God is brought back once more to the sons of men, and Satan is conquered. Therefore, it is gloriously true, as the word reads in Dr. Young's translation and in the German, as it does in the Greek: "We know that the Son of God is come and has given us a mind."

Read the last words of 1 Cor. 2:16: "We have

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the mind of Christ." Put the two transactions together. The German and the Danish and also the Greek are alike. Put the two together: "We know that the Son of God is come and has given us a mind" and "*We have the mind of Christ.*" Thank the Lord!

Read in Romans now. I will read from the Greek, beginning with the twenty-fourth verse of the seventh chapter. You remember from the tenth to the twenty-fourth verses is that contest: The good I would do, I do not; and the evil I hate, that I do. I find then a law, that, when I would do good, evil is present with me. I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. There the flesh has control and draws the mind after it, fulfilling the desires of the flesh and of the mind. Now--

O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind indeed serve the law of God [or rather serve God's law, literally here]; but with the flesh, sin's law. There is then now no condemnation to those in Christ Jesus who walk not according to flesh but according to Spirit. For the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death.

For the law being powerless, in that it was weak through the flesh, God having sent his own son in likeness of flesh of sin, and for sin, condemned sin in the flesh, that the requirement of the law should be fulfilled in us, who not according to flesh walk, but according to Spirit. For they that according to flesh are, the things of the flesh mind; and they according to Spirit, the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit [that is, the Spirit's mind; the one is the flesh's mind, and the other is the Spirit's mind], life and peace. Because the mind of the flesh is enmity toward God: for to the law of God it is not subject; for neither can it be; and they that in flesh are, God please can not [that is, cannot please God]. But ye are not in flesh, but in spirit, if indeed the Spirit of God dwells in you; but if any one the Spirit of Christ has not, he is not of him: but if Christ be in you, the body is dead, on account of sin, but the Spirit life [is] on account of righteousness.

Our minds have consented to sin. We have felt the enticements of the flesh and our minds yielded, our minds consented and did the wills and the desires of the flesh, fulfilling the desires of the flesh and of the mind. The flesh leads and our minds have followed, and with the flesh the law of sin is served. When the mind can lead, the law of God is served. But as our minds have surrendered, yielded to sin, they have themselves become sinful and weak and are led away by the power of sin in the flesh.

Now the flesh of Jesus Christ was our flesh and in it was all that is in our flesh--all the tendencies to sin that are in our flesh were in His flesh, drawing upon Him to get Him to consent to sin. Suppose He had consented to sin with His mind--what then? Then His mind would have been corrupted and then He would have become of like passions with us. But in that case He Himself would have been a sinner; He would have been entirely enslaved and we all would have been lost--everything would have perished.

I will read now from the new Life of Christ, advance copy, upon this very point:

It is true that Christ at one time said of himself, "The prince of this world cometh, and hath nothing in me." John 14:30. Satan

finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power.

Where does he start the temptation? In the flesh. Satan reaches the mind through the flesh; God reaches the flesh through the mind. Satan controls the mind through the flesh. Through this means--through the lusts of the flesh, the lusts of the eyes, the pride of life, and through ambition for the world and the honor and respect of men--through these things Satan draws upon us, upon our minds to get us to yield. Our minds respond and we cherish that thing. By this means his temptations assert their power. Then we have sinned. But until that drawing of our flesh is cherished, there is no sin. There is temptation, but not sin. Every man is tempted when he is drawn away thus and enticed, and when lust has conceived, when that desire is cherished, then it brings forth sin, and sin when it is finished bringeth forth death.

Some sinful desire [with us] is cherished, by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. Jesus did not consent to sin. Not even by a thought could he be brought to yield to the power of temptation.

Thus you see that where the victory comes, where the battlefield is, is right upon the line between the flesh and the mind. The battle is fought in the realm of the thoughts. The battle against the flesh, I mean, is fought altogether and the victory won in the realm of the thoughts. Therefore, Jesus Christ came in just such flesh as ours but with a mind that held its integrity against every temptation, against every inducement to sin--a mind that never consented to sin--no, never in the least conceivable shadow of a thought.

And by that means He has brought that divine man to every man on earth. Therefore every man

for the choosing and by choosing can have that divine mind that conquers sin in the flesh. Dr. Young's translation of 1 John 5:20 is: "Ye know that the Son of God has come, and hath given us a mind." The German says the same thing exactly and the Greek

too--"has given us a mind." To be sure he has. That is what He came for. We had the carnal mind, the mind that followed Satan and yielded to the flesh. What was it that enslaved Eve's mind? O, she saw that the tree was good for food. It was not good for any such thing. The appetite, the lusts of the flesh, the desires of the flesh, led her off. She took of the tree and did eat. The appetite led, and enslaved the mind--that is, the mind of the flesh, and that is enmity against God; it comes from Satan. In Jesus Christ it is destroyed by the divine mind which He brought into the flesh. By this divine mind He put the enmity underfoot and kept it there. By this He condemned sin in the flesh. So there is our victory. In Him is our victory, and it is all in having that mind which was in Him.

O, it is all told in the beginning. There came in this enmity, and Satan took man captive and enslaved the mind. God says, "I will put enmity between thee and the woman and between thy seed and her seed." Who was her seed? Christ. "It [her seed] shall bruise thy head and thou shalt bruise his" *head?* No, sir. No, sir. "Thou shalt bruise his heel." All that Satan could do with Christ was to entice the flesh, to lay temptations before the flesh. He could not affect the mind of Christ. But Christ reaches the mind of Satan, where the enmity lies and where it exists and He destroys that wicked thing. It is all told there in the story in Genesis.

The blessedness of it is, Satan can only deal with the flesh. He can stir up the desires of the flesh, but the mind of Christ stands there and says, No, no. The law of God is to be served and the body of flesh must come under.

We shall have to follow this thought further. But even only so far there is blessing, there is joy, there is *salvation* in it for every soul. Therefore "let this mind be in you, which was also in Christ Jesus." That conquers sin in the sinful flesh. By his promise we are made partakers of the divine nature. Divinity and humanity are united once more when the divine mind of Jesus Christ by His divine faith abides in human flesh. Let them be united in you and be glad and rejoice forevermore in it.

Thus you see the mind which we have is the flesh's mind. It is controlled by the flesh and it came to us from whom? Satan.

Therefore it is enmity against God. And that mind of Satan is the mind of self, always self, in the place of God. Now Christ came to bring to us another mind than that. While we have Satan's mind, the flesh ruling, we serve the law of sin. God can reveal to us His law and we can consent that that is good and desire to fulfill it and make resolutions to do so and sign bargains and make contracts even, "but I see another law in my members [in my flesh], warring against the law of my mind [against that desire, that wish of my mind, that delights in the law of God], and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!" But Christ comes and brings another mind--the Spirit's mind--to us and gives us that. He gives us a mind and we have His mind by His Holy Spirit. Then and therefore with the mind--the Spirit's mind, the mind of Christ which He hath given us--the law of God is served. Thank the Lord.

So see the difference. In the seventh of Romans there is described the man in whom the flesh rules and leads the mind astray, against the will of the man even. In the ninth chapter of 1 Corinthians, verses 26, 27, is described the man in whom the mind has control. This is the Christian. The mind has control of the body and the body is under, and he keeps it under. Therefore it is written in another place (Rom. 12:2):

Be not conformed to this world: but be ye transformed by the renewing of your mind.

And the Greek word is the same word exactly as that: "If any man be in Christ, he is a *new creation*," he is a new creature--not an old man changed over, but a new-made one. So this is not an old mind made over but a new-created mind. That is the mind of Christ wrought in us by the Spirit of God, giving us the mind of Christ and so making an entirely new mind in us and for us.

This is shown in Romans, eighth chapter: "They that are after the flesh do mind the things of the flesh," because they do the works of the flesh, the mind follows sin that way. "But they that after the Spirit [mind], the things of the Spirit." And "if any man have not the Spirit of Christ, he is none of his." That which brings to us the mind of Jesus Christ is the Holy Ghost. Indeed, the Spirit

of God brings Jesus Christ Himself to us. By the Holy Ghost the real presence of Christ is with us and dwells in us. Can He bring Christ to us without bringing the mind of Christ to us? Assuredly not. So then in the nature of things there is the mind of Christ which He came into the world to give us.

Now see how this follows further, and what it cost

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to do that, and how it was done. This mind of the flesh is the minding of self. It is enmity against God and is controlled through the flesh. Jesus Christ came into this flesh Himself--the glorious One--He who made the worlds, the Word of God--was made flesh Himself and He was our flesh. And He, that divine One who was in heaven was in our sinful flesh. Yet that divine One, when in sinful flesh never manifested a particle of His divine self in resisting the temptations that were in that flesh but emptied Himself.

We are here studying the same subject that we have been studying these three or four years, but God is leading us further along in the study of it, and I am glad. We have been studying for three or four years, "Let this mind be in you which was also in Christ Jesus," who emptied Himself. That mind must be in us in order for us to be emptied, for we cannot of ourselves empty ourselves. Nothing but divinity can do that. That is an infinite thing. Can the mind of Satan empty itself of self? No. Can the mind that is in us, that minding of self, empty itself of self? No. Self cannot do it. Jesus Christ, the divine One, the infinite One, came in His divine person in this same flesh of ours and never allowed His divine power, His personal self, to be manifested at all in resisting these temptations and enticements and drawings of the flesh.

What was it, then, that conquered sin there and kept Him from sinning? It was the power of God the Father that kept Him. Now where does that touch us? Here. We cannot empty ourselves, but His divine mind comes into us and by that divine power we can empty ourselves of our wicked selves and then by that divine power the mind of Jesus Christ, of God the Father, comes to us and keeps us from the power of temptation. Thus Christ, emptying His divine

self, His righteous self, brings to us the power by which we are emptied of our wicked selves. And this is how He abolished in His flesh the enmity and made it possible for the enmity to be destroyed in you and me.

Do you see that? I know it takes close thinking, and I know too that when you have thought upon that and have got it clearly, then the mind cannot go any further. There we come face to face with the mystery of God itself, and human, finite intellect must stop and say, That is holy ground. That is beyond my measure. I can go no further. I surrender to God.

[*Question:* Did not Christ depend on God to keep Him? *Answer:* Yes, that is what I am saying. That is the point.]

Christ depended in the Father all the time. Christ Himself, who made the worlds, was all the time in that sinful flesh of mine and yours which He took. He who made the worlds was there in His divine presence all the time, but never did He allow Himself to appear at all or to do anything at all that was done. That was kept back, and when these temptations come upon Him, He could have annihilated them all with the assertion--in righteousness of His divine self. But if He had done so, it would have ruined us. To have asserted Himself, to have allowed Himself to appear, even in righteousness, *would have ruined us*, because we who are only wicked never would have had anything before us then but the manifestation of self. Set before men who are only wicked, manifestation of self, even in divine righteousness, as an example to be followed and you simply make men that much more confirmed in selfishness and the wickedness of selfishness. Therefore, in order that we in our wicked selves might be delivered from our wicked selves, the divine One, the holy One, kept under, surrendered, emptied all the manifestation of His righteous self. And that does accomplish it. He accomplished it by keeping Himself back all the time and leaving everything entirely to the Father to hold Him against these temptations. He was Conqueror through the grace and power of the Father, which came to Him upon His trust and upon His emptying Himself of self.

There is where you and I are now. There is where it comes to you and me. We are tempted, we are tried, and there is always room for us to assert ourselves and we undertake to make things move. There are suggestions which rise that such and such things are "too much for even a Christian to bear," and that "Christian humility is not intended to go as far as that." Some one strikes you on the cheek or breaks your wagon or tools or he may stone your tent or meetinghouse. Satan suggests, "Now you send those fellows up. You take the law to them. Christians are not to bear such things as that in the world; that is not fair." You answer Him: "That is so. There is no use of that. We will teach those fellows a lesson."

Yes, and perhaps you do. But what is that? That is *self*-defense. That is *self*-replying. No. Keep back that wicked self. Let God attend to the matter. "Vengeance is mine; I will repay, saith the Lord." That is what Jesus Christ did. He was spit upon; he was taunted; he was struck upon the face; his hair was pulled; a crown of thorns was put upon his head and in mockery the knee was bowed, with "Hail King of the Jews." They blindfolded Him and then struck Him and cried: "Prophecy, who is it that smote thee?" All that was put upon Him.

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And in His human nature He bore all that, because His divine self was kept back.

Was there any suggestion to him, suppose you, to drive back that riotous crowd? to let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenseless as the Lamb of God. There was no assertion of His divine self, no sign of it--only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: "Thou couldst have no power at all against me, except it were given thee from above." That is the faith of Jesus. And that is what the prophecy means when it says, "Here are they that keep the commandments of God, and the faith of Jesus." We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which He gives.

That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus.

So then there was He, by that self-surrender keeping back His righteous self and refusing ever to allow it to appear under the most grievous temptations--and the Spirit of Prophecy tells us that what was brought upon Him there in the night of His betrayal were the very things that were the hardest for human nature to submit to. But He, by the keeping back of His divine self, *caused human nature to submit to it* by the power of the Father, who kept Him from sinning. And by that means He brings us to that same divine mind, that same divine power, that when we shall be taunted, when we shall be stricken upon the face, when we shall be spit upon, when we shall be persecuted as He was--as shortly we shall be--that divine mind which was in Him being given to us will keep back our natural selves, our sinful selves and we will leave all to God. Then the Father will keep us now in Him, as He kept us then in Him. That is our victory and there is how He destroyed the enmity for us. And *in Him* it is destroyed in us. Thank the Lord!

I will read a portion now from the Spirit of Prophecy that will help in the understanding of the subject.

First from an article published in the *Review and Herald* of July 5, 1887. It is so good that I will read a few passages to go into the Bulletin with this lesson so that all can have it and so that all may know for certain that the steps we have taken in this study are exactly correct:

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, human and divine. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was the "brightness of his glory and the express image of his person."

Now of the human: He "was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear

as God. He veiled the demonstrations of Deity, which had commanded the homage and called forth the admiration of the universe of God. He was God while upon earth, but he divested himself of the form of God and in its stead took the form and fashion of man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might become rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer and do him homage.

When Peter, at the time of Christ's betrayal, resisted the officers and took the sword and raised it and cut off an ear of the servant of the high priest, Jesus said, Put up your sword. Don't you know that I could call twelve legions of angels?

But he walked on the earth unrecognized, unconfessed with but few exceptions by his creatures. The atmosphere was polluted with sin and with curses instead of the anthems of praise. His lot was poverty and humiliation. As he passed to and fro on his mission of mercy to relieve the sick, to lift up the oppressed, scarce a solitary voice called him blessed, and the greatest of the nation passed him by with disdain.

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family he was mortal, but as God he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death and refused to come under its dominion, but he voluntarily laid down his life, that in doing so he might give life, and bring immortality to light. He bore the sins of the world and endured the penalty which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man might not eternally die. He died, not by being compelled to die, but by his own free will.

This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive.

And He brings it into my human nature yet, to your human nature, at our choice, by the Spirit of God bringing to us His divine presence and emptying us of ourselves and causing God to appear instead of self.

Wondrous combination of man and God! He might have helped his human nature to stand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But

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he humbled himself to man's nature. He did this that the Scripture might be fulfilled. And the plan was entered into by the Son of God, knowing all the steps in his humiliation that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination can never take it in.

But we can take in the blessed *fact* and enjoy the benefit of that to all eternity and God will give us eternity in which to take in the rest.

"The eternal Word consented to be made flesh. God became man." He became man; what am I? A man. What are you? A man. He became ourselves and God with Him is God with us.

"But He stepped still lower." What, still lower than that yet? Yes, sir.

"The man," that is Christ, "must humble himself *as a man*." Because we need to humble ourselves, He not only humbled Himself as God, but when He became man, He humbled Himself as a man, so that we might humble ourselves to God. He emptied Himself as God and became man, and then *as man* He humbled Himself that we might humble ourselves. And all that we might be saved! In it is salvation. Shall we not take it and enjoy it day and night and be ever just as thankful as a Christian?

But he stepped still lower. The man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse.

There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked; he was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but O, he felt the bitterness as no other being could feel it! He was pure, holy, and undefiled, yet arraigned as a criminal. The adorable Redeemer stepped down from the high exaltation. Step by step he humbled himself to die, but what a death! It was the most shameful, the most cruel--the death on the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men die in battle. He died a condemned criminal, suspended between the heavens and the earth--died a lingering death of shame, exposed to the revilings and tauntings of a debased, crime-loaded, profligate multitude. "All they that see me laugh me to scorn: they shoot out the lip, they shake the head." Ps. 22:7. He was numbered with the transgressors and his kinsmen according to the flesh disowned him. His mother beheld his humiliation and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results he was working out in behalf of not only the inhabitants of this speck of a world, but the whole universe--every world which God had created.

Christ was to die as man's substitute. Man was a criminal under sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to meet the demands of the broken law; but he died a shameful death. The prophet gives to the world his words: "I hid not my face from shame and spitting!"

In consideration of this, can men have one particle of self-exaltation? As they trace down the life and humiliation and sufferings of Christ, can they lift their proud heads as though they were to bear no shame, no trials, no humiliation? I say to the

followers of Christ, Look to Calvary and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths he could reach in order to lift up man from his moral defilement.

How low down were we then when, in order to lift us up from moral defilement He had to go step by step lower and lower until there were no lower depths He could reach? Think of it and see how low we were! All this was for you who are striving for the supremacy, striving for human praise, for human exaltation--you who are afraid you will not receive all that praise, all that deference from human minds, that you think is your due! Is this Christ like?

Let this mind be in you which was also in Christ Jesus. He died to make an atonement, and to be a pattern for every one who would be his disciple. Shall selfishness come into your hearts? and shall those who set not before them the pattern, Jesus, extol your merits? You have none, except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, until as man there were no lower depths to which he could descend? Be astonished, O ye heavens, and be amazed, O ye inhabitants of the earth, that such returns should be made to your Lord.

What contempt, what wickedness, what formality, what pride, what efforts made to lift up man and glorify himself, when the Lord of glory humbled himself, agonized, and died the shameful death on the cross in our behalf.

Who is learning the meekness and lowliness of the pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome Satanic envyings, jealousies, evil-surmisings, and lasciviousness, cleansing the soul-temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression on the mind that all who read them might cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the

mind and spirit of Christ to bear one another's burdens. O, that we might write deeply on our hearts, as we contemplate the great condescension and humiliation to which the Son of God descended, that we might be partakers of the divine nature.

Now I read a few lines from the advance pages of the new Life of Christ.

In order to carry out the great work of redemption, the Redeemer must take the place of fallen man. Burdened with the sins of the world, he must go over the ground where Adam stumbled. He must take up the work just where Adam failed, and endure a test of the same character, but infinitely more severe than that which had vanquished him. It is impossible for man fully to comprehend Satan's temptations to our Saviour. Every enticement to evil which men find so difficult to resist, was brought to bear

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upon the Son of God in as much greater degree as his character was superior to that of fallen man.

When Adam was assailed by the tempter, he was without the taint of sin. He stood before God in the strength of perfect manhood, all the organs and faculties of his being fully developed and harmoniously balanced; and he was surrounded with things of beauty, and communed daily with the holy angels. What a contrast to this perfect being did the second Adam present, as he entered the desolate wilderness to cope with Satan. For four thousand years the race had been decreasing in size and physical strength, and deteriorating in moral worth; and in order to elevate fallen man, Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degradation into which sin had plunged him.

"For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9. "Wherefore in all things it

behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

It is true that Christ at one time said of himself, "The prince of this world cometh, and hath nothing in me." John 14:30. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. Jesus did not consent to sin. Not even by a thought could he be brought to the power of Satan's temptations. Yet it is written of Christ that he was tempted in all points like as we are. Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him. Then Christ could not have been placed in Adam's position, to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. Unless he was placed in a position as trying as that in which Adam stood, he could not redeem Adam's failure. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ took humanity with all its liabilities. He took the nature of man with the possibility of yielding to temptation, and he relied upon divine power to keep him.

The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. While it is impossible for finite minds fully to grasp this great truth or fathom its significance, we may learn from it lessons of vital importance to us in our struggles against temptation. Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature.

You see, we are on firm ground all the way, so that when it is said that he took our flesh but still was not a partaker of our passions, it is all straight; it is all correct, because His divine mind never consented to sin. And that mind is brought *to us* by the Holy Spirit that is freely given unto us.

"We know that the Son of God has come, and hath given us a mind" and "we have the mind of Christ." "Let this mind be in you, which was also in Christ Jesus."

THE THIRD ANGEL'S MESSAGE - 18

A. T. Jones

We will begin our study this evening with Rom. 7:25: "With the mind I myself serve the law of God." I repeat the expression that I made in the previous lesson--that it is in the realm of the thoughts where the law of God is served, where the contention against sin is carried on and the victory won.

The lust of the flesh, the lust of the eye, and the pride of life--these tendencies to sin that are in the flesh, drawing upon us--in this is the temptation. But temptation is not sin. Not until the desire is cherished is there sin. But as soon as the desire is cherished, as soon as we consent to it and receive it into the mind and hold it there, then there is sin; and whether that desire is carried out in action or not, the sin is committed. In the mind, in fact, we have already enjoyed the desire. In consenting to it we have already done the thing so far as the mind itself goes. All that can come after that is simply the sensual part, the sense of enjoying the satisfaction of the flesh.

This is shown in the Saviour's words in Matt. 5:27,28:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

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Therefore the only place where the Lord could bring help and deliverance to us, is right in the place where the thoughts are, at the very root of the thing that is sin, the very point where the sin is

conceived and where it begins. Consequently, when tempted and tried as He was--when He was spit upon, when they struck Him in the face and on the head in the trial in Jerusalem and in all His public ministry when the Pharisees, the Sadducees, the scribes, and the priests in their iniquity and hypocrisy, *which He knew*, were all doing everything they could to irritate Him and get Him stirred up--when He was constantly tried thus, His hand was never raised to return the blow. He never had to check any such motion, because not even the *impulse* to make any such motion was ever allowed. Yet He had our human nature in which such impulses are so natural. Why then did not these motions manifest themselves in our human nature in Him?

For the reason that He was so surrendered to the will of the Father that the power of God through the Holy Spirit so worked against the flesh and fought the battle right in the field of the thoughts, never, in the subtlest form of the thought was there allowed any such thing to conceive. So that under all these insults and grievous trials He was just as calm, our human nature in Him was just as calm, as it was when the Holy Spirit in the form of a dove overshadowed Him on the banks of the Jordan.

Now "*let this mind be in you.*" It is not enough for a Christian to become all stirred up and say a few spiteful words or raise the hand in resentment and *then* say to Himself, "O, I am a Christian; I must not say this or do that." No. We are to be so submitted to the power of God and to the influence of the Spirit of God that our thoughts shall be so completely controlled that the victory shall be won already and not even the impulse be allowed. Then we shall be Christians everywhere and all the time under all circumstances and against all influences. But until we do reach that point, we are not sure that we shall show a Christian spirit under all circumstances and at all times and against all insults.

As stated in the previous lesson, the things that were heaped upon Christ and which He bore were the very things that were the hardest for human nature to bear. And we, before we get through with the cause in which we are engaged are going to have to meet these very things that are hardest for human nature to bear, and

unless we have the battle won already and are Christians indeed, we are not sure that we shall show the Christian spirit in these times when it is most needed. In fact, the time when the Christian spirit is most needed is all the time.

Now in Jesus the Lord has brought to us just the power that will give us into the hand of God and cause us to be so submitted to Him that He shall so fully control every thought that we shall be Christians all the time and everywhere, "bringing into captivity every thought to the obedience of Christ."

"The kingdom of God is within you." Christ dwells within us and He is the King. The law of God is written upon the heart and that is the law of the kingdom. Where the King and the law of the kingdom are, there is the kingdom. In the inmost recesses, the secret chamber of the heart, at the very root, the fountain of the thought--there Christ sets up His throne; there the law of God is written by the Spirit; there the King asserts His authority and sets forth the principles of His government and allegiance to that [sic.] is Christianity. Thus at the very citadel of the soul, the very citadel of the thoughts, the very place, the only place, where sin can enter--there God sets up His throne; there He establishes His kingdom; there He puts His law, and the power to cause the authority of the law to be recognized and the principles of the law to be carried out in the life, and the result is peace only and all the time. That is the very thing that Christ hath brought to us, and which comes to us in the mind of Christ.

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Let us look at that a little further. When Christ had our human nature, He was there in His divine self but didn't manifest any of His divine self in that place. What did He do with His divine self in our flesh when He became ourselves? His divine self was always kept back--emptied--in order that our evil, satanic selves might be kept back--emptied. Now in the flesh He Himself did nothing. He says: "Of mine own self I can do nothing." He was there all the time. His own divine self, who made the heavens, was there all the time. But from beginning to end He Himself did nothing. Himself was kept back; He was emptied. Who, then did that which was

done in Him? The Father that dwelleth in Me, "He doeth the works, He speaks the worlds"--Then who was it that opposed the power of temptation in Him in our flesh? The Father. It was the Father who kept Him from sinning. He was "kept by the power of God" as we are to be "kept by the power of God." 1 Peter 1:5.

He was our sinful selves *in the flesh*, and here were all these tendencies to sin being stirred up in His flesh to get Him to consent to sin. But He Himself did not keep Himself from sinning. To have done so would have been Himself manifesting Himself against the power of Satan, and this would have destroyed the plan of salvation, even though He had not sinned. And though at the cross the words were said in mockery, they were literally true: "He saved others; *Himself* He cannot save." Therefore He kept Himself entirely out. He emptied Himself, and by His keeping Himself back, that gave the Father an opportunity to come in and work against the sinful flesh and save Him and save us *in Him*.

Sinners are separated from God, and God wants to come back to the very place from which sin has driven Him in human flesh. He could not come to us, in ourselves, for we could not bear His presence. Therefore Christ came in our flesh and the Father dwelt with Him. He could bear the presence of God in its fullness, and so God could dwell with Him in His fullness and this could bring the fullness of God to us in our flesh.

Christ came in that sinful flesh but did not do anything of Himself against the temptation and the power of sin in the flesh. He emptied Himself and the Father worked in human flesh against the power of sin and kept Him from sinning.

Now it is written of the Christian: "Ye are kept by the power of God through faith." That is done in Christ. We yield to Christ; Christ abides in us, giving us His mind. That mind of Christ enables our wicked self to be in the background. The mind of Christ--"let this mind be in you which was also in Christ Jesus"--puts our wicked selves beneath and keeps ourselves back and keeps us from asserting ourselves, for any manifestation of ourself is of itself sin. When the mind of Christ puts ourselves beneath, that gives the Father a chance to work with us and keep us from sinning.

And thus God "worketh in you, both to will and to do of his good pleasure." Thus it is always the Father and Christ and ourselves. It is the Father manifested in us through Christ, and *in Christ*. The mind of Christ empties us of our sinful selves and keeps us from asserting ourselves in order that God, the Father, may join Himself to us and work against the power of sin and keep us from sinning. Thus Christ "is our peace, who hath made both [God and us] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity . . . for to make in himself of twain one new man, so making peace." So it is always the Father and Christ and we; we, the sinners; God the sinless; Christ joining the sinless One to the sinful one and in Himself abolishing the

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enmity, emptying self in us, in order that God and we may be one, and thus make one new man, so making peace. And thus the peace of God which passeth all understanding shall keep your hearts and minds through, or in, Jesus Christ.

Is it not a most blessed thing that the Lord Jesus has done that for us and so takes up His abode in us and so settles that question that there can be no more doubt that the Father will keep us from sinning than there is that He has kept Him from sinning already? No more doubt; because when Christ is there, He is there for the purpose of emptying self in us. And when ourselves are gone, will it be any very great difficulty for the Father to manifest Himself? When ourselves are kept from asserting ourselves there will be no difficulty for God to assert Himself in our flesh. That is the mystery of God: "Christ in you, the hope of glory." God manifest in the flesh. It is not simply Christ manifest in the flesh; it is God manifest in the flesh. For when Jesus came in the world Himself, it was not Christ manifest in the flesh; it was God manifest in the flesh, for "he that hath seen me, hath seen the Father."

Christ emptied Himself in order that God might be manifest in the flesh, in sinful flesh, and when He comes to us and dwells in us, upon our choice, bringing to us that divine mind of His which is the mind that empties self wherever it goes, wherever it can find an entrance, wherever it can find any place to act, the mind of Christ

is the emptying of self, is the abolishing of self, the destruction of self, the annihilation of self. Therefore, when by our choice that divine mind comes to us, the result is as certain that ourselves will be emptied as that the mind dwells in us. And as soon as that is done, God works fully and manifests Himself, in sinful flesh though it be. And that is victory. That is triumph.

And thus with the mind we serve the law of God. The law is manifested, it is fulfilled, its principles shine *in the life*, because the life is the character of God manifest in human flesh, sinful flesh, through Jesus Christ. It seems to me that that thought ought to raise every one of us above all the power of Satan and of sin. It will do that as certainly as we surrender to that divine mind and let it abide in us as it abode in Him. It will do it.

Indeed, the word to us all the time is, "Arise, shine." But we cannot raise ourselves; it is the truth and the power of God that is to raise us. But is not here the direct truth that will raise a man? Yes, sir; it will raise Him from the dead, as we shall find before we get done with this. But this thought was necessary to be followed through, that we may see how complete the victory is and how certain we are of it as surely as we surrender to Christ and accept that mind that was in Him. And thus always bear in mind that the battle is fought against sin in the realm of the thoughts and that the Victor, the Warrior, that has fought the battle there and won the victory there in every conceivable kind of contest--that same blessed One comes and sets up His throne at the citadel of the very imagination of the thought, the very root of the thought of the heart of the believing sinner. He sets up His throne there and plants the principles of His law there and reigns there. Thus it is that as sin hath reigned unto death, even so now in this way might grace reign. Did sin reign? Certainly. Did it reign with power? Assuredly. It reigned. It ruled. Well, as that has reigned, even so grace shall reign. Is grace, then, to reign as certainly, as powerfully in fact, as ever sin did? Much more, much more fully, much more abundantly, much more gloriously. Just as certainly as ever sin did reign in us, so certainly when we are in Jesus Christ the grace of God is to reign much more abundantly, "That as sin hath reigned

unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." That being so, we can go on in victory unto perfection.

From that height--for it is proper to call it a height--to which this truth raises us, we can go on enjoying, reading with gratitude, what we have in Him and receiving it in the fullness of the soul. But unless we have the Lord to take us to that height and seat us there and put us where He has possession of the citadel so that we are certain where He is and in that where we are, all these other things are vague, indefinite, and seem to be beyond us--sometimes almost within our reach and we long to get where we can really have hold on them and know the reality of them, but yet they are always just a little beyond our reach and we are unsatisfied. But when we surrender fully, completely, absolutely, with no reservation, letting the whole world and all there is of it, go, then we receive that divine mind of His by the Spirit of God that gives to Him possession of that citadel, that lifts us to that height where all these other things are not simply within *reach*--O, no, they are *in the heart* and are a rejoicing in the life! We then *in Him* have them in possession and we know it and the joy of it is just what Peter said, "unspeakable and full of glory."

So then, as the Lord has lifted us to this height, and will hold us there, now let us go ahead and read and receive, as we read, what we have in Him. Begin with Romans 6:6. That is the scripture that

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comes most directly in connection with this particular thought that we have studied so far this evening. "Knowing this."--Knowing what? "Knowing this, that our old man is crucified with him." Good! In Jesus Christ, in His flesh, was not human nature, sinful flesh, crucified? Whose? Who was He? He was man; He was ourselves. Then whose sinful flesh, whose human nature, was crucified on the cross of Jesus Christ?--Mine. Therefore, as certainly as I have that blessed truth settled in my heart and mind, that Jesus Christ was man, human nature, sinful nature, and that He was myself in the flesh--as certainly as I have that, it follows just as certainly as that He was crucified on the cross, so was I. My

human nature, myself there, was crucified there. Therefore I can say with absolute truth and the certainty and confidence of faith, "I am crucified with Christ." It is so.

We hear people so many times say, "I want self to be crucified." Well, we turn and read the text to them, "Knowing this, that our old man *is* crucified." And they respond: "Well, I wish it were so." Turn to the next text and read, "*I* am crucified with Christ." It says *I* am. Who is? Are you? Still they answer, I don't see that I am. I wish it were so, but I cannot see how I am crucified and I cannot see how reading that there and saying that that is so will make it so." But the word of God says so and it is so because it says so and it would be true and everlastingly effectual if that were all there is to it. But in this case it is so *because it is so*. God does not speak that word to make it so in us; He speaks that word because it is so in us, in Christ.

In the first chapter of Hebrews you remember we had an illustration of this. God did not call Christ God to make Him God. No. He called Him God *because He was God*. If He had not been that, then for God to speak to Him the word of "God," and lay it upon Him, would have caused Him to be that, because that is the power of the word of God. But that is not it. That would be so if that were all there were to it, but it is so also in another way. He was God and when God called Him God, He did so because that is what He was. So in that double sense it is everlastingly so. It is so by "two immutable things."

Now it is the same way here. Our old man is crucified, yet when God sets forth His word that it is so, we accepting that word and surrendering to it, it is so to each one who accepts it because the word has the divine power in it to cause it to be so. And by that means it would be everlastingly so, even if that were all there is to it. But that is not all there is to it, because in Jesus Christ human nature has been crucified on the cross, actually, literally, and that is my human nature, that is *myself* in Him that was crucified there. And therefore God sets down the record of everyone who is in Christ, "He is crucified." So that by the two immutable things, by the double fact, it is so. Therefore, we can say with perfect freedom,

it is no boasting, it is not presumption in any sense; it is simply the confession of faith in Jesus Christ, "*I am crucified with Christ.*" Is not He crucified? Then as certainly as I am with Him, am I not crucified with Him? the word of God says so. "Our old man is crucified with Him?" Very good. Let us thank the Lord that that is so.

What is the use, then, of our trying, longing, *to get* ourselves crucified, so that we can believe that we are accepted of God? Why, it is done, thank the Lord! In Him it is done. As certainly as the soul by faith sinks self in Jesus Christ and by that divine power which He has brought to us to do it, so certainly it is done as a divine fact. And it is only the genuine expression of faith to tell, to acknowledge, that divine fact that "*I am crucified with Christ.*" Jesus sunk His divine self in our human nature and altogether was crucified. When we sink ourselves in Him, it is so still, because in Him only is it done. It is all *in Him*. We call attention to the thought we had in the lesson a few evenings ago, that it is not in Him in the sense of His being a receptacle to which we can go and take it out and apply it to ourselves. No. But it is in Him in the sense that it is all there and when we are in Him, when we go into the receptacle, when we sink into Him, we have it all in Him as we are in Him.

Therefore, now let every soul of us say by the faith of Jesus Christ, "*Knowing this, that our old man is crucified with Him.*" "*I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me.*" He is alive again. And because He lives, we live also. "*Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith*"--*in the Son of God? "the faith of the Son of God,"*--that divine faith which He brought to human nature and which He gives to you and to me. We "*live by the faith of the Son of God who loved me, and gave himself for me.*" Gal. 2:20. O, He loved Me! When He gave Himself in all His glory and all His wondrous worth for me, who was nothing, is it much that I should give myself to Him?

But there is more of the verse. Rom. 6:6 still: "*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin.*" Good! In

Him we have the victory, victory from the service of sin. There is victory over the service of sin, in this knowing that we are crucified with Him.

Now I say that this blessed fact which we find in Him lifts us right to that place; yea, and the fact holds us in the place. That is so. There is a power in it. That is a fact. We will have occasion to see it more fully presently.

When He was crucified, what followed? When He was nailed to the cross, what came next? He died. Now read in this same chapter, eighth verse: "Now if we be dead with Christ"--well, what else can there be? As certainly as I am crucified with Him, I shall be dead with Him. Being crucified with Him, we shall be dead with Him.

Dead with Him? Do we know that? Look back at the fourth verse. When He had been crucified and had died, what followed? He was buried--the burial of the dead. And what of us? Now, "therefore, we are buried with him." Buried with Him! Were we crucified with Him? Did we die with Him? Have the Father and Christ wrought out in human nature the death of sinful self? Yes. Whose? Mine.

Then do you not see that all this is *a gift of faith* that is to be taken with everything else that God gives of faith? The death of the old man is in Christ, and in Him we have it and thank God for it. With Him the old man was crucified. With Him the old man died, and when He was buried, the old man was buried. My human, old, sinful self was crucified, died and was buried with Him. And with Him it is buried yet *when I am in Him*. Out of Him I have it not, of course. Every one that is outside of Him has none of this. In Him it is--in Him. And we receive it all by faith in Him.

We are simply studying now the fact that we have in him, the facts which are given to us in Him and which are to be taken by faith. These are facts of faith.

We thank the Lord that all this is literal fact--that our old man is crucified, dead, and buried *with Him* and that in Him we have that gift. In Him we have the gift and the fact of the death of the old man--the death of the human, sinful nature and the burial of it.

And when that old thing is crucified and dead and buried, then the next verse--the seventh: "He that is dead is freed from sin."

So then, knowing "that our old man is crucified with him" that henceforth we should not serve sin, we are free from the service of sin. Brethren I am satisfied it is just as much our place day by day *now* to thank God for freedom from the service of sin as it is to breathe. I say it over. I say it is just as much our place, our privilege and our right to claim *in Christ*--in Him only and as we believe in Him--and to thank God for freedom from the service of sin as it is to breathe the breath that we breathe as we get up in the morning.

How can I ever have the blessing and the benefit there is in that thing if I do not *take* the thing? If I am always hesitating and afraid that I am not free from the service of sin, how long will it take to get me free from the service of sin? That very hesitating, that very fear, is from doubt, is from unbelief, and is sin in itself. But in Him, when God has wrought out for us indeed freedom from the service of sin, we have the right to thank God for it and as certainly as we claim it and thank Him for it, we shall enjoy it. "He that is dead is freed from sin" (margin, "is justified from sin"). and it is in Him, and we have it as we are in Him by faith.

Let us therefore read the first verse of the sixth of Romans:

What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein.

Can a man live on what he died of? No. Then when the man has died of sin, can he live in sin? can he live with sin? A man dies of delirium tremens or typhoid fever. Can he live on delirium tremens or typhoid fever, even if by a possibility he should be brought to live long enough to realize that he was there? The very thought of it would be death to him, because it killed him once. So it is with the man who dies of sin. The very appearance of it, the very bringing of it before him after that is death to him. If he has consciousness enough and life enough to realize that it is there, he will die of it again. He cannot live on what he died of.

But the great trouble with many people is that they do not get sick enough of sin to die. That is the difficulty. They get sick

perhaps of some *particular* sin and they want to stop that and "want to die" to that and they think they have left that off. Then they get sick of some other particular sin that they think is not becoming to them--they cannot have the favor and the estimation of the people with that particular sin so manifest and they try to leave that off. But they do not get sick of sin--sin in itself, sin in the conception, sin in the abstract, whether it be in one particular way or another particular way. They do not get sick enough of sin itself to die to sin. When the man gets sick enough--not of sins but of *sin*, the very suggestion of sin, and the thought of sin--why you cannot get him to live in it any more. He cannot live in it; it

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killed him once. And he cannot live in what he died of.

We have constantly the opportunity to sin. Opportunities to sin are ever presented to us. Opportunities to sin and to live in it are presented day by day. But it stands written: "Always bearing about in the body the dying of the Lord Jesus." "I die daily." As certainly as I have died to sin, the suggestion of sin is death to me. It is death to me *in Him*.

Therefore, this is put in the form of a surprised, astonished question, "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Baptism means baptism into His death.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Turn to Colossians. There was the word you remember that we had in Brother Durland's lesson one day. Col. 2:20:

Wherefore if ye be dead with Christ from the rudiments of the world [the elements of the world, worldliness, and this thing that leads to the world--the enmity], why, as though living in the world, are ye subject to the world?

That is simply speaking of our deliverance from the service of sin. It is simply saying, in other words, what is said in Rom. 6:6, "Our old man is crucified with him, that the body of sin might be

destroyed, that henceforth we should not serve sin." Why, as though living outside of Him are we still doing those same things? No, sir. Rom. 6:14, "For sin shall not have dominion over you." The man who is delivered from the domination of sin is delivered from the service of sin. In Jesus Christ it is a fact, too. So read on from Romans 6:6-14.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him.

Is He alive? Yes. Thank the Lord! Who died? Jesus died, and we are dead with Him. And He is alive, and we who believe in Him are alive with Him. That, however, will come more fully afterward.

Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Let us hold to this. Let us thank God this moment and henceforward, day by day, with every thought, "I am crucified with Him." As certainly as He is crucified, I am crucified; as certainly as He is dead, I am dead with Him; as certainly as He is buried, I was buried with Him; as certainly as He is risen, I am risen with Him, and henceforth I shall not serve sin. In Him we are free from the dominion of sin and from the service of sin. Thank the Lord for His unspeakable gift!

THE THIRD ANGEL'S MESSAGE - 19

A. T. Jones

We are to begin the comparison of Heb. 2:14, 15 with Rom. 6:11-14. Read first in Hebrews:

Forasmuch then as the children are partakers of flesh and blood, he himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage.

That is what Christ did to deliver us. Now read in Romans:

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you.

Just as He also Himself likewise did that to deliver us, so we also ourselves likewise are to yield, in order to be delivered. And when we do so, we are delivered. He did that in order to deliver us, who all our lifetime were subject to bondage; we do that, and then we are free from the bondage and sin has no more dominion over us. Thus Rom. 6:11-14 is the response of faith in the individual, to Christ's action as in Heb. 2:14, 15.

But the Lord did more for Him than to raise Him from the dead, and He has done more for us in Him than to raise us from the dead. He died. He was raised from the dead. We died with Him, and what then? Did we rise with Him? Have we a resurrection with Him? Have we life from the dead in Him? We are crucified with Him. We died with Him. We are buried with Him, *and He was raised from the dead*. Then what of us? We are risen with Him. But God did more for Him than to raise Him from the dead. God did more with Him than to raise Him from the dead. He raised Him, and also seated Him at His own right hand in heaven. What of us? Do we stop short? No, sir. Are we not in Him? As we are in Him while He was alive on the earth, as we are in Him on the cross, as we are in Him in death, as we are in Him in the resurrection, so we are in Him in the ascension and we are in Him at the right hand of God.

That would follow, anyway, from what we read last night, but let us read this itself in the Scriptures and see that it is certainly so. As we have followed God's working in Him so far, shall we follow it all the way? Last night and in the lessons before, we were glad to go with Him through temptation and gain the victory. We were glad last night with Him to go to the cross and find ourselves crucified there, so that we could say in genuine faith, "I am crucified with

Christ." We were glad to go into the grave with Him, into death with Him, so that it can be a genuine reckoning of faith to reckon ourselves also to be dead indeed. We are glad of all that. Let us be glad also to come forth from death with Him, in order that we may live a new life as He. And when we have come forth with Him from the dead--for "if we be dead with Christ, we believe that we shall also live with Him" let us rise with Him as He is risen--not only from the dead, but to where He is. If God says so, if He proposes to carry us there and to carry the subject that far, shall we go? Assuredly, yes. Let us not think strange of it if He should; let us follow with Him there just as freely as we followed with Him against temptation and to the cross and into death.

Therefore take the second chapter of Ephesians, beginning with the fourth verse:

God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

Quicken is to make alive, make us alive together with Christ. Next verse:

"And hath raised us up together." Together with whom? Christ. "And made us sit together." With whom? Christ. Where? "Made us sit together in heavenly places in Christ Jesus." The word "places" is supplied there in our version. It is also supplied in Eph. 1:2; 1:20.

In the Greek it is *epouraniois*, and in the verbal translation is rendered "the heavnlies." God has given us life together with Him: God has raised us up together and made us sit together with Him, *wherever He sits*. Where then does He sit? "He was received up into heaven and sat on the right hand of the Majesty on high." Heb. 1:3. God "has raised us up together with him; and made us sit together with him," where He sits.

Now the German makes it plainer than our Authorized Version and plainer than this translation of the Greek even:

Da wir tot waren in den Sunden, hat er uns saint Christo [that word *saint* means along with. And that is the Greek word literally. The Greek means "along with" "together" and "at the same time," and so the German words give it]--*hat er uns saint Christo lebendig*

gemacht [made alive us along with Him] . . . *und hat uns saint ihm auferwecket* [along with Him *waked up*, and not simply waked up like a man that is asleep and gets his eyes open but still lies there but waked up in such a way that he gets up.

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So that we with Him are given life from the dead and he has waked us up in such a way that we get up and rise with Him.] *und saint ihm in das himmlische Wesen gesetzt, in Christo Jesu.*

I have drawn out the definition of that word *Wesen* in full here and it signifies essence, existence, being, manner of being, nature, character, disposition, air, demeanor, conduct; means of existence, property, estate, economy; existing arrangement, system, concern.

So He has made us sit with Christ in heaven; in the heavenly existence; in the heavenly essence; made us sit together with Him in the heavenly being; in the heavenly manner of being; in the heavenly nature; in the heavenly character; in the heavenly disposition; in the heavenly air; in the heavenly demeanor; in the heavenly conduct; He has made us sit together with Him in the heavenly means of existence--for "our life is hid with Christ in God," our means of existence is in heaven--"Give us this day our daily bread"--the heavenly means of existence, heavenly property, estate, economy, existing arrangement, the existing order of things. We belong to heaven, to the heavenly system altogether.

That is where God has put us in Christ. So then, as we, along with Him, in the heavenly existence, essence, air, disposition, and all, *are made to sit in Christ Jesus*, shall we sit there in Him?

In other words, shall we rise? What is the word? Arise, shine. Arise first and then shine. We cannot shine until we rise. But what will this truth do for us? Will it not raise us? How high? Do you not see that it takes us out of this world and puts us along with Jesus Christ in the heavenly kingdom? Is it not plain then that Jesus Christ has brought heaven to earth to Him who believes? Therefore it is written, He "hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son." The kingdom of heaven is likened unto this so and so; the kingdom of heaven is like unto so and so; the kingdom of heaven is like unto

so and so; the kingdom of heaven is nigh at hand. Well, what is that kingdom of heaven? He translates us into it--has translated us into it. Shall we reside there and enjoy its blessed atmosphere and enjoy the disposition, the air, all the system and manner of existence that belong there and belong to us there?

Now we cannot raise ourselves even to this height; we are to submit to the truth and it will raise us. Look at it again. In the first chapter of Ephesians, beginning with the fifteenth verse:

Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers [and this is the prayer]; 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.

To how many? To whom? For how many is this prayer written? Will you take the prayer, then, yourself this evening? and accept the thing that is prayed for on your behalf? Whose word is it, anyway? Is it merely a prayer of a man? Is it not the word of God? Then is not the word of Jesus Christ by His Spirit expressing His will and His wish concerning us as to what we shall have? Let us accept it, then. It is His will. Read on:

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward [toward us] who believe.

He wants us to know what is the exceeding greatness of His power toward us who believe. And the Greek word there is the word from which comes our *word* "dynamite."

The exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly [existence, in heaven].

The German is, "Seated at his right in heaven."

Now that power of God raised up Jesus Christ and set Him at His right in heaven. Every soul of us will say that, but He wants you and me to know the working of that power in ourselves which

raised up Christ and seated Him there. When we know the working of that power in us that raised up Christ and seated Him there, what will it do for us? It will raise us up and seat us there.

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The second chapter of Colossians tells the same story, beginning with the twelfth verse:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened [made alive] together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Then every one that is risen is to seek the things that are above. Whereabouts above? How high above? As high above as the place where Christ sits. But how can I seek the things where Christ sits unless I am near enough there to look around and seek those things and put my mind upon them? It is all in that.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God . . . for ye are dead, and your life is hid with Christ in God.

Shall we take that precisely as the Lord gives it, without any querying? I know it is wonderful; I know that to a good many it seems too good to be true, but there is nothing God does that is too good to be true, because God does it. If it were said of anybody else, it would be too good to be true, because they could not do it, but when God says anything, it is not too good to be true; it is good enough to be true, because He does it. therefore, brethren, let us rise, and that will separate us from the world; that will put us in the place where long ago the prophet was told to look a little higher, to see those who were in the right way. But, O, shall we not drop everything and die with Him and take the death that we have in Him and let that death that has been wrought in Him work in us? And then that life which has been wrought in Him, that power

which has been wrought in Him, will do for us what it did for Him. That will take us out of Babylon; there will be none of Babylon's material about us at all. We will be so far from Babylon and all the Babylonish garments, that we will be seated at the right hand of God, clothed in heavenly apparel; and that is the only clothing that becomes the people now, for we are soon to enter in to the wedding supper, and the fine linen with which the bride and guests are clothed is the righteousness of the saints. But He supplies it all. We have it all in Him.

Let us look at this in another way. I am not particular to get away from this thought tonight, and it is good enough to dwell upon all the time we shall have this evening. Let us look at it from another side now. We have studied for several lessons the fact that He in human nature was ourselves, and He in us and we in Him met temptation and the power of Satan and conquered it all in this world, because God was with Him. God was dealing with Him. God was holding Him and keeping Him. He surrendered all and God kept Him. In Him we surrender all, and God keeps us. And the Lord's dealings with Him are the Lord's dealings with us, and that led to crucifixion; that is true--the crucifixion of His righteous, divine self, and in that it leads us to the crucifixion of our evil self, which separates from God. In Him is destroyed the enmity. So God went with Him and went with Him in human nature, all the way through this world, but God did not get done with His human nature in this world.

The Father was not done dealing with Christ in His human nature nor done dealing with human

nature in Christ, when the Son had been nailed to the cross. He had something more to do with human nature than to take it only to the cross. He took it even unto death, but He did not stop there with human nature. He took it to the cross and into death, but He did not stop there. He did not leave it there. He brought forth human nature from the tomb, immortalized. He did all this, but He was not yet done with human nature, for He took that human nature which had been raised from the dead, immortalized, and

He raised it up and set it at His own right hand, glorified with the fullness of the brightness of the glory of God--in heaven itself. So that God's mind concerning human nature, concerning you and me, is never met, never fulfilled, until He finds us at His own right hand, glorified.

There is revivifying power in that blessed truth. In Jesus Christ, the Father has set before the universe the thought of His mind concerning mankind. O, how much, how far, a man misses every purpose, every idea, of his existence, who is content with anything less than that which God has prepared for him! Brethren, do you not see that we have been content to stay too low down? that we have been content to have our minds too far from what God has for us? That is a fact. But now, as He comes and calls us into this, let us go where He will lead us. It is faith that does it; it is not presumption; it is the only right thing to do. Every one that does not do it will be left so far behind that he will perish in a little while. Here the heavenly Shepherd is leading us. He is leading us into green pastures and by the still waters--and by those still waters, too, that flow from the throne of God, the waters of life itself. Let us drink deep and live.

Now we can look at that yet farther. I will say again that the Lord, in order to show mankind what He has prepared for us, what His purpose is concerning each man, has set before us an example, so that everyone in the world can see God's purpose concerning himself and can see it fully worked out. God's purpose concerning us in this world is to keep us from sinning in spite of all the power of sin and Satan. His purpose concerning Himself and us in this world is that God shall be manifested in sinful flesh. That is, in His power He Himself shall be manifested instead of ourselves. It is, therefore, that our wicked self shall be crucified, shall be dead and buried, and that we shall be raised from that deadness in sin and uncircumcision of the flesh to newness of life in Jesus Christ and in God and seated at His right hand, glorified. That is the Lord's purpose concerning you and me. Now let us read it: Rom. 8:28:

And we know that all things work together for good to them that love God.

How do we know it? He not only says so but He has worked it out before our eyes; He has given a living demonstration of it. So He carries us right through that now. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." What purpose? Why, His eternal purpose concerning all creatures, concerning man with the rest, which he purposed in Christ Jesus our Lord. That purpose from eternity is purposed in Jesus Christ, and when we are in Jesus Christ that purpose embraces us. When we yield to Christ, sinking ourselves in Him, we become a part of that eternal purpose, and then just as certainly as God's purpose is to succeed, we shall be all right, for we are a part of His purpose. Then just as certainly as Satan can do nothing against God's purpose, so certainly He can do nothing against us, for we are in that purpose. Just as certainly, then, as all that Satan does, and all that the enemies of God's truth can do, working against God and His divine purpose, and at last all these things against us--so certainly as all this cannot defeat or cripple that eternal purpose, so certainly it cannot defeat or cripple us, because in Christ we are a fixture in that purpose. O, it is all in Him, and God has created us anew in Him.

Read on then. God tells us how we know that all things work together for good to those who are called according to God's purpose. "For"--what does that mean? It means the same here as "because"; that is, we know this because God has done something here to demonstrate it so that we can know it. What is this then by which we know it? We know it *because* "whom he did foreknow he also did predestinate to be conformed to the image of his Son." What is God's predestination, then? What is the design that He has fixed beforehand, that He has prepared beforehand for every man in the world? For He has foreknown all; He has called all. "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22.

What is the destiny that He has prepared beforehand for every one? O, it is that we should be conformed to the image of His Son. Where? While we are in this world, conformed to the image of His Son, as His Son was in this world. But He did not get done with His Son in this world; He took Him from this world. Then as

certainly as His eternal purpose carried Christ beyond this world, that predestined purpose is concerning *us* beyond this world, and carries us beyond this world. And as certainly as His predestined purpose is that we shall be conformed

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to the image of Jesus Christ in this world, as He was in this world, so certain it is that we shall be conformed to the image of Jesus Christ in that other world, as He is in that other world.

God's eternal purpose prepared beforehand for every one of us, for you, for me, is that we shall be like Jesus Christ as He is, glorified, and at the right hand of God tonight. In Christ He has demonstrated this. In Christ, from birth to the heavenly throne, He has shown that that is His purpose concerning every man. Thus He has demonstrated before the universe that such is His great purpose for human beings.

God's ideal of a man is not as man stands in this world. Take the finest figure of a man who ever stood in this world--the tallest, the most symmetrical, the best educated, the finest in every respect, the fullest, completest man in himself--is that God's ideal of man? No. you remember that we found back in one of our lessons that God's ideal of a man is *God* and the *man* joined in that new man that is made in Christ Jesus by the destruction of the enmity. That new man that is made of the union of God and man is God's ideal man.

But yet take that man as he stands in this world, in the perfect symmetry of human perfection, and unite God with him so that only God is manifested in him, that is not yet God's full ideal of a man, for the man is still in this world. The ideal of God concerning that man is never met until that man stands at God's right hand in heaven glorified. O, He has prepared great things for us, and I propose to enjoy them! Yes, sir, I propose to open up and let the wondrous power work and enjoy it as I go.

Read on therefore. "Whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren." O, "He is not ashamed to call them brethren." "He that sanctifieth and they that

are sanctified are all of one." "Moreover, whom he did predestinate, them he also called: and whom he called [those in whom that call meets its purpose and in whom the call is effective. He calls every soul, that is true on His part, but the call does not meet its purpose; only those who respond and meet the purpose of that call, in whom the call takes hold], them he also justified: and whom he justified [mark, not those who justify themselves, those whom he justified], them he also glorified."

Then do you not see that God's purpose concerning man is not fulfilled until man is glorified? Therefore Jesus came into the world as we do. He took our human nature as we do, by birth. He went through this world in human nature--God dealing with human nature. He went to the cross and died--God dealing with human nature on the cross and in the grave and God raising Him and setting Him at the right hand of God, glorified--that is His eternal purpose. That is God's eternal predestination. That is the plan He has arranged and fixed for you. Will you let Him carry out the plan? We cannot do it. He must. But He has shown His ability to do it. He has proven that. Nobody can dispute that. He has proven His ability to take us and fulfill His purpose concerning human nature, concerning sinful flesh as it is in this world. And I am glad of it.

But see here: "Whom he called, them he also justified; and whom he justified,"--What did He do next? He glorified them. Now a question: those whom He justifies He glorifies; He cannot glorify them until He has justified them. What means, then, this special message of justification that God has been sending these years to the church and to the world? It means that God is preparing to glorify His people. But we are glorified only at the coming of the Lord; therefore, this special message of justification which God has been sending us is to prepare us for glorification at the coming of the Lord. In this, God is giving to us the strongest sign that it is possible for Him to give, that the next thing is the coming of the Lord.

He will prepare us. We cannot prepare ourselves. We tried a long while to justify ourselves, to make ourselves just right, and thus

get ready for the coming of the Lord. We have tried to do so well that we could approve ourselves and be satisfied and say, "Now I can meet the Lord." But we never were satisfied. No. It is not done that way. Whom He justified, them He glorified. Now since God justifies, it is His own work, and when He is ready for us to meet the Lord, it will be all right, because it is He Himself who prepares us to meet the Lord. Therefore, we trust in Him, we yield to Him, and take His justification and, depending only on that, we shall be ready to meet the Lord Jesus whenever God chooses to send Him.

Thus He is preparing now to glorify us. Again I say, It is a fact that we have been content to live too far below the wondrous privileges that God has prepared for us. Let the precious truth raise us to where He wants us.

No master workman looks at a piece of work He is doing, as it is half finished, and criticizes that and begins to find fault with that. There may be faults about it, but it is not finished yet. And while He works on it to take away all the faults

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still He looks at it as it is in His finished purpose, in His own original plan, in His own mind.

It would be an awful thing if the wondrous Master Workman of all were to look at us as we are half finished and say, That is good for nothing. No, He doesn't do that. He looks at us as we are in His eternal purpose in Christ, and goes on with His wondrous work. You and I may look at it and say, "I don't see how the Lord is ever going to make a Christian out of me and make me fit for heaven or anything else." That may be so as we see it. And if He looked at us as we *look at ourselves* and if He were as poor a workman as we, that would be all there could be of it; we could never be of any worth. But He is not such a workman as we and therefore He does not look at us *as we see ourselves*. No. He looks at us as we are in His finished purpose. Although we may appear all rough, marred, and scarred now, as we are here and in ourselves, He sees us as we are *yonder* in Christ.

He is the Workman. And as we have confidence in Him, we will let Him carry on the work, and as He carries it on, we will look at it

as He sees it. Has He not given us an example of His workmanship? God has set before us in Christ His complete workmanship in sinful flesh. In Christ He has completed it and set it there at His right hand. Now He says to us, "Look at that. That is what I am able to do with sinful flesh. Now you put your confidence in me and let me work and you watch and see what I am going to do. You trust my workmanship. Let me attend to the work and you trust me, and I will carry on the work." It is the Lord doing it all. It is not our task at all.

Now you can go outside of this Tabernacle and look up at that window (referring to the window at the back of the pulpit), and it looks like only a mess of melted glass thrown together, black and unsightly. But come inside and look from within, and you will see it as a beautiful piece of workmanship, and written there in clear texts: "Justified freely by his grace through the redemption that is in Christ Jesus"; the law of God written out in full and the words, "Here are they that keep the commandments of God and the faith of Jesus."

Likewise you and I can look at ourselves as we too often do from the outside and all looks awry, dark, and ungainly, and appears as though it were only a tangled mass. God looks at it from the inside, as it is in Jesus. And when we are in Jesus and look through the light that God has given us, when we look from *the inside* as we are in Jesus Christ we shall also see, written in clear texts by the Spirit of God, "Justified by faith, we have peace with God through our Lord Jesus Christ." We shall see the whole law of God written in the heart and shining in the life and the words, "Here are they that keep the commandments of God and the faith of Jesus." All this we shall see in the light of God as that light is reflected and shines in Jesus Christ.

Now I want you to know that this is certainly so. Way back in the Bulletin, bottom of page 182, we have this sentence, "I would that every soul who sees the evidences of the truth"--Do you see them, brethren? Are there not evidences enough here to save us? "I would that every soul who sees the evidences of the truth would accept Jesus Christ as his personal Saviour." Do you take Him now

as your personal Saviour in the fullness in which He has revealed Himself where He is and ourselves in Him where He is? Do you? Then read this:

Those who thus accept Christ are looked upon by God not as they are in Adam, but as they are in *Jesus Christ*, as the sons and daughters of God.

He looks at us as we are in Christ, for in Him He has perfected His plan concerning us. Are you glad of it? Let us take it in, brethren. O! it does my soul good day by day as the Lord opens up these things! It is just as good to me, as I long for it to be to you, so let us receive it in the fullness of that self-abandoned faith that Jesus Christ has brought to us. Let us take it and thank God for it day by day. Let the power of it work in us, raise us from the dead, and set us at God's right hand in the heavenly places in Jesus Christ, where He sits. Why should we not have a praise meeting for what God has done for us? It is Sabbath. Could we not enjoy it? What do you want to say?

THE THIRD ANGEL'S MESSAGE - 20

A. T. Jones

In John 17:4 the first clause of the verse is the words of Christ in that prayer for us all: "I have glorified thee on the earth." In the previous lesson we were brought to consider the purpose of God concerning man, even His eternal purpose and that that purpose is fulfilled before the whole universe in Jesus Christ in human flesh. The purpose of man's

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existence is to glorify God, and this has been shown before the universe in Jesus Christ, for God's eternal purpose concerning man was purposed in Christ and carried out in Christ for every man, since man sinned, and He says, "I have glorified thee on the earth." This shows that the purpose of God in man's creation is that man shall glorify Him. And what we shall study this evening is how we should glorify God, how God is glorified in man, and what it is to glorify God.

When we study Christ and see what He did and what God did in Him, we shall know what it is to glorify God. And in Him we find what is the purpose of our creation, what is the purpose of our existence, and in fact, what is the purpose of the creation and the existence of every intelligent creature in the universe.

We have seen in preceding lessons that God alone was manifested in Christ in the world. Christ Himself was not manifested; He was kept back. He was emptied and became ourselves on the human side and then God, and God alone, was manifested in Him. Then what is it to glorify God? It is to be in the place where God and God alone shall be manifested in the individual. And that is the purpose of the creation and the existence of every angel and of every man.

To glorify God it is necessary for each one to be in the condition and in the position in which none but God shall be manifested, because that was the position of Jesus Christ. Therefore He said, "The words that I speak unto you I speak not of myself" (John 14:10). "I came . . . not to do mine own will but the will of him that sent me" (John 6:38). "The Father that dwelleth in me, he doeth the works" (John 14:10). "I can of mine own self do nothing" (John 5:30). "No man can come to me, except the Father which hath sent me draw him" (John 6:44). "He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father" (John 14:9)? "He that speaketh of himself seeketh his own glory, but he that seeketh his glory that sent him, the same is true and no unrighteousness is in him" (John 7:18).

Therefore He said, "The words that I speak . . . I speak not of myself," because as in the other verse, he that speaks of himself, that is, from himself, seeks his own glory. But Christ was not seeking His own glory. He was seeking the glory of Him that sent Him; therefore He said, "The words that I speak . . . I speak not of myself." In so doing, He sought the glory of Him that sent Him, and there stands the record that "he is true, and there is no unrighteousness in him." He was so entirely emptied of Himself, so entirely was He from being manifested in any way, that no influence went forth from Him except the influence of the Father.

This was so to such an extent that no man could come to Him except the Father drew that man to Him. That shows how completely He Himself was kept in the background, how completely He was emptied. It was done so thoroughly that no man could come to Him--that no man could feel any influence from Him or be drawn to Him, except from the Father Himself. The manifestation of the Father--that could draw any man to Christ.

That simply illustrates the one grand fact that we are studying just now--what it is to glorify God. It is to be so entirely emptied of self that nothing but God shall be manifested and no influence go forth from the individual but the influence of God--so emptied that everything, every word--all that is manifested--will be only of God and will tell only of the Father.

"I have glorified thee on the earth." When He was upon the earth, He was in our human, sinful flesh, and when He emptied Himself and kept Himself back, the Father so dwelt in Him and manifested Himself there, that all the works of the flesh were quenched, and the overshadowing glory of God, the character of God, the goodness of God, were manifested instead of anything of the human.

This is the same as we had in a previous lesson, that God manifest in the flesh, God manifest in sinful flesh, is the mystery of God--not God manifested in *sinless* flesh, but in *sinful* flesh. That is to say, God will so dwell in our sinful flesh today that although that flesh be sinful, its sinfulness will not be felt or realized, nor cast any influence upon others, that God will so dwell yet in sinful flesh that in spite of all the sinfulness of sinful flesh, his influence, his glory, his righteousness, his character, shall be manifested wherever that person goes.

This was precisely the case with Jesus in the flesh. And so God has demonstrated to us all how we should glorify God. He has demonstrated to the universe how the universe is to glorify God--that is, that God and God alone shall be manifested in every intelligence in the universe. That was the intent of God from the

beginning. That was His purpose, His eternal purpose, which He purposed in Christ Jesus our Lord.

We might read it now. We shall have occasion to refer to it afterward. We will read the text that tells it all in a word. Eph. 1:9, 10, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself."

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What is that will which He hath purposed in Himself? He, being the eternal God, purposing this purpose in Himself, it being His own purpose--it is the same that is spoken of in another place as His "eternal purpose." What is God's eternal purpose which he purposed in Christ Jesus the Lord? Here it is: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth."

Look that over now, and think that God "might gather together in one all things in Christ." Who is the "one" into whom God gathers all things in Christ? That "one" is God. Who was in Christ? "God was in Christ." Nobody was manifested there but God. God dwelt in Christ. Now in Christ He is gathering "together in one all things," "both which are in heaven and which are on earth." Therefore His purpose in the dispensation of the fullness of times is to gather together in Himself all things in Christ. Through Christ, by Christ, and in Christ, all things in heaven and earth are gathered together in the one God, so that God alone will be manifested throughout the whole universe, that when the dispensation of times is completed and God's eternal purpose stands before the universe completed, wherever you look, upon whomsoever you look, you will see God reflected. You will see the image of God reflected. And God will be "all in all." That is what we see in Jesus Christ. 2 Cor. 4:6:

For God, who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

We look into the face of Jesus Christ. What do we see? We see God. We see the Father. We do not see Christ reflected in the face

of Jesus Christ. He emptied Himself, that God might be reflected, that God might shine forth to man, who could not bear His presence in His human flesh. Jesus Christ took man's flesh, which as a veil so modified the bright beams of the glory of God that we might look and live. We cannot look upon the unveiled face of God, not as much as the children of Israel might look upon the face of Moses. Therefore Jesus gathers in Himself man's flesh and veils the bright, consuming glory of the Father, so that we, looking into His face, can see God reflected and can see and love Him as He is and thus have the life that is in Him.

This thought is noticed in 2 Cor. 3:18. I will merely touch the verse for the present. We will have occasion to refer to it again before we are through with the lesson. "We all, with open face beholding as in a glass the glory of the Lord"--where do we behold the glory of the Lord? "In the face of Jesus Christ." But He says we behold it as in a mirror. What is a mirror for? A mirror gives no light of its own. A mirror reflects the light that shines upon it. We all, with open face, behold in the face of Jesus Christ, as in a glass, the glory of the Lord; therefore, Christ is the one through whom the Father is reflected to the whole universe.

He alone could reflect the Father in His fullness, because His goings forth have been from the days of eternity, and as it says in the eighth of Proverbs, "I was with him, as one brought up with him." He was one of God, equal with God and His nature is the nature of God. Therefore one grand necessity that He alone should come to the world and save man was because the Father wanted to manifest Himself fully to the sons of men, and none in the universe could manifest the Father in His fullness except the only begotten Son, who is in the image of the Father. No creature could do it, because He is not great enough. Only He whose goings forth have been from the days of eternity could do it; consequently, He came and God dwelt in Him. How much? "All the fullness of the Godhead bodily" is reflected in Him. And this is not only to men on the earth, but it is that in the dispensation of the fullness of times He might gather together in one --in Christ--all things which are in heaven and which are on earth. In Christ God is manifested

to the angels and reflected to men in the world in a way in which they cannot see God otherwise.

So, then, we have so much as to what it means to glorify God and as to how it is done. It is to be so emptied of self that God alone shall be manifested in His righteousness, His character, which is His glory. In Christ is shown the Father's purpose concerning us. All that was done in Christ was to show what will be done in us, for He was ourselves. Therefore it is for us constantly to have before our minds the one great thought that we are to glorify God upon the earth.

In Him and by Him we find that divine mind which in Christ emptied His righteous self. By this divine mind, our unrighteousness is emptied, in order that God may be glorified in us and it may be true of us, "I have glorified thee on the earth."

Let us read those two verses in Corinthians now for our own sakes. A while ago we read them as from His side, "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Look at ourselves now. What, first, has God done? Shined

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into our hearts. What for? "To give the light of the knowledge of the glory of God in the face of Jesus Christ." Don't you see, then, that God in Jesus Christ is manifesting, showing forth from the face of Christ His glory which, reflected in us, shines also to others? Therefore, "ye are the light of the world." We are the light of the world because the light of the glory of God, shining forth from Jesus Christ into our hearts, is reflected, shines forth, to others, that people seeing us, seeing our good works, may glorify God in the "day of visitation." "May glorify the Father, which is in heaven."

Study the process. There is the Father, dwelling in light which no man can approach unto, whom no man hath seen, nor can see, of such transcendent glory, of such all-consuming brightness of holiness, that no man could look upon Him and live. But the Father wants us to look upon Him and live. Therefore the only begotten of the Father yielded Himself freely as the gift and

became ourselves in human flesh that the Father in Him might so veil His consuming glory and the rays of His brightness, that we might look and live. And when we look there and live, that bright, shining glory from the face of Jesus Christ shines into our hearts and is reflected to the world.

Now the last verse of the third chapter again, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." The image of whom? The image of Jesus Christ. We are "changed into the same image from glory to glory, even as by the Spirit of the Lord." Jesus Christ reflected the image of God; we, changed into the same image, shall reflect the image of God.

The German gives another reading, more emphatic, even, than ours here. I will read it in English. "But now is reflected in us all the glory of the Lord." Do you see it? "But now in us all is reflected the glory of the Lord." The idea in our English version and this idea in the German are both correct. We see in the face of Christ the glory and are changed into the same image from glory to glory and then there is also reflected in us the glory of the Lord.

Now I will read the rest of the verse of the German. "But now is reflected in us all the glory of the Lord with uncovered face and we are glorified in the same image from one glory to another as from the Lord, who the Spirit is." The Lord who is the Spirit; the previous verse said the Lord is that Spirit.

So you see that the whole sense is that God shall be glorified in us, that we shall be glorified by that glory, and that this may be reflected to all men everywhere in order that they may believe and glorify God.

Look now again at the seventeenth of John. He tells the same story there, in John 17:22. I will read again the fourth and fifth verses:

I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Now the twenty-second verse: "And the glory which thou gavest me I have given them." He has given it to us. Therefore it belongs

to us. This glory belongs to the believer in Jesus. And when we yield ourselves to Him, He gives us that divine mind that empties ourselves and then God in Jesus Christ shines into our hearts from which is reflected His own glory, His own divine image. And this will be so perfectly accomplished that when He comes in every believer upon whom He looks He will see Himself. "He shall sit as a refiner and purifier of silver." He sees Himself reflected in His people, so that all reflect the image and glory of God.

Let us use natural things that we may, if possible, see this a little clearer. There is the sun shining in the heavens. You and I would like to look upon the sun and see Him as He is. But even a glance so dazzles our eyes that it takes a moment for them to recover their natural strength. Thus we cannot look upon the sun to behold the glories that are there. The sun has glories and beauties as He shines forth in the heavens. Now if you take a prism--a three-sided, three edged piece of glass--and hold it to the sun that the rays of the sun may shine through it, you see reflected on the wall, upon the ground, or wherever it may be that the reflection falls--in such reflection you see the sun as he is in himself. But what do you see? What is it called? A rainbow. And what is more beautiful than a rainbow? You cannot have a more wonderful blending of colors than are in the rainbow. but that rainbow is simply the sun, with his glory so distributed that we can look upon it and see how beautiful he is. We look yonder. All this glory is there, but we cannot see it there. We cannot see it in the face of the sun. The sun is too bright. Our eyes are not accustomed to the light. We cannot take it in. Therefore the prism takes that glory and causes it to shine forth in such rays that we can look upon it. And this enables us to see the sun as we could not otherwise. Yet when we look upon the rainbow, we are only looking at the sun. Looking at the rainbow, we see simply the glory that there is in the sun as he shines in the heavens. Looking though into the open face of the sun we cannot see him as he is. But looking at the

reflection we see the glory of the sun in a way that it delights us to look upon it.

Now God is ever so much brighter than the sun. If the sun dazzles our eyes by a mere glance, what would the transcendent glory of the Lord do upon our mortal, sinful eyes? It would consume us. Therefore we cannot look upon Him as He is in His unveiled, unmodified glory. Our nature is not such as to bear it. But He wants us to see His glory. He wants the whole universe to see His glory. Therefore Jesus Christ puts Himself here between the Father and us and the Father causes all His glory to be manifest in Him, and as it shines forth from His face, the glory is so distributed, so modified, that we can look upon it, and it is made so beautiful that we delight in it. Thus we are enabled to see God as He is. In Jesus Christ we see nothing that is not of God in the full brightness of His unveiled glory.

Now the sun shines in the natural heavens day by day and all these glories He makes known to the sons of men and places before the children of men. All that the sun needs in order to keep his glories ever before us in that beautiful way is a prism--a medium through which to shine for the refraction of His glory and something for these rays to fall upon for reflection, after they have passed through the prism. You could have a rainbow every day in the year, if you had a prism and something for the refracted rays to fall upon.

So also you can have the glory of God manifest every day of the year, if you will only hold Jesus Christ before your eyes as a blessed prism for refracting the bright beams of God's glory and your own self presented to God just as God would have you, for these refracted rays to fall upon for reflection. Then not only you but other people will constantly see the glory of God. All that God wants, all that He needs, in order that man shall see and know His glory is a prism through which to shine. In Jesus Christ that is furnished in completeness. Next He wants something upon which these refracted rays may fall and be reflected, that people can see it. Will you let yourself stand there, open to the refracted rays of the glory of God, as they shine through that blessed prism which is Christ Jesus? Let those rays of the glory of God fall upon you, that

men looking there may see reflected the glory of God. That is what is wanted.

Another thought: Take your prism and hold it up to the sun. The refracted rays of light fall on the wall of the house and behold in the reflection the beautiful rainbow! But that plastered wall is only mud. Can that mud manifest the glory of the sun? Can the sun be glorified by that mud? Yes. Certainly. Can that mud reflect the bright rays of the sun so that it will be beautiful? How can mud do that? O, it is not in the mud. It is in the glory. You can hold the prism up to the sun and let the refracted rays fall upon the earth. You can hold it there and that earth can manifest the glory of the sun, not because the earth has any glory in itself, but because of the glory of the sun.

Is it too much, then, for us to think that sinful flesh, such as we, worthless dust and ashes, as are we--is it too much for us to think that such as we can manifest the glory of the Lord, which is refracted through Jesus Christ--the glory of the Lord shining from the face of Jesus Christ? It may be that you are clay; it may be that you are the lowest of the earth; it may be that you are sinful as any man is, but simply put yourself there and let that glory shine upon you as God would have it and then you will glorify God. O, how often the discouraged question is asked, "How can such a person as I am glorify God?" Why, dear brother or sister, it is not in you. It is in the glory. The virtue is not in you to make it shine any more than it is in the mud to make the rainbow shine. It is our art to furnish a place for the glory to fall, that it may shine in the beautiful reflected rays of the glory of God. The virtue is not in us, it is in the glory. That is what it is to glorify God.

It requires the emptying of self that God in Christ may be glorified. The mind of Christ does that, and then God is glorified. Though we have been sinful all our lives and our flesh is sinful flesh, God is glorified, not by merit that is in us but by the merit that is in the glory. And that is the purpose for which God has created every being in the universe. It is that every being shall be a means of reflecting and making known the brightness of the glory of the character of God as revealed in Jesus Christ.

Away back yonder there was one who was so bright and glorious by the glory of the Lord that he began to give himself credit for that and he proposed to shine of himself. He proposed to glorify himself. He proposed to reflect light from himself. But he has not shined any since with any real light. All has been darkness since. That is the origin of darkness in the universe. And the results that have come from that, from the beginning until the last result that shall ever come from it, are simply the results of that one effort to manifest self, to let self shine, to glorify self. And the end of that is that it all perishes and comes to naught.

To glorify self is to come to naught, is to cease to be. To glorify God is to continue eternally.

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What He makes people for is to glorify Him. The one who glorifies Him cannot help but exist to all eternity. God wants such beings as that in the universe. The question for every man is indeed, "To be, or not to be; that is the question." Shall we choose to be and to be a means of glorifying God to all eternity? or shall we choose to glorify self for a little season and that only in darkness and then go out in everlasting darkness? O, in view of what God has done, it is not hard to decide which way to chose, is it? It is not hard to decide. Then shall it not be our choice now and forever to choose only God's way? to choose to glorify Him and Him alone?

Now another word as to what that takes. Here is a passage in John 12:23:

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

Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour.

What then did He say? "Father, glorify thy name." There He was, standing in the shadow of Gethsemane. He knew the hour was coming and He knew what it meant. Here was this trouble pressing upon His divine soul and drawing from Him, "What shall I say? Father, save me from this hour? but for this cause came I unto this hour." The only thing, then, there was to say, as He came to that hour for that purpose, the only thing He could say was,

"Father, glorify thy name." After that came Gethsemane and the cross and death. But in this surrender, "Father, glorify thy name," there was taken the step that gave Him victory in Gethsemane and on the cross and over death.

There was His victory and you and I shall come to that place many a time. We have been in that place already--where there comes a time when upon me there may be this demand made. That experience has to be passed through and looking at it as it stands and as we see it, we shall be tempted to say, "Oh, is it necessary that that shall be borne? Is it not more than even God requires of man to bear?" "Now is my soul troubled; and what shall I say? Father, save me from this hour?" Who brought you to that hour? Who brought you face to face with that difficulty? How did you get there? The Father is dealing with us; He brought us there. Then when under His hand, we are brought to the point at which it seems as though it would take the very soul out of a man to bear it, what shall we say? Father save me from this hour? Why, for this cause I am come to this hour. He brought me there for a purpose. I may not know what the experience is that He has for me beyond that; I may not know what is the divine purpose in that trial, but one thing I know. I have chosen to glorify God. I have chosen that God, instead of myself, shall be glorified in me, that His way shall be found in me instead of my way. Therefore we cannot say, Father, save me from this hour. The only thing to do is to bow in submission; the only word to say is Father, glorify thy name. Gethsemane may follow immediately. The cross will certainly follow, but it is victory in that Gethsemane. It is victory upon that cross and over all that may come.

This is certainly true, for God does not leave us without the word. Read right on now.

What shall I say? Father, save me from this hour? but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again.

That word is for you and for me in every trial, because "the glory which thou gavest me, I have given them." It belongs to us.

He will see that it is reflected upon us and through us that men shall know that God is still manifest in the flesh. What, then, shall be our choice? Let it be settled once and forever. It is, To be, or not to be? Which shall we choose? To be? But to be, means to glorify God. The sole purpose of existence in the universe is to glorify God. Therefore, the choice to be is the choice to glorify God and the choice to glorify God is the choice that self shall be emptied and lost and God alone shall appear and be seen.

Then when all is done the fifteenth chapter of 1 Corinthians gives the grand consummation. Twenty-fourth to the twenty-eighth verses:

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

All in how many? He will be all in me; He will be all in you; He will be all in everybody through Jesus Christ. There we see the plan completed. It is that the whole universe and everything in it shall reflect God.

That is the privilege that God has set before every human being. It is the privilege which He has set before every creature in the universe. Lucifer and

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multitudes of them who went with him, refused it. Men refused it. What shall you and I do? Shall we accept the privilege?

Let us see if we can get some idea of the measure of that privilege. What did it cost to bring that privilege to you and me? What did it cost? It cost the infinite price of the Son of God.

Now a question: Was this gift a gift of only thirty-three years? In other words, having consisted in eternity until He came to this world, did Jesus then come to this world as He did for only thirty-

three years and then go back as He was before, to consist in all respects as He was before throughout eternity to come? And thus His sacrifice be practically for only thirty-three years? Was this sacrifice a sacrifice of only thirty-three years? or was it an eternal sacrifice? When Jesus Christ left heaven, He emptied Himself and sank Himself in us--for how long a time was it? That is the question. And the answer is that it was for all eternity. The Father gave up His Son to us, and Christ gave up Himself to us for all eternity. Never again will He be in all respects as He was before. He gave His life to us.

Now I do not undertake to define this. I shall simply read a word on this from the Spirit of Prophecy, that you may know that it is a fact, and that you will know that we are on safe ground, and then take it as the blessed truth and leave the explanation of it to God and eternity. Here is the word:

God so loved the world that he gave his only begotten Son." He gave him not only to live among men, to bear their sins and die their sacrifice; he *gave* him to the fallen race. Christ was to identify himself with the interests and needs of humanity. He who is one with God has linked himself with the children of men by ties that are never to be broken.

Wherein did He link Himself with us? In our flesh, in our nature. To what extent did He link Himself with us? "By ties that are never to be broken." Thank the Lord! Then He sank the nature of God, which He had with God before the world was, and took our nature, and He bears our nature forevermore. That is the sacrifice that wins the hearts of men. Were it looked upon, as many do look upon it, that the sacrifice of Christ was for only thirty-three years and then He died the death on the cross and went back into eternity in all respects as He was before, men might argue that in view of eternity before and eternity after, thirty-three years is not such an infinite sacrifice after all. But when we consider that He sank His nature in our human nature to all eternity, *that is a sacrifice*. That is the love of God. And no heart can reason against it. There is no heart in this world that can reason against that fact. Whether the heart accepts it or not, whether the man believes it or not, there

is a subduing power in it, and the heart must stand in silence in the presence of that awful fact.

That is the sacrifice which He made. And I read on:

He who is one with God has linked himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren"; our Sacrifice, our Advocate, our Brother, *bearing our human form* before the Father's throne and *through eternal ages*; one with the race he has redeemed--the Son of man.

That is what it cost: The eternal sacrifice of one who was one with God. This is what it cost to bring to men the privilege to glorify God.

Now another question: Was the privilege there worth the sacrifice? or was the price paid to create the privilege? Please think carefully. What is the privilege? We have found that the privilege brought to every soul is to glorify God. What did it cost to bring that privilege to us? It cost the infinite sacrifice of the Son of God. Now did He make the sacrifice to create the privilege, or was the privilege there and worth the sacrifice.

I see that this is a new thought to many of you, but do not be afraid of it. It is all right. Please look at it carefully and think. That is all that is needed. I will say it over, even two or three times if necessary, for it is fully worth it. Ever since that blessed fact came to me that the sacrifice of the Son of God is an eternal sacrifice and *all for me*, the word has been upon my mind almost hourly, "I will go softly before the Lord all my days."

The question is, Did He create the privilege by making the sacrifice? or was the privilege there already and we had lost it and it was worth the sacrifice that He made to bring it to us again?

Then who can estimate the privilege that God gives us in the blessed privilege of glorifying him? No mind can comprehend it. To be worth the sacrifice that was paid for it--an eternal sacrifice--O, did not David do well when he said, looking at these things, "O Lord . . . such knowledge is too wonderful for me; it is high, I cannot attain unto it"? and, "In the multitude of my thoughts within me thy comforts delight my soul"?

"Great is the mystery of godliness; for God was manifest in the flesh." The Son of man received up into glory, that means ourselves. And in that He brought to us the infinite privilege of glorifying God. That was worth the price that He paid. We never could have dreamed that the privilege was so great. But God looked upon the privilege, Jesus Christ looked upon the privilege, of what it is to glorify God.

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And looking upon that and seeing where we had gone, it was said, It is worth the price. Christ said, "I will give the price." And "God so loved the world that he gave his only begotten Son," and thus brought to us the privilege of glorifying God.

THE THIRD ANGEL'S MESSAGE - 21

A. T. Jones

We are still studying what we have in Christ. We must [not] forget that the Lord has raised us up and set us in Christ at His own right in the heavenly existence. And thank the Lord that that is where we abide, in His glorious kingdom. We are still studying what we have in Him where He is and what the privileges and the riches are that belong to us in Him.

We will begin this lesson this evening with Eph. 2:11, 12, 19:

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.

Well, I am glad of that. Our place is altogether changed, our condition is changed. And all this is accomplished in Christ; this change is wrought in us in Him, for "he is our peace."

But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one [God and us, one], and hath broken down the middle

wall of partition between us; having abolished in his flesh the enmity . . . for to make in himself of twain one new man, so making peace. . . . For through him we both [those that are far off and those that are nigh] have access by one Spirit unto the Father. Now therefore [for this reason, because we have access unto the Father in him--for this reason] we are no more strangers and foreigners, but fellow citizens with the saints.

The German gives another turn to the words in the nineteenth verse, thus, "So are ye now no more guests and strangers, but citizens." The force of that will be seen more clearly when I mention that in Leviticus where our Bible reads "strangers and sojourners with thee," the German gives it, "The guest and the stranger that is with thee." So in Christ we are no more strangers and foreigners; we are not even guests. We are closer than that.

Ye are no more guests and strangers but fellow-citizens *and of the household of God.*

A guest is not one of the household; he is one who is welcome but he merely comes and goes. But the one who belongs to the household comes and stays. The German word where our word "household" is used will help us to see the real relationship signified. The word is *Hausgenossen* and is a derivation of *essen*, which means, "to eat." *Hausgenossen* is one that eats in the house and lives there. He is at home, and when he comes in, he does not come in as a guest. He comes in because he belongs there.

That text shows the contrast thus far between what we were and what we are, but there are other texts that bring us still nearer than that. Turn to the fourth chapter of Galatians, beginning with the first verse and get the full contrast:

Now I say, That the heir [one who is in prospect of the inheritance], as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And

because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying Abba, Father. Wherefore thou art no more a servant.

We are not in the house as a servant--no more a servant. We are servants of the Lord, that is true, and our service is due to the Lord, but what we are studying now is our relationship to the Lord and the place He gives us in the family.

This shows that the Lord gives us a closer relationship to Himself than that of a servant in the household. We are not in that heavenly family as servants but as children.

"Wherefore thou art no more servant but a son; and if a son, then an heir of God through Christ." The view given us here is of the child, who may be the only child; all the property of the parents will fall to him in the regular course of heirship, but he is a child yet, and he is under tutors and governors and is trained and guided in the way that the father wishes until he becomes of such an age that the father will call him into closer relationship to himself in the family affairs and in the business and all the affairs of the estate. While the

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boy is a child, he does not know anything about the business affairs of the estate. He has something else to learn before he is taken into that closer relationship, even to his father, but when he has received the training that his father intended him to have and has reached the proper age, then the father takes him into a closer relationship with himself. He will tell him all about his business affairs. He may give him a partnership in the business and let him have an oversight of it equally with himself.

Now turn to John 15:13-15. It is Christ who is speaking. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants." "The servant abideth not in the house forever: but the Son abideth ever." There is a good reason why Jesus does not call us servants any more. We are to abide in the house forever. We belong there; our home is there. "I call you not servants," I call you sons, because the son abideth in

the house forever. We were strangers and foreigners before; he brought us closer than even a guest, much less a stranger. And he brought us closer than even a servant who would think of living in the house as long as he lives. He brought us closer than the child who has not yet reached the state of manhood. He brings us beyond all that, into the estate of friends and sons in possession, to be taken into the councils of Him who is head and owner of all the property.

Read the rest of this verse. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." He does not call us servants, because the servant does not know what his lord does. He calls us friends, because he is not going to keep anything back from us. Jesus says, "I call you not servants; for the servant does not know what his lord is doing." I take you closer than that. I call you friends. Why? "I have called you friends, for all things that I have heard of my Father I have made known unto you."

You see, then, that He proposes to take us right into His home councils. He has no secrets to keep back from us. He does not propose to keep anything back. This is not to say that He is going to tell it all in a day. He cannot do that, because we are not large enough to grasp it all, if He were to try, but the fact is He says to us, All things I have heard of my Father I make known to you. You are welcome to a knowledge of it. But He gives us time so that we can get His truth. How much time does He give us? Eternal life, eternity. So we say, "Lord, go ahead; take your time. Tell it. Tell us your own will. We will wait to learn."

Now look at Ephesians again. There is a word which, taken with the German, illustrates this yet more fully. Eph. 1:3-7:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. [The German reads, "Heavenly possession," heavenly goods.]: According as he hath chosen us in him before the foundation of the world, that we should be holy without blame before him in love: having predestinated us into the adoption of children [we are coming to the same point we had a moment ago]

by Jesus Christ to himself, according to the good pleasure of his will, to the praise of his glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

"Made known unto us the mystery of his will"; the German word for "mystery" here is *geheimnis*. *Geheimnis*, in German, is, of course, the same as our word here "mystery." It is secret. But we want to go back to the root of that word and then we will see the secret that we are after here. Now it is true that *geheimnis* is a secret thing or something that is mysterious, concealed, or covered. Now secretly, in the German is *heimlich*. Joseph of Arimathaea was a disciple of the Lord, but *heimlich*--for fear of the Jews; that is, secretly for fear of the Jews. But what does that *heimlich* signify? *Heim* is home. *Geheimnis* is the private home affairs, or more literally, home secrets. In every family there are what are known as family secrets. They belong of right only to the family. A stranger cannot come into these. A guest may come and go, but he has no right ever to become acquainted with any of these family secrets. They are not made known to him. Now that word "secrecy,"--the sacred secrecy of the family affairs, between husband and wife and children--those things that pertain particularly to the family, to the home interests, and the secret counsels of the family--that is the idea of the German word for "secret" or "mystery." So now Jesus has taken us into his home and makes known to us the *geheimnis* of his will--the home secrets of the heavenly family. The Lord takes us into such intimate relationship to himself that the secret things of the family--even the very home family secrets-- are not kept from us. He says so.

There is another verse that we can read. Now note: there are affairs of this divine family, there are secrets of this family, that date from away back yonder, long before the time when we ever entered the family. We were strangers to the family. We had no connection with the family at all. But the

Lord called and we came, and now He has adopted us into the family and brings us into that close relationship to Himself in which He proposes to make known to us all the family secrets. In order to do that, as we found awhile ago, we need a long time in which to be there, and He needs a long time to do it, any way, because our capacity is so small in comparison with the great wealth of this, that it will take a great while for Him to do it.

More than that: we need one to tell us this who is thoroughly acquainted with all the family affairs from the beginning. Is there any one in the family that is acquainted with all the family affairs from the beginning and who will undertake to show us around and tell to us what we are to know? Turn to Proverbs 8, beginning with verse 22:

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he had prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him.

Now He is the one who has said to you and me, I call you not servants, but friends, for the servant does not know what the Lord doeth, but all things that the Father has made known to me, I make known to you. And He is there as one brought up with Him from the days of eternity He was there. Now He says, I call you friends, because all that the Father hath told me, I tell you. He not only gives us time in which to have Him tell it, but He is one who is qualified to tell it, because He has been there from the beginning. He knows all these affairs and He says that nothing does He

propose to keep back from you. Well, brethren, that shows that He has a great deal of confidence in us. I will read a word that came in the last mail from Australia and you will recognize the voice:

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted through the Beloved. Returning to his loyalty to God, whose law he has transgressed, he is not merely tolerated but he is honored as a son of God, a member of the heavenly family. He is an heir of God and a joint heir with Jesus Christ.

But it is so natural to think of ourselves that He does only tolerate us when we believe in Jesus; to think that by forcing Himself to do so He can bear our ways a little longer, if by any means we can make ourselves good enough so that He can like us well enough to have confidence in us. I say, It is so natural to put ourselves in that position. And Satan is so ready to talk to us like that and to get us to put ourselves in that position.

But the Lord does not want us to stand hesitating and doubting as to our standing before Him. No, sir. He says, "When you have believed in me, when you have accepted me, you are accepted in me, and I do not propose to tolerate you merely to try to get along with you. I propose to put confidence in you as in a friend and take you into the councils of my will and give you a part in all the affairs of the inheritance. There is nothing that I propose to keep back from you. That is confidence.

I have heard people say that they were thankful for the confidence they had in the Lord. I have no objection to that, but I do not think it is a very great accomplishment or a thing worthy of any very great commendation that I should have confidence in such a being as the Lord, considering who I am and who He is. I do not think it a very great draft upon me to have confidence in the Lord. But it is an astonishment that He should have confidence in me. That is where the wonder comes. Seeing who He is and what I was, then that He should take me up and tell me in plain words what He proposes to do with me and how close He takes me to Himself and what confidence He puts in me--that is wonderful. Looking at it in any way whatever, I say, it is an astonishing thing to

me all the time and something that draws upon my thanksgiving that God has confidence in me. That He should have any confidence at all in us, that is a great thing, but the truth is that there is no limit to His confidence in us.

From the texts that we have read you can see that there is no limit to His confidence in us. Is there any limit to a man's confidence in a friend whom he takes into his household, makes one of the family, and takes right into his own family and home secrets? You know that it is the very last point that a human being can reach in confidence and friendship among human beings, that the family secrets should be laid open to him and he should be welcomed to them. When a man takes another into his own home affairs and his own family secrets, that demonstrates that that man has no limit at all to his confidence in the other man. Yet that is precisely the way the Lord treats the believer in Jesus.

That other man may betray the sacred confidences that this man has placed in him, but that does not alter the fact that this confidence was put upon him. So we may fail in our appreciation of the confidence

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which God has put in us and men may indeed betray the sacred trust, but the point is that God does not ask whether we are going to do that or not. He does not take us upon suspicion nor does He merely tolerate us. He says, "Come unto me." You are accepted in the Beloved. I put confidence in you. Come, let us be friends. Come into the house, you belong here. Sit down at the table and eat there. You are henceforth one of the family, equally with those who have always been here. He is not going to treat you as a servant, but he will treat you as a king and make known to you all there is to know.

Brethren, shall not that draw on our gratitude and friendliness to the Lord? Shall we not treat Him more as He treats us? Shall we not let that confidence draw upon us and cause us to yield to Him and prove ourselves worthy of that confidence? As a matter of fact, there is nothing which so draws upon a man's manliness anyway, as to show confidence in Him. Suspicion never helps Him.

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Now the sixteenth chapter and the twelfth verse: "I have yet many things to say unto you." To whom? Let us not put this away back there to those disciples. It is to you and me, here and now. Has He not raised us up from the dead? Has He not given us life with Jesus Christ? And "along with him" has He not raised us up and seated us "along with him" at His own right hand in heaven? "I have yet many things to say unto you." Who has? Jesus. "But ye cannot bear them now." Very good. Eternity will give me room to grow in knowledge and understanding, so that I can bear them. We need not be in a hurry.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for [that is, because] he shall not speak of himself." That is, He shall not speak from Himself. It is not that He shall not talk about Himself; that is not the thought. It is true He will not talk about Himself; but the thought here is that He will not speak as from Himself. He does not set Himself forth and propose to tell something as from Himself, just as He, when He came to the world, did not speak from Himself. For He said, "The words that I speak unto you I speak not of myself." "The Father which sent me, he gave me a commandment what I should say and what I should speak." John 12:49. And just as Jesus set not himself forth to tell something as from Himself, but what He heard from the Father, that He spoke; so the Holy Spirit speaks not from Himself; but what the Spirit of God hears, that He speaks.

He shall not speak of himself: but whatsoever he shall hear, that shall he speak; and he will show you things to come.

Very good. Here we are of the heavenly family. Jesus is the one who has been in the family from the beginning and to Him is given charge of us and He is the one who is to tell us all these things. And it is written, you know, that "they follow the Lamb whithersoever he goeth." Good! He has something to tell us, He has something to show us and he gives the Holy Spirit as His

personal representative, bringing His personal presence to us, that by this means He can reveal these things to us, that by Him He can speak to us what He has to tell.

He will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you.

Now why did Jesus say that the Holy Spirit shall take of mine and show it unto you? Because "all things that the Father hath are mine: therefore, said I, that he shall take of mine and shall show it unto you." How many things are there that the Holy Spirit is to show to us? All things. All things of whom? All things that the Father hath. There is nothing to be kept back.

As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

We are heirs of God and joint heirs with Jesus Christ, and God has appointed Him "Heir of all thing." "All things," then, that the universe contains He has prepared for them that love Him. All things that the Father hath, he has prepared for them that love Him. That, of itself, should draw us to love Him. But as eye has not seen nor ear heard, nor have ever entered into the heart of man, these great things, how, then, can we know them? Ah! "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Why does He search the deep things of God? to bring them forth to us. They are too deep for us. If the Lord should open them up to us and say, Enter there and find out all you can, we could not find them out. They are too deep, but He does not leave us thus. He proposes to reveal them to us,

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therefore He puts all into the hands of Jesus, who has been brought up with Him and who is one of us and Jesus Christ reveals them unto us by His Spirit.

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit which is of God.

What does he say? We *have* received it. Let us thank Him that we have received it. Why, I saw the other day a line from the Testimony of Jesus, that some are looking for the time *to come* when the Holy Spirit is to be poured out. It says that the time is "*now*," and that we are to ask and receive now.

The descent of the Holy Spirit upon the church is looked forward to as being in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it.

He says, "Receive ye the Holy Ghost." "As my Father hath sent me, even so send I you." "Now we have received . . . the spirit which is of God." Have we not surrendered to Him? Have we not given ourselves completely to Him? Have we not opened our hearts to receive the mind of Jesus Christ, that we may know Him that is true and be in Him that which is true, even in His Son Jesus Christ? And this is the true God and eternal life. That being so, then "because ye are sons, God hath sent forth the Spirit of His Son into your hearts." He hath sent it forth; He says so. Therefore thank Him that He has and "receive ye the Holy Ghost." Receive Him with thanksgiving and let the Spirit use us, instead of waiting and longing to receive some wonderful outward demonstration that will give us such a feeling that we think, Now I have the Spirit of God. O, now *I* can do great things. It will never come to you in that way. If the Holy Spirit were to be poured out upon us tonight as it was on Pentecost, the man that had that idea of it would not receive any of it.

But I say, We must revolutionize our thoughts concerning this and get them off from any outward demonstration that we can see with our eyes or that will give us a tangible feeling by which we shall know that we have the Spirit of God and that *we* shall be able to do great things.

God has spoken the word; He has made the promise. He has raised us up and seated us at His own right hand in Jesus Christ and now He says, Everything is open to you and the Spirit is there to show you everything and tell you everything that there is to

know. What more can we ask then? What more can we ask of Him, to show His mind and His willingness that we shall have the Spirit of God now?

Heaven is waiting to bestow it; what is required to receive it? Seek for it, pray for it, believe for it. When that is done there is nothing that keeps Him back; when that is done, then all that He asks us to do is to "receive the Holy Spirit." He tells us how to receive it; it is to seek for it, pray for it, believe for it. And he that believeth has received. If we ask according to His will, He hears us, and if we know He hears us, we know *we have* the petition that we desired of Him.

The Spirit of God is leading us. The Lord has led us into His truth thus. He has raised us up unto heights by His truth that we have never known before. What has He raised us up there for? He has shown us what is essential. It is to give up the world and everything but God only, to all eternity. Surrender all plans, all prospects, everything you ever had your mind upon. Drop out self and the world and everything and receive God and be bound to nothing but God. Then we are in Jesus Christ at the right hand of God and all the universe to all eternity is open to us and the Spirit of God is given to us to teach us all these things and to make known the mysteries of God to all who believe.

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.

Therefore, let us all now take this text as our text of thanksgiving, our prayer, to which we shall say, Amen. Eph. 3:14-21.

For this cause I bow my knees unto the Father of our Lord Jesus Christ [What do you say?], of whom the whole family in heaven and earth is named. . . . That Christ may dwell in our hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height.

What is all this for? So that we may know what that is which He has given us, that we may comprehend and hold and grasp and enjoy forever all that He has so freely given us in Christ.

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

And let all the people, forever, say, Amen and Amen.

THE THIRD ANGEL'S MESSAGE - 22

A. T. Jones

Our lesson tonight will begin with Ephesians 1, verses 19-21. The lesson is still the study of what we have in Christ where He is. This is the part of that prayer that "ye may know . . . what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places," or heavenly existence, as we have had in the second chapter and sixth verse. And that same thought is given in Phil. 3:8-10:

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection.

That is the same thing that the Lord desires that we shall know, as recorded in the text, "That ye may know . . . what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Now says Paul, "That I may know him, and the power of his resurrection." That is, not His power alone in raising Paul from the dead after he had died and

gone into the grave. That is not it. But it is to know the power of His resurrection now while we live; that is, the power which is brought to us by Him, by which we are crucified with Him, and are dead with Him and buried with Him, and then made alive with Him and then raised with Him and seated with Him at the right hand of God in heaven. That is the power which He referred to.

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead [or out from among the dead].

He wants to know the power of Christ's resurrection in order to attain for Himself unto the resurrection out from among the dead. The man who in this life never knows the power of Christ's resurrection will never know it in the other life. True, He will be raised from the dead, but He will not know *the power* that raised from the dead, so that whoever does not get acquainted with the power of Christ's resurrection before He dies will never know the power of Christ's resurrection from that death.

There is the Lord's prayer, that I might know what is the exceeding greatness of His power toward the man that believes, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead and seated Him there. In Him we know the power that raises us from deadness in trespasses and sins along with Him, and seats us with Him in the heavenly existence. Now Eph. 1:20, 21:

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And set him at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come.

This power of God which raised us in Christ above all the principalities and powers and might and dominion that are in this world, is what we are studying tonight. Therefore we must study first what is the nature of these principalities and powers which are in this world. Before this, however, let us notice once more that there stands the fact that in Christ we have and are to know what is

the power which raises us in Him and with Him, above all principalities and power and might and dominion that are in this world. There is a separation of church and state; there is a separation from the world, that puts us in the place where we have better protection than from the powers of this world. There stands this fact of faith.

Now as to the nature of these powers, read right on into the second chapter for further connection:

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

There is a spirit that works in this world in the children of disobedience and that spirit is the spirit of this prince of the power of the air. The German says, "after the prince that in the air rules; namely, after the spirit that to this time has worked in the children of unbelief."

Formerly, when we were dead in sins, we "walked according to the course of this world, according to the prince of the power of the" world.

Now from that word "prince" comes the idea of principality. In monarchical forms of government there are principalities, dukedoms, kingdoms, and empires. A principality is the jurisdiction, the territory, or dominion, of a prince; a dukedom is the dominion of a duke; a kingdom, the dominion of a king; an empire, the dominion of an emperor. In the text Christ has raised us above all principality and power and so on, that is in this world and that is of this world. He has raised us above the rule of the spirit that rules in the children of disobedience.

We can be glad, therefore, and thank the Lord that in Christ we are raised above this prince and all his jurisdiction and all his power. That is the thought, for in Christ He has raised us far above all principality and power and might and dominion that are in this world.

Now the sixth chapter of Ephesians, beginning with the tenth verse:

Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

Now who is it against whom the Christian is to contend in this world? As relates to the principalities and power and empires of this world, who is it with whom the Christian is to contend? The devil, "That ye may be able to stand against the wiles of the devil."

Then when any government is set against any Christian and interferes with him and persecutes him, is the Christian wrestling with that government? Is he contending with it? No. He is wrestling with the devil. That is what we want to get our minds upon. We are to understand that when governments, kingdoms, emperors, and rulers persecute the Christian, persecute us, we have nothing to do with *them* as such. We are not warring against them. We are not wrestling with them. We are wrestling against the devil and warring against *him*.

And this suggests a testimony that came last spring in which it was stated that the ministers should never forget to hold before the people everywhere and all the time that the strifes and commotions and contentions and conflicts that are presented outwardly in this world do not come simply from this world and from the things that we see but they are only the result, the outward workings of the spiritual powers that are out of sight, that all these elements of evil that are working up and that we see coming so fast are simply the outworkings of that power, of that spirit, that is back of them. And the instrumentalities that we see spreading abroad the Lord's message and carrying forward his work, demonstrate on this side that these are simply the outward workings of the Spirit and power of God that is back of these. And the word is given that we ministers see to it that we call the attention of the people to the fact that all these commotions and conflicts and contentions between right and wrong are simply the contentions between Jesus Christ and Satan--that it is the great controversy of all the ages.

It is so easy for us to get our mind upon men and governments and powers and think we are contending with them. No. We have no contention with governments. We are not to do anything against

governments, because it is written, "Let every soul be subject unto the higher powers." We are not to contend against the government. Every Christian will always be in harmony with any right law that any government can make. So he never raises any question with himself as to what law is going to be made, this way or the other, in this respect,

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so far as the government legislates within its own jurisdiction. He does not care what laws are made there, because his life as a Christian, in the fear of God, will never come into conflict with any right law that is made--with any law that Caesar may make within his own jurisdiction, which God has set to him.

When Caesar gets out of that place and gets beyond his jurisdiction into the kingdom of God, then of course every law he makes the Christian will be in conflict with, because *he* is right and the other thing is *wrong*. The Christian has not changed his attitude, but the other power has. Therefore, we are not to have our minds upon whether we are contending against the government or not. We have nothing to do with that. We are to have our minds upon the fact that if the government gets out of harmony with right and takes such a course that it conflicts with us, we are not then contending with it--we are always contending against the devil. We wrestle not with flesh and blood. Governments are flesh and blood. Men, courts, judges, legislators--they are flesh and blood.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places (Marginal reading).

The margin is, "In heavenly places," which would refer to this heavenly jurisdiction in which Jesus Christ rules. The verbal translation of this sixth chapter and twelfth verse runs thus, "We wrestle not against flesh and blood, but against principalities, against authorities, against the rulers of the darkness of this age, against the spiritual power of wickedness in the heavenlies." It is the same heavenlies in which God has raised us up with Him, and set us with Him in the heavenlies far above all principalities and power and might and dominion that are upon the earth. So that

the marginal reading of that verse is the correct one. "Wicked spirits in heavenly places." Ours reads wicked spirits in high places.

The German reads fully as forcibly as the Greek there. Thus: "For we have not with flesh and blood to contend, but with prince and power; namely, with the lord of the world." That is the God of this world--Satan. So then we have not to wrestle with flesh and blood but with the lord of the world: "Namely, with the lord of the world that in the darkness of this world rules, with the base spirits under heaven."

That is strong. That is forcible. We see who it is--it is the lord of this world; it is he against whom we wrestle--the one who rules in the darkness of this world--the prince of this world, that in the darkness of this world rules.

Now we know, or at least ought to know, that it is not going to be very long until every dominion of this earth is going to be under the rule of the lord of this world, who rules in the darkness and all are going to be bound in one and aimed at the truth of God and those in whom it is represented in this world. Now I wish all knew that we are going to be there soon. I wish that every Seventh-day Adventist knew that which is the fact, that we are at the point now where all the kingdoms and dominions of the earth are, as such, set against the truth of God. But if there be those (I do not say there are) who now do not know this, it will be but a very short time, in the way in which things have been going lately and are going *now*, before they will be forced to recognize it.

As I mentioned here once before, the United States has been held before the world and has always stood, as the very citadel of liberty of rights and of freedom of conscience and Switzerland was the one little country, the one little republic, in Europe where freedom was likewise most full. Yet Switzerland and the United States are the two countries now on earth that are doing most against the remnant and the seed of the church who keep the commandments of God and have the testimony of Jesus Christ. And England has now actively joined these. Now, when these countries which have been the exemplars of the world, of the rights of men and the freedom of conscience, set themselves up

against God and against his truth--then isn't it time that we learned that all the world is now under the rule of Satan, ready to be swung against the truth of God and the power of Jesus Christ?

Yet in the face of it all, I say that in Christ we are all right, for in Him there works that power that raises us, with Him, from the dead, and that has seated us at the right hand of God in the heavenly existence, far above all the power and might and dominion and principalities that are upon earth and in the hand of Satan. And just now, as we are to be forced into that conflict, isn't it good that the Lord Jesus comes with His blessed truth to shine forth before us and to raise us to where He sits, so that we shall know that we are above all these things all the time and triumph over them?

Now we will study these things a little further; this is so much for the principality. But he says He has raised us far above all principality and power.

That word "power" you can look at the Greek word whenever you choose, yourself and you will

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see that the absolute meaning of the word is the power of authority that is exercised as of "might as against right." That is what the word means. The literal translation is authority. There are accommodated uses of the word, that is true, aside from the absolute meaning. In accommodated uses, the character of the power is proved by the relationship in which it stands. For instance, if that word should be used of the power of Christ and the authority of the Lord, it would be proper and legitimate authority, of course, because it is the authority of the Lord. But when it is used of the powers of this world, in every instance it takes its associations from the nature of this world and the spirit that rules here and then it runs clear back to the absolute meaning, which is the authority and power of "might as against right."

Where did there start in this universe the assumption of any authority or power of might, as against right? It originated with the rebellion of Lucifer in that assumption of self, away back there. He brought that power into this world and fastened it upon this world

by deception when he got possession of this world. Therefore that word is properly used to show that when God in Christ has lifted us above all the principality and power of this world, it is above this power of might as against right, which is the power of Satan, as he has brought it into this world and as he uses it in this world.

This simply emphasizes the thought we mentioned a moment ago, that our contest is simply the contest that has been waged from the beginning between the two spiritual powers, between the legal and the illegal powers, between the power of right as against might, and the power of might as against right. The contest is between these two spiritual powers. We have been under the power of might as against right--the power of force. Jesus Christ brought to us the knowledge of right as against might--the power of love. We forsook the dominion and power of might as against right--the power of force, and have joined our allegiance to the power of right as against might--the power of love. And now the contest is between these two powers and concerning us. The contest is always between these spiritual powers. Whatever instruments may be employed in this world as the outward manifestation of that power, the contest is always between the two spiritual powers, Jesus Christ and the fallen prince.

Let us follow this, then, a little further, and see wherein we have the victory and wherein He has brought to us the victory over these illegal powers, this power of might as against right. Read in Colossians 2, beginning with the ninth verse.

In him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. and you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him [Christ], having forgiven you all trespasses.

Made you alive together with Him. You see it is the same story we read in the second of Ephesians the other night--that he has

made us alive and has raised us up with him from the dead and made us sit with him where He sits. But now here comes in the key of how this victory came to us in Him. "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" or, as the margin and the German read, "triumphing over them *in himself*." Col. 2:15. The word "power" here is the same word in the Greek that expresses this power of might as against right. I need not turn to the parable Jesus spake: "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth the spoil." Satan was the one who originated the authority of might as against right. By deception he became the head of this world by becoming the controlling power or the head of him who was the head of the world. And having taken Adam and his dominion under his control, he became the head of this dominion, the head of this world, and the head of all principality and power in the world and of it.

But a stronger than he came into the world. We know He is stronger, because the battle has been fought and won. A second Adam came, not as the first Adam was but as the first Adam had caused his descendants to be at the time at which He came. The second Adam came at the point in the degeneracy of the race to which the race had come from the first Adam. That second Adam came thus and disputed the dominion of this one who had taken possession. The contest was between these two upon the earth. It was a contest as to whether the spoil should be divided or whether it should be kept intact in the hands of him who had taken it by might as against right. He who came into this rebellious dominion, proved to be stronger than he who had possession and He defeated him at every step while He lived. Then in order to show to the universe how completely more powerful He is than the other, Jesus not only defeated Satan at every step while He

was alive, but after that He gave himself over, dead, into the hands, into the power, of this other one, who was in possession. And this

one who was in possession shut Him up in his stronghold, dead, and even then He broke the power of Satan. Thus Christ has demonstrated that He is not only stronger than Satan when He is alive but that *when dead* He is stronger than Satan. When dead He was stronger than Satan, and therefore He came forth from the tomb and exclaimed before the universe, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Very good! He is alive now, thank the Lord!

Well, then when a dead Christ is stronger than all the power of the devil, what can a living Christ not do, who sits at the right hand of God today? Is there any room for our being discouraged? Is there any room for fear, even in the presence of all the principalities and powers and might and dominions that the devil can muster on the earth? No. For He who is with us now alive, when dead was stronger than Satan with all his power. Now Jesus is alive forevermore; we are alive in Him; and His power is enlisted in our behalf--His *living* power. His dead power would be enough, wouldn't it? But He does not stop at that. It is living power. Be glad and rejoice and conquer in it.

Jesus came unto the dominion and at last entered into the very citadel of the stronghold and the stronghold of the citadel of this illegal power, of this one who held the power of this world of might as against right. This One that is stronger than he, entered in, and took possession and came forth, carrying the key, and He holds them still. Thank the Lord! Then if this illegal power should even get some of us into the same place, into the prisonhouse, it is all right. He cannot keep us there, for our Friend has the keys. When He wants us to come forth, the key is turned, the door is wide open, and out we come. And to show how completely He did have the keys, when He came forth He brought the keys and holds them yet and forever. For that reason it is written (Eph. 4:7, 8):

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

He spoiled principalities and powers; He led a multitude of captives from this dominion of Satan and of death when He came forth. It is written in the twenty-seventh chapter of Matthew, verses 51-53, speaking of the time of the crucifixion of Christ:

And the earth did quake and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection.

The graves were opened at His crucifixion. When did they come out? After His resurrection. Assuredly. When He came forth, it is written, He divided the spoil. When He came forth, He led a multitude of captives, and when He ascended up on high, He led them on high in His train of captives recovered from the land of the enemy. That is the figure that is referred to here, in this having spoiled principalities and powers and made a *show* in a grand parade of them openly, triumphing over them in it. The word "triumph" here refers to the Roman triumph. The Roman triumph was granted to the Roman general who had gone into an enemy's country, fought the enemy, taken spoil and captives from there, and brought them home to his own city. If any of the Roman citizens were captives in that land, he brought them home. And when his victory was complete and he had returned, the Senate granted him a triumph. In his triumph he was seated in a great and grand chariot, having six or more of the finest horses, of one color, and he, drawn by these, with all the spoil and the captives in his train, would parade up and down the streets of Rome, around about, everywhere--all the people out in the great gala-day, doing honor to him in his triumph.

Jesus Christ, our Conqueror, the conqueror in our behalf, came into *this* land of the enemy, fought our battles--we were prisoners, taken under the power of this illegal one; our Friend came here, our General fought our battles clear through; he went into the stronghold of the enemy and burst his bond and broke open the citadel. He brought the keys. He took the spoil. He brings forth the captives and leads them in triumph upon high to his own glorious city. Now "thanks be unto God which always causeth us to triumph" in Christ. In Him we triumph over this illegal power, this

one whose is the power of might as against right. And in this triumph over Satan, there is displayed before the assembled universe the power of right as against might.

Now note: The power of right as against might can never use any might. Do you see that? Do you not see that in that lies the very spirit that is called of Christians, that is, the very Spirit of Jesus Christ, which is nonresistance? Could Christ use might in demonstrating the power of right as against might? No.

To maintain the power of might as against right, might is to be used at every opportunity, because that is the only thing that can be used to win. In that cause *the right* has only a secondary consideration, if it has any consideration at all.

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But on the other hand, the power of right as against might, *is in the right*, not in the might. The might is in the right itself. And he who is pledged to the principle of right as against might and in whom that is to be demonstrated can never appeal to any kind of might. He can never use any might whatever in defense of the power of right. He depends upon the power of *the right itself* to win, and to conquer all the power of might that may be brought against it. That is the secret.

Then don't you see that that explains in a word why it is that Christ was like a lamb in the presence of these powers and this might that was brought against Him? He had nothing to do with using any might in opposing them. When Peter drew the sword and would defend Him, He said, Put up your sword: he that taketh the sword shall perish by the sword.

When we get hold of that, all things will be explained as to what we shall do here, there, or the other place. We are pledged to allegiance to the power of right as against might--the power of love. And Jesus Christ died as a malefactor, abused, tossed about, mobbed, scoffed, spit upon, crowned with thorns, every conceivable contemptible thing put upon Him, and He *died under it*, in His appeal to the power of right as against might. And that power of right which He died in allegiance to has moved the world ever since, and it is to move the world in our day as it never has

been moved before. Just as soon as God can get the people who are professedly pledged to the principle, to be pledged in heart to the principle and put the thought upon nothing at all and never expect to appeal to anything at all other than the absolute principle of the right and the power of it to which we are allied and to which we are pledged, then we shall see and the world shall see this power working as never before.

THE THIRD ANGEL'S MESSAGE - 23

A. T. Jones

I referred last night also to a Testimony on the thought as to this contest between the spiritual powers. I will read that at this point, because it touches not only that, but this thing that we have studied right here, as to our being absolutely dependent upon the power of right, itself, to win. We need not get stirred up, nor be abusive, nor anything of the kind, but just state the principle, and let it stand, trusting to itself to win.

In these times of special interest, the guardians of the flock of God should teach the people that the spiritual powers are in controversy; it is not human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan's spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained, by leading the religious world in determined warfare against those who make the word of God their guide and the sole foundation of doctrine. Satan's masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the fourth commandment, that defines who is the Creator of the heavens and the earth.

The man of sin has thought to change times and laws; but has he done it? This is the great issue. Rome and all the churches that have drunk of her cup of iniquity, in thinking to change times and laws have exalted themselves above God, and torn down God's great memorial, the seventh-day Sabbath. The Sabbath was to stand representing God's power in his creation of the world in six

days, and his resting upon the seventh day. "Wherefore" He "blessed the Sabbath day and hallowed it," because that in it he had rested from all his works which God created and made. The object of the masterly working of the great deceiver has been to supersede God. In his efforts to change times and laws, he has been working to maintain a power in opposition to God, and above him.

Here is the great issue. Here are the two great powers confronting each other--the Prince of God, Jesus Christ, and the prince of darkness, Satan. Here comes the open conflict. There are but two classes in the world, and every human being will range under one of these two banners--the banner of the prince of darkness or the banner of Jesus Christ.

But to appeal to any kind of might in favor of the right, is to step on which side of the contest? It is instantly to put ourselves on the side of might as against right. And that is the wrong side and that puts us on the wrong side, whatever our profession may be. But to hold steadfastly to the principle of right as against might, right with the might within itself, to win--that is the side of divinity.

God will inspire his loyal and true children with his Spirit. The Holy Spirit is the representative of God and will be the mighty working agent in our world to bind the loyal and true into bundles for the Lord's garner. Satan is also with intense activity gathering together in bundles his tares from among the wheat.

The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Jesus be reminded that we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." O, there are eternal interests involved in this conflict, and there must be no surface work, no cheap experience, to meet this issue. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. . . . Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

Here is the principle, you see, that we have no reproach, no railing accusation, to bring against anybody, or against any opposition anybody may make. We trust the truth which we preach. The power is in the thing, not in us. It is not only its own defense but it is our defense too. And we do not have to defend it by condemning others.

The Lord would have every human intelligence in his service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging.

It is all the same story: the truth itself is to be its own defense; the right itself is to be its own support, *and ours too*.

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Christ invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by his messengers, and will make them his mouthpieces, and he who is mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil. Our only safety is in receiving divine inspiration from heaven. This alone can qualify men to be co-laborers with Christ.

Now we will study a little further along that line, in our study of the principle. The power of might as against right, we found in the previous lesson, had taken possession of this world by deceiving and bringing under his power the one into whose possession this world and the dominion of it had been put. Now the Lord, the God of heaven, did not propose to use any of the power of might, any kind of force, to take that dominion out of Satan's hands, even though it be true that he unjustly held it. There would have been no injustice in so taking it back. But that is not God's way of working; that is what we are studying.

I will say this here and can think upon it to all eternity: The universe of God rests upon the principle of self-sacrifice. The support, the stay of the very universe itself, is the principle of sacrificing self to win; that is, to win by nonresistance--to win by the sheer principle of the power of right *in itself*. That is what holds the universe up. In that it consists. That is simply the gospel. It would be plain enough to say the gospel is that that holds up the universe, but the principle of the gospel is the principle of the sacrifice of Jesus Christ and of God denying Himself and giving Himself in Him.

So the Lord, in recovering this lost dominion, would not use any might that is not right in itself. Therefore, when He wanted to recover this whole dominion and all of mankind, He went at it in such a way that Satan himself and all of his partisans can never say that it was not fairly done.

Now it was lost by man and it is regained by Man. That is what we had in the second of Hebrews when we began this study:

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *But we see Jesus.*

We see Jesus in the place of the man and as the man. God has not put in subjection to the angels the world to come whereof we speak, but He has put it in subjection to man, and Jesus Christ is that Man. There is the second Adam. So that I say, by man it was lost, and by Man it is regained. By Adam it was lost, and by Adam it is regained. The Adam who regains it does so, *not* from the place at which the first Adam stood when he lost it but from the place which the first Adam's descendants had reached in degeneracy under the influence and power of sin at the time when He entered upon the field to contest the right of Satan.

I mean, when He entered upon the field in the open, bodily contest. Practically, He entered upon the field before the universe was made, and since man's sin He entered upon it also, but He had not taken flesh and entered upon the actual contest until He came into the world in human flesh. The Lord Jesus entered upon the open field in contest with Satan, in human flesh, at the point which human flesh had reached in degeneracy at the moment when He was born into the world. There, in the weakness of human nature as it was in the world when He came into the flesh, He fought the battle.

Human nature will never be any weaker, the world will never be any worse in itself, human nature will never reach any lower condition in itself, than it had reached when Jesus Christ came into the world. The only means by which human nature will be any worse is that the same stage of iniquity will be professing Christianity. Now a man may be just nothing but wickedness, as the world was when Christ was born into the world, yet if he makes no profession of Christianity, if he does not make any profession of the principles of the gospel, God can reach that man in his lost condition by the gospel and save him through it.

But let that man profess the gospel in his wickedness and use the profession of the gospel only as a form, as a cloak to cover his wickedness, then he takes out of the hand of God the only means the Lord has of saving man and perverts it to the support of his own iniquity. And that makes him worse in this respect in that he has cut himself off from salvation by taking God's means of salvation and making it a cloak for his iniquities and the support of his wickedness. In himself, in the flesh, his own practical fleshly wickedness is not any greater: only now he is a hypocrite as well as wicked. The world in the last days will not be any worse *in itself* than it was when Christ was born into the world. The only way in which it will be worse is that in having a form of godliness, but denying

the power thereof it uses the profession of Christianity to cover its ungodliness and so perverts God's only means of salvation as to destroy itself against all remedy.

Jesus Christ came into the world in that weakest stage of human flesh and in that flesh as a man He fought the battle with Satan.

Thus Satan himself can never find any fault with the way of salvation as being in any sense unfair. Satan deceived and overcame man, as the man stood in the glory and image of God with all the blessing and the power and the goodness of God on his side. Now when this second Adam comes into human flesh right at the point to which Satan had brought the whole race by sin and there in all this weakness enters upon the contest, Satan can never say that that is not fair. He can never say, "You have taken an unfair advantage. You have come here with too strong a panoply about you, with too many safeguards, for it to be a fair contest." He cannot do it, for there stood Christ in the very weakness of the flesh to which Satan himself had brought man. Christ came in the very weakness which Satan had brought upon the race; and in that weakness says, "Here we are for the conflict." and our Brother won it! He won it! Thank the Lord! and glory to His name!

Now another view or another phase of the same view: You remember in the Week of Prayer readings one of them was on the subject of loyalty to God and the passage in Job was considered relative to the sons of God which came before the Lord, and Satan came also among them.

The thought was presented that these sons of God were those from the other worlds--the different parts of the universe--corresponding to what Adam was as he stood at the head of this world when the world was made and put under his power and given to him as his dominion. The Scripture says Adam was the son of God. Now when Satan came into this world and took the dominion by taking under his power the head of this dominion, he then stood in the place in this world where Adam should have stood. Therefore when the sons of God from the other worlds came to present themselves before the Lord, Satan came also among them and presented himself before the Lord, as the

representative of this world, which is under his dominion. I simply present this to call your attention to the thought for further study.

Now from Satan's dominion here, ever since he obtained it, God has been calling from this world people to Himself. Ever since the day that Satan obtained control of this world and God said, "I will put enmity between thee and the woman and between thy seed and her seed," God has been calling people from the ranks of Satan unto Himself and into His dominion. And many had been coming all the time. But all the time Satan had been making the charge that that was not fair. He was arguing, "These are *my* rightful conquest and you are leading them off to you. What have you done that, by right, you can do that, when I gained it here?" Thus he was always contesting the right of God to do this and was also accusing all those whom God called out of this world unto Himself. He was accusing them before God day and night. He declared, "These are my property. They are my rightful subjects. They are laden with sin and are altogether wicked. Yet you call them out and justify them and hold them before the universe, and propose to hold them up before the universe as though they had been good all the time. That is not fair. They are sinners; they are wicked. They are just like the rest of us over here." Thus he is the accuser of the brethren, accusing before God day and night every one who had turned from his authority unto God's.

Now Jesus came into the world to demonstrate that He had the right to do all this and that it was fair. And He came at the point of weakness which we considered awhile ago and entered upon the contest with Satan to recover, by right, the headship of this lost dominion. Now notice: Satan had gained, *not by right*, but by *might* as against right, the headship of this dominion from the first Adam to whom it was rightfully given. The second Adam comes, *not* by might as against right, but by *right* against might and regains the headship of this world and all the dominion of it. Therefore, when He was raised from the dead, He was raised up to the headship of all principality and power and might and dominion, not only of this world but also of that which is to come.

Now turn to the twelfth chapter of Revelation. There is the passage from which is derived all this that I have been saying. When Christ was born into the world, the vision opens and there stood Satan ready to devour Christ as soon as he should be born. Seventh verse:

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his

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Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Now the word "accuser" there signifies in the Greek, "he who accuses another in a court"--that would correspond in our country to a prosecuting attorney. The German translation gives the same idea exactly. Our word "accuser" does not give it so clearly, because one man may accuse another falsely and tell lies about him and backbite as thousands of people do. That is following the same principle of Satan, of course, but that is not the thought here. Here this accuser is one who comes as a prosecuting attorney into a court. You see the situation: Here was Satan, who had this dominion, and God was calling and receiving those who would turn to Him from the power of Satan, but Satan claimed the right to all these subject. Now he would enter into the court of God and there as a prosecuting attorney he would prosecute all these, his subjects, as slave-holders used to do under the Fugitive Slave Law in the United States. He would prosecute all these in that court and demand that they should be given up once more to his authority and that it was not in justice or out of right that they should be taken thus away.

And, too, there was room for him to present that argument with an apparent shadow of right to it, because the contest had not yet been carried on, the battle had not been fought and the victory

won so completely that his argument and his right as a prosecuting attorney should be annihilated. Now it is true that the promise was certain and the victory was certain and the promise of God secure but still it was yet to be tested in an open conflict in the flesh. So that when Christ came in the flesh there was just as much temptation upon Him through the power of Satan as though there never had been any promise of redemption. Or shall we say that much? Shall we say that when Christ did come in the flesh, there was as much temptation for Him to meet and it was as real a temptation as though no promise had ever been made of redemption? Assuredly. If not, then He was guarded against temptation and the conflict was not real but more imaginary than real.

He came into the world to demonstrate the unrighteousness of that argument that Satan was presenting in the courts of God, as the prosecuting attorney from this country. That is the thought; it is legal all the way through. Jesus came here into Satan's territory and took human nature at the point to which Satan himself had brought it. In this human nature He met Satan on his own ground and against all his own power defeated him merely by the power of trusting in right itself as against might. He exercised no shadow of right [sic.] Himself to do anything of Himself, to protect or help Himself. He trusted completely and fully in that divine power of right as against might and all that it can bring. And He conquered and thus became by right the head of this dominion again and of all who will be redeemed from it and of the redemption of the dominion itself.

And now that word also in the Greek which says that the accuser of our brethren "is cast down," conveys the idea of a prosecuting attorney who comes into court but he has no case any more. He is repudiated. He has no place for argument. Why? Because now we have an Advocate in the court, Jesus Christ the righteous. Yes. Thank the Lord!

In the court, before Jesus Christ came in the flesh, there was the accuser of the brethren a prosecuting attorney, pleading his legal rights to the subjects of his dominion, as they were leaving his

dominion, and going over to the other. He could present that argument with the appearance of a shadow of right, because his dominion, his authority, had not yet been positively contested. But Christ came and did contest it righteously and fairly at every step of the way and so fairly that Satan himself cannot bring any charge of unfairness against it. And having won it, now Christ takes the place in court, not as a prosecuting attorney, but as an Advocate. And when He comes into court as Advocate by right, the other one, the accuser, the prosecuting attorney, is repudiated; he is shut out; he has no case at all against those whom he would accuse. That is good; that is good.

"These things write I unto you, that ye sin not. and if any man sin," there may be the accuser still. He may enter his plea as a prosecuting attorney, but now "we have an advocate with the Father, Jesus Christ the righteous" and by His standing in court, that prosecuting attorney is repudiated, put out, and cast down. That is the story, and I am glad of it. That is the value of our Advocate in the court. He shuts out the prosecuting attorney and takes away his case so that he has no place in court at all. Thank the Lord!

Now we come to another point. It is in answer to a query that has arisen in the minds of some upon the point that was made the other night, that the Lord Jesus in heaven will never be *in all respects* as He was before. The query is this: There stands the scripture--we read it that night--we took the text upon that, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." That will be done. That

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glory which He had before the world was, is His now, and will be His to all eternity. And so you look in the Bulletin, pages 331, 332, and you will see the Testimony which I read upon the humiliation of Christ. He who was born in the form of God took the form of man. "In the flesh he was all the while as God, but he did not appear as God." "He divested himself of the form of God, and in its stead took the form and fashion of man." "The glories of the form of God, He for awhile relinquished."

Note the difference: The *glories* of the form of God He *for awhile* relinquished. But the *form* of God itself, He to all eternity relinquished. That is the contrast that is in the Scriptures and in that contrast that is here. Being in the form of God, He took the form of man. Then, on page 382 of the Bulletin we read again from the Testimony this word: "Bearing *our human form* before the Father's throne and *through eternal ages*." Do you see? The difference is not in the *glory*. It is in the *form* upon which the glory rests and through which it is manifested and through which it is reflected.

Now there is something else in that that comes right along with the thought. He was in the form of God--He left that, He emptied Himself and the French version is translated "He annihilated himself," and it is none too strong for as to *the form* which He bore, He annihilated Himself and in that form He will never again appear. "Our *human form*" He bears "before the Father's throne and through eternal ages." And the glory of the form of God which He had when He was in the form of God--that glory He brings to our human form. "The glory which thou gavest me, I have given thee." He has given the glory of God everlastingly to us, to the human form, to human flesh.

Instead of Christ's being lowered, we are exalted. Instead of divinity's being lowered or lessened, humanity is exalted and glorified. Instead of bringing Him down to all eternity *to where we are*, it lifts us to all eternity to where He is. Instead of robbing Him of His glory and putting Him where we are, who have none, He laid aside this glory for a season and became ourselves and took our form forever in order that He in this form and we in Him shall be exalted to the glory which He had before the world was.

Now there is a little more in that yet. In what form was the contest carried on with Satan? In our human form, in my form, in my nature, in your nature. For how much of God's universe was that contest carried on? How much was involved in it? The whole of it. Then in this world and in our flesh and form there was carried on the contest, there was fought the battle and there was gained the victory that involves the whole universe. In this contest

the whole universe was involved, one way or the other, whichever way it should have turned.

Therefore, to carry out God's eternal purpose, He had to come into this world and to take our form and nature, because in this world and in our form and nature is where that purpose was contested and where it all centered. He who was one with God emptied Himself and took our form and nature and fought the battle in this form and nature and the battle was won in this form and nature. To what form and nature belongs the victory? To our form and nature belongs the victory. In the nature of things it is to our form and nature in Jesus Christ and joined with Jesus Christ that the victory belongs. So you see that this contest, this victory, not only carries us in the universe to where Adam was, nor only to where He would have been, but to where Jesus Christ, by divine right, is. O, it is wonderful. That is so. and the best of all is that *it is true.*

We too often lose sight of the glory of this in looking only at the misfortune of the entrance of sin. It was a misfortune, it is true, that sin should enter the universe at all. And in that sense it was a misfortune that sin struck this world so that the battle had to be fought in this world for the universe. But having struck this world and involved this world, it involved you and me, so that here, in our nature, had to be fought the contest for the universe, and we can thank God that the victory is won and that we have a share in this victory for the universe. Therefore it is not altogether a misfortune, you see, because God is able to turn our greatest misfortunes into the grandest victories. It would have been the greatest misfortune for us *if there were no redemption.* But when God puts His hand to a thing, He turns our greatest misfortunes into the grandest victories. And this greatest misfortune to the universe, God turns to the grandest victory for the universe. O, He makes it turn to the absolute and eternal triumph of the universe!

Christ did empty Himself of the form of God and take our human form. He did empty Himself of the nature of God and take our human nature. And in so doing He brought divinity to humanity. In so doing He caused humanity to conquer Satan and

sin. Against all Satan's power, Christ won the victory in our human nature, and therefore He says not only, "Father, glorify thou *me* with thine own self with the glory which I had with thee before the world was," but he says, further, "The glory which thou gavest me *I have given them.*" Instead of bringing

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Him to all eternity to where we were, it takes us to all eternity to where He is.

"Thanks be unto God for His unspeakable gift." We have an Advocate in the heavenly court, who, by every conceivable right, stands there as our Advocate and shuts out the prosecuting attorney that would accuse us before God day and night. He wins our cases, because He *has* won them. And now being in the form of God, He emptied Himself and took the form of a servant. "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him [and he has exalted *us* in him], and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We delight to bow our knees to Him now, in that day we shall rejoice to do it also, in His glory. But whether one does it now or not, in that day when Jesus Christ is crowned with His triumphal crown before the universe and for the universe, then every knee, from Lucifer unto the last man that has rejected Him, will also bow and will confess that Jesus Christ is Lord, and they will do it to the glory of God the Father. And in that day every tongue in the universe will confess the divinity of the truth and the everlasting righteousness of the principle of right as against *might*.

THE THIRD ANGEL'S MESSAGE - 24

A. T. Jones

The text for tonight is in Acts 10:28: "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation."

The Interlinear Greek that I have here, shows that this was spoken really stronger than our translation gives it. "He said to them, Ye know how unlawful it is for a man, a Jew, to unite himself, or come near, to one of another race." Not simply, Ye know that it is an unlawful thing; but, 'Ye know *how* unlawful it is" to do so.

Now was it unlawful? Was it unlawful for a Jew to keep company or associate with one of another race? The Jews regarded it as being unlawful, but was it unlawful? The Jews were God's people. They had professed to be His people for ages. By this time they should have learned that whatever God said and *that alone* was lawful, and that nothing that anybody else should say had any force of law, and therefore could never properly be spoken of as lawful and consequently any violation of it could never be spoken of as unlawful. They should have learned that, but instead of learning it they learned the opposite of it, and so entirely opposite was it that what men said was counted really as more binding than what God Himself said. Men's commandments,

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men's customs, and men's ways made void the word of God itself, even as Jesus said. "Ye have made the commandment of God of none effect by your tradition."

Now Christ in His work which He did in the world and which He has done in Himself for all who are in Him, was just the reverse of that whole order of things. He turned the matter so as to bring men to see that what man or any collection of men may say cannot be spoken of as lawful and has no place in the Christian category as lawful or the disregard of it as unlawful. But what God alone says, that alone is lawful, and not to do what He says, that alone is unlawful.

Now this is the principle that we are going to examine in a study or two--maybe more--and this is the principle we need to examine now, because we have come to the borders of the time and shall soon be fully into the time when the world will be bound as entirely under men's commandments and men's traditions and men's prejudices which make void the law of God, as those people were when Christ came into the world. And therefore as certainly as our

allegiance shall be to Him, as it must be, so certainly we will be drawn so close to what God says that that alone will be our whole rule and definition of conduct. That alone will be our guide, and that in Christ, as it is lived in Christ and wrought out in Him.

And when that shall be so with the world wedded to forms and ceremonies and traditions by which they make void the law of God, they will deal with those who do concerning their traditions as Christ did concerning the others, as they did in that day with Him. Therefore it was never God's purpose that it should be counted unlawful to associate with people of other nations, and if the Jews had remained faithful to God, it would never have been counted by anyone of them unlawful to associate or have anything to do with one of another nation. They had come to this position by a direct shutting of their eyes and a turning of their backs upon the Lord's dealings and God's teaching from the beginning and all the way down.

Just look a moment at the position of the Jews as set forth by Peter in the text which was the expression of the whole idea of the Jewish nation. In their estimation all the nations were shut away from God and had no place at all with Him. Yet all the way along, the Lord had been constantly showing them that this was not so at all.

In the days of Jonah and the glory of the kingdom of Assyria, before the kingdom of Babylon had come into history at all--away back there God called one of his people--Jonah--to go to that heathen nation and tell them of the doom that was hanging over them and the destruction that was to come, if by means of the warning they might repent and escape the ruin. He said to the Lord, There is no use for me to do that, because thou art a gracious God and repenteth thee of the evil, and if I go over there and tell them what you have told me to tell them and if they repent of the evil and turn from their wickedness, you will not destroy the city. What then is the use of my going on that journey to tell them that the city will be destroyed? You will not do it if they turn from their evil ways.

But the Lord insisted that he should go to Nineveh. But he, still holding to his views, started off to Joppa to go to Tarshish. The Lord brought him back, and by that time he was convinced that he would better go to Nineveh. He went to Nineveh and entered the city--three days' journey--preaching, "Yet forty days and Nineveh shall be overthrown." Word came to the king of Nineveh and he sent word to all the people to turn from their evil ways, put on sackcloth and ashes, and cause even the animals to fast, and to have the people cry mightily unto God. The Lord heard their cry, accepted their repentance, and saved the city. Jonah went out and sat on a height before the city to see whether God was going to destroy it, and He did not destroy it, and then Jonah didn't like it at all. He said, Now that is just what I told you before I started. I told you that if I came here and told them what you told me to tell them, they would repent of the evil and you would forgive them and not destroy their city and it came out that way, and I would better have stayed at home.

And God saw their works, that they turned from their evil ways; and God repented of the evil that he said that he would do unto them, and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish.

For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? Jonah 3:10; 4:1-4.

Then it tells how Jonah went out and sat on the east side of the city and there made a booth and sat under it until he might see what would become of the city. And the Lord prepared a gourd, and it withered and Jonah got very angry about that and prayed again that he might die.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the

which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Well, it is supposed that Jonah himself learned this lesson finally. and further, this was recorded and it was kept as one of the holy books in the hands of the people from which they were taught. And they should have learned the lesson which it taught, that the Lord had a care for other nations and that He wanted His people to care for other nations.

Jonah knew and said that he knew that "thou art a gracious God and merciful, slow to anger, and of great kindness and repentest thee of the evil." Knowing that, he should have been that much more ready to go to those people and preach to them the Lord's message that they might repent and be delivered. But in spite of that book which they had, in spite of that lesson which it positively taught, from that day forward they went directly opposite to it. They thought that God cared not for the heathen except as they became as the Jews, and the Saviour told those who thought that way that the proselyte they had compassed "sea and land to make" was "twofold more the child of hell" than themselves. It was so.

After that they went on in their crooked course, away from the true idea of God respecting them and the nations around and became so self-inclusive, so shut up within themselves and so evil as to be worse than the heathen around them. Then the Lord scattered them among all the nations around them and they were obliged to associate with other people; they had to do it. And yet Peter says: "Ye know how unlawful it is for a man, a Jew, to unite himself or come near to one of another race"--with men that were uncircumcised. In the eleventh chapter, the brethren at Jerusalem charged him, "Thou wentest in to men uncircumcised and didst eat with them."

Daniel and his three brethren had eaten at a heathen king's table and with heathen day in and day out for years, and God was with

them all the time and made Daniel one of the great prophets, and He delivered the three from the fiery furnace. Now what was that recorded for and put in their hands for as one of the books which they were constantly to study? You can see that it was simply to teach them directly the opposite of what they were saying and doing.

More than this: Turn to the book of Daniel, fourth chapter:

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth. Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.

That is Nebuchadnezzar preaching to all nations, kindreds, and languages the truth as to the true God and how good He is and how great His wonders are. They had this in their hands. They had this in their own records, that God had given Nebuchadnezzar a dream and had given Daniel the interpretation of the dream for the king and that by this means God had brought Nebuchadnezzar to this place where he sends forth a proclamation to all nations and languages telling how good the true God is, how great He is, and how good it is to trust Him. Look at the last verses of that chapter. Nebuchadnezzar has told his experience; how he had offended against God and was driven out and the Lord brought him back in his own good time:

At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

There was a lesson, then, constantly before them, by which the Lord was trying to teach them that all these notions of theirs were directly the opposite of the truth. He was teaching them that He was ready to reach the heathen and wanted to reach them, and

that He had separated Israel from among the nations that they might know more of Him and tell it to all nations. And if they had stood in the place where God wanted them to stand from the beginning, no such task as this would ever have fallen to a heathen king, for the people of God themselves would have proclaimed His glory to all the nations. But when they shut themselves away from God and in that shut themselves away from the nations, then God had to use the heads of these heathen nations to bring the knowledge of Himself to all the nations.

Look at the sixth chapter also. There is the instance of Darius and the persecution of Daniel and his deliverance. Let us read the decree of Darius in the twenty-fifth verse:

Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in

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heaven and in earth, who hath delivered Daniel from the power of the lion.

There again the knowledge of the true God is made known to all peoples, nations, and languages by the word of one who to the Jews was an outcast, utterly forsaken, and repudiated of God. But there it stood in their own language, in their own hands, year after year, and it was ever teaching them the opposite of the things that they were teaching and doing.

One more instance, related in the first chapter of Ezra, we will read in connection with the last two verses of the last chapter of 2 Chronicles:

Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation through all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the

earth hath the Lord God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. who is there among you of all his people? The Lord his God be with him, and let him go up.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem." Ezra 1:1-3.

That is enough. There are plenty more instances in the Scriptures to show how entirely the Jews had shut their eyes and turned their backs upon the Lord in order to reach the point where they stood when Christ came into the world and where He found them.

Now it is true that in the books of Moses, when the Lord brought the children of Israel out of Egypt and in other Scriptures, it was told them that they were to be separate from all the nations. That is so. It also told them how that separation was to be accomplished. In the thirty-third chapter of Exodus, in verses 14-16, this is told:

My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

So shall we be separated. How is that "so"? *Thou goest with us.* Thus they were taught the means by which they should be separated from all the people.

Now, if they had courted His presence and also had His presence with them, they would have been separated from all the people indeed, in heart and in life. Yet they would have associated with all people upon the earth. They would have gone to all people and nations and languages and tongues, telling them of the glories of God and His goodness and power, just as Nebuchadnezzar and Darius and Cyrus did.

But, instead, they did not court His presence and have Him ever with them to sanctify them--for to be separated from the world unto the Lord is to be sanctified. If they had had the Lord's presence to sanctify them, they could have gone anywhere on the earth and still they would have been separate from all the people.

But not having that which would separate them and which alone could separate them, then if they were to be separated from the world, how was it to be done? How alone could it be done? We know they did not have Him whose presence alone could do it. The only way, then, by which it could be done at all was for them to do it themselves according to their own ideas of what God meant when He said they should be separated. But a man's ideas of what God means--we know how near the truth they are, for He says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8,9. So it is as far away from the truth as a man can get.

Having not the presence of God to do it for them and in them, they took it upon themselves and they had to take it upon themselves to do it if they were to be separated at all.

But when they did not have the presence of God, which alone could do it, then their attempting to separate themselves, what alone could it do? Think, now, what alone could that end in? It could not possibly end in anything else than the building up, the enlarging, the great, overtopping growth, of *self*. Self-confidence, self-pride, self-exaltation, self-righteousness--every kind of selfishness--more and more increasing itself upon itself, and all in

the vain effort of themselves to fulfill the Scriptures by which the Lord had said they should be separated from all the nations.

And when by this means they had reached the point at which they were worse than the heathen around about, the Lord had to take them out of the land and scatter them abroad among all the nations. And when they were so scattered, they were more

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separated from the nations than they had ever been at any time from the day that they came into the land. Because when they were scattered among the nations, they sought the Lord as they had not in their own land, they trusted Him as they had not in their own land; they found Him as they had not appreciated Him there, and His presence with them separated them from the heathen when they were scattered *among* the heathen.

In all these ways the Lord was trying to teach them that they were not going the right way, to teach them the true way in which it alone could be done. Yet in spite of it all they took the wrong way to do it. Yet more than this: Not having the presence of God, which would give meaning to all that He had said and all that He had appointed for them to observe in their services and worship, this self-seeking way led them to pervert the Lord's appointed forms of worship. It led them to make these a means of salvation. And when they had practiced these, they held that that made them righteous, and the other nations not having the, therefore they could not be righteous. They held that God had given these forms for this purpose and had not prescribed them to other nations and therefore God thought more of them than He did of anybody else.

Thus they not only put themselves in the place of God but all the services which He had appointed for another purpose they perverted and turned altogether to the service of self-righteousness and self-exaltation and self-exclusion.

If they had had His presence as He appointed for them, all these appointed forms would have had to them a divine meaning and a divine life in every phase of service which God had appointed. Then they would have found Jesus Christ Himself and His living presence and converting power and that would have

given living energy to every form that was appointed and to all these symbols that were before them. Then all these things would have had to them a living interest, for they would have represented only a present Christ--Christ present with them.

Thus the lack of the presence of Christ in the life by a converted heart led altogether to the enlarging of themselves in the place of God and to making all the divine forms which God had appointed, *only* forms and outward ceremonies, by which they expected to obtain life. It led to the putting of these things in the place of Christ as the way of salvation.

Now I think we have just about time enough in the present hour to read some passages respecting what they had made of all this in the time of Christ. I ask you to think carefully on this.

I have here some of the advance chapters of the new "Life of Christ," by Mrs. E. G. White, and a great deal is said upon this subject which we have studied so far tonight, and I thought it would be valuable to all our ministers and workers especially and to all people also, if we could bring these statements together here, where we can have them in the Bulletin before our eyes to use in the time to which we are coming.

I have therefore brought this down and will now read passages without making any particular comment upon them tonight, but the next lesson will follow the consequence of this and all these points are necessary to our further study. As the "Life of Christ" is not yet printed but still in manuscript, I cannot, of course, give references.

The Jewish leaders refrained from associating with any class but their own. They held themselves aloof, not only from the Gentiles but from the majority of their own people, seeking neither to benefit them nor to win their friendship. Their teachings led the Jews of all classes to separate themselves from the rest of the world in manner which tended to make them self-righteous, egotistical and intolerant. This rigorous seclusion and bigotry of the Pharisees had narrowed their influence and created a prejudice which the Saviour desired to remove, that the influence of his mission might be felt upon all. This was the purpose of Jesus in attending this

marriage feast, *to begin the work of breaking down* the exclusiveness which existed with the Jewish leaders and to open the way for their freer mingling with the common people.

The Jews had so far fallen from the ancient teachings of Jehovah as to hold that they would be righteous in the sight of God, and receive the fulfillment of his promises, if they strictly kept the letter of the law given them by Moses. The zeal with which they followed the teachings of the elders gave them an air of great piety. Not content with performing those services which God had specified to them through Moses, they were continually reaching for rigid and difficult duties. They measured their holiness by the number and multitude of their ceremonies, while their hearts were filled with hypocrisy, pride, and avarice. While they professed to be the only righteous nation on the earth, the curse of God was upon them for their iniquities.

They had received unsanctified and confused interpretations of the law given them by Moses; they had added tradition to tradition; they had restricted freedom of thought and action, until the commandments, ordinances, and services of God were lost in a ceaseless round of meaningless rites and ceremonies. Their religion was *a yoke of bondage*. They were in continual dread lest they should become defiled. Dwelling constantly upon these matters had dwarfed their minds and narrowed the orbit of their lives.

Now a question: What was the root of that whole thing? Self, self, self-ishness all the time!

Jesus began the work of reformation by bringing himself into close sympathy with humanity. He was a Jew and he designed to leave a perfect pattern of one who was a Jew inwardly. While he showed the greatest reverence for the law of God and taught obedience

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to its precepts, he rebuked the Pharisees for their pretentious piety and endeavored to free the people from the senseless exactions that bound them.

Jesus rebuked intemperance, self-indulgence, and folly; yet he was social in his nature. He accepted invitations to dine with the

learned and noble, as well as with the poor and afflicted. On these occasions his conversation was elevating and instructive. He gave no license to scenes of dissipation and revelry, but innocent happiness was pleasing to him. A Jewish marriage was a solemn and impressive occasion, the joy of which was not displeasing to the Son of man. The miracle at the feast pointed directly toward *the breaking down* of the prejudices of the Jews. The disciples of Jesus learned a lesson of sympathy and humility from it.

In another chapter, on Nicodemus and his visit to Christ, we have this:

At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin and thus had lost sight of Christ to whom it pointed. God would teach them that all their services were as valueless, in themselves, as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin-offering.

Sinful though she was, this woman was in a more favorable condition to become an heir of Christ's kingdom than were those of the Jews who made exalted professions of piety, yet trusted for their salvation to the observance of outward forms and ceremonies. They felt that they needed no Saviour and no teacher; but this poor woman longed to be released from the burden of sin. . . .

Jesus was a Jew, yet he mingled freely with the Samaritans, setting at naught the customs and bigotry of his nation. He had already begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world. At the very beginning of his ministry, he openly rebuked the superficial morality and ostentatious piety of the Jews. . . .

In the temple at Jerusalem there was a partition wall, separating the outer court from the apartment of the temple itself. Gentiles were permitted to enter the outer court, but it was lawful only for the Jews to penetrate to the inner enclosure. Had a Samaritan passed this boundary, the temple would have been desecrated, and his life would have paid the penalty of its pollution. But Jesus, who was virtually the originator and foundation of the temple, drew the Gentiles to him by the ties of human sympathy and association,

while his divine grace and power brought to them the salvation which the Jews refused to accept.

The stay of Jesus at Samaria was not alone to bring light to the souls that listened so eagerly to his words. It was also for the instruction of his disciples. Sincere as they were in their attachment to Christ, they were still under the influence of their earlier teachings--of Jewish bigotry and narrowness. They had felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans.

Do you see the connection between that and the previous quotation? Talking with the woman of Samaria, Jesus had begun to break down the partition wall between the Jews and other nations; and the disciples thought it was incumbent upon them to cherish "enmity." Do you see that when Jesus wanted to break down that partition wall, he did it by abolishing the enmity?

They were filled with wonder at the conduct of Jesus, who was breaking down the wall of separation between the Jews and the Samaritans and openly setting aside the teachings of the scribes and Pharisees. The disciples could not refuse to follow the example of their Master, yet their feelings protested at every step. The impulsive Peter and even the loving John could hardly submit to this new order of things. They scarcely endure the thought that they were to labor for such a class as those Samaritans.

During the two days while they shared the Lord's ministry in Samaria, fidelity to Christ kept their prejudices under control. They would not have failed to show reverence to him; but in heart they were unreconciled; yet it was a lesson essential for them to learn. As disciples and ambassadors of Christ, their old feelings of pride, contempt, and hatred must give place to love, pity, and sympathy. Their hearts must be thrown open to all, who, like themselves, were in need of love and kindly, patient teaching...

Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their prejudices and misconceptions. Their meaningless exactions and requirements had become a by-word among the people of other nations. Especially was the Sabbath hedged in by all manner of

senseless restrictions. It could not then be called a delight, the holy of the Lord, honorable; for the scribes and the Pharisees had made its observance a galling yoke. A Jew was not allowed to light a fire upon the Sabbath nor even to light a candle upon that day. The views of the people were so narrow that they had become *slaves to their own useless* regulations. As a consequence, they were dependent upon the Gentiles for many services which their rules forbade them to do for themselves.

They did not reflect that if these necessary duties of life were sinful, those who employed others to do them were fully as guilty as if they had done the act themselves. They thought that salvation was restricted to the Jews, and that the condition of all others being entirely hopeless, could neither be improved nor made worse. But God has given no commandment which cannot be consistently kept by all. His laws sanction no unreasonable usage nor selfish restrictions. . . .

The simplicity of his teachings attracted the multitudes who were not interested in the lifeless harangues of the rabbis. Skeptical and world-loving themselves, these teachers spoke with hesitancy when they attempted to explain the word of God, as if its teaching might be interpreted to mean one thing or exactly the opposite. . . . Both by his words and by his works of mercy and benevolence, he was breaking the oppressive power of the old traditions and man-made commandments, and in their stead presenting the love of God in its exhaustless fullness....

The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews. Jesus wished to rid it of these encumbrances. . . .

The Old Testament Scriptures, which they professed to believe, stated plainly every detail of Christ's ministry. . . . But the minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unreasoning bigotry....

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the service of the sanctuary. They loved the highest greeting in the marketplaces and were gratified with the sound of their titles on the lips of men.

As real piety declined, they became more jealous for their traditions and ceremonies.

We will have one more quotation:--

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These admonitions had effect, and as repeated calamities and persecutions came upon them from their heathen enemies, the Jews returned to the strict observance of all the outward forms enjoined by the sacred law. Not satisfied with this, they made burdensome additions to these ceremonies. Their pride and bigotry led to the narrowed interpretation of the requirements of God. As time passed, they gradually hedged themselves in with the traditions and customs of their ancestors, till they regarded the requirements originating from them as possessing all the sanctity of the original law. This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God, which would have corrected their errors, and thus it separated them still farther from them.

In the days of Christ these exactions and restrictions had become so wearisome that Jesus declared: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." Their false standard of duty, their superficial tests of piety and holiness, obscured the real and positive requirements of God. In the rigid performance of outward ceremonies, heart-service was neglected.

THE THIRD ANGEL'S MESSAGE - 25

A. T. Jones

That we may have the subject, or rather the particular point of it, clearly before us, I will repeat a few expressions in the passages with which we closed last night's lesson:

At the marriage of Cana, Jesus began the work of breaking down the exclusiveness which existed among the Jews.

Their religion was a yoke of bondage.

The miracle at the feast pointed directly toward the breaking down of the prejudices of the Jews.

Jesus was a Jew, yet he mingled freely with the Samaritans, setting at naught the customs and bigotry of his nation. He had already begun to break down the partition wall between Jew and Gentile and to preach salvation to the world.

They had felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans. They were filled with wonder at the conduct of Jesus, who was breaking down the wall of separation between the Jew and Samaritans and openly setting aside the teachings of the scribes and Pharisees. . . . During the two days while they shared the Lord's ministry in Samaria, fidelity to Christ kept their prejudices under control. They would not fail to show reverence to him; but in heart they were unreconciled. Yet it was a lesson essential for them to learn.

Jesus did not come into the world to lessen the dignity of the law but to exalt it. The Jews had perverted it by their prejudices and misconceptions. Their meaningless exactions and requirements had become a by-word among the people of other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It could not then be called a delight, the holy of the Lord, and honorable, for the scribes and Pharisees had made its observance a galling yoke. A Jew was not allowed to light a fire upon the Sabbath, or even to light a candle on that day. The views of the people were so narrow that they had become slaves to their own useless regulations.

The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews.

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the service of the sanctuary.

As repeated calamities and persecutions came upon them from their heathen enemies, the Jews returned to the strict observance of all the *outward forms* enjoined by the sacred law. Not satisfied with this, they made burdensome additions to these ceremonies. Their pride and bigotry led them to the narrowest interpretation of the requirements of God. As time passed, they gradually hedged

themselves in with the traditions and customs of their ancestors, till they regarded the requirements originating from men as possessing all the sanctity of the original law. This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God.

In all His lessons, Jesus presented to men the worthlessness of merely ceremonial obedience. . . . The Jews had become earthly and they did not discern spiritual things. And so when Christ set before them the very truths that were the soul of all their service, they, looking only at the external, accused him of seeking to overthrow it. . . . He knew that they would use these works of mercy as strong arguments to affect the minds of the masses, who had all their lives been bound by the Jewish restrictions and exactions. Nevertheless He was not prevented by this knowledge from breaking down the senseless wall of superstition that barricaded the Sabbath.

His act of mercy did honor to the day, while those who complained of Him were by their many useless rites and ceremonies themselves dishonoring the Sabbath.

The Jews accused Christ of trampling upon the Sabbath, when He was only seeking to restore it to its original character. The interpretations given to the law by the rabbis, all their minute and burdensome exactions, were turning away the Sabbath from its true object, and giving to the world a false conception of the divine law and of the character of God. Their teachings virtually represented God as giving laws which it was impossible for the Jews, much less for any other people, to obey. Thus in their earthliness, separated from God in spirit while professedly serving him, they were doing just the work that Satan desired them to do--taking a course to impeach the character of God and cause the people to view him as a tyrant; to think that the observance of the Sabbath, as God required it, made man hard-hearted, unsympathetic and cruel.

Christ did not come to set aside what the patriarchs and prophets had spoken; for He Himself had spoken through these representative men. He Himself was the originator of all truth.

Every jewel of truth came from Christ. But those priceless gems had been placed in false settings. Their precious light had been made to minister to error. Men had taken them to adorn tradition and superstition. Jesus came to take them out of the false settings of error and to put them into the framework of truth.

What could more fully express the thought of the "form of godliness without the power," than do those people and their services in that day? Can you imagine? Every one of these statements is simply

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another way of stating the truth that they had a "form of godliness without the power." Now we are in a time in the world's history when that same thing--"the form of godliness without the power"--is cursing the world. And the same truths that were written in the Scriptures against that thing *in that day*, are the light and truth of Jesus Christ against that thing *in this day*. The same thing that saved the people from the form of godliness without the power in that day--the same thing that saved the people from the senseless round of forms and ceremonies, of ceremonialism and the ceremonial law, which is simply ceremonialism--the same thing that saved the people from that in that day is to save the people from that in this day.

What saved the people from this thing in that day? "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances [contained in ceremonies, contained in forms without the power]; for to make in himself of twain one new man, so making peace." It was an absolute surrender to Jesus Christ of every interest in the universe and thus finding in Him the destruction of the enmity in that day that saved people from ceremonialism, and nothing short of that will save people from ceremonialism in this day. Nothing short of that will save Seventh-day Adventists from ceremonialism and from following the same track of the old ceremonial law.

[*Professor Prescott*: I would like to know if we get the thought clearly, because it all seems to center right there. Are we to

understand that thought, that Jesus Christ did at that time really abolish not simply that ceremonial law, but that he did a great deal more than that; that He abolished ceremonial law everywhere and always, no matter how expressed.]

Yes, sir; that is the point exactly.

We will come at that in another way. What was the cause of all this? What was the cause of that separation between Jews and Gentiles? What was the cause of their having a form of godliness without the power? What was the matter with the disciples with Jesus at Samaria? Enmity. Enmity, sin, self. But enmity, sin, self, *is all self*. It was the putting of self in the place of God that not only perverted God's appointed services and forms of service, but added to these a whole mountain of ceremonies and additions of their own, as we have read. What was the object of it all? What were they doing all this for? To be saved; to be righteous. But there is no form or ceremony that even God himself appointed that can save a man. That is where they missed it. That is where thousands of people still miss it. And that is the "form of godliness without the power" and that is ceremonialism, and if you will receive it, that is the ceremonial law, that was abolished by the abolishing in His flesh of the enmity and so breaking down the middle wall of partition.

It was the lack of the presence of Jesus Christ in the heart by living faith that caused them to put their trust in these other things for salvation. Not having Christ for salvation, they did these other things, that by these they might be righteous. And thus they took the means which God had appointed for other purposes--they took the ten commandments, they took circumcision, they took sacrifices and offerings, and burnt offerings, and offerings for sin. They took all these, which God had given for another purpose and used them to obtain salvation by them, used them to obtain righteousness by the performance of them.

But they could not find righteousness by the doing of these things. They could not find peace. They could not find satisfaction of heart, because it is not there. It was all of themselves. Therefore, in order to be certain of it, they had to draw out these things which

God had appointed and the things which He had said into ten thousand hair-splitting and casuistic distinctions so that they could be so certain to come directly to the exact line that they could be sure that they had the righteousness they were after. Yet all these things did not satisfy. They did not find peace of heart yet, and consequently they had to add a great many things of their own invention and all these were their own invention anyhow. It was all ceremonialism from beginning to end, and it was all done that by these they might become righteous.

But nothing but faith in Jesus Christ can make a man righteous, and nothing but that can keep him righteous. But they did not have that. They did not have Him abiding in the heart by living faith so that His virtue itself would shine out in the life through these things that God had appointed, which Christ Himself appointed for that purpose. And therefore when they attempted by these things--simply the expression of their own selves working out thus--to obtain righteousness they missed real righteousness, and thus that *self* in them built up this that the testimony calls so often "middle wall," "a wall of partition," "senseless exactions," "hedging about"--using the expressions over and over again in almost every conceivable way.

What caused that wall to be built up? Did God build it up? No. Who did build it up? They

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themselves. And what was it in them that was the foundation of the whole thing? Self. And that self, as we have studied so often, is enmity against God. It is not subject to the law of God, neither indeed can be. And we read that the disciples "felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans." To acquire it? O, no, but to cherish it, to hold fast to it.

Then as that enmity, which is simply the expression of self, is that which caused all this wall to be built up, when Jesus Christ wanted to break down the wall and destroy it, annihilate it, what was the only way effectually to do it? Is it the way to break down a wall, a building, to begin at the top, and take off a layer of stone

here and another there or to begin in the middle and take out a stone here and another there? No. If you want to break down the whole thing, you take away the foundation and the thing is done. The wall is destroyed, the building is torn down.

Jesus Christ wanted to abolish that whole thing. He wanted to break down that wall absolutely and leave it in ruins. Therefore, He struck at the foundation of the thing. And as the spring, the foundation, of the whole senseless wall was this enmity, Jesus broke down the wall by "having abolished in Himself in his flesh *the enmity*" and along with that "even the law of commandments contained in ordinances."

[*Mr. Gilbert:* That word "righteousness" itself has become perverted, so that now the meaning of the word "righteousness" is a man that gives alms; that is, a man that gives a certain amount of alms has obtained righteousness.]

Brother Gilbert, who is a born Hebrew, and a Jew indeed now, says that that same idea still prevails among the Jews. That the word "righteousness" and the idea of righteousness itself, has been perverted and that now it means simply that which they receive as the consequence of that which they have done, in giving alms, or whatsoever it may be, in the way of right doing. It is all righteousness by works, righteousness by deeds, *without Jesus Christ*. It is all ceremonialism. and it is just as bad for Seventh-day Adventists today as for any Pharisee in Judea eighteen hundred years ago. All have it who have the profession of Christianity without Christ, who have the form of godliness without the power. It is only the fruit of the enmity, that is all.

Whenever, wherever, you have the enmity, you will have ceremonialism. You cannot get rid of the thing without getting rid of the enmity, and as certainly as that enmity is there, it will show itself. In some places it shows itself in what is called a color line. In other places it shows itself in national lines--a German line, a Scandinavian line, etc., etc.--so that when fully developed, there would be as many lines in the Third Angel's Message as there are nationalities and colors on the earth. but in Jesus Christ no such

thing can ever be. And if we are not in Jesus Christ, we are not in the Third Angel's Message.

In Jesus Christ the enmity is abolished and consequently in Him there is no color line. There is no Scandinavian line. There is no German line, nor any other kind of line. There is neither white nor black, neither Germans, nor French nor Scandinavians nor English nor anything else but just Jesus Christ manifest upon all and through all and in you all. But we will never find that out--even Seventh-day Adventists will not certainly find it out--until that enmity is abolished by a living faith in Jesus Christ that surrenders the will to Him, to receive that living, divine image of which we heard in Brother Prescott's lesson tonight. That is where we are, and this is present truth today and for Seventh-day Adventists as well as for other people. O, it is still the same cry, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities."

Here is another word right upon that. It tells the whole story on both sides:

At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin, and thus had lost sight of Christ, to whom it pointed. God would teach them that all their services were as valueless in themselves as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin-offering. Whether for the healing of their wounds or the pardon of sin, they could do nothing for themselves but to manifest their faith in the remedy which God had provided. They were to look and live.

Now see the *present* truth:--

There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to his favor.

Who have fallen into that similar error with the Jews? Those who feel that they must depend upon their obedience to the law of God to recommend them to His favor. Is that you? Have you ever

seen anybody like that any time in your life? Thank God that He has broken down the middle wall of partition.

The nature and importance of faith have been lost sight of, and this is why it is so hard for many to believe in Christ as their personal Saviour.

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It is that same determined drawing of that enmity that will not let go until it is crucified, dead, and buried with Jesus Christ--it is that that draws and draws--"O, I must do something. I am not good enough for God to like me. He is not good enough to care for one as bad as I. I must do something to pave the way. I must do something to break down the barriers that are between Him and me and make myself good enough so that He can take favorable notice of me. And therefore I must and I will keep the ten commandments. I will sign a contract and enter into a bargain to do it." And then you try to do it as hard as you can.

Here is a passage from Farrar's Life of Paul, page 40, that I will read:

The Jewish priests had imagined and had directed that if a man did not feel inclined to do this or that, he should force himself to do it by a direct vow.

Precisely. And so if you do not have it in your heart to do it, why, you must do it anyhow, because it is right and you want to do right, and so we will sign the covenant, take a vow, "O, well, now I have signed the covenant, of course I must do it. I have no pleasure in it. It is a galling yoke. But I have signed the covenant and I must keep the pledge of course." That is ceremonialism. And it springs from the enmity which is self.

There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to his favor. The nature and importance of faith have been lost sight of and this is why it is so hard for many to believe in Christ as their personal Saviour.

And when Christ is believed in as your personal Saviour, when true faith lives and reigns in your heart, you need no vows to force

yourself to do this or that. No, but the heart will always gladly exclaim, "I delight to do thy will, O my God, yea thy law is within my heart."

But Jesus Christ has broken down that middle wall of partition. He has abolished in His flesh that enmity that would fight against faith and keep man away from God. He has abolished that enmity that would keep man away from Christ, that would put something else, everything else, in place of Christ and that causes men to depend upon anything and everything under the sun for salvation--everything but Jesus Christ--whereas, nothing, nothing under the sun, in heaven or earth, nor anywhere else, can save, but simply Jesus Christ and faith in Him. That is the only thing that saves. And if any one expects to be saved by what he calls faith in Christ *and something else*, it is still the same old ceremonialism. It is still the working of the enmity. Men are not saved by faith in Christ *and something else*.

Some may think that is too strong and perhaps I would better read the rest of that sentence:

When they are bidden to look to Jesus by faith and believe that without any good works of their own He saves them, solely through the merits of his atoning sacrifice, many are ready to doubt the question. They exclaim with Nicodemus, "How can these things be?"

Yet nothing is more plainly taught in the Scriptures. Than Christ "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Man has nothing to present as an atonement, nothing to render to divine justice, on which the law has not a claim. If he were able to obey the law perfectly from this time forward, this could not atone for past transgression.

The law claims from man entire obedience through the whole period of his life. Hence it is impossible for him by future obedience to atone for even one sin. And without the grace of Christ to renew the heart, we cannot render obedience to the law of God. Our hearts are by nature evil and how, then, can they bring forth that which is good? "Who can bring a clean thing out of an unclean? Not one." Job 14:4. All that man can do without

Christ is polluted with selfishness and sin. Therefore he who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. True, man cannot be saved in disobedience, but his works should not be of himself. Christ must work in him to will and to do of His own good pleasure. If man could save himself by his own works, he might have something in himself in which to rejoice. But it is only through the grace of Christ that we can receive power to perform a righteous act.

Many err in thinking that repentance is of such value as to atone for sin, but this cannot be. Repentance can in no sense be accepted as atonement. And, furthermore, even repentance cannot possibly be exercised without the influence of the Spirit of God. Grace must be imparted, the atoning sacrifice must avail for man, before he can repent.

The apostle Peter declared concerning Christ, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. Repentance comes from Christ just as truly as does pardon. The sinner cannot take the first step in repentance without the help of Christ. Those whom God pardons, He first makes penitent.

Nothing, nothing, nothing but faith in Jesus Christ and in Him alone--nothing but *that* saves the soul and nothing but that keeps the soul saved.

The great trouble with the Jews from the beginning unto the end was in having the Lord so far away that even the things which God had given to signify His perfect *nearness* were taken and used as the tokens of His being *far away*. Sacrifices, offerings, the tabernacle, the temple, its services, all those things were used by the Jewish teachers and the great mass of the people in such a way that all that these services meant to them was that they pointed to Christ away off yonder somewhere. It was understood that these things meant the Messiah, but it was the Messiah afar off. And they must

make themselves good so as to bring Him near, and these things were looked to as having virtue in themselves and so as able to give righteousness.

I am not certain whether Seventh-day Adventists have got beyond the idea of those things back there, that they signified Christ afar off. I am not saying now that Seventh-day Adventists think that Christ is now away off. But I am afraid that they have not gotten away from the idea, when they look at the sanctuary and its services, the sacrifices and offerings, that that was intended to teach them of Christ away off yonder somewhere. So it is said that these things all pointed to Christ. These things did all point to Christ, that is the truth. But it was Christ near and not far off. God intended that all these things should point to Christ living in their hearts, not 1800 years away, not as far off as heaven is from the earth, but pointing to Christ in their living experience from day to day. When we get fast hold of that idea and then study the sanctuary, the sacrifices, the offerings, in short, the gospel as it is in Leviticus--then we shall see that that meant Christ a living, present Saviour to them day by day and we shall also see that He is that to us today also.

There is gospel, there is Christian experience, for us today in Leviticus, in Deuteronomy, in Genesis, in Exodus, and in the whole Bible. But when we read those passages and say that those sacrifices and offerings all pointed to Christ afar off from the Jews and expect that the Jews were to look through these services away off yonder to Christ to come sometime--when we read those scriptures and look at them that way, then we are reading those scriptures precisely as the Jews did and we are standing precisely where they did at that time in those scriptures.

That will never do. No. We are not to look at the sanctuary with its furniture and paraphernalia standing as God placed it, with God's presence therein, and think that signified to them that they were to learn by it that God dwelt only in the sanctuary in heaven. When we look at it that way, then we are ready to think that that is about as near as He is to us, because that is as near as we have had Him come to them. For if we look at it for them in that way, then if we had been there in their places, how would we have looked at it for ourselves? In the same way, and this shows that had we been there we would have been precisely as they were.

The tendency is, even with us, to read of the sanctuary and its services and God dwelling in the sanctuary and the text, "Make me a sanctuary that I may dwell among them," and say, Yes, God dwelt among them in the sanctuary and that pointed to the sanctuary that is in heaven and the time is coming when God will dwell with His people again, for He says of the new earth, "Behold the tabernacle of God is with men, and God will dwell with them and be their God and they shall be his people." So when the new earth comes God is going to dwell with His people again. *But where is God now?* That is what we want to know. What matters it to me that He is going to dwell with His people on the new earth? What matters all this, if He does not dwell with me now? For if He cannot dwell with me now, it is certain that He never can dwell with me on the new earth nor anywhere else, for He has no chance. What I want to know and what every soul needs to know is, Does He dwell with me *now?* If we put Him away back yonder in the days of the Jews and then put Him away off on the new earth, what does that do for us now? How does that give Him to men now? In that way, how is He with us now? That is what we need constantly to study.

Now, you can see that there is a great deal more in that system of ceremonialism than simply a little passing thing that disturbed the Jews a little while and then vanished. For human nature is still and ever bothered with it as certainly as the devil lives, as certainly as the enmity is in the human heart. That mind which is not subject to the law of God, neither indeed can be--just as certainly as that is in the world and as long as it is in the world, just so long the world will be cursed with ceremonialism. And as long as there is any of that in my heart, I shall be in danger of being cursed with ceremonialism.

What we are to do is to find such deliverance in Jesus Christ, such absolute victory and exaltation at the right hand of God in heaven, *in Him*, that that enmity should be completely annihilated in us in Him. Then we shall be free from ceremonialism; then we shall be free from traditions and men's commandments, and men making themselves a conscience for us. Men say, "You must do this

or you cannot be saved. You have got to do that or you cannot be saved." No, no. Believe in Jesus Christ or you cannot be saved. Have true faith in Jesus Christ and you are saved.

It is the same battle that was fought out in Paul's day and work. He was preaching Jesus Christ alone for salvation. But certain Pharisees "who believed" followed him around, saying "O, yes, it's all well enough to believe in Jesus Christ, but there

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is something else. You have got to be circumcised and keep the law of Moses or you cannot be saved." That contest lasted for years and against it all Paul fought all the way. He would not compromise a hair's breadth at any point. "If ye be circumcised, Christ shall profit you nothing." "Whosoever of you are justified by the law, ye are fallen from grace." Nothing, nothing but Christ and faith in Him! Well, they took it to the council at last, and there the Spirit of God decided that Christ and not ceremonialism is the way of salvation. That is the whole story. One was an attempt to fasten ceremonialism upon Christianity or rather in the place of Christianity; the other was the living principle of Jesus Christ by living faith, actuating the life and the heart of those who believe in Him.

There is a vast difference between ceremonialism and principle. Jesus Christ wants us to find Him so fully and so personally that the living principles of the truth of God, as they are in Jesus Christ, shall be our guide and that those living principles shining in the life of the man by the glory of Jesus Christ shall be our guide at every point, and we shall know what to do at the time. Then we do not need any resolutions or vows to force ourselves to do this, that, or the other. That is the difference between ceremonialism and the principle of the living presence of Christ in the heart. One is all formalism and outward service, without Christ; and the other is all in Christ and Christ all and in all.

Let us look again at the things the Jews were doing back there at the temple services, the sacrifices and the offerings that you may see this a little more fully yet. I know and so do you that the sanctuary, the temple, was a representation of the sanctuary which is in

heaven, that the sacrifices were representations of the sacrifice of Jesus Christ and the priesthood and its service were representations of the priesthood of Christ. In all these things God would teach them and us too of Himself as He is revealed in Christ. There was a sanctuary first and there was the temple built in place of the sanctuary. There was the temple standing on Mount Zion in Jerusalem. And from that, God taught them that yonder is the true temple on Mount Zion in the heavenly Jerusalem. God dwelt in this temple on Mount Zion in Jerusalem, in Palestine, and by that He showed them that He dwelt yonder in the heavenly temple in Mount Zion, in the heavenly Jerusalem.

And He said also--and this was true in both places and from both sides--"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." Anywhere else? "With him also that is of a contrite and humble spirit." When? We are reading away back yonder. When did He dwell "with him also that is of a contrite and humble spirit," as well as "in the high and holy place?" Did He do this seven hundred years before Christ, when Isaiah spoke? Yes. But did the Lord begin only *then* to dwell with him that is of a humble and contrite spirit, as well as in the high and holy place on Mount Zion? No.

A thousand years before Christ, when David spoke, did He do it then? Yes. But had He only begun it then? No. He always, eternally, dwells in both places--with the humble and contrite as well as on high.

Well, then, did not God, in that temple on the earth, teach them not only how He dwelt in that heavenly country, but how he dwelt in the temple of the heart also? Most assuredly. There was the earthly Mount Zion right before their eyes, representative of the heavenly Zion, which God would have right before their eyes of faith. There upon Mt. Zion, the high and lofty place in the earthly Jerusalem, was the temple and God dwelling in the temple. And in this God would show that He dwelt not only there but also in the temple of the heart, the sanctuary of the soul, of Him that is of a contrite and humble spirit. And in putting His temple among sinful men and dwelling therein Himself, He was showing also how He

would Himself dwell in the temple of Christ's body, among sinful men and in sinful flesh.

There too was a priesthood of the earthly temple on Mount Zion in Jerusalem. There was a priesthood of the sanctuary at Shiloh in the wilderness. That, it is true, represented the priesthood of Christ, but did that represent any priesthood of Christ before A. D. 1? Shall we say that that represented a priesthood of Christ that was afar off? No. That priesthood in Jerusalem, in the sanctuary in the wilderness, represented a priesthood that was already in existence after the order of Melchisedek? Thou *shalt* be a priest forever after the order of Melchisedek? No, No. "Thou *art* a priest forever after the order of Melchisedek." Was not Melchisedek a priest in the days of Abraham? and is not the priesthood of Christ forever after the order of Melchisedek?

Do you not see, then, that this whole system of services given to Israel was to teach them the presence of the Christ then and there for the present salvation

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of their souls and not for the salvation of their souls eighteen hundred years or two thousand years or four thousand years away? Surely, surely, it is so.

O, it has always been Satan's deception and has always been the working of his power to get men, all men, to think that Christ is as far away as it is possible to put Him. The farther away men put Christ, even those who profess to believe in Him, the better the devil is satisfied. And then he will stir up the enmity that is in the natural heart and set it to work in building up ceremonialism and putting this in the place of Christ.

There was also circumcision. Was that a sign of something that was coming away off yonder? No. It was a sign of the righteousness of God which they obtained by faith and which was there present in them who believed and when they believed. It was that to Abraham, and God intended it to be that to every man. But instead of this they had taken it and made it a sign of righteousness by circumcision itself, by works itself. Thus they left Christ all out and put circumcision in His place. It was a sign of righteousness of

faith. They did not have faith and therefore they undertook to make it a sign of righteousness by some other means and thus it became only a sign of selfishness.

God gave them His law--the ten commandments. Was it that they might obtain righteousness by that? No, but that it might witness to the righteousness which they obtained by faith in Jesus Christ abiding in the heart. That is what the ten commandments were for, just as they are today.

So were not the sacrifices offered typical of Christ? Yes. But it was typical of Christ present by faith. Was not Christ right there? Was not Christ the Lamb slain from the foundation of the world? Was not Christ a gift of God there before the world was? Then when he called on men from Adam unto all--as long as the sacrifices were offered in that way--when He taught them to offer those sacrifices, what was that but teaching them that that was a token of their appreciation of the great sacrifice that God had already made for them, and of which they were enjoying the benefit by having that gift in the heart which was Jesus Christ?

Well, we need not go any farther. That is enough to illustrate it. Is it not plain, then, that everything that God gave to them in that day was intended to teach them concerning the personal, living Saviour, personally present with them, if they had only received Him? And all they needed to do to receive Him was to believe in Him. The gospel was preached unto them. Heb. 4:2: "But the word preached did not profit them, not being mixed with faith in them that heard it." "Let us therefore fear, lest, a promise being left us of entering into his rest any of you should seem to come short of it." How did they come short of it? How? By not seeing Christ crucified present with themselves in the thing which they were doing.

Now when we read over those things and study them, the sanctuary, for instance, and see only so many boards, and so many sockets and so many curtains and all these in type of something up yonder in heaven and that all there is to it, and not see or know Christ in that in our own personal experience, wherein are we different from them? I do not say that is the way that it is done, but

I say that if a person looks at it now in that way, then where is the difference between Him and the Jews of old?--There is none. Is Christ away off still? No. He is "not far from every one of us." What is "not far"? It does not say, He is not *very* far. No. It says, "He is *not far*." And as certainly as you get a definition of "not far," you have the word "near." He is near to everybody, to us, and He always has been. He was also near to them and He always was near. But by unbelief they could not see Him near. And now, in all those services which He gave them, as well as those which He has given us, He wants us all to see the nearness of the living Christ dwelling in the heart and shining in the daily life. That is what He wants us all to see. And He wants us all to see it all. That is the way He wants us to look at it.

Now another thing: What was it that caused all that? What was it that caused them to put Christ afar off and changed the sacred, living services of God into ceremonialism? It was the "enmity." It was self, the enmity of self, that caused it all. And that self expressed itself in unbelief, because it is not subject to the law of God, neither indeed can be. That put a veil over their faces so that they could not see to the end of that which was before their eyes.

They could not "look to the end of that which is abolished." 2 Cor. 3:13. Not that this end was so far off that they could not see from where they were, clear down to the end of it; that is not the thought at all. But they could not see the object of it. They could not see what was the intent of it, with themselves, at that time. We are too ready to give to that expression the thought that here was something which pointed to something else away down yonder, and they could not see from there clear down to the end of it. But that is all wrong. No, those things which were before their eyes were intended to point

to something right close to them, and that was Christ Himself personally present with them and within their hearts at that time. That was the end of it. That was the object, the aim, the purpose of it.

Therefore, through the enmity, this unbelief which produced formality blinded their eyes and put a veil over their faces so they could not see the meaning, the object, of that which was abolished. Of course not, and as long as that enmity is in the heart of a man even today, it produces unbelief there and it puts a veil over *his* face so that he cannot see to the end of these things that were abolished. He cannot see that the object of these things was the living presence of Christ in the temple of the heart day by day, as the service was going on. It all means Christ and He is not far, the object, the end, of all these things is right near, but they cannot see it. Why? Let us read now that passage in the third chapter of second Corinthians, beginning with the first verse:

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of the stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament, not of the letter--

Letter of what? Of "the new testament." They had the letter of it, did they not? They had the letter of the new and the old both, but all they had was the letter, and was in the letter.

Who also hath made us able ministers . . . not of the letter, but of the spirit: for the letter killeth.

What letter kills? Letter of what kills? Letter of the New Testament, as well as any other letter. Here is a book: There are some letters in it. Those are simply the forms which express ideas. Those letters are not the ideas, they are the forms that contain the ideas and convey those ideas to us. Those things back there were the letter, the forms, that contained the ideas, the spirit, and the grace of God. That is true, but in it all they saw only the letter. Did they get the idea, the grace, the spirit? No, they had only the form,

the letter, even as we read in Romans 2:20: "Which hast the form of knowledge and of the truth." There is the law of God. Take it there as a man sees it in letters, that is the form--the perfect form, too--of knowledge and truth. Take it as it is in Jesus Christ, and we have the thing itself, the complete idea of it, and all the grace and the spirit of it.

That you may see this, I will read one of the finest expressions I have seen upon that subject: "The righteousness of the law was presented to the world in the character of Christ." In the letter of the law we have the form of it. As man looks at it and sees it as it is in tables of stone or on a leaf, he sees the form of knowledge and truth, but in Christ we have the perfect substance and idea itself. In the letter we have the perfect pattern, the perfect form, of knowledge and truth; yet it is only the form. In Christ we get the very substance and idea of knowledge and of truth expressed in the words, the letters, which are the form containing the truth. So then, while the letter killeth, "the spirit giveth life." Thank the Lord!

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? And not as Moses, which put a veil over his face.

Why was it necessary that he should put a veil over his face? Was it to keep them from seeing it? Was it to prevent their looking to the end of it? No. It was because "their minds were blinded." Moses came down from the mount with his face radiant with the glory of God. But their sinfulness which was the consequence of their unbelief, which was the consequence of the enmity, caused them to be afraid of the bright, shining glory of God and they ran away. When Moses discovered why they did not come near, he put a veil over his face. And this veil was upon his face simply *because of the veil that was upon their hearts* through unbelief. Do you see?

They could not see the object of that glory upon Moses's face. Why? Because their minds were blinded. But were their minds

blinded only then and at that time? No. "Until this day remaineth the same veil untaken away." Where? When? "In the reading of the Old Testament," the veil is still there.

But O when the heart "shall turn to the Lord, then the veil shall be taken away," because in Christ is abolished the enmity that created the unbelief.

Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

Upon how many hearts is the veil then? Upon every natural heart; for the mind of the natural heart

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is enmity against God, for it is not subject to the law of God, neither indeed can be. "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." Where? O, in Him in whom we find the abolition of this enmity, in whom we find the breaking down of all this formalism, in whom we find the annihilation of all ceremonialism in whom we find life, the light, the bright, shining glory of Jesus Christ--in Him there is liberty. Now, in the Old Testament, in the services which He had appointed, in the rites and forms which He there gave, we shall see Christ; and in the performance of all that is appointed we shall see only the expression of the love of Christ that is in the heart already by faith.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

I am glad that Jesus Christ has abolished the formality. He has cleared away, broken down, and left in ruins, that middle wall of partition that was between men and taken it out of the way, nailing it to His cross. When we in Him and with Him are nailed to the cross, then we find the enmity abolished, the wall broken down, and we are all one in Jesus Christ; Christ is all in all, and all this, in order that God may be all in all.

THE THIRD ANGEL'S MESSAGE - 26

A. T. Jones

We will begin the present lesson where we closed the former one--2 Cor. 2. To begin with, I desire to refer to the special point I made upon the statement that "they could not look to *the end* of that which was abolished, and the idea of the end there not being the end of it but the object--the aim of it. The Greek word *telos* signifies "*the fulfillment or completion of anything; i.e., its consummation, issue, result, NOT its cessation or termination or extremity.* The strict sense *telos* is not as *the ending of a past state* but *the arrival of a complete and perfect one.*"

Thus you see that the very idea in the text is that the *object--the aim--of* these types and ceremonies and ordinances that God gave, was hidden from their eyes so they could not see it. And the reason that it was hidden was because of the unbelief and hardness of their own hearts.

By unbelief the veil was upon their hearts so Moses put a veil over his face, hiding the glory of his face and thus representing the veil that was upon their hearts that caused them not to be able to look upon the brightness of the glory for fear. Turn to 2 Corinthians 3. I will read in the German beginning with the third verse:

That ye a letter of Christ are through our service prepared and written, not with ink, but with the Spirit of the living God; not in stony tables, but in fleshy tables of the hearts; but such confidence have we through Christ to God. Not that we capable are from ourselves (or of ourselves) somewhat to think as from ourselves, but that we capable are, is from God (that is, it is from God our capability comes) who also us capable has made, that ministry to carry--the New Testament--not the letter, but the Spirit; for the letter kills, but the Spirit makes alive.

But as that ministry that through the letter killed, and in the stone is (literally built) inscribed, imaged glory had, so that the children of Israel could not look upon the face of Moses on account of the glory of his face, which there ceased; how shall not much more that ministry with the Spirit have glory.

If that that ceased had glory, how much more does that which remaineth have glory. If that had glory which through the letter killed, how much more will that have glory which through the Spirit gives life.

For as that ministry that the condemnation preached had glory, much more has the ministry which the righteousness preached overflowing glory; for even that former part that was glorious is not to be estimated (or counted) glorious in comparison with the overflowing glory; for as that had glory that there ceased, much more will that have glory that abides.

Now we want to study for a moment what that ministration of death was. The English reads, "The ministration of death written and graven in stones was glorious." The German, the ministration that through the letter killed--the ministration of the letter which was death, would be, literally, in harmony with ours. The ministration of the letter, which was death, was glorious. Now if we know what that ministration of death was, then we can go on with the rest of the text and read the whole story. That we may the better understand what is the ministration of death, I will read again a few lines from the Testimony of Jesus.

The Jewish leaders were filled with spiritual pride. Their desires for the glorification of self manifested itself even in the service of the sanctuary.

Then according to this what was their service of the sanctuary? What kind of ministration was it? It was a ministration of self, was it not? But what is self? It is of the enmity; it is sin. What is the end of it? Death. Then what was the ministration of death? What was the ministration of the letter of that thing without seeing what it meant? It was only death, there was no salvation in it. We will see that more fully as we go on.

Thus in their earthliness, separated from God in spirit, while professedly serving him, they were doing just the work that Satan desired them to do.

In the sanctuary, in their offering the sacrifices whom were they serving? Satan. What was the ministration then? It could be nothing else than a ministration of death.

They were doing just the work that Satan desired them to do, taking a course to impeach the character of God and cause the people to view him as a tyrant.

In their ministration, in their performance of the services, they were taking such a course and giving to the people the impression that God is a tyrant. And such ministry as that could be only a ministry of death--condemnation, the ministry of condemnation.

In presenting their sacrificial offerings in the temple, they were as actors in a play.

This is all from the Spirit of Prophecy. What was the worship then? What was the ministry?

The rabbis, the priests, and rulers had ceased to look beyond that (the symbol) for the truth that was signified by their outward ceremonies.

They ministered only the outward ceremony, and they did that as actors in a play. They did that in such a way that it caused the people to view God as a tyrant. Then all that was a ministry--the condemnation of death.

The gospel of Christ was prefigured in the sacrificial offerings and Levitical types.

Therefore it was glorious; don't you see? In itself that thing was glorious, but they hid from themselves the glory by the veil that was upon their hearts. They did not see it or allow it to appear. Even that ministration of death was glorious, because in all that which they were doing there was signified the glory of the gospel of Christ--if only they had allowed the veil to be taken away from their eyes so they could see it and so that there could have been manifest the ministration of the Spirit and therefore of life. The ministration of death was glorious by virtue of the truth that was hidden in it--not glorious by virtue of their ministering it in that way. Their missing the Christ that was signified in it all, caused it to be to them a ministration of death. But yet, in itself, it was glorious

in the truth that was hidden there, which they would not allow to appear.

The gospel of Christ was prefigured in the sacrificial offerings and Levitical types. The prophets had high, holy, and lofty conceptions, and had hoped that they would see the spirituality of the doctrines among the people of their day; but one century after another had passed by and the prophets had died without seeing their expectations realized. The moral truth which they presented and which was so significant to the Jewish nation, to a large degree lost its sacredness in their eyes. As they lost sight of spiritual doctrine, they multiplied ceremonies. They did not reveal spiritual worship in purity, in goodness, in love for God and love for their fellow-men. They kept not the first four or the last six commandments, yet they increased their external requirements.

As Brother Gilbert said today, there were "four hundred and one requirements added to the fourth commandment alone."

They knew not that One was among them who was prefigured in the temple service. They could not discern the Way, the Truth, and the Life.

They could not look to the end--they could not see the aim and object--of that which was abolished.

They had gone into idolatry and worshiped external forms. They continually added to the tedious system of works in which they trusted for salvation.

Now I was glad that Brother Gilbert could give that talk here today, because I could see all the way through that that was the best possible preparation there could be for the lesson tonight. Those who were here saw from the few illustrations which he gave that there is even to this day a deep spiritual truth underneath these forms that the Jews are using at this time. The very truth and righteousness and life of Jesus Christ is beneath these forms yet, at the core of it, but all this is completely lost sight of and nothing is seen but the mere outward form and in this they trust for salvation.

The enmity that is in the natural heart causes their minds to be blinded to the end of that which has been abolished and which, if their hearts would turn to the Lord, they would clearly see was

abolished. But we whose hearts have turned to the Lord must see these things now, else we shall fall into the like system of forms and ceremonies, even in observing the things that Christ has appointed.

When Brother Gilbert was telling of these things today, it seemed to me that it was a perfect preparation for this study, that we might see the reality of the truth in this third chapter of 2 Corinthians in regard to the thought of the ministration of death. That ministration was glorious on account of the truths therein contained, even though they

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were hidden, yet it had no glory in comparison with the glory that comes through living faith in Christ, who has broken down the wall, abolished the enmity, and set his people free with open face to behold as in a mirror the glory of the Lord to be changed into the same image from glory to glory even as by the Spirit of the Lord. The enmity of the carnal mind is the foundation of the whole wall, the middle wall of partition, of ceremonialism, that was built up and which was indeed the ceremonial law as it was in the day that Christ came. And in abolishing the enmity He broke down, annihilated, and keeps annihilated forever that wall for all who are in Him, because in Him alone it is done.

Now a word further. There was always a *true ceremonial law* apart from the law of God, and apart from the ceremonialism of the blind-hearted people of Israel. God appointed these very services, which they perverted into mere forms in order that the people through them might see Christ more fully revealed, that they might see God's personal presence day by day, and that thus they might appreciate the glorious salvation from sin--the transgression of the law of God. But not only did they pervert all these points of ceremonies which God had given for this blessed purpose, but they perverted the whole law of God itself into the same system of ceremonialism, so that it all suggested righteousness and salvation by *law*--all by *deeds*, by works, by ceremonies. Yet as all these things which the Lord appointed, when they had perverted them, could not satisfy the heart, they had to heap upon them mountains of their own inventions in order if possible to supply the lack and so

be sure of salvation, but it was all only death. Thus in this, too, it was true that "the commandment which was ordained to life" they "found to be unto death."

So I say there was all the time a true ceremonial law and they would have had all the time a true ceremonial law if they had been faithful to God. And if they had been faithful, that true ceremonial law would have caused them to see Christ so everywhere present and so perfectly allied to them and living in them that when He came, the whole nation would have received Him gladly, because He would have seen Himself reflected in them as He is to do when He comes the second time. So there was the true ceremonial law which God appointed for that purpose in order that through these they might be brought to see the spirituality of the law of God, which is the character of Christ and His righteousness reflected and which is found in Him alone. These things were to help them to understand Christ, that they might see Him as the fulfillment and the glory and the actual expression of the ten commandments themselves and might find Him to be indeed the end, the object, and the aim of the whole of it--the ten commandments with the rest. But when their hearts turned away and their minds were blinded to these things, this caused them to turn everything into a form as will always be done where the enmity is.

The same evil thing runs through all. But, thank the Lord, there stands the blessed word that *when the heart shall turn to the Lord*, the veil shall be taken away and then they with open face will see the glory of the Lord. Isn't that then a direct commission from God to us to go to the Jewish people with blessed truth and the power of Christ? to show them that salvation in Christ is the end, object, and aim of all these things. O, let this be preached to all people, that if by any possible means the heart may turn to the Lord, the veil may be taken away, that all with open face may see the glory of the Lord.

But we can never go with that commission until that veil is taken away from our own hearts--until that ceremonialism is taken away from our lives. What would be the use of one who is steeped in ceremonialism going to those who are in it to get them saved from

it? Therefore God hath brought us this word at this time; He has "abolished in his flesh the enmity, even the law of commandments contained in ordinances," contained in ceremonies, in order to make in Himself of two one new man, so making peace. Then both Jews and ourselves have access through one Spirit unto the Father.

I do not know that we need to look at that side of the question any further, because we can illustrate the subject on this side of the cross. It is almost perfected right in the mystery of iniquity today, against which our work from this time forward is to be pitted as never before.

Now note: When Christ had taken away all

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those forms and ceremonies, even those which He Himself had appointed, when He had met them in Himself--He was the end, the object, the aim of them--He left others on this side of the cross. He appointed the Lord's supper; He appointed baptism and the whole of the law of God still abides *as it is in Himself*, not as it is in the letter, because the enmity that is in a man's heart will turn that into the ministration of death today as well as it ever did. And man who is trying to seek life in keeping the ten commandments and teaching others to expect life by keeping the ten commandments that is even yet the ministration of death. It is a universal truth that Paul expressed when he was a Pharisee, a ceremonialist: "The commandment which was ordained to life, I found to be unto death."

On this side of the cross, Jesus appointed the Lord's supper, baptism, other things, the Sabbath with the rest. And *in Him* they all have deep and divine meaning. But what was it that caused the people away back yonder not to see Christ in those things and so to use them for the purposes of self-exaltation and self-glorification? That enmity that is not subject to the law of God, neither indeed can be; that desire of self to be glorified and magnified. Was there prophesied an exaltation of self, a magnifying, a glorification of self this side of the cross? Assuredly there was. There was to come "the man of sin, the son of perdition, who opposeth and *exalteth himself*."

We know that self--the enmity--on the other side of the cross perverted God's ordinances into ceremonialism. What would self--the enmity--do on this side of the cross? It would do the same thing. It will always and everywhere do the same thing.

That enmity on this side of the cross manifested itself thus in those whose hearts were not turned to the Lord, in those who were not converted. And the idea in this word, "When it shall turn to the Lord," is that of conversion. It is not simply to turn around, but the idea, both in the German and in the Greek, is to turn to the Lord *in conversion*. Those whose hearts are not converted and who yet profess to be Christians have the form of godliness without the power; they have the profession without the thing. On this side of the cross there came in men who had a form of Christianity without the power; a profession, a name, without having the thing. And here were the ordinances which the Lord had appointed and which are to be used in Him. But these formalists, not having the salvation of Jesus Christ in themselves by living faith, not being in Him, expect salvation *in the forms* which they observe. Therefore, with the papacy, regeneration is *by baptism*. And regeneration being by baptism instead of by Christ, baptism becomes the essential of salvation. It is put in the place of Christ by the papacy, as really as ever circumcision was by the Jews. That is why it is that the priests must always be so prompt to reach the bedside even of a dying infant in order to make the sign of the cross and sprinkle the water so that the child may be regenerated and saved.

To make regeneration salvation by baptism, whether it be in one form or another, that is the enmity, it is ceremonialism. Indeed, on this side of the cross, it is the mystery of iniquity.

Of the Lord's supper Jesus said, "Ye do show the Lord's death till he come." "Do this in remembrance of me." But the papacy makes it the very Christ Himself. They make it the very Christ Himself, and in taking it expect to take *Him*, not "take *it* in remembrance" of Him. And thus in taking it they expect to be saved.

Christ taught that His presence should go with His people still. "I am with you alway, even unto the end of the world." This is by

the Holy Ghost and *by faith* the Holy Ghost is received. But the papacy, not having faith, and so not having the Holy Ghost and therefore not having the presence of Christ to go with them, turns the Lord's supper from a memorial of Him to the Lord Himself and when the water is taken and swallowed, then the Lord is in them.

That is the papal system concerning these ordinances. And as for commandments, why, not having the life of the Lord Jesus, which is in itself an expression of all the commandments, they must heap upon themselves a multitude of rules and hair-splitting distinctions of their own of every sort and every kind. Just as it was with Phariseeism before Christ--precisely so.

Here is an expression written by Farrar in his *Life of Paul*, page 26, concerning the system of Phariseeism when Paul was there and Christ came

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into the world. It is word for word descriptive of the papacy in every phase of it as it is:

When we speak of Phariseeism, we mean obedience petrified into formalism, religion degraded into ritual, morals cankered by casuistry; we mean the triumph and perpetuity of all the worst and weakest elements in religious party spirit.

In the system of "morals" is the very citadel of casuistry. Here, too, genuine morals are cankered into the very elements of death by casuistry.

That tells the story of the working of the enmity--the story of formalism and ceremonialism--on both sides of the cross of Christ. Why, then, was not that on the other side of the cross the papacy as well as that on this? This is why: On the other side of the cross Christ had not appeared in His fullness as He is and as He did appear in the world. There were ceremonies--forms--given that were intended to teach the people of Him, and they perverted these forms. Then in the fullness of time, Christ Himself came and the papacy perverts Christ Himself into formalism.

I will repeat it. Before Christ came, Phariseeism, this enmity, this self-exaltation, perverted *the forms* by which God would teach them

of Christ until He should come in His fullness. But the papacy takes Christ after He has come in His fullness and perverts *Him*, as well as all the forms which He has appointed; perverts the truth that is manifested in Him in His fullness and turns the whole of it into ceremonialism and formalism still.

But Christ, as He was manifested in the world, is the Mystery of God. God was manifest in the flesh, and Christ was the ministration of the mystery of God in its fullness. He is the ministration of righteousness which is overwhelmingly glorious. Now, when all this was wholly perverted by this enmity which came from Satan and which is sin itself enmity against God and is not subject to the law of God neither indeed can be--when that mystery of God is thus perverted, that is also a mystery, but what mystery alone can it be? Only the mystery of iniquity. That is why it is the mystery of iniquity this side of the cross and not so great the other side. It is the same spirit working all the time, but not developed to the same degree. It is ever and always the ministration of death.

Now let us spend the few minutes we have remaining on Christianity, genuine *Christianity*. Gal. 5:6. I will read, beginning with the first verse, and come up to the sixth. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." We have read what that yoke of bondage was--all this whole mass of slavery to which they had bound themselves, these forms and ceremonies were a yoke of bondage. Christ has set us free from all that in the second of Colossians, the second of Ephesians and in the third chapter of 2 Corinthians. Christ has set us free from formalism and ceremonialism, from going by rules and resolutions and all these things but ever to be guided, actuated, and inspired by the living principle of the life of Jesus Christ itself. The difference between a principle and a rule is that the principle has in it the very life of Christ itself, while a rule is *a form* that a man makes in which he will express *his idea* of the principle and which he would fasten not only upon himself but upon everybody and make them do just like himself. That is the difference between Christianity and

ceremonialism. That is the difference between principle and rule. The one is life and freedom; the other is bondage and death.

Here is a passage in *Gospel Workers*, page 319, which I will read. It is concerning Christ. "There is not a monastic order upon the earth from which He [Christ] would not have been excluded for overstepping the prescribed rules." Exactly. You cannot bind the *life of God* by rules and of all things you cannot bind it by man-made rules. He wants us therefore to be so imbued with the life of Jesus Christ *itself* and the life of Christ *Himself* that the living life of Jesus Christ and the principles of the truth of God shall shine and work in the life in order that the life of Christ shall still be manifest in human flesh. That is where God has brought us in Him. And we are brought to this place in Him by being by faith ourselves crucified with Him and dead with Him and buried with Him and made alive with Him and waked up with Him and raised up with Him and seated with Him in the heavenly existence where he sits at the right hand of God in glory.

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The Bible is not a book of rules; it is a book of *principles*. The statements in the Bible are not rules at all. They are the principles of the life of Jesus Christ, the principles of the life of God. They are Jesus Christ in that shape. The work of Christianity is to take Christ from that shape and by the overshadowing of the Spirit of God transform Jesus Christ from that shape once more into this human shape. When Christ was in the world, He was the Bible, the Word of God, in human shape. The Word of God before He came into the world was in that Bible shape. Now He has gone back to God in heaven, and He says, "Christ in you, the hope of glory." Christ fully formed in you; Christ all in all of you; all there is of you shall be Christ within. Now, then, when Christ is full-formed in you and me, the Word of God, Jesus Christ, will once more be transformed from that Bible shape into human shape. Then God will put His seal upon it and glorify it as He has glorified that human shape already, which was the transformation, or the *transfiguration*, of the word of God. That is the point to which Christ

has raised us in this series of studies. O, shall we sit together with Him in the heavenly existence to which He has raised us?

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

And what were those people preaching circumcision for? For salvation. Then he is a debtor to do everything that was ever spoken by God for salvation.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

That is true today, isn't it? Don't you see that these very Scriptures that were aimed at ceremonialism in that day are the living power of God against ceremonialism and the papacy and the form of godliness without the power that curse the world in the last days even to the day of the coming of Jesus Christ?

Christ is become of no effect unto you, whosoever of you are justified by law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith.

Now, the verse, "For in Jesus Christ." Where? Looking *at* Jesus Christ from the outside? going to Him as to a reservoir or a fountain and taking something out and taking it off with me outside? No. "*In* Jesus Christ," in Him, in Him, "neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." That is Christianity. Anything less than that is ceremonialism in this day as well as in that day. Everything less than that is the mystery of iniquity. Everything else than that is the mark of the beast. And whosoever has not that living principle of the living power in his life will worship the beast and his image and thus all the world will worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Thank God for His unspeakable Gift.

What was circumcision to them? It was everything, actually, for circumcision itself was the seal of the perfection of righteousness by works. It actually stood in the place of Jesus Christ. Ah, but in

Jesus Christ that avails nothing at all. Circumcision meant works, all-absorbing works for righteousness and salvation. Paul was a "Tell-me-anything-more-to-do-and-I-will-do-it Pharisee." That is the kind of Pharisee he was. That is what circumcision meant. It was the one word that meant the whole system of works for salvation. But in Jesus Christ what avails for salvation? Circumcision avails nothing, neither works avail anything for salvation, nor any works at all, but *faith which works*. Faith finds the salvation of Jesus Christ a living power in the life and working there the righteousness of God by the love of God and this is the love of God that we keep His commandments. O let Christianity prevail. Let Christianity be spread abroad! "Go ye into all the world and preach the gospel to every creature."

For the last part of our study we will read a few verses in Colossians. Turn to the second chapter of Colossians. We will read, beginning with the first chapter and 25th verse, of the mystery of the gospel:

Whereof I am made a minister, according to the dispensation of God to fulfill the word of God [margin, fully to preach the word of God]: even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles [among the heathen]; which is Christ in you, the hope of glory; whom we preach.

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Who preach? Where preach? *You* preach as you go. Whom we preach, "warning every man, and teaching every man in all wisdom; that we may present every man perfect." *In Him*, always *in Him*, "present every man perfect *in* Christ Jesus." We are to bring them unto Jesus, so that they shall abide in Christ, live in Him, walk in Him.

Whereunto I also labor, striving according to his working, which worketh in me mightily. For I would have ye know what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

Who are they who have not seen his face in the flesh? That takes in *us* who are here. That is for us. What now? "That their hearts might be comforted." Good. "Being knit together in love." All joined together, or woven together? No, that is not enough, but "*knit* together," in and in, each stitch held on to the other and only one thread--Christ and His love--in it all.

Being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.

What is that mystery? Christ in you. The annihilation of ceremonialism, the abolition of the enmity, the breaking down of every wall that separates the hearts of men.

"In whom are hid all the treasures of wisdom and knowledge. And this I say." Why did he say this for you and me, who have not seen his face in the flesh? "This I say *lest any man should beguile you* with enticing words," into ceremonialism, into formalism, into false dogmas and doctrines. "This I say, lest any man should beguile you with enticing words." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." In Him, in Him, ever in Him. It seems to me that that expression has come into our studies enough for us to count it our motto for all this Institute. We may have "In Him" our watchword. I do not know what it would be too much to go away with that ringing in our ears and fastened upon our minds--in Him, in Him; preaching in Him, praying in Him, working in Him, teaching in Him; turning men to Him, that they may be found in Him, so that we shall all always walk in Him, rooted and built up in Him.

Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. 2:7.

Beware of that. We are coming face to face with the mystery of iniquity. Beware of false philosophy, vain deceit, traditions, and the elements of the world--of the natural mind and the carnal heart. Beware of it. Christ, Christ, in Him; in Him alone, in Jesus Christ.

Nothing avails but faith that works by love, and that love the love of God which keeps the commandments of God.

For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

He put off the body of flesh by destroying the enmity in sinful flesh; by conquering all the tendencies of the sinful flesh and bringing the whole man in subjection to the law of God. This is the circumcision of Christ and it is accomplished by the Spirit of God Itself. And the same blessed work still goes on in all who are in Him.

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

"And ye being dead." Are you dead? Are you dead with Him? IN HIM? and out of deadness in sins and the circumcision of your flesh hath He quickened you together with Him?

"Having forgiven you all trespasses." Thank the Lord. The record is clean; God has cleared away the trespasses against us, blotting out the handwriting of ordinances that was against us and imputing to us His own righteousness. What turned these ordinances against us? That enmity that turns into self-service everything that God has given. Blotting out that which was against us, which was contrary to us, taking it out of the way, nailing it to His cross. And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore make a conscience for you. Let no man judge you or decide for you. Let the love of Jesus

Christ in the heart decide and do the thing that is right. Let no man therefore make a conscience for you in meat or in drink or in respect of a holy day or of the new moon or of the sabbath days: which are a shadow of things to come; but the body is of Christ.

Let no man beguile you of your reward! Let no one turn aside your aim, as we had it in the study on pages 166 and 167 of the Bulletin. "Let no man beguile you of your reward in a voluntary humility." What is a voluntary humility but following self-made rules and the perversion of God's ordinances for the cultivation of our own ways. "Vainly puffed up by his fleshly mind." What is the mind of the flesh? What is the minding of the flesh? It "is enmity against God; for it is not subject to the law of God neither indeed can be." But Jesus Christ has abolished in His flesh the enmity, and in Him the enmity is abolished in our flesh, and we have the victory.

Vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances (touch not; taste not; handle not; which all are to perish with the using), after the commandment and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh. If ye then be risen with Christ, seek those things which are above.

Are you risen with Him? Has He raised us up? Are you there with Him?

Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world

knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And the day is near and He is bringing it closer and closer. Thank God for His unspeakable gift, "and thanks be unto God, which always causeth us to triumph in Christ; and maketh manifest the savor of his knowledge by us in every place." Amen.

General Conference Daily Bulletin, Vol. 1 (1897)

[CD-ROM Editor's Note: See the Periodical Section, General Conference Bulletins, for a longer note explaining the way the Bulletins were published, including their erratic naming and volume numbering. An explanation is needed here regarding the paging of these sermons. The page numbers are indicated with a "D" for Daily or a "Q" for Quarterly due to the way in which they were published. The records of the 1897 General Conference Session were published partly in the periodical entitled *General Conference Daily Bulletin* from February 12, 1897 to March 8, 1897, and partly in the periodical entitled *The General Conference Bulletin (Published Quarterly), First Quarter, 1897*. In the last issue of the "Daily" is found this note, "THIS is the last number of the DAILY BULLETIN for the thirty-second session of the General Conference. While for reasons that have already been referred to, we have found it impracticable to publish more than five days a week, we have been able to print 320 pages of matter, which is equal to twenty numbers of sixteen pages each. There remains considerable matter yet to be published, which includes the last day's proceedings, as it was not possible to close the Conference quite as early as was contemplated. There are also the legal meetings to be held in Battle Creek on the 10th. All this will appear in the next number of the QUARTERLY BULLETIN, to be issued as soon as possible." (March 8, 1897, GCDB 320.5). It will be noted that in the "Daily" Bulletin, the articles were scattered through different issues, at times even with one article divided between issues. In contrast, the articles in the "Quarterly" were published as a block, thus the paging and paragraph numbers of one article continues with those of the following.]

February 9, 1897

The Spirit of Prophecy.—No. 1.

A. T. Jones

(Tuesday Forenoon, Feb. 9, 1897.)

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. 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 to-day. 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.

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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.

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.

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 trouble 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 Cor.2:14: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh 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

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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 believeth on me, as the Scripture hath 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 co-operation 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. May be 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, amongst 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

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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.

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, 'Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.' All this was true as far as it went, but what said Jesus? He 'answered and said unto him, Verily, verily, I say unto thee, 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 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: 'Verily, verily, I say unto thee, Except a man be born of

water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' Nicodemus 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, 'Art thou a master of Israel, and knowest 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. 'Verily, verily, I say unto thee,' continued Jesus, 'We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?'

"This lesson to Nicodemus I present as highly applicable to those who are to-day in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed." Who will listen and let the same words have the same effect upon their hearts and lives to-day? 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, to-day. And to-day he says if you will hear his voice, harden not your hearts. To-day, while it is called to-day, 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, 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 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. That is what the Lord wants of you and me to-day. Shall he have it?

February 10, 1897

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The Spirit of Prophecy.—No. 2.

A. T. Jones

(Wednesday Forenoon, Feb. 10, 1897.)

THE following is but an abstract of Elder Jones's remarks. On account of many having arrived since the previous meeting, it was necessary to consume considerable time in rehearsing the points brought out on the preceding day. In addition to this, the speaker said that the trouble with us as a people was not that we do not nominally believe the Testimonies are from God; but what we need to know is *how* to believe them. If the only way that we have of expressing our belief in the Testimonies is by telling the people that we believe in them, our belief amounts to nothing. We thus open

the way for the people to doubt the sincerity of our faith. If we really do believe the Testimonies, we will not need to tell the people so. Our lives will be a testimony to the faith that is in us.

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.

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.

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"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."

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 Cor.1:3, 4:-

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth 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. "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.

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.

February 12, 1897

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The Science of Salvation.—No. 1.

A. T. Jones

(Friday Evening, Feb. 12, 1897.)

EVERYBODY knows that this is a very scientific age, at least in name, in profession, and in aspiration. God wants his people always to be up with the age. More than that: he wants his people always to be ahead of the age. Particularly he wants his people always to be reformers, and for a person to be a reformer, he must be ahead of the age. Then as this is a particularly scientific age, in profession and otherwise, God's cause, his people, must be scientific to meet the demands of the age. That is the statement of the proposition to the study of which I invite you to-night. The Lord wants you and me to accept that proposition, to study it, and to

build upon it, until it is demonstrated in us before the world that that proposition is scientifically correct. If you and I, if all who profess the name of Christ, do that, then that thing will be done by the Lord. The world will see it, and the world will see it whether you and I have part in it or not. Because if you and I do not have a part in it, those will have a part in it who will allow the Lord to make that demonstration by them; and if you and I will not allow him to do it, we miss it.

But you say, Salvation is the work of God's people. Salvation is the one cause of the Lord. This is what these other brethren have been saying. This is what we had in the lesson this afternoon, and what we have had in all the lessons in Hebrews. It is the lesson we have had in other places in the Scripture. And the Scripture says that we are not to know anything but Jesus Christ and him crucified. You say that; yes, and I say that. I say that the work of the people of God-all that the cause of God is in the world is the work of salvation. And this exactly agrees with what we have stated already. Therefore salvation is science.

More than that: Salvation is not simply science, it is not simply *a* science; it is the chief, the key, the center of all sciences. It is the most scientific of all things that are dealt with by the minds of men in this world. So that when God's people take the salvation of God *as it is in God*; when his cause of salvation in the world shall stand as representing indeed his ideas of salvation, then there will be revealed to the world the science that

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is above all other sciences. Then God's people can stand before the very kings of science, and not be ashamed, in a scientific age.

Now, I am thoroughly committed to that truth. And I want you to see how completely it is the truth. You and I are committed to the salvation of God. And I want you to see by the Bible-the book of all truth-that salvation is science. Then you will, with me, be committed to that truth.

First, then, I want you to think soberly, and see for yourself not only that salvation is science; but that it is the highest of all sciences.

The word "science" means, literally, *knowledge*. The science of botany is the knowledge of botany. The science of astronomy is the knowledge of astronomy. So that one scientist has defined science to be "the product of thinking." All the knowledge-the science-that the world has of astronomy, is the product of the world's thinking on the subject of astronomy.

Now salvation is the knowledge of God: "This is life eternal, that they might know thee the living and true God, and Jesus Christ whom thou hast sent." It is therefore science. But this knowledge is not the product of *man's* thinking: it is the product of *God's* thinking. For "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Therefore salvation, being the product of God's thinking, is not only science, but is the highest of all sciences.

Again: That which is recognized by the world as science-the natural sciences-is the product of men's thinking. It is with the mind that men think. It is with the mind, then, that men deal with all these sciences. But salvation deals with the mind *itself*. Which, then, is the higher? Which is the higher-that which deals with all other things, or *that which deals with* that which deals with all other things?-The latter, to be sure. Then as with the mind men deal with all other sciences, and salvation deals with the mind itself, it is perfectly plain, not only that salvation is science as certainly as any other science, but that it is higher science than all other sciences. It is the highest science that can be known to the mind of man.

Yet again: Salvation deals with the mind. But who is it that in salvation and by salvation deals with the mind?-It is God himself. Then as it is God himself who works out, who makes known, this science; and as this science is the product of God's thinking; it follows that the science of salvation is the highest, the deepest, the broadest, science that is known, not only to the mind of man, but to the whole universe.

Let us read a few Scriptures. "Be not conformed to this world: but be ye transformed by the renewing of your mind." Rom.12:2.

"So then with the mind I myself serve the law of God." Rom.7:25.
"We know that the Son of God is come, and hath given us a mind."
"We have the mind of Christ." The only way the Lord can reach us is through the mind. He deals with us only through the mind. He governs us only through our minds. Look: "With the mind I myself serve the law of God, but with the flesh the law of sin." And the first of all the commandments is this: "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with *all thy mind*." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The carnal mind that cannot be subject to the law of God-cannot be-must be changed, must be exchanged for another mind which always serves the law of God. That change of mind is salvation. That renewing of the mind is wrought by God in the work of his salvation, and it can be wrought by no other. Therefore it is the highest of all sciences-the highest that is known to the mind of man, the highest that is known to the universe.

Do you not begin to see why it is that the Testimonies speak of "*the science of salvation*"?

(To be Continued.)

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NOW I want you to see that others think so too. I want you to see that I am not alone in this. I want you to see that for this position we have authority-scientific authority-that is, the authority of persons who understand science.

If I could bring to you to-night evidence that those who understand all other sciences the best of anybody in this world, testify that they are more interested in this science than in all the other sciences put together, that they see more in it worthy of their consideration than in all the other sciences put together, would you not say then that I am safe in talking as I do-from a scientific standpoint? Well, I have just such a company-a company that understands all other sciences, and I have the evidence truly stated

that they are more interested in this than in all the others put together.

In 1 Peter 1:10-12, the apostle is speaking of salvation, and there I read as follows:-

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; *which things the ANGELS DESIRE TO LOOK INTO.*

What things do the angels desire to look into?-The salvation of God when it is preached with the Holy Ghost sent down from heaven. The Greek word for "desire," here means "to set one's heart upon." And the Greek word for "look into" means, "to stoop to a thing in order to look at it; to look at with head bowed forwards; to look into with the body bent; to look carefully into, to inspect curiously-of one who would become

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acquainted with something." Such is the attitude of the angels toward the subject of salvation.

Now, do the angels understand other sciences-biology, geology, ichthyology, astronomy-all other sciences? You know that they do. Everybody knows that the angels understand thoroughly all other sciences. Everybody knows that it is perfectly safe to say that all the angels understand all other sciences infinitely more thoroughly than any man understands, or ever understood, any one single science. But the angels are more interested in the subject of salvation than in all the other sciences. They who know the most of all others, are most interested in this one. O, well, you agreed with me a while ago that if I could cite such authority as that, you would say that we were safe in taking this position. Come along, then, we are safe. We are in the best of company-yes, the best of scientific

company. There is authority that is conclusive on the subject, scientific authority.

Now, I am not making a play on the word science here to-night. I am using the words "science" and "scientific" with reference to salvation as an absolutely truthful word. The salvation of God is truly a scientific thing, not falsely so-called, but genuinely, supremely scientific. So do not get the idea at all that I am making a play upon the word "science" or "scientific." I am using it truthfully, because it is correct in this connection.

But this is not all: not only do the angels desire to look into this, as those who would become acquainted with something; but they do become acquainted with something. They do learn by looking into this and studying it. Turn to Eph.3:8-11, and you will see this thought expressed:-

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all [I leave out the word men, because that is supplied] see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent [Look, now, I am to preach the unsearchable riches of Christ in order to make all see what is the fellowship of the mystery which has been hid in God, and that is to the intent, for the purpose] that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Jesus Christ our Lord.

What is the "intent" of making men see this?-In order that the principalities and powers "in heavenly places" ("in heaven" other translations give it; that is correct) may be known the manifold wisdom of God. The angels, the principalities, and powers, earnestly desire to look into this gospel of salvation when it is preached with the Holy Ghost sent down from heaven. They do look and study. And as they study, they learn new revelations of the wisdom of God-the manifold wisdom of God-according to his eternal purpose which he purposed in Christ Jesus our Lord. You know by other scriptures that this mystery of God, this eternal

purpose, is revealed in the gospel. You know that the principalities and powers in heaven are not eternal in one way-they are not from eternity to eternity. They are from a certain point to eternity, as you and I are. Gabriel is to eternity only from the point where he was created. He is not from eternity to eternity.

But God is from eternity to eternity. Now, from eternity to eternity there was, there is, *a purpose*-his eternal purpose which is purposed in Christ Jesus our Lord. How long will it take the angels to get to the depth, to exhaust the study, of that eternal purpose?-To eternity. That is plain enough. Then as that purpose is revealed in the gospel, is made known through the mystery of God, which is, "Christ in you, the hope of glory," it is plain enough that the angels are studying it. And as they look into it, they see there revealed the manifold wisdom of God, according to his eternal purpose. They desire to look into it. They do so, and thus learn.

Well, then, as they understand all other sciences more than any man understands any one, when they are more interested in this than in all the others, and learn from this; is not that a fact upon which you and I can with safety trust ourselves? Then is not this, too, a subject more worthy of our thought, our highest thinking, than all others put together? And cannot we set our hearts upon this, and give our whole soul to it without being unscientific? O, we can, we can! Let us do it.

Now, do not misunderstand me. I am not making an attack on other sciences. I am not saying that all other sciences should be ignored, and counted as Will-o'-the-wisps, and unworthy of any attention. No; I am saying that this is greater than all of them; and that whatever we study in them must be studied in subjection to this which is greater than they. I am saying only that all others must take a secondary place, at least, to this one, if we would be scientific.

Think of it! Take our own natural minds with which we deal with other sciences. Would I, would any man, be strictly scientific to put his best and highest thinking on a science, when he had the highest possible authority that there was a higher one at his hand? Would that be scientific?-No. Well, then, we see so far that this is a

science; that it is the highest science. Then any man who does not put his highest thinking, his best thinking, and all his powers, upon this science first of all, and have it lead all other sciences, in the nature of things he is not scientific.

And he is not wise either. For what is this science?-Salvation, Very good. And it is eternal life. Suppose I put all my life, all my powers, on other sciences, to the neglect of this, or holding this as inferior, do I get it?-No. How long shall I have then, to study the other sciences?-At the most only a few years. Then my work upon these sciences will be done forever, and I shall never have a chance to study them any more.

But if I take this one first of all, and let the others take the inferior place until I get this one secure, then shall I have a chance to study the others?-Yes. How long?-To eternity. Ah, is not that the wise way then? Is not that the only wise course? And is not that the only scientific and sensible course?-Certainly it is. Come, then, let us be scientific, strictly so, supremely so.

Now let us look a little further. In that first passage that we looked at about the angels, it

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began with the prophets, thus: "Of which salvation the prophets have inquired and searched diligently, and prophesied of the grace that should come unto you," when they testified beforehand of the sufferings of Christ, and the glory that should follow.

Now, by the prophets was brought forth in writing, as we have it here, this science of salvation, this product of God's thinking on the subject of salvation. This book of science, this science of salvation, came by the prophets. Did they know anything about the other sciences?-Yes.

We can find this in a number of places-more than we would have time to notice to-night. But we will look at two or three points, that we may get before our minds the fact that they did have a knowledge of these.

In the fifteenth chapter of first Corinthians there is a scientific statement that was made about seventeen hundred years before it was discovered by science. It was there all these ages, but the

scientists in whose field it was did not know it by the process of their thinking. It is the statement of a truth in astronomy. Whoever believed the statement in the Bible knew it all the time, of course, even though he never heard the word astronomy; but the science of man did not know it, and discovered it only after so long a time.

Another thought: When that Bible writer made that scientific statement which seventeen hundred years afterward scientists found to be scientifically correct, was it not just as truly a scientific statement all the time as it was after the discovery of it?-Assuredly. Then was it not that when the writer wrote it?-Certainly. The passage is 1 Cor.15:41:-

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

That was not known one hundred years ago, because about that long ago a man who considered himself considerable of an astronomer, and was so considered amongst his fellows, criticised that statement as being incorrect, and as being an evidence of the ignorance of Bible writers; because he thought (that is, the Bible writer thought) that one star differs from another star in glory, in brightness, *instead of in distance*. That is the statement of this critic about it. His idea was, and he spoke for the science of astronomy, that the only reason why one star is to us brighter and more beautiful than another, is that one is nearer to us than another, so that we get more of its light. But to-day in all the realms of science it is known to be the truth that there is as much difference in the stars, in their grandeur and beauty and tints, as in the flowers upon the earth. So that if we could see all the flowers on the earth set before us in a grand field, with all their glory, and variety of tints, and then could see the stars of the heavens as plainly as we see these, we should see one just as variegated and beautiful as the other. This is known now, but it was not known when that passage was written to the Corinthians.

Now, I ask, was not that a scientific statement, was it not the statement of a truth in science, the day that Paul wrote it and sent it to Corinth, just as certainly as it is now? The discovery that

science made that it was the truth did not make it the truth, nor did it add a particle to its weight as the truth. Their discovery simply showed that they had found out something that was true, but which they did not know before, because they did not believe the Bible. If they had only read that in the Bible, and believed it and accepted it, that point in science they would have known long before any scientists had discovered it.

There is another science: Sir Isaac Newton one day was sitting under an apple tree. An apple fell from a branch near him. Many times apples had fallen from trees before. He had seen apples fall from trees before. But that day he was in a meditative mood, and he began to think. Why did that apple fall? It must be because the earth had some influence on it to draw it to itself. The earth being larger than the apple, would draw it to itself when it came loose from the tree. He said, If I take that apple, and throw it as high as I can, it falls again to the earth. Then if it was the influence of the earth that brought it this little distance, when I throw it as high as I can and it comes back again, that is proof that the influence of the earth reaches that far away from the earth, and holds to that thing and brings it back. If I could throw it a mile high, and it should come back, then it would be plain that that influence reached a mile away to bring that thing back. Then, he said, If that is the truth, that influence ought to reach to the moon. I wonder if it does reach to the moon? I will go and see. He went to his house and sat down there, took the astronomical calculations upon the orbit

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of the moon in its place, and worked a long series of figures. But they didn't fit. He tried it over and over again, but they didn't fit; he couldn't get that influence to reach to the moon.

He laid the thing aside for about ten years, if I remember correctly, before he took it up again. One day there was published a new calculation of the orbit of the moon, correcting some inaccuracies in former figures. When that was published, Newton said, I wonder whether that will supply what I want. He got the figures, went to work, and worked a long series of figures that you

and I would be astonished at, of course. But he came down at last within two or three figures of the end, and he saw that it was going to fit. He was so overwhelmed with the wonderful fact that he could not finish his figures. The pen dropped from his hand, and he had to ask a friend to carry it out for him. The friend did so, and Sir Isaac Newton had demonstrated a scientific fact, or rather, a new science. It is called gravitation. And he has been immortalized ever since.

That was indeed a great thing. Yet that was in the Bible twenty-five hundred years before Sir Isaac Newton discovered it in nature. Gravitation is simply the balancing of the universe. It is that principle, that law, as scientists would say, by which the balance of the universe is maintained. That is, each body in the universe influences every other body, and is balanced with it. Not only each body, but each particle of matter in the universe, attracts and influences every other particle of matter in the universe.

In the physical world that is simply the corresponding fact to what we had in the Bible class this afternoon, in the matter of life. We found that you could not touch anybody or anything without its being known throughout the universe. A sparrow does not fall without your Father, and that sparrow does not fall without its fall being felt throughout the universe. This is simply a corresponding fact with that.

There is a spiritual fact there also corresponding to these two.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. Ps. 139:7-10.

When you and I think a right thought, is it discerned anywhere else? We think a wrong thought. What is a wrong thought?-Sin. Where does the sin begin, then?-In the thought. Is my sin discerned any place else in the universe besides myself? Who discerns it?-God, by his Spirit. O, then, is there a spiritual fact in our universe that is not discerned? is not felt? or a thought for good

or ill that is not felt? Do you not see gravitation as a science then? Sir Isaac Newton discovered a truth in the universe which corresponds to other truths of the universe.

The law which Newton discovered is, as I have said, that by which the balance of the universe is maintained. Now I will read the scripture that shows that this was known twenty-five hundred years before Newton discovered it. Isa.40:12:-

Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

When the mountains and the hills were set, they were balanced one with another. Did God fix the thing so that their balance would be maintained? What is the scientific name of the law by which the balance of things is maintained?-Gravitation. Of what, then, did Isaiah speak?-Of gravitation. Certainly he did.

A scientist illustrates that fact by the little flower called the snowdrop. Think of two kinds of flowers that reproduce themselves from the seed. One is a standing flower, the other is a drooping flower. You have noticed in flowers little spindles standing around a central one. Now, in a standing flower that reproduces from the seed, the central spindle is always shorter than the surrounding ones. If it is a drooping flower, the central spindle is longer than the surrounding ones. The reason of that is that the flower-dust-pollen-that is upon the surrounding ones must fall upon the central one, or there can be no reproduction of the flower.

Now, in a standing flower that breeds from the seed, this central spindle must be shorter than the others, so that the pollen of the others can fall upon it. If it were longer, you see the dust would fall below, and miss it, and so no seed could form. If it is a drooping flower, and this spindle is shorter than the others, the dust will fall away and again no seed can form. So then, in every standing flower that is reproduced from the seed, the central spindle is shorter than those surrounding. In every drooping flower that reproduces from the seed, the central one is longer.

The snowdrop reproduces itself from the seed. And though it is a standing flower, yet the central spindle is *longer* than the surrounding ones. How can this be? I will state it again so that you may get the point more clearly: The snowdrop is a standing flower, properly, and reproduces itself from the seed. The central spindle, then, should be shorter than the others. But it is longer. How, then, can it reproduce itself from the seed? The Lord has provided for that. He has fixed it so that though it be a standing flower, yet it shall bend and droop. Therefore the central spindle is made longer than the others, in this, a standing flower. It grows up and stands straight until it blooms and is ripe and ready for reproduction. Just then it droops its head, and when the pollen has fallen to its place, the little flower rises again and stands.

Now, that is beautiful in itself; but here is where the illustration of the law of gravitation comes in. This scientist tells me that what causes the flower to droop, to bow its head, is the attraction of the earth. That is correct. What makes an apple fall?-Weight. But weight is simply gravitation-from the Latin *gravis*, signifying weight. What makes that standing flower droop its head?-The weight of the earth. But why does not the weight of the earth make that flower droop its head before?-Ah, when God made that little flower, he balanced the earth, yea, he balanced the universe, to its needs. When God made that modest little snowdrop, he held the universe in a balance, and fitted it to the need of that tiny flower! And if God take thought of that tiny flower, shall he not much more take thought for you, O ye of little faith?

Now this scientist tells me that if the earth-and of course the universe-had been made a single pound, or a single ounce heavier than it is, it would have made the snowdrop droop before the right time; because, being heavier, it would have had more influence upon it. And in that case, the first snowdrop would have been the last. But that that little snowdrop might live and cheer mankind to the end of the world, God fixed the universe just exactly to the needs of that flower, so that when the exact time of its need comes, the weight is exactly sufficient to draw it over. Then as it hangs that reproduction may take place, other strength is coming in from the

roots, and the stock becomes a little more stiff, and the flower overcomes gravitation, and stands as before.

Who has measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

Who set the balance of the universe?-God. Isaiah stated it nearly twenty-five hundred years before Sir Isaac Newton discovered it. Was it not a scientific fact when Isaiah wrote it?-Yes. Was it not on record all those ages?-Yes. Was it not a scientific truth all the time?-It was. Was it any more a scientific truth when Newton discovered it?-No; scientists learned something that they did not know before, but there it had stood in the Bible all the time.

Think on these things. God wants us to. He wants you and me to see that the salvation, the Word that he has given us, and to which he calls our highest thinking, is not some little narrow side issue; but the greatest thing the world can ever know. It is the greatest thing the science of the world can ever know. It is the chiefest science that the world can ever know.

Yet we are not to study it *to be scientific*. We are to study it to be saved; and to be saved is scientific.

(Concluded.)

February 14, 1897

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The Science of Salvation.—No. 2.

A. T. Jones

(Sunday Evening, Feb. 14, 1897.)

ANOTHER word or two of explanation before we begin the study to-night: No doubt a great many may have been querying somewhat whether all that was said the other evening would bear the test. It will. I was not talking at random. It is true I did not follow everything out in detail, but if you will think of what I was saying when you get it in print, you will see that it is true. When I

said that the snow-drop was balanced to the earth, and the earth balanced to the snow-drop, then if a meteor several tons in weight falls upon the earth, is not the gravity greater than before? and would not that destroy the balancing of the flower to the earth?—No; because it is not the earth only that is balanced to that flower, but the universe. Do you remember that, in studying the law of gravity, the scientific statement is, Every particle of matter in the universe is attracted by every other particle, so that not only the earth, but the universe, is balanced to the needs of the flowers; so the falling of the meteorite would not increase the gravitation of the universe.

Just a few words of explanation in beginning: If I had been talking, in the former lesson, upon the subject of "Science in the Bible," or "Science

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and the Bible," I would have discussed more fully what gravity is, and what it is not, according to the scientific idea of the word. But I was not talking about that; all I intended to do the other night was to state the fact of the discovery of the law of gravitation, and the theory of it as a law. There are changes of view since Newton's time, in regard to the theory of that law; but that doesn't affect the law.

In strict truth, gravitation is not a law at all, but simply the power of God. There are really no "laws of nature." The laws of nature are only the habits of God. All that the law of gravitation is, is a habit of God; the manifestation of the power of God. But as I was not discussing what it really is, I used the terms in the commonly accepted sense, and only to state it as that by which the balance of the universe is maintained.

I will read this evening another definition of science. This, too, is taken from one of the leading recognized scientists of the world: "Science is the most exact knowledge which we possess of any subject." The word "science" literally means knowledge. The definition we had the other night is correct. It is the product of thinking. Also it is well enough to define it as the most exact knowledge we have on the subject.

Now recurring to the two points we had in the previous lesson. Where was to be found the most exact knowledge as to the difference in brightness of the stars, for seventeen hundred years before science discovered it?-In the Bible. Then where was the true science of that subject to be found?-In the Bible.-Where was the most exact knowledge of the balancing of the universe to be found for twenty-five hundred years before it was discovered?-In the Bible. Then what was the most scientific book in the world, on the subject of that science?-The Bible. Bear in mind still, that I am not talking upon science and the Bible. I am talking upon the science of salvation. And though other sciences may be referred to, it is only in inseparable connection with this chief science. It is that you and I shall know by all the evidences that we can bring together in these two hours of study, that salvation is science, that it is the highest science in the universe, that it is the most worthy of our study, and that we are acting scientifically when we are giving our chief and whole-souled study to it.

Now, the Bible is not a treatise upon any science except the science of salvation. It is a set treatise upon that subject. The Bible *refers* to other sciences; but there are no treatises in the Bible on any other science. Other sciences are referred to, as the ones that we have noticed in Corinthians and in Isaiah; why are they referred to in these places-to state a scientific point?-No; but to be used to illustrate better to our understanding the science of salvation. Why is that astronomical truth brought into 1 Cor.15:41? What is the purpose of saying, "One star differeth from another star in glory?" It goes right on to say, "So also is the resurrection of the dead. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power." Just as one star differs from another in glory, so also is the resurrection. Thus you see that the purpose of calling in that scientific point, is to illustrate a point in the science of salvation, to help us the better to see a truth in the science of salvation.

Why did Isaiah draw into his discourse that statement of the fact of gravitation? Let us look a little further into the chapter, and we shall see. I will read that verse and then another at the end of the

thought that he is following. "Who hath measured the waters in the hollow of his hand?" "To whom then will ye liken me, or shall I be equal? saith the Holy one. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa.40:25, 26.

Not one escapes his notice, and they are all balanced to the needs of every little flower that grows in the field. But why does he call our attention to that, and bring it into his discourse in this place?-Not to state the scientific fact; but to call the attention of all people to the science of salvation. What does he make of it? We are to consider all this, and to consider what it is that has done all this? And then I read farther, "Why speakest thou O Jacob, and speakest O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" Isa.40:27.

When God has so much care over the flower that grows at our feet, it is not hid nor forgotten; how then can you say that you are hidden from the Lord, and that your judgment is passed away, and he has no care for you any more? Thus you see that in every instance, the scientific truth is brought in altogether to illustrate to you and me the science of salvation.

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Another thought: When these writers caught this, it was by revelation. Of course they did not get these things from any scientific study that this world had. The Lord was revealing his chief science, the science of salvation; and he called upon the other sciences to illustrate that. Then which of all the sciences is most important to the Lord?-Salvation, assuredly. When the Lord used the other sciences only to illustrate this, it is perfectly plain that he considers this science more important than the others.

Yet this is not all. One man named in the Bible was thoroughly versed in universal science-all the natural sciences of this world. I want you to see that there was a man thoroughly versed in the sciences that are now made so much of in the world. And I want you to see what he says in view of it all. Here is the scripture:-

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. 1 Kings 4:29.

He spoke of trees from the cedar tree that is in Lebanon to the hyssop that springeth out of the wall. What is that called in science?-Botany. He understood botany better than any one else in the world.

He spoke also of beasts. What would be the scientific word if it were put there to-day?-Zoology. Solomon understood zo-ology better than any man who lives in the world to-day. He taught it; for it says he spoke of all these things. He taught these sciences.

"And of fowl." What is that science?-Ornithology. Then Solomon taught in the sciences of botany, zo-ology, ornithology.

What next?-"And of creeping things." What science is that?-Entomology.

"And of fishes." What science is that?-Ichthyology.

People who read this passage of Scripture, do not usually think of Solomon as a universal scientist. But if it had been said that Solomon spoke of botany, zo-ology, ornithology, entomology, and ichthyology, they would be ready to say, What a wonderful man Solomon was. But it would not then be a particle more wonderful than it is; for it does say all that.

I read this that you might see that Solomon knew something of science, not only *something* of science, but more of all these sciences than any other man has ever known of any one of them.

Yet though he so thoroughly understood all these sciences, and having taught in them all, here is what he says: "Let us hear the conclusion of the whole matter;" the sum of all that hath been

said, is: "Fear God and keep his commandments, for this is the whole duty of man: for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

In his estimation, what took precedence of all other sciences put together?-The salvation of God.

The angels understand all the sciences, yet they consider salvation more worthy of their study than all of the other sciences put together. The prophets also considered it more worthy; and employed the others as a means to better understand salvation. And here is a man that understood the other sciences, and he says that the science of salvation transcends them all. Now I want you to see that God himself on his own part, separated from all these, considers it just so.

See here: We just read that Solomon taught all these sciences. How much of those teachings have we written out for our study?-Not one. God did not bring to us any record or report of Solomon's teaching in botany. He did not bring to us, or put on record, a single lesson that Solomon ever taught in zo-ology, or any other one of these sciences. But he did, over and over, bring us lessons from Solomon, as well as all the rest, on the science of salvation. Then, counting the angels as giving only an angel's opinion; counting the prophets as giving only a prophet's opinion, and Solomon as giving only a universal scientist's opinion; what is God's opinion?-It is that salvation is worth more to you and me, and is more worthy of our study, than all these other sciences, this knowledge of which he himself gave.

This science that Solomon understood and taught was not such science as that of Huxley, Darwin, and the other scientists of this age. With the natural mind man can delve into natural sciences, and make many discoveries. And though they are not always correct, yet they can

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discover some points that are true. But that was not Solomon's way. God gave to Solomon wisdom, so that he saw into all this by the light of God. He spoke of all this by the wisdom of God. Thus the science which Solomon taught was God's science. The botany that

he taught was genuine, divine botany. The zo-ology that he taught was divine zo-ology. It was God's views, God's truth, God's science in all these things. It was not science falsely so-called.

Well there, that being God's science, and it being divine in itself, why didn't the Lord give it all to us. Why didn't he give to the world Solomon's treatise on botany, and on all these other subjects?—There is a reason for it; and it is that that is not what the world needs first of all.

A man might have all that, he might understand all that, as did Solomon. Yet what good would it do him, if he did not have the science of salvation first of all? Solomon had it all; yet when he turned his heart from God, from the science of salvation, and from the study of that with all his heart, what good did his knowledge of the other sciences do him? How much was it able to hold him back from sin? How much power was there in it to keep him back from his natural self, and from the devilry and corruption that was in him.

You know that when he turned his heart from God's science, from the science of salvation, though he had all the others, he was just as bad, just as wicked, swallowed up as thoroughly in idolatry and every profane thing, as though he did not know the A B C of anything.

Thus we can see why it is that the Lord did not preserve to man all there is of science. Suppose they had it all, as Solomon did, and could teach it as Solomon taught it. With the heart not surrendered to God, with the soul not saved, what good would science do them? It could not restrain them from any kind of wickedness and corruption that is in the human heart.

These sciences are not what the world needs to-day, first of all. The heart needs to be purified, the soul needs to be saved, the whole character rebuilt, the mind transformed into the very image and glory of God, so that the life shall reflect his righteousness, to make manifest the knowledge of God alone to all the world. Though we have all that all the sciences can give, it will profit nothing without salvation; for it will be but a little while till we shall

have none of it at all. This is worth thinking about for ourselves to-day, in all our studies, readings, and researches.

There is another thing: God wants you and me, all men, to think right on every subject that he has anything to do with. There are men to-day thinking on all these scientific subjects, but they do not think right. They get so far along that they find no place for God at all. And the man without God, without the guidance of the thought, the mind of God, is not able to think right on these other subjects. But the mind is not right until it is renewed in the image of Him who created it. The mind is to be transformed, renewed. We are to have another mind altogether. Every thought is to be brought into obedience, in subjection, to Christ.

That is the work of salvation. It is to restore the image of God in the soul; to bring the mind where it will be but the reflection, the outshining, of the righteousness, the thought, of the living God. When that is done, and the work of God is finished in this world, in making known the knowledge of God to all the other people, then the Lord will open the universe and eternity to us. Then all these other subjects will be open for our study, and the Lord can say to us, Go where you will, I can trust you. The wide universe is open to you. There is nothing kept back from you. It is all your own. It belongs to you. Go where you please, stay where you please, do what you please; I can trust you. Think on whatever subject you please, delve into it as deeply as you please, you will do it rightly.

Now, I am not saying that men are utterly to ignore all other sciences till we reach the other world. I am simply saying that the science of salvation is to lead in the study of all of them. Has not the Lord set us an example as to what attention we should pay to these things, and what use we are to make of them? What is the purpose of reading and studying these other textbooks?-That these may help us better to understand and to teach the things of the science of salvation, than if we do not have that knowledge. That is the use made of them in the Bible. He sends us to preach that gospel with which these others had to do, and by example he has shown us how to use it. By this the Lord shows us that the science

of salvation must take the lead of all the other sciences known in the universe.

It must take the lead of all others in this world, and when we get into that other world it will

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still take the lead. When eternity is open before us, and when we go anywhere we please, and think upon any subject we please, shall we turn our backs upon salvation then, and say, I have graduated in that?-No. We know it is written that "the cross of Christ will be the *science* and the song of the redeemed throughout the ceaseless ages of eternity." Then, when we have finished our course here, when we have graduated, and the time comes for a grand commencement, and we enter upon an eternity of study, we shall then be more able to understand this greatest of all sciences than when we were in this world.

We stated in the other lesson that it is not a misuse of the words "science" and "scientific," to apply them to salvation. Salvation is science, it is scientific. The working of the Spirit of God upon the mind, transforming the mind and all the life into the image of Jesus Christ, from sin unto righteousness-that is a scientific thing. Therefore when you study it, bear in mind that we are not in the least unscientific when we make that the chief and the all in all of every subject, all the time. These would-be scientists are unscientific in neglecting this, the chief of all sciences.

There is another thing that has been demonstrated; and it has been demonstrated in the three nations that are the examples in the learning of the world. The record of the Bible people, the Jewish people, God's people as in the Bible, is professedly the example and source of study for all who propose to serve God. Greece and Rome, with their philosophy, their literature, and their laws, are the examples of many of those who profess to follow the Bible, and of all others.

Now we have seen that amongst God's people there was a man who was a universal proverbialist, as well as a universal poet, and a universal scientist. His songs were a thousand and five, and his proverbs three thousand. There you see a master mind; and yet the

one who had such an understanding, such wisdom, in all these things, demonstrated in his life that all such knowledge as that is absolutely impotent for any good in a man or to a man, without the science of salvation being there to control, and hold in righteousness the balance over all.

I called your attention awhile ago to the fact that God did not bring to us any of that scientific teaching. Now I call your attention to the fact that he *did* bring to us a record of that man's life when he turned away from God. He did bring to us a record of the enormous failure that that man made in spite of all this knowledge, when he forgot the science of salvation. Why, then, did God consider it more important for you and me to record all that man's life after he turned from God, than to bring to us a record of all the scientific instruction that he gave? In the minds of men, which is the more valuable to mankind? The record of the failure, the enormous failure, made by Solomon is of more value to mankind than would have been all of the scientific teaching that Solomon ever spoke put in a book for mankind to-day; because in that failure it was demonstrated to all the world how altogether vain and less than nothing, is all knowledge of all things without the knowledge of the salvation of God.

Another great example is seen in the Greeks. The natural mind never can attain to a higher, closer, and more perfect thinking than the Greek mind did. In that is portrayed the perfection of human thinking without God.

But what did it do for them? That is the question. What did their literature do for them? What did their philosophy do for them? What did their art do for them? What did their religion do for them? Philosophy, *philo sophia*-the love of wisdom. What was that wisdom?-It was absolute foolishness. God says so. What was their religion?-It was mythology only. What was their art?-God says it was idolatry. Do you remember the record?

The Word of God does not say that as Paul walked among those statues and saw their art, he admired their art. No, it says: "His spirit was stirred within him when he saw the city wholly given to idolatry. Then what was it?-Idolatry.

Yet even to-day men, women, and children take the remains of that which was only idolatry, and worship it, and call it art, and copy it. Their minds dwell upon it, they prepare books on it, and they teach and study it in the schools of the country. But what can come from all this? What came of it amongst the Greeks themselves? You know what it did for them. I need not repeat literature, art, law, philosophy, all these things. Rome copied her philosophy from Greece more than it originated from herself, but the literature is there. And what did it do for the Romans?-Some things it did for the others, only, if possible, it made them worse than the others were. In all Greece, so far as my observation went, I saw everywhere that the Greeks had respect enough

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for woman to drape properly every figure of her they carved. A man, of course, is always naked; but when we get to Italy that respect is gone, and all are without any drapery whatever. In most cases the drapery is all gone; and by the way, the perfection of art to-day that is worshiped by those who go to Rome, and study there in art, is only the undraped female figures, and that is not art anyhow when it is done; and yet it is come to the perfection of art, and is copied everywhere, and its imperfections are copied every time.

I want to ask a question. Who of you have ever seen a human pair of legs from the knees down? As I stand here, the weight of my body is on my left foot. That balances altogether the weight of my body. The right foot rests with the toes on the floor. Will the muscles of my right leg be conformed exactly to those of the left?-No. But that is the wonderful piece of art. There is just that difference. The two legs are exactly alike, and we cannot discover a hair's breadth of difference. And so we see it is not art anyhow. There is much to say about that, but I am not giving a lecture on art to-night. I am talking about what is the value of salvation, and what is the good of all things without it. What good did Rome have without it?-Her iniquities sunk her. What good did Greece have without it?-Her iniquities sunk her.

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So, then, when the fact stands thus demonstrated in threefold measure before the world, of the absolute impotence of every effort of the human mind in its perfection to attain to any good when the heart is turned from God, what can the Lord do for the world if these three world-lessons will not teach the people? What can he do for men if they will follow in that way, in spite of these three examples of solemn warning? God has recorded these three instances to teach us the impotence of the highest effort of the mind in all branches of science, art, and literature, to do men any good, to keep them back from sin, to lead them toward any good of any kind whatever, when they forget the salvation of God and the science of salvation, which he has given to the hearts of men.

I ask therefore: Are we to copy the foolishness of Greek and Roman? Are we to be charmed by their idolatry, and to think it is art? Are we to be interested in their religion, when it is altogether enormity? It is not enough to say it is mythology; it is enormity.

But someone will say, Is not their literature invaluable? Let us see what God thought it was worth. At the time when through the Greek language he was introducing the science of salvation throughout the world, the Lord had the whole world of Greek literature before him, and the Roman, too, for that matter. Yet he found only three short sentences in the whole realm that were worth picking up and putting in this treatise on the science of salvation. I will give you them. One of them is in the seventeenth chapter of Acts. It is quoted from a Greek writer by the name of Aratus, and is this. I read from the twenty-eighth verse. Paul is speaking, and says:-

"Certain also of your own poets have said, *For we are also his offspring.*" A Greek writer said that man is the offspring of God. The Lord picked that up, and said, That is true.

Another one is in the fifteenth chapter of first Corinthians, and the thirty-third verse. The first part of the verse is, "Be not deceived." These are the Lord's words. The rest of the verse is quoted from a Greek writer named Menander: "Evil communications, corrupt good manners."

The other one is in Titus, the first chapter and the twelfth verse, and is from Epimenides, as follows: "The Cretians are always liars, evil beasts, slow bellies."

Those three passages were all that the Lord was able to find in the whole realm of Greek literature that were worth taking up and putting his endorsement upon.

Well, then, I do not say that this is all that anybody can use to profit. There are historical facts in the Greek language that are of value. But God is teaching the things that are most valuable to all mankind; he is teaching the principles of right and truth, not simply bringing before the world an array of facts. And all that he could find in the whole field of Greek literature that could be used in the interests of truth or righteousness as principles to guide man, was just these three statements: "We are also His offspring;" "Evil communications corrupt good manners;" and "the Cretians are always liars." Who else can find any more than that, that will do him

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any good in the way of righteousness and truth, purity and integrity?

Now do not forget. The Greeks and Romans were not low down, degraded, ragged, ignorant heathen; they were aristocratic, cultivated, and most highly educated. How could it be otherwise when the things which they knew and taught are the pinnacle to which teachers of to-day aspire? Julius Caesar was one of the most accomplished men that ever lived-in courtliness, etiquette, Êsthetics, and manners generally. But what was his character? The most guarded description of it, to be anywise full or fair, would be unfit to print.

When the Lord has shown how absolutely vain is all science, all learning of all kinds without his salvation, then I say again, What can he do for men if these things which he has set before the world will not instruct them that that is not the way to take? If men will not be instructed by these things to take the right way, to allow that God's science is the chief, and that what he knows is the best, then

how can mankind hope to escape the evil that has come upon all these that have gone before?

The science of God's salvation is the one thing for men to know, first of all; and to have that lead us, guide us, balance us, to hold us everywhere in all things, and against all things evil. And it will do all this. That is the blessed truth. I read last night, and read again:-

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Eph.3:8, 9.

What is that mystery of God?-"Christ in you, the hope of glory." Christ the power of God, and the wisdom of God, the gospel, the power of God unto salvation-that is the mystery of God; that is the science of salvation. That is the scientific truth, around which all other sciences center. That power of God unto salvation every man must have to hold him back from the evil that is in him. The evil that is born in every man will carry him to perdition, in spite of all science, all literature, all art, all religion, everything the world can furnish, or that it ever could furnish, unless he lays hold upon the power of God unto salvation, which comes to a man by faith of Jesus Christ.

Without that power in the heart, even the science which God taught-to say nothing of the literature, the art, the religion, and all that the heathen taught-is impotent to hold back man from sinning. Without that, every vestige of evil that is in a man will show itself, in spite of all these other things. That is why it is the power of God unto salvation: it saves man against every evil.

The mystery of God, which is Christ in you, the hope of glory; Christ the power of God, and the wisdom of God; Christ and him crucified; that alone, that all in all, that over all, in all, through all, now and through eternity,-that is the science of salvation, the chief of all sciences; that which leads all sciences, takes precedence of all, and guides in the study of all. Let it be so with all forever.

Then let the Lord by his Spirit so draw us to himself; let the heart be so opened to that power, to the fellowship of that mystery,

to the Spirit of God, that he may implant there Jesus Christ, his grace and his virtue. And as we hold our hearts open to him always, and to none but him, as a flower to the sun, we obtain in all its fulness, his righteousness, his power, his salvation, his mercy, his truth, his joy, his gladness, his peace-O, and his eternal life!

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The First Great Commandment.—No. 1.

A. T. Jones

(Tuesday Evening, March 2, 1897.)

YOU know that the Lord has said of this time and of the people who live at this time, that "here are they that keep the commandments of God and the faith of Jesus." You and I rightly profess to be that people, and we stand where we profess that it can be said of us by the Lord, to the universe, "Here are they that keep the commandments of God and the faith of Jesus." And it will be a fact, not merely because he says it, but he will say it because it is a fact.

That text applies fully to you and me who are here in this house; and the Lord wants it to become a fact now and remain a fact straight along, so that he can proclaim it to all the world and to all the universe continually: "Here are they that keep the commandments of God and the faith of Jesus."

That is what we are to study. We are to study in these lessons, to know whether we keep the commandments of God or not; so that the Lord can say of us, "Here are they that keep the commandments of God and the faith of Jesus."

In keeping the commandments of God, assuredly the first one comes in, and that assuredly we are to keep. And here is his word: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

Now, can the Lord say of you and me in respect to that commandment, Here are they that keep it?

Has the Lord all your heart, so that you have no heart for anything but him and that which is his?

Has the Lord all your soul, in a devoted love, so that there is no sentiment of your being that is not his?

Has the Lord all of your mind, so there is no thought of your mind, no working of your mind, no part of your mind but that is his,-devoted to his service? For with the mind we serve the Lord our God. Not with some of it, not with a part of it, but with *all* of it. So that you have no mind to devote to, or put upon, anything that is not of God.

Is all your strength his, so that you have no strength to put anywhere but upon that which is God's, and to his service?

If all this is true of you, then it is truly said of you, "Here are they that keep the commandments."

"The second is like unto it, Thou shalt love thy neighbor as thyself." When the love of God is in our hearts, as in the first commandment, it will be easy enough to love our neighbors as ourselves.

As was brought out in Brother Kellogg's talk the other day, of that little boy in Chicago who went to a man, a perfect stranger, and said to him, "Do you know that you are the greatest sinner in the world?" And when the man in surprise asked how that could be, saying that he had never murdered anybody, had never committed any great crime, the little boy said to him, "The greatest commandment is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Do you do that?" He answered, "No, I do not. I can't say that I do at all." "Well," said the little fellow, "that is the greatest of the commandments. You are breaking the greatest commandment; then you are the greatest sinner." The man admitted it, and was led to God and full salvation. That is straight enough: as this is the greatest commandment, he who breaks it is the greatest sinner. Is it you?

You and I are professing to keep the commandments of God, and the faith of Jesus. Are we breaking the first of all the commandments of God? If we are not keeping the greatest, the first, of all the commandments, we are breaking it. If we are breaking this one, we are not keeping the commandments; that is settled. You and I must decide now, and we must decide forever, whether we will serve the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength.

It is written, "The kingdom of God is within you." The realm that is within us, is the realm of God; it was so when man was made, but the enemy usurped the place of God; and the Lord

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set man free again to choose whether God shall have his own place in his own kingdom, or whether the usurper shall have the place of God in God's kingdom. The kingdom that is in you is the Lord's. It is for you to say whether the Lord shall rule there, or whether the enemy shall rule there. And if you do not choose that *the Lord shall rule there*, you *do choose* that the enemy shall rule there. It is altogether upon man's choice as to who shall rule.

Somebody must rule. Man was not made to rule himself, independent of God. He was made to be himself with God, and cannot be himself without God. The man was made to stand with God. God's kingdom was within him. God ruled within him. But he started out to have his own way by following Satan. But a man can have his own way only by following God. The kingdom of God is within you. We must choose that God shall take his own place in us, in his own kingdom in our hearts. He will take his place there, and he will rule there when he can have his own place in his own kingdom.

You know with reference to God's kingdom on earth that it shall be from sea to sea, and from the river to the ends of the earth. The kingdom of God, this kingdom that is to come when the Lord comes, you know is to cover every inch, every particle, of ground that there is in this world. Now the kingdom of God is within you. Does that kingdom inside of you where God rules-does his rule cover every bit of space, every particle of ground in your heart?

Does it? That is the question, and these questions are for us in more ways than one.

I am simply reading the commandment, and calling your attention to what the commandment says. And this in order that you and I may have our minds and hearts open always to the question, Is it true of us, "Here are they that keep the commandments of God and the faith of Jesus" with all the heart, soul, mind, and strength?

What your mind is resting upon, what it is studying upon, what it is working at-is God in that thing? Is it for the glory of God? The research that you are making, the studies that you are following, the whole thought of your mind-is it that the image of God may be impressed there? Is it to find God more largely in the mind? Is it to glorify him more? Is he the first and the all in all, in your intellectual efforts. Do you love him, serve him with all the mind?

And with all thy strength. The field that you are plowing, are you plowing it for God? The plane that you are shoving, to make smooth a board, are you doing that for God, so that whatever you receive is God's and not your own at all? Is your strength so entirely devoted to God that you are working in the cause of God wherever you put your hand?

It has been a prevalent idea that a person needs to cease working at his trade, or whatever he is employed at in manual labor, before he can be a worker in the cause. Many say, "I want to get out of what I am at. I wish I could see out. I wish I could get out of this shop. I would like to be a worker in the cause." If you are not a worker in the cause where you are, you will not be a worker in the cause when you get where you want to be. If you are not a worker in the cause as you are plowing the field, you would not be a worker in the cause if you were trying to preach in the pulpit. If you are a blacksmith, and at the anvil day by day-if you are not a worker in the cause as thoroughly, as heartily, as wholeheartedly, as I am in the pulpit, then you would not be a worker in the cause if you should be distributing tracts somewhere.

There is an example set before us of what mankind may be; and of what every believer in Jesus *is* to be. The Son of God came to

this world to show you and me just what it is to keep the commandments, and just how it is done. And he worked at a trade about six times as long as he preached. Beginning at the age of twelve, when he could begin to work with Joseph at the carpenter's trade, when he could do considerable,-as a twelve-year-old boy can do a great many things assisting a carpenter. Beginning therefore at the age of twelve, he was baptized and began preaching at about thirty years of age; that makes eighteen years. These years he was working at the carpenter's trade. From the age of thirty to thirty-three and a half, he spent in the public ministry, preaching. So you see it was nearly six times as long that he worked at the carpenter's trade as he did at preaching.

Now was he just as much the Son of God those eighteen years that he worked at the carpenter's trade, as he was the three and a half years when he was engaged in preaching?-You know that he was. Was he my Saviour and your Saviour when he was there sawing a board, and making a bench and putting legs in it,-was he just as much my

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Saviour and your Saviour then, as when he was upon the cross?-You know he was. "For we are saved by his life."

Do not forget that it was at the close of these eighteen years, when he came to be baptized, and was baptized, at the beginning of his ministry, and at the close of his carpentry,-it was then that God said, "This is my beloved Son, in whom I am well pleased." Was he not, then, just as much a *worker in the cause* those eighteen years, as he was the latter three and a half years?-You know he was. Then if you are a carpenter, and a professed believer in Jesus Christ, can you not be a follower of him? *Are you not to be his follower* and a worker in the cause *just there*, as really as though you were in the pulpit? I do not say that you are obliged to remain always a carpenter. He did not. I do not say you will be obliged always to remain a blacksmith or a farmer; but I do say and insist that while you *are* a carpenter, while you *are* a blacksmith, while you *are* a farmer, you are to be a *worker in the cause* as truly as you shall ever be, wherever you may be.

Thus Jesus has shown to every one of us, what it is to be a Christian, and what our life is to be, at whatever our minds, our hearts, or our hands may be employed. He loved God with all his heart, all his soul, all his mind, and all his strength, when he was a carpenter. When he sawed boards, when he made tables, when he made doors and set them up, it was to the glory of God. God was all in all to him. When a man came to him as a carpenter, seeing him only as a carpenter; not seeing him the Saviour of the world as such,-when a man came to him only as a carpenter, and sat down with him and said, "I want a table made. Will you make it for me?" and he answered, "What kind of a table do you want?" and the man described it to him, and Jesus said, "Yes, I will make it for you;" when Jesus had made the table and carried it on his back to the man's house, and took it into the man's house, and set it down there for the man to use-in all that transaction Jesus was altogether God's. God was in all his actions. In every joint that he made in that table there were no cracks, none were covered up with dust, nothing was covered up, it was an honest table. It was throughout such a table as God could approve.

And when he made the bargain to make the table, he made such a bargain as was honest, such a one as God could look upon and say, That is an honest bargain. He did not ask the man to pay more than was justly due for such a piece of work as that. The man asked him, "Will you make such and such a table?" "I will." "What will you charge for it?-what will it cost?" He would calculate upon it, and he would say to the man, "The lumber will cost so much, and it will take such a length of time to make it, and my work is worth so much. Do you not think so? Do you not think my work for the length of time it will take, will be worth so much?" And the man would say, "Yes, I do. I think it is worth all that. That is honest. That is a clear bargain." And when he took the table on his back and took it over there and set it down, the man paid him what the bargain called for, and God could look down on that whole transaction and say, "That is honest. That is all that any one can do."

Is that the kind of a carpenter you are? You profess to be a Christian. Is that the kind of a workman you are, whatever you are doing?

Do you love God with all your heart, all your soul, all your mind, and all your strength? Whatever you do, or are called to do; whatever business you transact with your neighbor, be he heathen or Christian; is it done in such a manner that God can look at it and say, "That is good enough for the kingdom of God;" because all your heart, all your soul, all your mind, all your strength, is in it to the glory of God.

Are we keepers of the commandments, or not? That is the question. And it is time that we find this out so thoroughly that the Lord can certify in the message that he speaks, "Here are they that keep the commandments of God."

Now, you can see that this commandment covers the whole ground of everything, and that we cannot touch a single thought in the whole realm of thought that does not come into this text with which we have started. So, then, we must look at everything in our thinking, we must look at everything that our mind is called to, in the light of that scripture, the first of all the commandments.

Everything that we are called to put our hand to, we are to look at it in the light of that greatest of all the commandments. Is it a thing that in the fear of God I can enter with all my heart, and soul, and mind, and strength? If it is not, then do I want to touch it?-No. If it is such a thing that I cannot enter upon with all my heart, mind, soul, and strength, and with God, what

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then have I to do with it? If God cannot go with me, then I am breaking the commandments. I am not devoting everything to him. All my strength is nothing if it is engaged in something that he cannot enter, or cannot touch or approve of, or that he cannot accept.

I know that this is straight, but it is Christianity. It is Christianity, and you and I must not be content with one-sixteenth part of anything short of exactly that. We must not allow ourselves to be content for even the shadow of a moment, with anything in this

world, less than that everything we enter into, we shall do it with God with us, and then enter into it with all the heart, and all the soul, and all the mind, and all the strength. And I tell you when we come to that, all of us, if all in this house will surrender to him right now, and will hold fast there, we can't imagine what power of God will be manifested in the world.

The great difficulty from the beginning has been that men would not allow God the place in their hearts that belongs to him. God started man that way, and he turned away to everything else, and shut out God entirely. God set him free from that darkness, set him free to choose, and called him to choose, whether he would love God with all the heart, all the soul, all the mind, and all the strength. He was set free to choose to let God have his place again; but so many chose that the Lord should not have his own place, that the flood swept them off the face of the earth.

Then the Lord started the race again. And the only thing that he asked of each was that he should love the Lord God with all the heart, and with all the soul, and with all the mind, and with all the strength, and his neighbor as himself. That is all he asked of the eight who went into the ark, and who came out of it. If the first man had loved God with all his heart, and with all his soul, and with all his mind, and with all his strength, no sin could ever have entered.

After he had sinned, and the Lord had released him from that thralldom, if Adam and all his children had loved God with all the heart, soul, might, mind, and strength, what would have been the condition of the world?-They would have been keeping the commandments of God, and the faith of Jesus, and righteousness would have covered the earth as the waters cover the sea. Is it impossible that that thing can be fulfilled in man under the bondage of the curse, under the bondage of sinful flesh? Can God so deliver the sinner from the power of sin in the flesh that he can love God with all the heart, soul, might, mind, and strength?-Yes. Sin could not have cursed the earth, as it is, even with men under the bondage of the flesh which is sinful, if they had believed in God, and kept the commandments of God, and the faith of Jesus.

That is the truth, for that is Christianity. So, then, you see that all the Lord ever wants in us, all he ever wanted in man since Adam sinned, was and is, that he should keep the commandments of God, and the faith of Jesus. And the first of all the commandments is, Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

In Rom.1:21, it tells that at the beginning "they knew God." Look at this: man in the starting out of his career knew God. Adam knew God to begin with, but did not retain this knowledge. When Adam sinned and was again started, he knew God. When the race again started after the flood, it knew God to begin with; so that mankind have departed from God all the time. The world was so sinful, is so sinful, and will be so sinful, because it knew God and rejects him, and not because it knew not God. So that the world is not in wickedness because of darkness; the world is in darkness because of wickedness.

The world began with light; and that darkness has come in, is because of the choice of men; "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Now notice; what first?-They knew God; but they did not glorify him as God; they did not give him the place in them that belongs to him. They did not glorify God,-did not reveal him to man, did not make him manifest on the earth; for Jesus said, I have glorified thee on the earth, and he was God manifest in the flesh. These men who knew God, would not allow God to be manifest in the flesh. They were not thankful. Then they became vain in their imaginations; then their foolish hearts were darkened; then in their darkness they professed to be wise. That wisdom was foolishness, and then they made images.

Thus you see that the image that is set before

men's eyes, in his idolatry, is only the outward manifestation of idolatry, the outward representation of it. The idolatry is already away down in the heart, and has been working several steps of the way out. Think of it. Where does idolatry begin?-In the heart. Where in this course does idolatry begin?-When they knew God, they glorified him not as God; right there they all begin. Then where is there any middle ground between the knowledge of God, and idolatry?

Think carefully now. They knew God, and, "This is eternal life, that they might know thee." The knowledge of God is eternal life; that is settled. They did know God; they had eternal life in the knowledge of God. That is written. But they went into idolatry. How many steps from the knowledge of God did they take to get into idolatry?-Only one. Then, how many steps from loving God with all the heart, might, mind, and strength, need to be taken to reach idolatry?-Just one. Then if I do not love God with all my heart, and all my soul, and all my mind, and all my strength, what am I?-An idolater.

It may be I have no graven image before me. These people did not in the beginning. But they did have an image, a conception, formed *in the mind*, and when they made their graven image, it was simply a representation to stand before the eyes, of what they already had in the mind. The first man who made an image had a conception of that in his mind before he made it. The first man who made an image had the conception that it should be his god, and that conception was there before he made the image out of wood or stone. Then that image of stone, that he set before his eyes, was only the outward form which he made to represent to him in that shape what the god was that he already had in his mind. Then did he not have a god before he made that graven image?-Yes. Where was it?-In his heart.

They became vain in their imaginations. Whose imaginations?-Their own. Here is that man who is imagining something; he makes an image of his imagining, and sets it before his eyes outside of him. Imagining is simply mental *image-ing*. And the image in stone is but the tangible form of the *image-ing* in the heart. Where

was the image first made?-In his mind; in his own *imagining*, in his own thinking. But who was there when he had separated from God?-None but Satan and himself? Then, whence can his thoughts come?-From himself and Satan only.

So then, you see plainly enough that idolatry is in the heart; the conception, the image, is already there before the image can appear outside. Though his god be the sun, moon, or stars, this conception, his idea, his imagining, is there before he puts it into outward form in the sun, moon, and stars.

All that appears in idolatry is simply the reflection of what is in the heart. And God must be in the heart, with all the heart, all the soul, all the mind, and all the strength, or else idolatry is there. There is no middle ground.

In fact, after the flood, when men first left the true God and went away and had gods of their own-they allowed these gods to occupy the place of God to them, thus showing that when they knew God they recognized him as their only ruler. When I love God with all my heart, with all my soul, with all my mind, and with all my strength, who alone will be my God?-God. Who will be my only authority?-God. Who alone will have authority over me?-God. Is he capable of exercising right authority?-Yes. Is he capable of keeping man straight?-Yes. When a man loves God with all his heart, soul, mind, and strength, he does not need any other law or authority to keep him straight in the world. Who is his governor?-God. And is God able to govern when we love him supremely?-Yes. But, when man leaves God, and goes into idolatry, is he capable of governing himself?-No.

Now after the flood, while they yet knew God, they recognized him as their only King and Governor. They had no other ruler. When they first departed from God, and put other gods in his place,-I mean at the beginning, when they went away from God, and put other gods in God's place-they allowed those other gods to occupy the place of rulers. They professed that these gods were their rulers. They had no kings; men did not yet profess to set themselves up as rulers. Men professed that the gods were the

kings; and the men who were in authority were only the representatives of the gods, while the gods were the real kings.

The evidence of this you will find in "Empires of the Bible," page 50. Here are the first records that were found in Babylonia, where the race started, and where the confusion of tongues took place-where the race forgot God. I read:-

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To Ninridu, his King, for the preservation of Idadu, Viceroy of Ridu, the servant, the delight of Ninridu.

Here the ruler, Idadu, in writing an inscription to his god, professed that he was simply the viceroy of his god. He did not claim to be a king. Thus you see that the god was this man's king. The god was held to be the king of the people, and this man who was in authority, was only the god's viceroy, or lieutenant.

This shows that the knowledge of God as the rightful Ruler, was so recent that no man had the courage yet to set himself up for king. Do you see that? Think carefully. When God was the only ruler, he was, of course, their only king; but when they turned away from him and took other gods, their knowledge of the true God was so recent, his relationship was so recent in their knowledge, that when they put other gods in the place of God, and set up these false gods as their king-a man in authority amongst men had not the courage to take the title of king; but chose to be known as the viceroy of the god who was to be the real king. I repeat it. The knowledge of the true God as the only King was so recent in the minds of these men that no man had yet the courage to take the title of king. Their recollection of God as the only King and Ruler was still so clear that it was too much like an attempt to dethrone God, for any man to take the title of king.

I will read another inscription from this same land, from the same time:-

"To Ninip the King, his King,
Gudea Viceroy of Zirgulla, his house built."
"To Nana the Lady, Lady splendid,
His Lady, Gudea, Viceroy of Zirgulla . . . raised."
-*Empires of the Bible*, p.50.

Here is a man who built a house in honor of his god. This man says he is viceroy of this god, who is king. This man Gudea does not profess to be king. He is in authority, but he does not profess to be king. Who is the king?-His god. That shows to you again that the knowledge of the true God as the only King was so recent in their minds, they had not gone so entirely away from God and from the idea of God as only King and Ruler, as to be willing to set aside the idea of God's kingship, and allow a man to take the title of king.

A. F. Ballenger.-The man in place of authority, then, claimed to be the viceroy of his god, and not a king?

Yes. There were no kings yet. We are not speaking of man as king. There were no kings yet amongst men. There were men in places of authority. A man was ruling over others. He had power, but he did not call himself king. He was not known as king, and would not yet allow himself to take the title of king. Why?-Because he had not yet got so far away from the idea of the true God, as sole rightful King, as to be brave enough, as to have wicked courage enough, to set aside all idea of any godship as king, and set himself up for king.

These are the earliest records that have been found in that land. You can see that they are amongst the very earliest. They are records from the time before men took the title of king at all, and when they had the idea of the true God as being King.

But here is a record a little earlier than that, which speaks of the confusion of tongues at the tower of Babel. On the fourth page of "Empires of the Bible" you have the Bible account of the confusion of tongues. This is the account that the people wrote amongst whom the confusion of tongues occurred. In the Bible you have the Lord's record of it. In this inscription on the bricks that were buried in the ruins of Babylon and have been discovered, you have *their* account of it. You can set it alongside of the account in the Bible, in the eleventh chapter of Genesis, and you will see the two things exactly alike. Here is what they said about it:-

. . . Babylon corruptly to sin went and
small and great mingled on the mound.

.....
Their work all day they founded,
to their stronghold in the night
entirely an end he made.
In his anger also the secret counsel he poured out
to scatter abroad, his face he set
he gave a command to make strange their speech.

.....
Violently they fronted against him.
He saw them; and to the earth descended,
When a stop he did not make.

.....
Violently they wept for Babylon-
very much they wept.

This is one of the earliest accounts there is. These others are next to it. But these others show that there was a time when there was no king yet amongst men; that the man in authority would not take the title of king; that his god was his king; and the idea of the true God being king was so recent that he was not courageous enough to say that he was king. As yet it was usurping too much authority in the face of his idea of the true God.

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That was before Nimrod. Nimrod was the first man who had the courage to take the title of king in the face of the idea that God was king. So I read on page fifty of "Empires of the Bible:"-

Nimrod was this bold man. The name that he bears signifies rebellion, supercilious contempt, and, according to Gesenius, is equivalent to the extremely impious rebel. And "he began to be a mighty one in the earth." Or, as another translation gives it, he "was the first mighty one in the earth."

Nimrod was the first man who ever took to himself the title of king; the first one to hold kingly authority and openly wear the title of king. And his name signifies exactly what that thing meant amongst the people over whom he set himself.

Now, not my statement, but the statement of an authority upon this subject, says this:-

With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes-enlarged families-Society; now there was a nation, a political community-the State. The political and social history of the world henceforth are distinct, if not divergent.-*Empires of the Bible*, p.51.

What, then, was the origin of the State?

March 3, 1897

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Missionaries for God.—No. 2.

A. T. Jones

(Wednesday Evening, March 3, 1897.)

OUR lesson last night closed with the founding of the first state known to history; indeed, the origin of the state. The Scripture says of Nimrod's kingdom:-

The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh.

Our translation reads: "Went forth Asshur, and builded Nineveh." But the true idea is, as the margin gives it: "He [Asshur] went out into Assyria and builded Nineveh," and the other towns there named. So that the beginning of his kingdom was in Shinar, and the extension of it was to Assyria.

Nimrod was not simply a mighty hunter of beasts; but also a persecutor of men. And the power which he had acquired, which

he got into his hand by this establishment and extension of his kingdom, he used to compel people to recognize his power and the god whom he served. So that from the first state that ever was in the world until the last one there will ever be in the world, every one of them has used against God the power that it had.

I will state that again: Every state, from the first one that ever was, that is, Nimrod's, until the last one that will ever be, that is, this one, has used its power against God, against his truth, against his people; to compel people away from God. From the beginning to the end, that is the record of every one of them. When the world shall be ended, that will be the record of the kingdoms and the states of the world.

Here is a statement from the first-page article of the *Review*, April 14, 1896: The arch-deceiver "seduced the people to bow to idols, and thus gained supremacy over earthly kingdoms. He considered that to be the god of this world was the next best thing to gaining possession of the throne of God in heaven." In the history cited in the previous lesson, you can see the working of the scheme thus revealed in the Spirit of prophecy. First, men went into idolatry, then to monarchy. And the first one that did that established a state, and was himself a persecutor of men by the power that he had thus gained. That is the history. You will see it worked out in other nations as we go along.

It was not long after Nimrod until in all that country God was forgotten by all but Abraham alone. Abraham alone sought and found God; and with Abraham God started the race once more in the Lord's way. Now mark what he said to Abraham. In view of what we have studied, in view of what was before us in the previous lesson, and what I have called your attention to just now, consider what God said to Abraham when he began with him a new nation; that is, a nation of God. Gen. 12:1 tells us what the Lord said to him at first. "Now the Lord said unto Abram, Get thee out of"-what?-"thy country." What first?

(Congregation) Thy country.

"And from thy kindred, and from thy father's house, unto a land that I will show thee." Three things God said Abram must leave.

First, he must leave, what?-His country. Next?-His kindred. Next?-His father's house. His father's house were idolators. His country forced people to idolatry; it was against God. His country, his kindred, and his father's house, were idolators, and he had to leave all. The Lord showed him the land; but did he give him possession of it?-"No, not so much as to set his foot on." When God called him out of that country, did he bring him into another one?-No; "but he promised that he would give it to him and to his seed after him." Then when God called him out of his country, and did not bring him into the other one, where did that leave him?

(Congregation) A pilgrim and a stranger.

That left God's representative in this world, absolutely without a country in this world?

Yet was he absolutely without a country?-O, "He looked for a better country, that is an heavenly."

Let us turn to the eleventh of Hebrews, and look at that. Eighth verse, beginning:-

By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

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But from what did he go out?-From his country, not knowing where he went. "By faith he sojourned in the land of promise, as in a *strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." You know he gave him no inheritance, no, not so much as to set his foot upon; and yet he promised to give it to him and to his seed after him. He brought him out of his own country; and of no other country on earth did he give him so much as to set his foot upon. Thus he was left absolutely without a country on earth. Of this we are certain; but remember what God was saying. Who was Abraham at this time?-He was "the friend of God," "the father of all them that believe God." Is he your father? Have you a country in this world?

For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she

was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises.

What did God promise when he brought him out of his country? Did he promise him a country?-Yes. But he did not get a country in this world; "but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Can a man seek a country when he has one?-No; for a man can no more have two countries, than he can serve two masters.

Well, says one, Abraham was out of his. Yes, but he had an opportunity to go back if he wanted to. If he had counted that his country yet, so that it was upon his heart, and he had become homesick when he got eight hundred or a thousand miles away, and there was a famine in the land, and there was not as much of an excursion about it as he thought there might be, he could have said, "I would like to see the folks there just once more, the dear old plains and familiar trees. If I could only do that, then I would be willing to come back and stay in this field awhile." If he had thought thus, he could have had opportunity to return; for it is written: "Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned."

Mindful; what is mindful?-If they had had their minds full of that country from which they came out, they could have had opportunity to have returned. And they *would* have had it, too; for then they would have made it.

But now they desire a better country, that is, an heavenly; *wherefore* [wherefore, for this reason] God is not ashamed to be called their God: for he hath prepared for them a city.

Have you gotten out of your country? Turn to Rom. 4 : 1-12:-

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he

hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Now that faith of our father Abraham, which he had yet being uncircumcised, was this faith that he had when God called him out of his country, from his kindred, from his father's house, and was left hanging in the hands of God, without a country in the world. And he is father to all those who believe, even though they be not circumcised; and all the others, too, *provided we all walk in the steps of that faith which he had when he was uncircumcised.* "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"Thy seed shall be a stranger in a land that is not theirs." Are you his seed? Are you the seed of Abraham because you believe in Jesus Christ? Are you a stranger in the land where you are?-If you are his seed, you are. Why?-Because it is not your country. It is not your country any more.

Now this is not theory. This comes down to practical, every-day religion now. Brother Dan. Jones yesterday, you remember, was

talking about missionaries going to Mexico, and he wanted missionaries that would go there and take their hearts along. Those who would leave their hearts in the United States, or whatever State it might be, when they went down there to do missionary work, he does not want; for then they cannot do missionary work.

The Lord wanted Abraham to be a missionary to all people whom he should after meet on the earth; and he was that. But God knew, and every other one does know who sees this as the Lord sees it, that no man can be a missionary in

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this world, who has a country in this world. You and I cannot be missionaries in any other country if America is our country. We cannot be missionaries in America, so long as America is our country. You cannot be a missionary even at home, if you have not first got out of your country. That is so. It is so in the nature of things.

Question.-How do you make that out?

We cannot make it out. I do not propose to make it out. The Lord has made it out, and you and I are to get it and believe it.

For what are we missionaries in the world? Let us look at that. Why are we sent to be missionaries? Missionaries of what? What is our mission work? What is the object of it? Are we missionaries for America, or are we missionaries for God? Is America God's country, independent of all others on the earth? It is not good enough to be God's country; and it is not good enough for God's people, however good it is.

You and I are to be missionaries for God, to call people unto God; to call them from where they are unto God, from sin unto righteousness, from darkness into light, *from the country where they are, into the better country which God has prepared.*

Now if Germany is my country,-and if my heart is there, it is my country,-how can I call people to a country where I do not belong, which is not mine? If America is my country, how can I do missionary work in behalf of another country?-It cannot be done. When God wanted Abraham to be a missionary for God, a missionary in behalf of a country to which God calls all people, he

put him where he could be a missionary indeed to all people. God called him to be a missionary, and in this he set an example for all people who should come after, of what it means to begin to do missionary work. The first thing is to get out of your country. So if you are going to be a missionary in Nebraska, get out of your country. If you are going to be a missionary in Mexico, get out your country first. For if you are going to be a missionary on the earth at all, the Lord says to you, "Get thee out of thy country;" and then he follows it up, and says, "from your country, and from your father's house." All these things hinder missionary work, until you have got away from them and out of them. But when you have got out of your country and from your kindred and from your father's house, then wherever you are on earth, you are a missionary. You do not have *to be* that; you *are* that. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." And "he that loveth father or mother more than me, is not worthy of me." "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Now I said a moment ago, and I say again, that this is practical Christianity every day as it always has been by those who believe God.

(Voice) How can a man stay in Nebraska, and yet get out of his country?

By being born again. If he was born in Nebraska, he needs to be born again. If he was born in America, let him be born again, and he will be out of his country. If he was born in Germany, let him be born again, and he will be out of his country.

Now, brethren, there is very much in this. There is nothing in this world that has hindered our missionary work so much as this repeated going to a foreign field of labor, and preparing to return almost immediately. Every man among Seventh-day Adventist missionaries that has been in a foreign country, knows this is a fact. And he does not have to go out of the United States to find it out. It has actually been suggested that it would be an advisable thing to get a second ship to bring home the missionaries that the "Pitcairn"

takes out; as the "Pitcairn" takes them out, let another ship follow around in a short time, when they get homesick, and bring them home! Now this thing will have to stop, or we will never be missionaries on this earth; the Lord does not want any such thing as that.

If your heart is in this country; or if your heart is here with your kindred; if your heart is here in your father's house,-then for your soul's sake, and for the sake of the cause of God, do not go away from it till you get your heart away from all this. For where your heart is, there will your treasure be, and you will want to get back as quickly as possible.

If you go to another country, while your heart is not there, you cannot do any good while you are there; you will be a nuisance to yourself, and to all that are around you. You need not think you will *not* be; for you *will*.

What we are to do, is to know where our home is,-our rightful home,-and that it is nowhere on this earth; that it is in heaven, and that we are to go there soon. And then, wherever you are called on this earth, bear in mind that you are going home. Then if it be to the South Sea Islands, if it be to Mexico, you will be at home; and you know it, and are there to stay at home and work for God where you are until he calls you to another field; and when you get there, you will still be at home. In that way you will never be in a strange place, and the people will not be strangers to you.

Now this idea of having any country in this world, works just this way. With reference to countries, that country that is yours is the leading thing in your mind; and if you go to another country, you will constantly be drawing comparisons between that country and your own country. The lessons that you give, the sermons that you

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preach, the very influence that accompanies you will be so tinctured with it, unconsciously to yourself, that the people will recognize it all the time. Thus there is a barrier between you and them that you never can get over until you get out of your country.

As long as that thing is in you, there is a barrier between you and them. Your work cannot be effective until that barrier is broken down between you and the people, and they see that you are separated from your country, from your kindred, and from your father's house. But when you have got out of your country, when you have been born again, your nativity is in that heavenly country; your home is there; and that is the only land you have any heart for. Then there will be no barrier between you and anybody on this earth, and you can take the gospel to every man in this world. You will meet a friend in everybody that you meet on earth; they will not be strangers to you.

As a matter of fact, you can go among people in other countries, and you will find that they are just as good as the people in this one. A year ago last summer, I was in several of these other countries. I was in Denmark, Norway, Sweden, Germany, Switzerland, Bohemia, Austria, Hungary, Bulgaria, Turkey, Greece, Italy, Holland, England, Ireland, Scotland,-in all, sixteen different countries. Every one of these countries, every one in its place, was to me just as good as this country ever was.

In many things they are exactly alike. The water over there is just like the water in this country. Grass grows there exactly as it does in this country,-the top grows up. Trees grow there exactly as they do in this country, and are exactly like the trees in this country. Even human beings are in shape and general appearance exactly as they are in this country. Well, when the hills, the rocks, the water, the trees, the grass, and the people over there are precisely like they are in this country, are they not just as good as these? I fail to see any difference.

Elder Ballenger.-Would you be just as free to talk these things in all those countries as you are here?

Certainly. I did preach just these things in those countries. You can preach the gospel anywhere. Brethren, I found good people every step of the way, and nothing but good people. I did not find any other kind. Honestly, I did not. People who were perfect strangers-whom I never saw before, whose language I could not understand, and who could not understand mine-would do

everything they possibly could to help me along and show me, and help me in every way they could. In the places where I was, the money that I had in my pocket was their kind of money. I could not read it. When I went to pay street-car fare, buy a ticket for the train, or anything of that kind,-all I could do was to hand out enough to be sure of it, and let them take what I ought to pay for it, and they took it, and took no more than that, and gave me the right change.

I tell you, brethren, mankind are just alike everywhere. The only difference is that in some places they are little better than in others. That's all the difference I find. And the gospel-the gospel is the same, we know, everywhere in the world. There is no question about that. And that gospel being the same everywhere, it is provided for all mankind. And all mankind being just as much alike and just as much the same as the gospel is, when you take the gospel in the Lord's way, and go to the people in the Lord's way, you will find it works just this way all the time and everywhere.

While I was in Denmark, that, to me, was really the best country on the earth; and I enjoyed it with the people all around about me! While I was in Norway, to me that was the best country in the world. When I was in Turkey, to me that was the best country on earth; and if I were to seek a mission field, I would go straight to Turkey. The Turks are just like other people,-clever and gentlemanly when they meet you on the street, and through the country as they meet meet [sic.] you on the road.

Brother Holser and I had to wait while the ship lay at anchor in Smyrna, Asia, and we went out to visit the ruins of Ephesus. He went further than I did, but we went together about six miles out in the country alone. We went just as you go out into the fields here. We met people on the highway just as you do here. I did not feel in danger of any kind, and I do not think he did. We found nothing to be scared at. We walked around there just as we would here. We were at Nicomedia when the Armenians said it was hardly safe to go out of the house, and above all, for any one to be found out walking upon the hills; but we went out of the city and up on the hills, while waiting for the cars. We met Turks on the road with

their wagons and oxen; we found them resting by the road. We did not feel afraid. There was no danger to us. There was safety everywhere.

I say to you, that in every one of those countries the people are good people, clever people, kind people, accommodating people. They will drop their work to do you a favor, to show you the way, to get you through a street, to go with you a block or two to show you the way, although they never saw you before, and never expect to see you again. My heart went out in kindly feeling toward those good folks all around, and I wish that they could go with us to that better country where we could be together, and kind to each other all the time. As I said a

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moment ago, and as D. T. Jones told you yesterday, this lies at the root of missionary work. It *is* that. There have been those sent away, willing, glad to go on a foreign mission. That is what they started upon, that is what their pretensions were; at large expense they got there. Only a little while, and a letter is received, pleading to come back. "O, only let me come home! I don't ask you to pay my way home; only let me come back."

(Voice) Does the Foreign Mission Board give such ones opportunity to come back?

Certainly. How could they do otherwise? This is no ideal tale. It is fact, brethren. But that is not missionary work. Of course the Foreign Mission Board would not wish such persons to remain there. The best thing they could do was to let them come home; for the only place where they could do anything was at home. Their heart was at their home in America.

In fact, some were so afraid they would die if they staid there, that they came home and died. This is a fact. I am not using that expression, or putting it that way to make a play upon your feelings, or anything of that kind. Some persons have been so homesick that they were afraid they could not live there; and they came home by their own request, and not long afterward died. They could not have done any less than that if they had remained abroad.

I know, and you know, too, that many have gone on foreign missions with more of an idea of going on an excursion, than going for hard missionary work. And when they found, at the end of the journey, that it was not an excursion, but hardship; that it meant self-denial, sickness, and burning fever, that took all the excursion out of it in a little while. That was not what they had in mind when they started.

I know, and you know, that there is a halo in this idea of missionary work, at the beginning. But we want to get to solid facts, to get our eyes off the halo, and remember that there is a hard substance just back of it. There is somewhat of a halo in getting aboard the train or ship, with a large crowd of people, and much parade, as we start on the mission, honored like that; of course that is all right, but those who go must be sure that their minds and hearts are on something more solid than that. They need to bear in mind that, while the brethren are willing to escort them to the train or the ship, and shed tears, if need be, at the parting, that beyond all that, each one of those missionaries must not forget that he is going out to meet hardships, to meet perplexities, peril, and sicknesses.

And let him remember that he may not only meet all these things, but go through them, and not be afraid that he will die. Let every one be perfectly sure that he is dead before he starts, and he will not be afraid that he will die when he gets there. But if you have not died before you start, then don't start until you are dead; because otherwise you will do no good either to yourself or to the cause. You will be only a burden to those who are there-if there are any there before you go who are faithful.

Now that is the truth, and you know it. Then why should we allow that thing to be lost sight of? Such a thing as that has been needed in our work all these years. Large sums of money would have been saved if such a thing as that had been insisted upon before you started. Great mistakes would have been avoided, and an immense amount of misery, if this thing had been insisted upon, and insisted upon before the laborers left.

As I said a moment ago, if you are really dead before you go, and while you are there, you are not going to be much disturbed by the prospects of death. It does n't follow that you are going to die because you get sick, very sick,-burning with a fever. It does n't follow that you are going to die, and that you should think that you must pick up and start home just as soon as you get out of that, or get well enough to start.

I know of missionaries, perhaps you do too, one in particular, and his wife, whom I have in mind, who went on a foreign mission. They were both young people. Neither of them, I think, over twenty-two; the husband was probably twenty-three at the most. They went to their field, and entered upon the work. In the course of time, sickness came to them. The wife was attacked first with the native fever, and was terribly sick-as sick as they get, I suppose, and live; but neither of them got homesick along with the fever. They stuck right to it bravely; the husband nursed the wife through her sickness, and just as she was barely able to sit up and walk around, he himself was stricken with the same fever as severely as she had been; and she, in that weak condition, nursed him through. But they went through it all like brave Christians, thank the Lord. They are in that field yet; they are a success in that field where they are, and have been a success from the day they landed there. That is to be our ideal.

Now I do not say that none of those who went away should never have come back. I do not say that none of them should have come back immediately after they reached the field. But I do mean to say, brethren, that they should have known before they went away, whether they were to come back right away or not.

That the Mission Board thinks you might make a good missionary is n't evidence enough for you to act upon to go on a foreign mission. You want to know *for yourself* that God calls you to go there; and that you go there because God

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wants you there in that place. Then when you go, you will go because God calls you, and you will know that he is with you while you are going. You will know that he is with you when you get

there; and you are not going to be scared by any difficulties, nor discouraged by any hardships, nor turned back by any sicknesses, nor even at the prospect of death.

If it should come to the literal fact of dying a physical death, you do not know how you are defeating the cause if you run away to escape it. You and I, every Christian, and especially every Seventh-day Adventist Christian, *because it is Christian experience*, must get hold of this one living principle, that the Christian's work is n't done when he dies the physical death. If he is faithful to his work while he lives, and dies at his post, his work goes on after he is dead.

Now that is a fact. If you go with God's call, if you go with God with you, and if you die before you leave, if you are the kind of missionary that God calls,-the kind that Abraham was,-you yourself are to know for yourself, before God, under God, and with God, that this is his will concerning you.

That you have a conviction to-day that you are to go as a missionary, is not evidence that you are to start from this Conference to go to that field. If your conviction is a right one, and good, it will keep. If it is not the right kind of conviction, it ought not to keep. It ought to spoil as soon as possible. And if you have to keep it a little while, and it spoils, it is better to spoil here than after you are in the field.

If your conviction is from the Lord, it is a good one and will keep. David had a conviction for twenty years that he was to be king of Israel. But he was not anxious at all for the time to come when he would be king of Israel. He didn't hurry up the thing. When all things were in his hands, he would not move a finger to put himself upon the throne. He had a conviction that was good enough to keep for twenty years; and when the Lord had tried him and could trust him, he brought him to the throne himself.

So you may have a conviction concerning a certain field. It may be from God. Now, do not attempt to carry out your own idea whether the Mission Board believes in it or not, or whether the Conference believes in it or not. Just wait for God, and let him tell other people that this is so. When we wait thus for God, and then

go, the Lord goes with us, and we know it; and he is with us while we are there, and we know it. That is our post, and we will stand at that post until God calls us away. And if he has used us there as long as he can, effectually, alive; and he can use your influence better if you are dead; then the thing for you to do is to lie down to die just a happy Christian; knowing that God will carry on your work after you are dead. The conviction that God put upon hearts by you while you were alive and talked to them, will be deepened and strengthened and quickened by your good example, after you are dead; and by it they will be brought to Jesus Christ.

Are you willing, then, that God should preach the gospel by your death as well as by your life? Are you willing that he should preach the gospel by you, dead, physically dead, and in the grave, as certainly as you are willing that he should preach the gospel with you alive and walking on the ground? If you are not, you are not ready to go on a mission.

Now I am going to read that from the Scriptures. Turn to the first chapter of Philipians. There is the example of that missionary whom God called, as a pattern to you, as an example to all who should afterward believe on Jesus Christ, to everlasting life. You remember the hardships of Paul. You remember his vicissitudes, his trials, his persecutions, his scourgings, his perils everywhere; and you know that he never faltered in any place where he was.

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places. Verse 12.

When this was written, he did not know what day the decree of the emperor would be carried out, and he would be executed. He was expecting that. Now think of all these things he passed through. The scourgings, the trials, the persecutions, the perils, the robberies, stoned once and dragged out of the city and left for dead. Now he says, I would that ye should understand that these things have happened unto me for the furtherance of the gospel. What was God doing through every one of these trials, sufferings,

and perils?—He was using the man, to preach the gospel by him, so that when those people stoned him and dragged him out of the city and left him for dead, God's Holy Spirit was fixing upon their hearts the seal of his truth, that that man was of God, that the message he brought to them was of God; and if they rebelled against it, their perdition was sealed; and if they surrendered to it, they were saved.

That is what God is to do by us. All that we are in the world for, is that God may preach the gospel by us. Not so much *we* doing it, as *God* doing it *by* us, whether by word or by influence; and God can do just as well by influence as by word. God will put gospel into our influence as well as in our words. We are always preaching by our influence just as well as by our words.

And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and

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strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

Is it not written, then, that God will use a dead man to magnify the gospel and the glory of Jesus Christ? Are you willing that he shall do it by you, when he can do it better with you dead than if you are alive? Dead indeed, but alive unto him. Then do you not see that in that good sense the Christian never dies. "For all live unto him." "Whether we live therefore, or die, we are the Lord's." Are you? If you are the Lord's while you live, you are the Lord's when you are dead. And as certainly as God uses you while you are

alive, to preach the gospel, he will use you when you are dead, to preach the gospel. And your work will not stop when you are dead. As certainly as yours is the work of Christ while you are alive, it will go on when you are dead. Your influence will tell, and God will do things by you after you are dead, that he cannot do so well while you are alive.

Suppose Paul should die. He expected it. Look at the seventeenth verse of the next chapter. But, by the way, in view of this, what was he doing all the time? "I therein do rejoice, yea, and will rejoice."

"And if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." What did he refer to when he said, "If I be offered upon the sacrifice and service of your faith"? He was expecting daily that he would be offered up as a sacrifice of the faith of Jesus Christ. What was he doing about it?-"I joy, and rejoice with you all." What were they to do?-"For the same cause also *do ye joy, and rejoice with me.*"

Did he expect the Philippians to rejoice with him when his head was cut off?-Yes; he says so. Brethren, when we get hold of the fact that the Christian's work does not stop when he is dead, we will not have so much of this resolving and sending sympathetic resolutions to people because somebody has died. Thank the Lord, that, though he is dead, his work is going on. Be glad of it-not glad that he is dead, but glad that his work is going on; that God is using him better that way than if he were alive.

Therefore let God come in and have all the place, so that we shall be loving God with all the heart, and all the soul, and all the mind, and all the strength. That is what it is to be a missionary.

And the first thing of all, in order to be that kind of missionary, is, "get thee out of thy country."

March 4, 1897

Egypt and Israel.—No. 3.

A. T. Jones

(Thursday Evening, March 4, 1897.)

OUR first lesson gave us the origin of the state; the establishment of the first one in history. Our second lesson gave us the first example of separation of church and state in history. At that early time the Lord indicated plainly how complete the separation should be between church and state. We are to follow both of these to-night, until they meet again, in the same land.

Nimrod was the son of Cush; Cush inhabited Ethiopia; Cush was the son of Ham; and Egypt was the land of Ham. Thus we trace the genealogy of Nimrod directly to Egypt; and we can trace his example also to Egypt. Although Nimrod was the first man to wear the kingly crown, the first one who bore the title and asserted the dominion of king, yet in Egypt that example of Nimrod in all its phases was followed most completely, was established most fully.

In Egypt there was not a king until after the time of Nimrod; not until after he had usurped the place and authority of king. For, you remember, when Nimrod did it, it was against God, against the people's idea of God, and against their knowledge of him. At that time the people knew that in this, Nimrod was taking the place of God; and his name indicates the views that were then prevalent as to the action. In Egypt the same course was pursued. The Egyptian records certify that the first rulers of Egypt were the gods, the next were the demi-gods, that is the half gods; after these were the kings themselves who were men.

Thus you see that in that land the procedure was identical with that over in Shinar. In Egypt the king intentionally and professedly, on his own part, stood in the place of god to the people. The people looked upon him as such. The sun was *the* god; the king of Egypt was the son of the sun. He was God to the people. The people lived upon his breath. He was their breath of life. They derived their spirits from him. To them he was the "giver of life, like to sun eternal." (See "Empires of the Bible," chap. vii, par. 27, 38, 43, 44, 49, 64, 71-83, 96, 102; chap. xiv, par. 15, 16.) Thus in Egypt the king was not simply the representative, the viceroy of the god; he was the embodiment of God. The life of God dwelt in the

king, and came through the king to the people. Thus the king was life to the people, because in him was represented the great all-pervading

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god, the sun. There was no attribute of God that the king did not represent to the people. Such was the system of kingship and government in ancient Egypt.

Now go back to Chaldea when God separated the church from the state, as we read in the previous lesson, when he said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And bear in mind that it was not until after Abraham had separated from the last of his kindred that the Lord showed him the land. Abraham separated first from his country; secondly, from his father's house; and thirdly, from his kindred. It was not until after Lot went over to the vale of Sodom, that God showed Abraham the land. Gen. 13:14, 15. When the call of God had been made to Abraham, and he was separated from his country, heart and soul and all, and from his father's house, and all his kindred, and stood where the Lord would have him stand, then the Lord said to him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." I will give it for an everlasting possession.

Now I ask you, When God told Abraham to lift up his eyes and look, did Abraham see more than he would have seen had he lifted up his eyes without God telling him to?

(Congregation) Yes.

He saw something, then, that he could not have seen, if God had not told him to look. And when God told him to lift up his eyes and look, that which he saw was the land that God had promised him. At that time God showed him the promised land, and that was the country to which the Lord called him. He did not give it to him at that time, "No, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him." And he looked everlastingly to that heavenly

country; that country which has a city with foundations, whose builder and maker is God. There was "the promise that he should be the heir of the world;" and Abraham received it "through the righteousness of faith." Then, when God told Abraham to look at it, and that he would give it to him and to his seed for an everlasting possession, what did he see? the world?

(Voices) He saw the world to come.

And that is the country that belonged to him from that time on. "And if *ye* be Christ's, then are ye Abraham's seed, and heirs according to the promise." And that is your country, and mine. And oh! to think what narrow, what entirely unworthy ideas one must have who is content with any other country, or has any inclination to any other country, or has any affection whatever for any other country. How can any one do so, when he has his eyes upon that country which God has shown him, and unto which he calls him!

Abraham died. Isaac lived and died. Jacob and his family were carried into Egypt, as the Lord said to Abraham, "Thy seed shall be a stranger in a land that is not theirs," and that was Egypt. Now think carefully. Don't forget this expression that the Lord gives us concerning Egypt, for that will be of use in lessons to come. The land in which they were to be strangers and serve the Lord, was Egypt. They dwelt there hundreds of years-in a land that was not theirs. And remember that it was the Egypt that we have sketched, in which the king was in the place of God, and was God to the people.

Let us glance at this church further for a moment, and see what the Lord was doing with it. We have a map before us to-night that shows us the country. Here is Chaldea where Abram was called from; and he went up here to Mesopotamia to Haran, where his father died. There he was separated from his father's house, and he then came into the land where he was separated from Lot.

While Abram was in this land, history was made, by the nations of the East conquering toward the west, even to the borders of Egypt. But by the time that Israel went to Egypt, or a little before that time, the Egyptian Empire was spread over all this Eastern country. It reached all over Egypt, down into Ethiopia, took in all

the southern and western border of Asia Minor clear over to Armenia, Assyria, and Shinar; so that the Egyptian Empire covered the whole of the eastern region, the then known world. The Egyptian Empire, in its day, was as universal as the Roman was in its day, or any of the other nations that followed.

Now while history was made from the East, and the kings of these countries were conquering throughout the western region, even to the borders of Egypt, God set his church in the land of Canaan to keep alive the knowledge of the true God among the nations that were passing and repassing there. And when the Egyptian kingdom was spread all over this country, and the seat of empire of the world was the capital of Egypt itself, God took his people into Egypt, so that the ambassadors and governors of all the peoples, passing from all these countries, to the head of their government, which was Egypt, would come in contact with the people of God.

In Egypt the Lord planted his people in Goshen, in the passageway between these heathen nations and the capital of Egypt, so that the people, their ambassadors, and governors, would pass through Goshen, the land inhabited by the people of God, and would have their attention called to the true God.

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In Egypt also Joseph was beside the throne so that the ambassadors coming into Egypt had to meet Joseph, who would give to them the knowledge of the true God. After Joseph died, the knowledge of Joseph and his influence, remained in the capital of Egypt until Moses. Then Moses was in the palace and beside the throne. Not simply beside it as Joseph had been; but Moses stood on the first step to the throne, for he was the son of Pharaoh's daughter. Pharaoh's daughter was Pharaoh's wife; and Moses being the son of Pharaoh's daughter was doubly legitimate heir to the throne. If Pharaoh's wife had not been his daughter, her adopted first son would have been heir to the throne. Again, if Pharaoh had another wife and no other children, his daughter would have been heir to the throne. But when Pharaoh's daughter was Pharaoh's wife, then her adopted son was doubly heir to the throne. There

was no disputing his right of heirship to the throne of Egypt, which was then the throne of the world.

At that time the king of Egypt was about eighty years old, so that there was but a little space between Moses and his doubly rightful place upon the throne, and the possession of all the power of the Egyptian Empire that covered the world. And at that time also, the time of the promise drew nigh, which God had sworn to Abraham, and Moses believed it, and therefore deliberately and totally rejected the throne and all the power and glory of Egypt-he "refused to be called the son of Pharaoh's daughter."

Moses believed the time of the promise drew nigh which God had sworn to Abraham. And, by the way, we would better settle it whether we believe it; because if we are sure that we believe it, we shall see more in Moses' belief in it. Turn to Acts 7:17:-

When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

At the time when Moses was born, Pharaoh thought to destroy the people, so they would not multiply and become so powerful as to be able to get out of the land. The point is that Egypt not only had the Jews as foreign people, but it had a multitude of foreign people,-captives who had been taken from other countries into Egypt. So at that time there was about one third of the population of Egypt who were foreigners. The Hebrew word that the people multiplied signifies that they "swarmed" as bees or fishes. When Pharaoh saw the people multiplying so abundantly, and the country so filled with foreigners besides, he became afraid that they would take the land in a revolt to leave the country.

Another thing that led to this was, while Israel was in Egypt; while the Egyptian Empire covered all the East, there was a set attempt by the power of the state to compel all the empire to worship only the sun. Different forms of sun-worship pervaded that empire, but an effort was made by all the power of the empire to shut off every form of sun-worship but just the naked disk of the sun in the sky, or an image before them of a disk of the sun. Now, Israel, of course, did not obey that edict. They would not worship the sun. They stood for the truth of God, and their doing so was an

item which now was still before the mind of this king. It was another king that attempted to enforce sun-worship; but when this king came in, that thing was in his mind, and was the basis upon which he might reason that if this people did get a chance they would take the lead in getting out of the country.

Now of that time the record is not only that "the people grew and multiplied," but that "the time of the promise drew nigh, which God had sworn to Abraham." What promise had God sworn to Abraham? What was God's promise to Abraham?-To give him the land that he saw. What land was that?

(Voices) The world.

What world?

The world to come.

That is the word of Stephen: "The time of the promise drew nigh, which God had sworn to Abraham." Did it? Do you believe it? Do you believe that the time was nigh for God to give that land to Abraham which he had shown to him? It says, "To Abraham." Others would be there, but it was to Abraham. Not somebody else without Abraham; but Abraham and his seed. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Was the time of the promise nigh, then, when God would give to Abraham and to Christ that land which God showed Abraham? I do not ask whether you ever thought of this before or not. I ask whether you believe what it says. I am not going to attempt to explain it. It does not need to be explained when we believe it once, for it says it. You know well enough without referring to the verses, from your knowledge of the Bible, that God made this promise every time to Abraham *and his seed*. Never to the seed without Abraham. Never to Abraham without the seed,-*and "not unto seeds,"* but to thy *seed*. Then, when the time of the promise drew nigh to give that to Abraham, to whom else did it come?-To Christ. How was it to come to Abraham?-By Christ.

S. H. Lane.-When the promise was repeated to Isaac and Jacob, was not the language the same?

Yes. It was always the same.

S. H. Lane.-Then the question would be, Did Abraham necessarily have to be there to fulfill Stephen's declaration?

Yes, because it says, "To thee, and to thy seed," all the time. But other verses will come in that will make it positive.

Just a word now. Jacob died in Egypt, and was taken over into the land, and was buried there. Joseph died in Egypt, but he said, Do not bury me; not even over in the land. Joseph would not have them take him over to Palestine where Jacob was taken, and there buried. Joseph said, God is going to visit you. You keep my corpse, and when God visits you, you take me out with you. Take my bones out with you. And they did. And when they should get to the land, what land was it that God meant in the promise to Abraham?

(Congregation) The world to come.

Do you not see that Joseph never expected to be buried in this world?

Look at this another way. The word is, that "the time of the promise drew nigh, which God had sworn to Abraham." God had sworn to give to Abraham the land that he showed him, *for an everlasting possession*. But Abraham was now dead, and had been dead for hundreds of years. How, then, could God give the land to Abraham when he was dead? Plainly he couldn't. Then as God had sworn to give the land to Abraham; as the time was now nigh which God had sworn to Abraham; and as Abraham was now dead, it is certain that the land could not be given to Abraham while he was dead; and it is just as certain that the time was nigh when Abraham would be raised from the dead, that God might give him the land which he had sworn to give to him *for an everlasting possession*. By this, then, do you not see why Joseph would not allow his body to be buried-even in the land of Canaan, as was Jacob's? The truth is that Joseph believed that the time was nigh that God had sworn to Abraham to give him the land, and Joseph expected to enter upon the inheritance with Abraham.

(Voice) Did not that promise refer to the promise God made to Abraham, referred to in the fifteenth chapter of Genesis?

Yes, it is just exactly that, thank the Lord. So then, Joseph died, and was embalmed in Egypt, and was put in a coffin, and when Israel left Egypt, Joseph's bones were carried with them for forty years in the wilderness; and all that time Joseph's corpse was with them, there before their eyes, day in and day out, and was a rebuke to their unbelief.

Many people, I have found, in reading that verse of Stephen's speech, explain it this way, and that way, and the other way, rather than to believe what it says, rather than to look at the promise which God made to Abraham, and which he swore to Abraham, to give him the land which he showed him. But you have agreed that the land which God showed to Abraham was the world, and not this world, but the world to come? That is the country God swore to give him; and that is the country he looked for. That is the country which had a city which he looked for, whose builder and maker is God. And he would not think of an opportunity to go back to the other country, from which he had come out.

All the time God's oath was to give that land to Abraham and to his seed. Do not put "seeds" upon it, when God has torn it off; do not put an "s" to that when God has torn it away. "He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is Christ." There were many of them, that is true. Three million came out of Egypt, but these are not the ones that God was speaking of when he said, "To thee, and to thy *seed*," which was "as of *one*," and "which is Christ." Do you see that? Do not let the multitude of Israel get into your mind when you read the words, "To thee, and to thy *seed*." When God cuts off the "s," we are not allowed to put in there at all. We must not put it there even in our thinking. Who was the seed?-Christ. When he says, "To thee, and to thy seed," you and I must not read it in any other way than to thee and Christ will I give it, for an everlasting possession. We must not put any others than Christ there, except *through* Christ. To thee and Christ will I give it.

Stephen says that "the time of the promise drew nigh, which God had sworn to Abraham." Stephen got that from the Bible. I want you to see that that was not an especial inspiration of the

Holy Ghost given to Stephen just then, but it was all in the Bible before, and the Holy Ghost gave it to these others through Stephen, by calling to his mind the things that he had read before in the Bible. Please turn to the sixth chapter of Exodus. This is so plain in the scripture that there is no possibility of explaining it away. This is the time of the deliverance of Israel, and the Lord would do it. Ex. 6: 1-5:-

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake into Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

What was his covenant?-To give them the land. What did the land represent? what was it?-The land, the world, that the Lord showed to Abraham, and swore to give it to him for an everlasting possession.

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(Voices) The world to come.

Now he says, "I have remembered my covenant." What did that signify? "I have remembered my covenant." Had he forgotten it?-No; but that the time had come now to do what he had promised. You remember that in the eighteenth of Revelation it says:-

And I heard another voice from heaven, saying. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no

window, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

When God has remembered her iniquities, the time has come when she is judged. When he remembered his covenant, what time had come?-The time had come to perform the oath. But what was the covenant with Abraham, Isaac, and Jacob?-It was to give unto them that land for an everlasting possession, and to give it to them and to their seed. Who was the seed?-Christ.

Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

If Israel had believed that, would they ever have needed to enter into that bargain at Sinai? Before he started with them from Egypt at all, he said, I will be your God, you shall be my people. You shall know that I am the Lord.

And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

"The time of the promise drew nigh, which God had sworn to Abraham." I will bring thee into the land that I swear to give thee. What is that promise, then? What land did God want to take Israel into? What land was there for them?-The world to come. Now don't try to explain all this. I have no explanation for it. There is what the word says, and I believe it. It does not need to be explained. It needs only to be believed. No, do not try to explain it even to yourself. If it is new to you, if you have had other ideas about it, do not try to fit them to this. Let them all go, and see what this says.

Again I ask. What land was it that God swore to give to Abraham, Isaac, and Jacob?

(Congregation) The world to come.

Will you stick to that? You agreed awhile ago that that was right. Let us not go back on it now for our soul's sake.

(Voice) Would redemption have come to them?

Yes; redemption would have come to them. Redemption would have come to the world. All that would have come. But it would have come in a different way from what it did. The world would have a different experience from what it has had. We miss it when we look at the experience they had, and think that is what God called them to. They had that dreadful experience because they would not believe what God called them to. And, brethren, if you and I to-day look at these things which were set before Israel then, as they looked at them, we will do now as Israel did then. Israel did not see then what God had for them, and therefore they did not get what he had for them. Now if you and I see no more in those things than Israel saw, we will get no more than Israel got. As surely as we look at these things as Israel did, we will do to-day as Israel did then.

Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

Shall this now profit us by being mixed with faith in us who hear it? God forbid that Israel's experience should be repeated in us. This is set before us in order that we might escape.

Let us see what they did not see by their not believing in God. Let us see what God had for them, and get to it, instead of looking at things as they did, and failing to get it as they did.

Turn to the fifteenth chapter of Exodus, and you have it stated very plainly. When Israel had come out of Egypt, and crossed over the Red Sea, you have these words, in the thirteenth verse:-

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

This chapter is the song of Moses. Those who stand on the Mount Sion, and get the victory of the beast and over his image and the number of his name, sing the song of Moses. Not a song patterned after that one. Not a song something like it. But they sing the song of Moses. That fifteenth chapter of Exodus is our song.

Where did God intend to take them?-Unto his "holy habitation." Where was that holy habitation?

(Congregation) "A city which hath foundations, whose builder and maker is God."

More. "The people shall hear, and be afraid: sorrow shall take hold of the inhabitants of Palestina."

E. J. Waggoner.-It did do it.

Of course it did. When they went over to that

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border, then the dukes of Edom were amazed. "The mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away." What was to become of the inhabitants?

(Voices) They were to melt away.

E. J. Waggoner.-They had already.

Just when they got up there, Israel asked, Will you let us pass through your land? What did they say?-No, sir. They were not permitted to set foot upon their land. But if they had gone straight from the Red Sea to the borders of Edom, all Edom would have stood still in amazement until they had gone by. O Israel even yet, has not found out what Israel there missed. Brethren, when we find out what Israel there missed, it will give us an inspiration that will bring the power of God, and we shall believe it.

Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over which thou hast purchased.

What is he going to do with them? "Thou shalt bring them in, and plant them in the mountain of thine inheritance." Whose inheritance?-The Lord's. But "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed *heir of all things.*" Who was leading Israel?-God. Into

what?-"Thine inheritance;" not ours-*thine*. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Thine inheritance, O Lord." That is not all. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made *for thee to dwell in*." That is not all. "In the Sanctuary, O Lord, which *thy hands have established*:" What sanctuary is it that the Lord's hands have established?

(Voices) The true sanctuary.

Of course it is. "Of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." That is the sum of our talk to-night, isn't it? That is where God wanted to take Israel. But they did not see. Do you see? That is where he wants to take us.

Do you see that that is where God wanted to take Israel then? If you do, then you will be ready to go to the place that Israel missed. But if you think that that was some earthly sanctuary that man pitched, that is all that Israel saw, and that is all that you will see. And Israel did not get into the land, and neither will you. We must see more than Israel saw, or we will never get farther than Israel got. But why did not Israel see more than they saw?-They did not believe. But you and I are to believe *now* what Israel did *not* believe *then*, or we will never receive what Israel missed. But if we believe what Israel did not believe, then we will be brought into the inheritance that Israel was not brought into, into the tabernacle that Israel did not enter into, the holy habitation of God, into the city which hath foundations, whose builder and maker is God.

Eighteenth verse: "The Lord shall reign forever and ever." He wants to reign over them himself; not Pharaoh any longer; no more Nimrod; no more of these idolaters; no more of these rebellious people. God wanted to lead Israel into the blessed land, and reign over them there forever and ever, but they did not know it. O what they missed by not believing the Lord! O what we have missed all these years! for as I will read to you to-morrow night, we would have been there long ago, if we had only believed the Lord. God

says so, and it is so. We have no business in this tabernacle to-night. No business here at all, by right, because we have no business in the world. Being in the world, however, this is the place for us. But we ought not to be in the world at all. We ought to have been in the kingdom of God long ago. That is a fact, brethren. There is more in the Bible than we could bring out in another hour here, upon that one thought alone.

Now Moses believed all that. He believed that the time for the fulfillment of the promise was near. But he was soon to occupy the throne of Egypt. He was to be king. He was to rule; to have an office, higher than that of mayor or clerk of any city. He was to rule not only a kingdom, but an empire; the empire of the world, and it was his right. By a double right it belonged to him. He did not have to run for office. It was to fall to him, and there was none to dispute his right. It was only one step to the throne; only till this Pharaoh died, and he was nearly a hundred years old. Then this Moses would become king of the world, because the Egyptian Empire was world wide.

Israel was having a hard time just then, too. Israel was oppressed, persecuted, and compelled to work in brick-kilns. Moses could have said: Now our people are being oppressed; they are being persecuted; they are suffering for the cause of their God; but it will not be very long at the most, because Pharaoh is nearly a hundred years old, and cannot live much longer. Then I will bring in a reform. I will set this government straight. I will rule rightly. Not like these wicked Pharaohs. I believe in God. I am a Christian, and I am just so much the better qualified to govern because I am a Christian. And he could not only have taken off their burdens, but could have given them office, and governed the

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world by the people of God. Was not the way open? It was only a step to the throne, and that step must shortly be taken. But let us see what that Christian did under such circumstances. Turn to the eleventh of Hebrews. Look closely, read it carefully, and see what it says. The twenty-fourth verse:-

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

What was it to refuse to be called the son of Pharaoh's daughter?-To refuse to be king. There was the throne. It was only a step to it. But instead of stepping up there and seating himself upon the throne, he stepped down. He turned his back upon the throne of Egypt, and upon all the treasures and pleasures of Egypt, and turned his face to another country; for the time had come when God would call his people out of that country into this other country. Moses believed in Jesus Christ, and therefore believed in separation of church and state. Therefore he separated from the state and stood whole-heartedly with the church. God called him out of this country, as he called his father Abraham out of his country at the first. But that is not all. Listen: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of *Egypt* for a season?"

(Congregation) Sin.

Sin? He was heir to the throne. What was it, then, for him to place his mind upon the throne of Egypt, upon the power and the pleasures of the world, and of the governments of the world? What was it?-Sin. Does it say so?

(Voices) Yes.

Do you believe that?

(Voices) Yes.

Was it sin for Israel then?

(Voices) Yes.

What is it now?

(Voices) Sin.

Brethren, there are some things in the Bible that we ought to think of. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of *sin* for a season." But don't forget that the pleasures here, referred to,-the pleasures of *sin*,-are really the pleasures of Egypt; the pleasures of being king of Egypt, of holding office in the earthly government, of ruling other people. All this was to come to him by genuine descent, by right of heirship. He did not have to put himself up as a candidate, or to

solicit votes. It was naturally falling to him. The record says, that for him to have accepted and enjoyed all these pleasures would have been to enjoy the pleasures of sin. But he forsook that. Why?-"Esteeming the reproach of Christ greater riches than the treasures in Egypt."

Where was Christ with reference to the Egyptian government and throne? Was Christ one with Egypt?-No. Could Moses have had Christ and the throne of Egypt both?

(Voices) No.

But the throne of Egypt was falling to him just as naturally as the leaves fall from the trees. He did not have to strive for office. Not even to get himself nominated.

A. F. Ballenger.-Or to get up a petition.

No. He did not even have to get a representative to present his petition to the president.

Look again at the situation. There was Egypt with its throne, its pleasures and treasures, falling to him as naturally as the leaves fall from a tree, without any personal effort on his part. All that he had to do was to sit with folded hands, until the king from old age should die, and then it was all his. Yet he would rather be with Christ, and suffer his reproach, than to be there on the throne of Egypt. And bear particularly in mind that *to be with Christ* he had to turn his back upon the throne and all the treasures and pleasures of Egypt.

Now don't say that I put that in there, that I made it up. Notice what the word says, and you will see that it is all there. Is it not really there?

(Voices) Yes.

Let us read that over again, and it will be time to close for to-night; then to-morrow night we will study Israel again:-

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

"The time of the promise drew nigh, which God had sworn to Abraham" to give him the blessed reward. Moses believed this, and separated himself from the state, turned his back upon the throne, choosing the reproach of Christ rather than all the power and pleasure and glory of Egypt. And don't forget that he *had* to turn his back upon all this, in order to be a partaker of the reproach of Christ.

March 5, 1897

Spiritual Egypt.—No. 4.

(Friday Evening, March 5, 1897.)

IT slipped my mind to mention in the previous lesson that the history that I sketched is all in "Empires of the Bible." From page 77 onward to page 150, you have the history of Egypt, and the ground that was covered in the sketch that I gave last night.

The text for to-night is Rev. 11:8:-

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And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

I have read this verse for the one single purpose that you may see that there is such a thing as spiritual Egypt, and that the word of God reveals that which is "spiritually called Egypt."

Spiritual Egypt is indeed the literal Egypt, because spiritual things are the most literal of all things. There is, as there always has been, a physical Egypt over there in northern Africa, through which the river Nile flows; but that is not the literal Egypt; the literal Egypt is spiritual Egypt.

Turning now to the lessons last night on the deliverance of Israel from Egypt, we will follow their course again from the point where the song of Moses was sung. When they had crossed the Red Sea on dry ground, between the walls of ice, and stood on the shore triumphant in the destruction of the Egyptians, who, essaying to follow their course, were drowned, they were delivered bodily,

physically, from physical Egypt; but there was a deeper Egypt than that, from which they were not yet delivered.

You know that step by step in their experience, their hearts were in Egypt; and when anything occurred that disappointed them, they exclaimed, Let us go back to Egypt! When they had reached the borders of Canaan, and the Lord wanted them to go in, they exclaimed, "Let us make us a captain and go back to Egypt!" Where were their hearts then?-In Egypt. The first thing in their thoughts was always Egypt.

As they stood at Mount Sinai, after they had heard the voice of the Lord, waiting for Moses to return from the top of the mount with the law of God, they made themselves an idol and worshiped it; and what idol was it?-The calf of Egypt. Then, after they had listened to the voice of the Lord from the top of Sinai, proclaiming the word of his law, and heard the voice of the trumpet sounding louder and louder, and saw the top of the mount altogether on a smoke-after all this, you can see plainly that Egypt was so largely in their hearts that they turned to the idolatry of Egypt rather than wait until Moses returned from the top of Sinai with the message of God. And when they had been turned back from the borders of the land, and were obliged to wander in the wilderness, you can see that it was because of this very Egyptian bondage that held them, and from which they were not free. You note that when the Lord was feeding them daily with bread from heaven,-angel's food,-they were so far from him, and so entirely wrapped up in Egypt, that they said, O that we were back in Egypt where we had leeks and onions and garlic!

I need not cite you to another instance; this is enough to call your attention to the fact that Israel were not completely out of Egypt when they stood on the shore of the Red Sea and sang the song of Moses. Bodily they were out of Egypt, but spiritually they were not. They were delivered from Egyptian bondage of the body, but they were bound by Egyptian spiritual bondage; and the trouble is they never did get out of Egyptian bondage. They died in Egyptian bondage. When the Lord spoke his law from Sinai, Moses said to them that it was that they should sin not. Now read again

Heb. 11:25, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." But we saw in our other lesson that the pleasures of sin there referred to were but the pleasures of Egypt. Moses being heir to the throne of Egypt, all the wealth of Egypt, all the glory of Egypt, and all the power of Egypt were ready to fall into his hands, as he needed simply to step upon the throne and enjoy it. These were the pleasures of Egypt; but the record says they were the pleasures of sin. Then what is spiritual bondage of Egypt? and what is spiritual Egypt?-The bondage of sin.

There is another way we can reach this, merely by a sketch. God called Abram, you remember, out of Chaldea into a land that he would show him. He had not yet given him the land; there was a famine in the land where he was, and he went down into Egypt, and there Sarai obtained an Egyptian maid by the name of Hagar. God promised Abram that his seed should be as the stars of heaven. Through unbelief, the promise was not fulfilled as soon as they expected, and Sarai said to Abram, The Lord hath restrained me from bearing; the promise has not been fulfilled; here is my Egyptian maid; take her, and peradventure the Lord will give us seed by her. That was done; Ishmael was born; and the Lord said to Abram that Sarai should have a child indeed, should bear a son, and they should call his name Isaac. And Abram said in response to that, "O that Ishmael might live before thee!"

That Egyptian maid was a bondswoman; and her son was a bondson, a bond-servant. Now, when Abram said, "O that Ishmael might live before thee," he was praying that Ishmael might be counted by God as the promised seed through whom deliverance and freedom should come to the sons of men and all the children of God. But could freedom come to any person through a bondman? Abram was himself free. He must be redeemed by the promised seed. If now his son, being a bondson, should be accepted as the promised seed, Abram himself would be brought into bondage, instead of being delivered from bondage. And all who would become subject to Ishmael would also be brought into

bondage. But what bondage?-The bondage of sin. But his mother was an Egyptian bondswoman. And

Q28

Ishmael being a bondson, it was Egyptian bondage. Don't you see, then, that there was Egyptian bondage-a spiritual Egypt-in the family of Abram?

Turn to Galatians, and we shall see plainly that the Lord brings out that point. You remember the passage in Gal. 4:22-24:-

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondswoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

This, you see, points right back to the family of Abram, and to Hagar, the Egyptian. That covenant, he says, gendereth to bondage, which is Hagar. Hagar, in the family of Abram, represents, in the allegory, the covenant from Sinai. That covenant gendered to bondage. Hagar was an Egyptian. Then what bondage is represented in the covenant at Sinai?-Egyptian bondage. But it was spiritual bondage. Therefore there was then a spiritual Egypt. Read verses 25, 26:-

For this Agar is mount Sinai in Arabia; and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

So when Abram said, "O that Ishmael might live, before thee," he asked that a bond-servant should be accepted as the promised seed. He asked that God, and all mankind, and the whole universe should go into Egyptian bondage in spiritual Egypt. Egypt is the symbol of darkness, and also the symbol of sin, as we have seen. Sin also is darkness itself. Egypt, then, representing sin and darkness, it is plain that sin and darkness is spiritual Egypt.

The Lord could never accept a bond-servant as the promised seed. So the Lord answered Abraham with these words:-

Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an

everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Isaac was the promised seed. And just think! Isaac never was in Egypt. You remember that. There was a famine in Egypt, and he started to go there, but the Lord said to him, Do not go into Egypt. Abraham was in Egypt; Sarah was in Egypt; Israel was in Egypt, but Isaac never was in Egypt. He was the child of promise, born of the spirit, from the beginning. Again we read:-

Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise.

And who are we?-"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Isaac was the child of Abraham,-the child of the promise. And when we become Abraham's seed by faith in Christ, delivered from the bondage of sin,-from spiritual Egypt,-we are as Isaac was; and he never was in Egypt.

Thus you see that Egyptian bondage and Christian freedom were in the family of Abraham. Ishmael was born after the flesh, and represented Egyptian bondage. Isaac was born after the Spirit, and represented the children of God by faith of Jesus.

Joseph was born, and in his youth went out to see his brethren, and *the Ishmaelites* came along and bought Joseph and carried him

down into Egypt and sold him there. And afterward the house of Jacob went down into Egypt, and finally were delivered from Egyptian bondage. This is enough to enable you to see their whole course, from the call of Abraham up to the time when they reached the borders of the promised land. You see that there was a spiritual Egypt as well as a physical one; and that when the people were delivered physically from Egypt, there was a deeper Egypt from which they must be delivered if they would be the children of God.

Now I read the passage that I referred to last night. It is in "Great Controversy," Vol. IV. page 457, of this large edition:-

The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led this people in the Advent movement, even as he led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea.

Then, in the great disappointment of the Advent people, where in the history of Israel did they stand?

(Voices) At the Red Sea.

God wanted Israel at that time, as we read last night, to go right straight through into the land he had promised to Abraham-to his holy habitation, the place he had made for himself to dwell in; in his inheritance; in the sanctuary that his hands had established. And it was only eleven days' journey from Egypt to that land. But it took them forty years. And only four of those who started ever got there.

(Voice) Four, or two?

Q29

Four. Didn't you know there were four? There were Caleb and Joshua, and the two priests, the sons of Aaron-Eleazar and Ithamar. Of course it is always spoken of as two,-Caleb and Joshua,-but the two priests went in also.

(Voice) They may not have been twenty years of age.

Yes; they were thirty; for they were anointed to the office of the priesthood. So, then, at the great disappointment, the Advent people stood, as it were, at the Red Sea.

Had they still trusted to the guiding Hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people.

When?

(Voices) Years ago.

Where, then, have that people been since the disappointment?

(Voices) In the wilderness.

As verily as Israel was before. But why were Israel of old kept in the wilderness?-Because of unbelief. They didn't see what the Lord had for them. And the reason they did not see, was because they did not believe God. If they had believed God, they would have seen what they did not see. And that is the trouble with this people here. We have not believed the things that were said to Israel of old. They are said to us as well as to them. Precisely the same gospel is preached to us as was preached to them.

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest.

So then, what kept them out of the land is precisely what is keeping us out of the land. And, as I said last night, we have no business here at all by right, because we ought not to be in the world. As Israel had no business at all in the wilderness forty years, so we have no more business being here in this wilderness. Listen:-

It was not the will of God that Israel should wander forty years in the wilderness; he desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But "they could not enter in because of unbelief." Because of their backsliding and apostasy they perished in the desert, and others

were raised up to enter the promised land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and his people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which he had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays his coming, that sinners may have an opportunity to hear the warning, and find in him a shelter before the wrath of God shall be poured out.

It was not the will of God that the coming of Christ should be so long delayed, and his people remain so many years in this world of sin and sorrow, Ah, we are responsible for that. Is not that so? Where does the responsibility lie? In what thing are we guilty?-Unbelief. But what was in the hearts of Israel that caused their unbelief?-Egypt, Egypt, Egypt. What, then, has been in the hearts of these people that has caused this unbelief and this holding back from God?-Egypt, as certainly as Egypt ever did over yonder. Spiritually that which is Egypt-the world, idolatry, darkness, which is unbelief. The word "unbelief" expresses it all. You know that the very word "Egypt" is a symbol of darkness.

Look again at this passage?

If all who had labored unitedly in the work in 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts.

As the Lord wrought mightily with their efforts in the beginning of the work, what is the reason of the lack?-Lack of the Holy Spirit. The only lack is the power of the Holy Spirit. That is what gives us the power, and what works the mighty works. It is the Holy Ghost; and if that had been received, "a flood of light would have been shed upon the world."

This is what is stated in Revelation, the eighteenth chapter; "Another angel came down from heaven, having great power; and the earth was lightened with his glory." That is precisely the same that is pointed out here. What keeps back that flood of light? Has that flood of light been waiting to burst forth upon the world, ever

since that time?-Yes. What has kept it back after 1844?-Unbelief. What has kept it back since?-Unbelief. Is it not time, then, that we found deliverance from Egyptian bondage? O think of it! The message would have been proclaimed in the power of the Holy Spirit; the Lord would have wrought mightily with their efforts; a flood of light would have been shed upon the world; years ago the inhabitants of the world would have been warned, the closing work completed, and Christ would have come for the redemption of his people! O let us then no longer delay! Why shall we not have deliverance from Egypt, and from all that is implied in the word,-spiritual Egypt? Let the Holy Ghost be given and bring that mighty power to work for sinners; that that flood of light may lighten the world; that the world may be warned; that Christ may come; that we may be redeemed from this world of sin and sorrow.

Q30

Now you see the situation so far. Egyptian darkness and bondage has been upon us all these years, as certainly as it was upon Israel after they had crossed the Red Sea, and while they were in the wilderness. And God has offered to feed this people also with bread from heaven-bread that he can approve, bread that he can give to them that will bring about such a condition that he can bless them with every spiritual blessing. But here so many even yet say, O, our soul loatheth this light bread. Let us go back to Egypt where we can have onions and leeks and garlics. If that is health reform, I don't want any of it. Where have we been? Shall we allow the Lord to feed us? Shall we accept the bill of fare from God? Or shall we long for the leeks and onions and garlics, and the flesh-pots of Egypt? That is the question?

You have agreed now that that is the situation, that Egyptian bondage is the cause of all this, and that unbelief is the cause of the Egyptian bondage. You have agreed that we need not now, as the others needed not, to wait longer to be delivered from Egyptian bondage. Now we will study a moment, how that deliverance shall be; and the key of it is in these words: "Here are they that keep the commandments of God and the faith of Jesus."

Let us turn to the commandments of God, and look at them a moment, in the twentieth of Exodus. If any further evidence was wanted that we are yet under the influence of Egyptian bondage, certainly this thing is the cap-sheaf that fixes the evidence. Till very lately, you and I never saw a copy of the ten commandments, issued by the Seventh-day Adventists, that had all the ten commandments in it. I never did until very lately. And yet we have talked about keeping the commandments; we have preached to other people about the commandments; we have pointed out how Rome has changed the commandments and left out the fourth and divided the tenth, while all the time we ourselves, from our published copies of the commandments, or the ones that we bought that somebody else had published, have left out a part of the commandments ourselves.

God spoke his law from heaven. Did he speak more than belongs with the commandments? Did he speak too much? Did he speak more than was needed?-No; for it was perfect, and there was nothing to be added when he ceased speaking. Well then, as there was nothing to be added when he ceased speaking, did he begin before he needed to? As there was nothing to be added when he ceased speaking, is there something before he began to speak directly to us for our good? In other words, did he speak a word too much or a word too little?-No! no! no!

Let us see, then, what he said. Here it is: "And God spake all these words, saying, . . . Thou shalt have no other Gods before me." Is that where he begins? Does he begin speaking with, "Thou shalt have no other gods before me?-No. Have you begun there? You know you have. Well, if God did not begin there, and you and I do begin there, don't we leave out something that he said, that is essential for our good, too? Where did he begin? Read it. "And God spake all these words, saying, I am the Lord thy God. which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

Don't you see that we have left out the very thing that shows deliverance from Egyptian bondage? And why have we left it out? O, because we have considered that we have not been delivered

from Egypt,-and that is so. We have considered that we never were brought out of the land of Egypt,-and by our unbelief that is so. We have thought, "We were never in bondage to any man." But we were. We were in bondage to ourselves, to the power of sin-to spiritual Egypt. But there is deliverance from Egyptian bondage to-night, and God calls you and me to this deliverance from Egyptian bondage. And he says to you and me to-night, with a voice thundering as it did from Sinai, with the salvation of Jesus Christ in it, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Will you come out? Will you allow that he has delivered you from the land of Egypt? from the house of bondage? If not, why not?

Our enemies are throwing it at us,-O, those commandments are not for me. I never was brought out from Egypt. The enemies of the law of God, the enemies of the salvation of God, cast that at you. They have said it to me-to all of us-that that law is not binding on anybody but the Jews, because nobody was ever delivered from Egyptian bondage but the Jews. They say, O, you need not preach that to me, I never was brought from Egypt. *That is true enough*, of course; but that is no credit to them. You and I are to stand up like those that are redeemed from Egyptian bondage, and answer that thing with, Thank the Lord, I have been brought out of Egypt; and, my poor, forlorn brother, unless you are delivered from Egypt, you will perish in the corruption of Egypt.

Of course no one can keep that law while he is in Egypt. They could not do it. God delivered them from Egypt that they might keep the law. To be in Egypt is to be in sin, and no man can keep the law of God in sin; for sin itself is the transgression of the law. Of course you can't keep the commandments while you are in Egypt. You can't; I can't. But let the Lord deliver us, and then we can keep the commandments, and not until then. The Lord knew that well enough; therefore, when he wanted Pharaoh to let the children

Q31

of Israel go, he said, "Let my people go, that they may serve me." Of course they could not serve God in Egypt. He wanted them

delivered, not only bodily, but spiritually. And then, when he would give them his law to keep, the first thing that he says to them is, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage," so that they might keep it.

What kind of law is this anyhow?-A spiritual law. "We know that the law is spiritual." What Egypt is it, then, in the first verse of the law?-It is spiritual Egypt. "The law is spiritual." The Egypt, then, named in the law is spiritual Egypt, and it means to you and me deliverance from spiritual Egypt, which is deliverance from the bondage of sin.

S. H. Lane.-You think they were spiritually out of Egypt for a while?

It is hard to say. Moses was always, of course; Caleb always was ; Joshua always was.

E. J. Waggoner.-The seventy elders saw God.

Yes; they saw God. It is hard to tell, though, about the people being out of Egypt. Moses always was. Even while he was in physical Egypt, he was spiritually out of it. Caleb and Joshua were always spiritually out of Egypt. In the triumphant song at the Red Sea, the whole denomination, I have thought, were spiritually out of Egypt, if they had held fast to that. As the Lord said, "O that my people had harkened unto my voice and walked in my laws, then I would have speedily subdued their enemies under them." But when their faith was tried, in the very first step they took, when they were at Marah, where there was bitter water, they threw their faith away, and wished they were back in Egypt again. When we come to a bitter experience, shall we take it as an evidence that the Lord has forsaken us?-No; thank the Lord that that bitter experience is for our good, and God is able to turn the bitter into sweet.

(Voice) Pardon me, Brother Jones, but here is a verse-the twenty-seventh verse of the eleventh chapter of Hebrews-which shows that Moses did turn away from Egypt right there in Egypt.

Assuredly. So that while bodily in Egypt, he was spiritually out of Egypt.

E. J. Waggoner.-The ransomed of the Lord shall come with singing into Zion.

Yes; and if they had kept on singing the song of Moses, and in the faith with which they sung it then, they would have gone on singing *into the land*. And that is what God wants us to keep in our minds. He wants us to put our hearts over in that good land; and then, our hearts being there, the longing of our lives will be there. And then God can soon fill our lives with the joy of that blessed land. And that is, God with us.

You know well enough that even now, instead of the heart being over in that land, it is here in this land. To some of our own folks, to ask a person to separate from this country seems like treason. To ask a person to separate from this country, and go over into that land, and let the offices and politics of this nation alone, seems to them almost like an imposition. That people are in Egypt, but God has called them out of Egypt, to set their hearts upon the better country, place all their affections there, and work for that country with every energy of their being; so that the streams of joy and glory from that land may flow into their hearts; so that all the world and all the universe may know that God is their God of a truth. When that is done, it will take but a short time for the work to be accomplished, and the Lord to come.

When the children of Israel were at the Red Sea, the power of God there manifested, astonished the nations, insomuch that when the spies went into the land, Rahab said: The fear and the dread of you is upon all the land, because we have heard what God has done for you, and the hearts of the people are melted. That is true. Another thought as to spiritual Egypt: It is written of Jesus, "Out of Egypt have I called my son." Why is that written about Jesus? Why did Jesus go into Egypt? Why was he taken into Egypt? He could have escaped the slaughter of the children that were slain in Bethlehem, by going a short distance away from that place, and would not have had to go nearly so far as to Egypt. All of the little children in Palestine were not slain when the decree of Herod went forth. It was only Bethlehem, and its coasts, and its suburbs. Bethlehem was only six miles from Jerusalem, and the children in

Jerusalem were not slain; so the Lord could have escaped if he had been taken ten or twelve miles away.

Then why was he taken into Egypt?—O that it might be fulfilled that was written, "Out of Egypt have I called my son." He was ourselves; yourself and myself. He was ourselves; and as God met his people in Egypt and led them out, so our Saviour came to where we are, and was as we are, and was called out of Egypt, thus showing that whoever would be as he is, must likewise come out of Egypt. He was the Son of God, and was called out of Egypt, thus showing that all who will be sons of God must also come out of Egypt; for it is written of all as of him, "Out of Egypt have I called my son." Are you a son of God? "Out of Egypt have I called my son."

A little while ago we saw that we must be brought out of Egypt, in order to keep the commandments of God. Now we see that in order to follow Jesus, we must be called out of Egypt. To keep the commandments of God, demands that we be brought out of Egypt; faith in Jesus demands likewise that we be brought out of

Q32

Egypt. And both these are expressed in Rev. 14: 12: "Here are they that keep the commandments of God, and the faith of Jesus."

Thus you see that from beginning to end there is a spiritual Egypt; and the whole plan of salvation is simply deliverance from Egyptian bondage by the power of God; it is being called out of Egypt into the glorious liberty of the sons of God. Shall we then come out of Egypt, that we may serve the Lord indeed? Shall we have it so that we may in truth keep the commandments of God and the faith of Jesus? What shall we do? Shall we go away from this Conference in Egypt? Shall we remain at this Conference and remain in Egypt? O shall we not be delivered wholly from Egypt and all that is implied in the word?

Deliverance is free for us, it is given to us. O then, let every heart be opened, every soul be turned to God, and seek him by confession of sin, that we may be delivered from darkness; and thus that we may, before the Conference closes, be delivered into the glorious light and liberty of the sons of God; for, "Out of Egypt

have I called my son." That is what he waits for. Shall we keep him waiting? And when that comes, this word will be fulfilled; the third angel's message will be proclaimed in the power of the Holy Spirit; the Lord will work mightily with our efforts; a flood of light will be shed upon the world; soon the inhabitants of the world will be warned; the closing work will be completed; and Christ will come for the redemption of his people. O, we are nearer to the time when God will deliver us than we have ever dreamed, I am thinking. God's deliverance is so near to us! Shall we walk into the land! Israel failed because they did not believe. They did not see wondrous things in his promises. Those promises are now for us. They are to be as real to you and me as they were to him when he gave them to Israel, to whom they were not real.

You know it is written:-

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God.

Ah, but the song of Moses, the servant of God, was the song of deliverance from Egyptian bondage; and those that get the victory over the beast and his name and his image and the number of his name,-from what are they delivered?-They are delivered from Egyptian bondage, as surely as was Moses. And they sing the song of Moses, because they, too, are delivered from Egyptian bondage. The Bible is full of it. Spiritually we have been in Egypt, and O, may God deliver us out of it. Then shall we sing this song unto the Lord: -

I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation.

Will you? will you? I will dwell in them, and walk in them; they shall be my people, and I will be their God.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive

you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

But, "Out of Egypt have I called my son."

[He is] my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchest out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed.

That is what it says: "Thou hast led forth the people which thou hast redeemed." Has he redeemed you? Redeemed from what?—Redeemed from sin. And sin is spiritual Egypt.

Thou hast guided them in thy strength unto thy holy habitation. [Let him.] The people shall hear, and be afraid.

The time has come to sing the song of Moses. Shall we sing it? But we shall not sing it in Egypt. You cannot sing it if you are in Egypt, because they could not sing it until they were delivered out of Egypt.

The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall

be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in.

Who shall he bring in? What do you say? Who shall the Lord bring into his habitation? You? Are you out of Egypt? "Out of Egypt have I called my son." Thou shalt "plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in." Then we will dwell there with the Lord, and so shall we ever be with the Lord.

Q33

In the sanctuary. O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

"Out of Egypt have I called you," saith the Lord, and out of Egypt we have come. Now he says, I am your God, and you are my people. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" and, "Out of Egypt have I called my son." And this is what it means to-day when it says: Here are they, *here are they*, "HERE ARE THEY which keep the commandments of God, and the faith of Jesus."

Congregation sings:-

Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through his infinite mercy,
His child, and forever, I am.

March 7, 1897

The Apostasy of Israel.—No. 5.

(Sunday Evening, March 7, 1897.)

IN the lesson the other evening I stated that I had never seen until lately a copy of the ten commandments published by Seventh-day Adventists, outside of the Bible, that was as God spoke them. I am glad that the time has come when Seventh-day Adventists can have a copy of God's law as God gave it. I am glad that Brother Howe has gotten out copies of the law of God, *as God gave it*. And now let us not leave ourselves open any longer to the same charge as others, of leaving out part of the law of God, when we go before the people.

You can see plainly enough that the man who first gave out that copy of the law of God that nearly everybody else uses, was an Egyptian. It says, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." But he said to himself, That does not apply to me, nor to anybody living nowadays; for we have never been brought out of Egypt. That was only for the Jews. He therefore left it out and printed the rest of the law, and thus presented to the world a mutilated copy of the law which the Lord himself gave. He thus caused it to appear that the only document that the Lord ever spoke from heaven began without telling who was the author of it, without even introducing him, but began just in a blunt, indefinite way "Thou shalt have no other gods before me." The question might well at once arise, Who in the world are you? Who is it that is talking? Well, when the law is taken as it was given, God tells who it is that is talking. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." That is who it is that is talking; you shall have no other gods before me, "who am able to redeem from the bondage of Egypt."

Another thought just here is important: When the law is printed without the introduction that the Lord himself spoke, as it usually is on charts and cards, it is found necessary to place at the head of it the words, "The Law of God." This shows that men realize the necessity that there shall be some sort of certificate as to whose law it is, and who it is that speaks these commandments. And, seeing this necessity, men put at the head of the law of God *their* certificate that it is the law of God.

But if they would only print the law as the Lord gave it, they would have the Lord's own certificate that it is the law of God, and that it is he himself who speaks these commandments. He says: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me," etc. And when men can have the Lord's own certificate that it is his law, surely there will be no need of any man's certificate that it is the law of God.

And is not the Lord's certificate this is his law, better than the certificate of any man or of all men together? And when men leave out the Lord's own certificate that this is his law, and put their own certificate there, could there be any clearer case of men putting themselves in the place of God? O, let us put away this highhanded, bungling work; and let us take the holy law as its holy Author spoke it and wrote it! "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." Amen. Let it be so.

Having there all that the Lord spoke, the law of God then presents to the world both the Redeemer and the Creator. It then tells all men that he who is the Author of that law, that he who calls man to its observance, is both Redeemer and Creator. This is shown by the law itself. And when they leave out the part that reveals the Redeemer, it is no wonder that they are willing and ready to leave out the part that reveals the Creator of man. Satan always wanted to get rid of the law, and to hide from men its importance. He started with having the Redeemer left out of it; and now he ends with having the Creator left out of it. But the Lord wants us to know that it is he who delivered us from Egypt, so we shall be able to see both the

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Redeemer and the Creator in the law which he gave for man.

Another thing. When you and I can see, and do see, that Israel, when they went into the land, did not go at all into the land that the Lord intended for them, but missed it altogether, we can see how it was a disappointment to Moses not to go there. Now when it appears, as it does to some people, that Israel went into the land

the Lord had prepared for them, and that that was exactly where the Lord wanted to take them, and then see that Moses died and went to heaven, they say that Moses had the best of the bargain after all; and that it was not so much of a disappointment to take him out of the land and take him to heaven.

But when we understand that the Lord wanted to take him into his holy habitation, into the place he had made for himself to dwell in, into the sanctuary that his hands had established; then we can see how it was a disappointment even for Moses to die and go to heaven without entering into that land. When he could see that it was his sin that had something to do with keeping them out of the blessed land of promise; when he could see that Israel had missed what the Lord had for them; when he saw the glorious land, as he did from the top of Nebo, and was obliged to contemplate the long ages of wandering, of apostasy, and of trouble, through which the cause and people of God were to pass, and know that he had even a little to do with causing that long course of wandering; it is easy enough to see what a grievous disappointment it was to him not to enter that land without dying at all-even though he was taken to heaven from the grave.

One other text, if any one were needed to settle the fact that Israel did not get out of Egypt as long as they were in the wilderness, is found in the book of Joshua. You remember the passage,-after they had crossed Jordan, then they were circumcised,-it is written, "This day have I rolled away the reproach of Egypt from off you." Those people, you see, who left Egypt, never got out of Egypt till they had crossed Jordan; for not until then was the reproach of Egypt taken away. Then they were all converted men. That whole nation crossed Jordan by faith. It was a nation that believed God, and there was not a dissenting voice nor a doubting thought,-then they were out of Egypt. Thus you see that it is perfectly evident that spiritual Egypt is the literal Egypt of the Bible.

Now we turn to the text for to-night. This is Num. 23: 9. I begin to read with the seventh verse. It is Balaam as he is prophesying for Balak, king of Moab.

And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: **LO, THE PEOPLE SHALL DWELL ALONE, AND SHALL NOT BE RECKONED AMONG THE NATIONS.**

This text is spoken to us here to-night. This is present truth. This was God's expressed will concerning his people when they were on the border of the land to which he wanted to take them when he had called them out of the land of Egypt. They had wandered in the wilderness forty years, and now had come to the border of the land. And this is his will concerning them, that they should *dwell alone, and not be reckoned among the nations.*

The fundamental reason for that, or one of the reasons, we would better say, you will get hold of by turning to the seventh chapter of Acts. Stephen was speaking that day, and told that the Lord brought the people out of Egypt, out of the land of bondage with wonders and signs, and in the thirty-seventh and thirty-eighth verses you have these words; in the thirty-eighth verse is the particular passage:-

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was *in the church* in the wilderness.

Then what was Israel in the wilderness?-The church. What was it to be when they had crossed the river and had entered the land?-The church. What was that saying but that there should be a separation between church and state?-just as, when he brought Abraham out of that country, the Lord taught the world separation between church and state, and just as he showed by Abraham that separation of church and state must begin in the heart of the individual.

If I am not separated in my heart from the state, there will be a union of church and state wherever I am. And so, even though I do

not hold office in the state, or run for office there, I will be a politician in the church; and I will run for office there, and wire-pull there. So that if a man is not in heart separated from the state, and yet belongs to the church, he would better take part in the politics of the world and be a politician there, than to run his politics into the church.

So when the Lord called Abraham, he said, first of all, "Get thee out of thy country." And now that Abraham has increased and become the church, and that church is about to enter the special service of the Lord before the nations, he declares that that church should not be reckoned among the nations; they should dwell alone. You can see how the Lord wanted the people to hold to that, because he knew what the nations were; and he knew how the nations had reached that condition. He wanted his church to dwell

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alone, to have no ruler but himself, no law but his law, no legislation of any kind but the Lord's word, no government but the Lord's.

God intended, when he brought them into the land, to be the head of the church. Jesus Christ was the head of the church, of course, just as really as he is now. You know from the lessons we have studied, how the people got into kingship, monarchy, and so on; it was by departing from him, by failing to recognize God as their only Ruler, his law as the only law. They became idolators, and so lost the government of God over themselves, and the power of his law upon them; and having separated from God, there had to be a government among them to satisfy the ambition of those who wanted to rule their fellows, and to protect them from themselves in their savagery, because of having departed from God.

But the Lord separated Israel from all people and governments, unto himself. The Lord started Israel now just where he started Abraham, to be separated from the kings and rulers all around them, from all sorts of earthly government round about them. He wanted his people to dwell alone, and not to be such as could be

reckoned among any of the nations, so that when the nations looked on them, they should see that Israel could not be reckoned as of their kind.

He wanted Israel to stand before the world so distinctly-and this would make them distinct from all other nations-that all the nations looking upon them would say, That is singular; that is not the kind of government ours is. They have no king; each one just seems to get along without any ruler. And they would begin to inquire into that; they would say, What is the cause of this? How is it you get along without all this paraphernalia of a king, and armies, and taxes, and all these things that we have to endure? The answer would be, Why, God is our king. And it doesn't take nearly such an expense to run his government as it does yours; for we don't have any such troubles as you have. Yes; we have no taxes, and he is so good that we love to give to him everything we have, to support and spread abroad the blessings of his government.

And when his people should tell the heathen that, the heathen would say, Surely this nation is a wise and understanding people; and what nation on the earth is so great, that hath judgments so wise, so good, as all this law? And what nation has God so nigh unto them as the Lord thy God is, in all things that we call upon him for? That is what the Lord intended. And he said, Israel "shall dwell alone, and shall not be reckoned among the nations." He intended to teach all the world a separation of church and state, not only in the church, but among the nations, as respects the states, and also as respects the church itself.

Just look here at the scripture, and you will see that. Deuteronomy 4. A few verses tell the whole that I have sketched. Beginning with the first verse, reading to the eighth:-

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all

the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations; which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Then was there any place for the making of any kind of law or legislation among Israel?-"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." They were to do just that. Their laws were all made for them. Their legislation was all completed, and was perfect; and as long as they had that, they needed no other, and just as soon as it came about that they needed another, that was evidence itself that they had forsaken God.

So long as they needed any kind of legislation, of themselves, among themselves, that was evidence that they had forsaken God, that his law was not enough for them any more, and that his government was not sufficient for them any more. That is precisely the way it is with all the rest of the heathen. That is the way with all the nations. That is how they became heathen. And you know that Israel went over that very same course. They forgot God and went into idolatry, and then said, We must have a king, so that we may be like all the nations. But do not forget that they had to reject God before they could have a king; and in rejecting God, that they might be like the nations, like the heathen,-that is what the literal thought is,-in rejecting God that they might be like the nations, they became like the nations that rejected God. You know this by all the following history.

It is perfectly plain, therefore, that it is not God's will, it is not for the interests of his people, that they shall be like the nations. It is not the will of God, it is not for the good of the people, that they shall have any kind of government like the nations that are around about them. You know these did not arise from following God, but they arose from apostasy. From all this, it is

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perfectly plain that God did not intend that his people should set up a government of themselves among themselves.

The Lord did not intend that they should set up a government like the nations around them. When he says, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it," you can see that he thus shut them off from any law-making of any kind, from any shadow of legislation of any sort, and thus prohibited them from ever setting up any form of government among themselves.

And from this it is perfectly clear that when they found the need of any sort of government among themselves, in which they must have laws and rulers other than God, that of itself was proof positive that they had forgotten God; that they had gone away from him; that his government was not enough; that his power was not upon them to hold them, and so they must make and establish some form of government of their own, to protect themselves from themselves.

Thus you see that it was not according to the Lord's will that his people, *dwelling alone*, should have a government of their own among themselves. It was not his will that they should dwell among the nations, and have a government like the nations; because when they should undertake to make a government of their own to govern themselves among themselves, that would be just like the governments of the nations, because they were all human, and humanity is all alike. So when Israel did undertake to set up a government to govern themselves, it was like these around them, and it could not be anything else. It was *heathenish*. And it always will be heathenish wherever it is attempted.

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." God intends that his commandments, his law, his government, shall be enough for his people. And it *is* enough for his people. That is settled. It always will be enough for his people. But it is not enough for those who do not have it; it is not enough for those who separate from God and from his law and government. His government is not enough for them, then, because they do not have it; and then if they make one of their own, it is just like that of the heathen.

Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations.

"This is your wisdom and your understanding in the sight of the nations." Not simply in my sight; but do this, and all *the nations*, the heathen, will say you are wise. The nations, the heathen, will say you have good sense.

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but

teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb.

Do not forget what you have seen and heard, but especially do not forget what you heard when you stood before Horeb that day. What did they hear?-O, the law of God; the commandments of God and the faith of Jesus they heard that day; a voice from heaven proclaimed redemption and creation, that men should sin not. But Israel forgot God, and became idolatrous, and said, Make us a king; make us a king, like all the nations. But of that time, while they were undefiled, the Lord said afterward (Ps. 81: 13-16):-

Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Now the Lord says of us that has delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. The kingdom of God is established again among his people, and "the kingdom of God is within you," and it is among you by being within each one and all. Now then, the kingdom of God is a perfect kingdom, because the king is a perfect king, because the law of that kingdom is a perfect law. Then is a perfect king, and a perfect law, and a perfect kingdom, sufficient for you? Is it? Is that enough for a man?-O yes, assuredly! Ought it to be enough for a man?

And if all that is *not* enough for a man, is the trouble with the kingdom, or with the man?-You know that the trouble can be only with the man. But suppose the man professes to be a Christian. Is the trouble still with the man, or with the kingdom?

(Voices) With the man.

Suppose he professes to be a Seventh-day Adventist, and the kingdom of God is not sufficient for him; suppose you get a crowd of them together, and the kingdom of God is not sufficient

for them, but they must have a kingdom of their own, another kingdom; they must set up a government, must tax themselves, choose off rulers from among themselves to govern themselves; are they God's children? Is God's perfect kingdom enough for them? Do they belong to the government of God? Is God's government enough for them? Is the kingdom of God in them? Is it? How *can* it be, when the perfect kingdom, and the perfect king, and the perfect law, is not enough for them?

You see, then, that separation of church and state, even among Seventh-day Adventists, begins in the heart; and it must begin there with every man, everywhere, or there can be no separation of church and state where he is. If no man in the fourth century, in the Roman Empire, had had a union of church and state in his own heart, there would not have been a papacy formed in the fourth century. If he had had only the church, the church alone, in his heart, and none of the state, none of principles of the state, only the church,-God, his kingdom, his law, his righteousness, he alone ruling there,-could there ever have been a papacy?

(Voices) No.

Then what is the thing that is essential always to avoid?-Any union of church and state in the heart. What, then, is the only sure safeguard against a papacy?-It is to love God with all the heart, and all the soul, and all the mind, and all the strength. It is to "get thee out of thy country, and from thy kindred, and from thy father's house." It is to turn your back upon Egypt. It is to "dwell alone, and not be reckoned among the nations."

I read now from "Empires of the Bible," page 152 and onward, some quotations that I inserted there from "Patriarchs and Prophets," with scriptures, upon this very connection. First I read some of my own words; but I will tell you when I read the words of "Patriarchs and Prophets:"-

"Lo, the people shall dwell alone, and shall not be reckoned among the nations." The Lord never intended that his people should be formed into a kingdom, or state, or government, like the people of this world. They were not to be like the nations around them. They were to be separated unto God "from all the people

that were upon the face of the earth." "The people shall not be reckoned among the nations."

Now if I reckon myself as belonging to the state of Germany, then am I reckoning myself among the nations? If I reckon myself as belonging to the government of England, a part of it, a loyal and patriotic citizen, who would fight for the flag, am I reckoning myself among the nations? And if I fight for that flag, my flag, my British flag, and my Seventh-day Adventist brother over here belongs to the United States, and is loyal and patriotic, and the two nations get into war, and he must repel invasions, and there is a conflict, then I am on one side, and my brother is on the other, and brother is fighting against brother. Has God ordained that?-You know that he has not. Then did he ever mean anything when he said that the people shall dwell alone, and shall not be reckoned among the nations?

I read on a little of my own writing in "Empires of the Bible:"-

Their government was to be a theocracy pure and simple-God their only King, their only Ruler, their only Lawgiver. It was, indeed, a church organization, beginning with the organization of "the church in the wilderness;" and was to be separated from every idea of a state. The system formed in the wilderness through Moses, and continued in Canaan through Joshua, was intended to be perpetual.

Now I read from "Patriarchs and Prophets:"-

The government of Israel was administered in the name and by the authority of Jehovah. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given. They had no authority to legislate for the nation.

Who had no authority to legislate for the nation?

(Voices) The church.

How many composed the church? Did that take in one, or two, or ten, or twelve, or any fifty?-Yes. Then did they, or any of them, have any authority to legislate for the rest, or even for themselves?-They did not.

Hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and

possess the land which the Lord God of your fathers giveth you. *Ye shall not add aught unto the word which I command you, neither shall ye diminish aught from it.*

Quoting again now from "Patriarchs and Prophets:"-

This was, and continued to be, the condition of Israel's existence as a nation.

Then when Israel departed from that, and took the step to-The loss of existence. Do not forget that.

Now another paragraph which I have written, and which I want to repeat now:-

The principles of the government of Israel were solely those of a pure theocracy. In any government it is only loyalty to the principles of the government on the part of the citizens, that can make it a success.

That is universally held to be so. What government are we considering here?-The government of God. Of what government were they citizens?-The government of God. Then loyalty to the principles of that government was the only thing that could make that government and that rulership a success, even with God.

It was only by the constantly abiding presence of God with Israel, that the government there established

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could possibly be a success. Loyalty to the principles of that government, therefore, on the part of the people demanded that each one of the people should constantly court the abiding presence of God with himself, as the sole King, Ruler, and Lawgiver, in all the conduct of his daily life. But "without faith it is impossible to please Him." It is "by faith" that God dwells in the heart and rules in the life. Therefore the fundamental principle, indeed the very existence, of the government of Israel, lay in a living, abiding faith on the part of the people of Israel.

And just here is where Israel failed. In fact it is the only place where they could fail. They did not abide in faith; they did not remain loyal to their King and government. The people who entered the land, who by faith crossed the River Jordan on dry ground when the river was altogether on a flood, by whose faith the

walls of Jericho fell down flat when they had compassed it about seven days, and had shouted the victorious shout of faith,-these people believed the Lord, and he was with them in power. But a change came. The people lost the purity of the faith, and fell into formalism. The story is told for us in a few terse verses in the Scriptures. "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died being an hundred and ten years old. . . . And also all that generation were gathered unto their fathers: and there arose another generation after them, which know not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth."-*"Empires of the Bible," pp. 153. 154.*

That is precisely as they did in Nimrod's time. What was the consequence in Nimrod's time?-They set up one of themselves as king, having rejected God as king. Is there anything strange, then, that the consequence should be the same with Israel now in this time?

Not having the presence of God in the heart to separate them even from themselves, and so make them unlike other people, they were so like the nations round about that it was natural enough that they should fall in with them in the worship of their gods. When, in consequence of their apostasy, the burden of their own doings and the oppressions of the heathen became so heavy that they could no longer endure it, they would turn unto the Lord with all the heart, would put their trust in him alone, and thus in him would find glorious deliverance from their sins and from all their oppressors. But finding themselves delivered, they failed still to cultivate and court the presence of their Lord and Deliverer;

therefore their religion again became formal, and they soon again adopted the ways of the heathen, and worshiped their gods.

If only they had set their hearts upon the Lord and trusted him *all the time*, as they did in these fits of reform, they would have found him to be to them *all the time* just what he was on these occasions. Then their whole course would have been what he always desired that it should be-one continual progress onward and upward, growing in grace and in the knowledge of the Lord our Saviour. Then they would have been a bright and shining light to all the nations.

Instead of being brought by these repeated experiences to the point where they would finally and forever distrust themselves, and trust the Lord only, they actually arrived at the state where they finally distrusted the Lord, and proposed wholly to trust in themselves. In their unbelief and apostasy, they could see in the continued raids of the heathen, by which the country was sacked and the people oppressed, only an evidence that for all practical purposes the government of God had failed.-"*Empires of the Bible*," pp. 154, 155.

Now quoting again from "Patriarchs and Prophets:"-

All the evils which were the result of their own sin and folly, they charged upon the government of God.

You see, then, when any people who profess to be the Lord's, need any other government than his, what is the trouble. They have departed from God; they have got into evil; they are suffering evils of many kinds; and these they charge back to the government of God. The government of God was not good enough for them; it did not do enough for them. Why?-Because they did not have it.

I read on from "Patriarchs and Prophets:"-

Gradually they lost their reverence for God, and ceased to prize the honor of being his chosen people. Attracted by the pomp and display of heathen monarchs, they tired of their own simplicity. Jealousy and envy sprung up between the tribes. Internal dissensions made them weak; they were continually exposed to the invasion of their heathen foes; and the people were coming to believe that in order to maintain their standing among the nations,

the tribes must be united under a strong central government. As they departed from obedience to God's law, they desired to be freed from the rule of their divine Sovereign; and thus the demand for a monarchy became wide-spread throughout Israel.

I now read from what I have written in "Empires of the Bible:"-

It was the same story of Babylon and Egypt over again. The arch-deceiver seduced them into idolatry, and from idolatry into monarchy, in order that he might gain supremacy over them, and by earthly influences entice them, or by force prohibit them, from the service of God.

And you know that Israel did persecute the prophets, they did prohibit the preaching of the word of God, just as every other heathen nation on the earth has done from Nimrod's time until tonight, and just as every other heathen nation will do, even though it be set up by Seventh-day Adventists.

Now I quote again from "Patriarchs and Prophets:"-

God desired his people to look to him alone as their Law-giver and their Source of strength. Feeling their dependence upon God, they would be constantly drawn nearer to him. They would become elevated and ennobled, fitted for the high destiny to which he had called them as his chosen people. But when a man was placed upon the throne, it would tend to turn the minds of the people from God.

And I do not care if he is a Seventh-day Adventist; it tends to turn the minds of the people from God.

I read on from "Patriarchs and Prophets:"-

They would trust more to human strength and less to divine power -.

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Did they need protection from the heathen?-Yes. Were not the heathen attacking them, and making raids against them?-Yes. Did they need protection?-Yes. Why did they set up a government?-For protection -for protection against the raids of the heathen.

What did the Lord say if they would obey him and obey his laws? At the time of the feasts, the men could all leave their homes, and go up to Jerusalem, and nobody would do them any damage,

or desire their land. But when they departed from God, and did not have his protection, they could not leave their houses but that the heathen would come in. And even while they were all at home, the heathen would come in upon them. When their wheat was ripe and ready for harvest, the heathen would come in and take it all, even when the men were all at home. And when the grapes were ripe and ready for gathering, the heathen would come in and gather them all. Why?-Because the people had departed from God, and he could not bless them in their departure as he would bless them when they were with him, because to do so would only have encouraged them in their departure.

So then:-

When a man was placed upon the throne, it would tend to turn the minds of the people from God. They would trust more to human strength and less to divine power, and the errors of their kind would lead them into sin, and separate the nation from God.

Accordingly they said to Samuel: "Make us a king to judge us like all the nations."

Now I quote again from "Patriarchs and Prophets," another passage that comes right down to the present:-

And still [Where does that bring it?-To the present.] the longing to conform to worldly practices and customs exists among the professed people of God. As they depart from the Lord, they become ambitious for the gains and honors of the world. Christians are constantly seeking to imitate the practices of those who worship the god of this world. Many urge that by uniting with worldlings, and conforming to their customs, they might exert a stronger influence over the ungodly.

That is what Israel said.

But all who pursue this course, thereby separate from the Source of their strength. Becoming the friends of the world, they are the enemies of God. For the sake of earthly distinction, they sacrifice the unspeakable honor to which God has called them, of showing forth the praises of him who hath called us out of darkness into his marvelous light.- "*Patriarchs and Prophets*," chap. lix, par. 13.

Now I read on, of Israel back yonder:-

"Like all the nations." The Israelites did not realize that to be in this respect *unlike* other nations was a special privilege and blessing. God had separated the Israelites from every other people, to make them his own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen.

I still read on from "Patriarchs and Prophets:"-

The days of Israel's greatest prosperity had been those in which they acknowledged Jehovah as their King,-when the laws and the government which he had established were regarded as superior to those of all other nations.

When I regard the government and the law of God as superior to that of all other nations, how can I have anything to do with the other nations? Then if I must fix up something like the other nations to govern myself, to keep myself straight, and those around me who are just like me, then do I regard the government and laws of God as superior to those that I am going to make? Then when his laws are counted by me as not superior to those I am going to make, where does that put me?

(Voices) Above God.

Just like the other pope; just like Nimrod,-putting myself in the place of God. No man can put himself in the place of God without putting himself above God.

Along with this, I have written what you will recognize as the truth:-

But all this was forgotten now, in their settled purpose to have a king, a government, a state, like all the nations. Against the Lord's expressed will, Israel *would be* reckoned among the nations. . . . O that Israel had known in *that* their day, the things that belonged to their peace! O that they had believed the Lord, and had allowed that he knew, better than they, the way that they should take for their good! But against his strongest plea and most solemn warning they shut their ears and hardened their hearts, and then and there entered upon the course that, with inexorable logic, led to their annihilation both as a nation and as the chosen people.

It came about, too, that the tribes were divided-the ten and the two. What became of the ten?-They had one continual course of

apostasy, until they exclaimed, "We have no king." Then the Lord came to them by the prophet Hosea, and said, I will be your King; return unto me, O Israel, thou hast fled from me; I will be your King. But they would not return; and they were carried into captivity, and lost forever.

When that was done, it was written of Judah by Hosea, "Judah yet ruleth with God, and is faithful with the saints." But you know that Judah went step by step, downward on the course of apostasy, until the word came, "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

The Lord had to get the heathen to rule his own people. And when the Lord, by the heathen, by the government of the heathen, had preserved them until he himself came to them, they still cried out the word that they uttered in the days of Saul, "Nay; but we will have a king." And when Christ would not be their King, they crucified him, and cried out, "We have no king but CÊsar."

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When against the protest of the Lord by Samuel, they cried; "Nay; but we will have a king over us," in that cry the Lord heard, and it is now easy for all to hear, their ultimate cry against him - "We have no king but CÊsar." In rejecting God that they might be "like all the nations," they became like all the nations that rejected God.

The cry that they uttered against Christ at the judgment-seat of Pilate, was in that cry, "We will have a king," which was uttered in the days of Saul; and God heard it. That is the logic of it, and there is no escaping it. And if you and I would escape it, we must turn to God with all the heart, and all the soul, and all the mind, and all the strength. We must get out of our country, and from our kindred, and from our father's house. We must turn our backs upon Egypt, even though we be on the step to the throne of earthly dominion; we must step down from that, turn our backs upon it, and leave it all, and turn to God, in a living faith; and then we must dwell alone, and not be reckoned among the nations.

Thus you see that God has been teaching his people, and the nations always, that the eternal salvation of his people, and of any man, depends upon absolute separation of church and state *in the heart*.

March 14, 1897

The Apostasy of Israel.—No. 6.

A. T. Jones

(Sunday Evening, March 14, 1897.)

AS we saw in the previous lesson, Israel apostatized, and called for a king that they might be like all the nations. In the present study, we shall see how entirely like the nations they did become. But Israel apostatized from God; because they did not believe God with all the heart. The word was not mixed with faith in them that heard it. They grew formal, and then the evils that they would have escaped if they had been faithful to God, came upon them, as upon any other heathen; and then, as the Spirit of prophecy tells us, all the evils that were the result of their own apostasy they charged back upon the government of God. They considered that his government was a failure; it was not good enough for them, it was not sufficient for them in this world, and they must have a government of their own—one which they could handle and by which they could govern and protect themselves.

Then they said to Samuel, "Make us a king like all the nations," "that we may be like all the nations;" and although the Lord, by Samuel, solemnly protested against it, they protested against that protest, and said, "Nay; we will have a king over us like all the nations." As they' would have it so, the Lord let them have it so. Not only had they decided and settled it that they would have a king, but they had already decided who it was they should have for king. It was Saul, the son of Kish; and the Lord let them have him, too, because they must have their own way.

But all the evils which the Lord told them would come because of their choosing a king and a kingdom, did come upon them.

They began to reap some of it in the days of Saul. They were helped considerably to be saved from their evils by the influence and reign of David. Although they rejected God, he did not forsake them, he still remained with them to lead all who would be led, and to save them, if possible, from the calamities that must certainly come, and which he knew would come, and from which they could not escape, as a nation. But he would save all who would escape it as individuals. They had started in a course that inevitably and irrevocably carried them on, one step after another, until, as we shall see, ruin came.

With Solomon began in plainest measure the troubles that were a necessary result of the course which they had taken against the protest of the Lord. And Egypt was always with it. Egypt always comes in. Solomon took a wife from Egypt, against the word of the Lord. He sent to Egypt for horses, against the word of the Lord. The glory that the Lord gave him he perverted to the service of Egypt and Egyptian idolatry, and the idolatry of all the nations around. The burdens which were brought upon the people in supporting Solomon's three hundred wives and seven hundred concubines from all the heathen nations, in their idolatrous worship, were such as should not have been borne, that could not have been borne for good by the people; and for the good of both peoples, the Lord decided to separate the ten tribes from the two.

We cannot know what that good was that the Lord intended for the ten tribes, or for the two, because it never was realized. Jeroboam was signaled as the one who should rule the ten tribes first. But Jeroboam, forgetting the splendid example of David, to wait the Lord's good time, and have him bring him to the throne of the ten tribes in his own way-even yet while Solomon lived, he lifted up his hand against the king, in that he took the step that proposed to take the throne of the ten tribes and rule them, to set himself up for king against Solomon. That was treason and rebellion. Solomon thought to punish him for it, and he fled to Egypt and stayed there until Solomon's death.

If he was not an Egyptian in heart before, he was after he got there. When Solomon had died, Jeroboam returned from Egypt.

The time came for the ten tribes to be separated from the two, and Rehoboam took the course that separated them. When the people came and asked him to

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lighten the burdens that his father had laid upon them, it was a reasonable and proper request. The ancient men who had been advisers of Solomon, advised him to do that thing. But Rehoboam was not content to take the advice of these, because he did not want to be the servant of the people, as they advised him to be; he wanted to be the boss of the people, and he therefore consulted with the young men that had grown up with him. His mother was an Ammonitess, one of the basest of the idolatrous wives that Solomon had; and the young men who had grown up with him were the sons of other idolatrous women whom Solomon had for wives. These young men had grown up in all the abominations of heathenism that Solomon had practiced with his wives. Rehoboam partook of their sentiments and leaned to their way, and of course rejected the Lord's counsel, and the counsel of the men who had the fear of the Lord before them.

Rehoboam gave to the people the answer with which we are all familiar: You have asked me to make your burdens lighter, but instead of that, I will make them heavier; where they were as your little finger, I will make them to be like unto your loins. They said, "To your tents, O Israel: now see to thine own house, David." Rehoboam, when he saw what had come, was really surprised at it; and yet that is not so strange in him, because when he was so blind as not to be able to see that the thing that he said to them was the most unwise thing to say, it is not strange at all that he should be surprised at what followed when he did say it. He sent his treasurer to them, to pacify them and to smooth the thing over and bring them back, if possible. But they stoned the treasurer to death at once, and Rehoboam, seeing what the result was, became scared and rushed to his chariot and hurried back to Jerusalem, raised up an army to come up and subdue them and compel them to serve him. But the prophet of the Lord told him that was not what was to be done, and that they should remain at home, and they did so.

Then Jeroboam took the kingdom, and set up the golden calves which he had brought from Egypt, so that the ten tribes were led at once into Egypt, into Egyptian idolatry and Egyptian system of government when they were separated from the two. Thus by Jeroboam the tide was started, and the example was set that was followed by all the rest of the kings of the ten tribes. And always after, it is "Jeroboam, the son of Nebat, which sinned and made Israel to sin." And the apostasy was steadily, steadily downward, until the whole kingdom perished, and never was heard of again, and never will be. The apostasy in the line of kings of the ten tribes was from bad to worse and worse. Jeroboam was bad; the ones who immediately succeeded him were bad also. Then came Omri, and he was worse than the others; then came Ahab, and he was worse than all before him. Thus it went on through the kingdom, until the whole of it perished and was gone.

But the Lord was all the time trying his best to get them to serve him. He sent them prophets after prophets; he called again and again unto the kings to fear him, to serve him. When we come to the last days of Israel, you have Amos and Hosea especially prophesying. Amos, Hosea, and Micah prophesied for Israel, and to Israel, in the last days of Israel. Only a little of Micah, however, directly concerns the ten tribes. Almost all of Amos is concerning them, and the most of Hosea. Amos and Hosea are largely, almost all, prophesyings concerning Israel, and the Lord's last call for Israel to turn once more to him, and be saved from utter destruction.

All those prophesyings, and the history of Israel, are put in the Bible for the warning of the people who live in the last days of this world's history. And the instruction of God is there for the people in the last days-to turn to God that they may be saved from actual ruin. That is why those things are put there. So that Amos and Hosea are just as much present truth to-day, to you and to me, and to everybody in the world, as they were to the people in the ten tribes in the day that they wrote.

Amos prophesied, and the priest that was at Beth-el said to him, Don't you prophesy here; this is the king's house, and the king's

court; get you over to Judah. And he went and told the second Jeroboam that Amos was prophesying evil concerning the land, and was teaching rebellion against the king, and saying that the sword of the Lord would fall upon it all, and that the Lord could not bear all his words.

Let us turn now to the particular passage, and read Amos 7:10-15:-

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

And he did prophesy unto them; but do not forget, those were the last days of Israel. But when they would not let Amos prophesy in that land, and drove him off, and persecuted him as they had many of the prophets before, the Lord raised up Hosea in the land of Judah; and he, being in the land of Judah where this idolatrous

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priest told Amos to go, could prophesy concerning Israel, and they could not persecute him and do as they wanted to to him.

Now just a word, glancing again over this whole field: You know that from the time of Samuel onward, the kings of Israel persecuted the people of God, persecuted the prophets, slew the priests, as they chose. They did it because they had the power, as well as the spirit, to do it. But now if Israel had never had a king, a kingdom, or a government of their own, could they have done that?-No; it would have been impossible. You know that the kings of Israel were worse than the heathen kings to the men of God and

the prophets of the Lord: so that where kings of Israel and kings of Judah wholly maltreated the prophets of the Lord, heathen kings would respect them, and favor them.

Hosea, as I was saying, prophesied concerning this also. Now I will read a few verses in Hosea, that you may see what he says on this. Look at the ninth chapter first, just a word or two:-

They shall not dwell in the Lord's land; but Ephraim shall return to Egypt.

Ephraim was one of the ten tribes; but the name is used here for the whole of them. The ten tribes went to Assyria; they were carried captive by the Assyrians. Yet when they were carried captive by the Assyrians, what does the Lord mean when he says they shall return to Egypt?-Egypt signifies the farthest possible apostasy from God. The darkness that is altogether Egyptian darkness, is where men rule in the place of God, and the whole rule-the government, the men, and all-is set against God, and against his people, as it was against Israel when they were in the land of Egypt just before the plagues fell upon Egypt, and Israel was delivered. And when the Lord here says that Ephraim should go to Egypt, although Assyria-the government of Assyria-was to carry them captive, it shows that they were determined to go into absolute apostasy, and therefore they could not, simply because they would not, dwell "in the Lord's land."

You remember that we read what the Lord said to Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, *into the land that I will show thee.*" Then that land is the Lord's land. And when he speaks by Hosea that Israel shall not dwell in the Lord's land, it does not refer to that little spot of land around Samaria; but refers to the land that was shown to Abraham and to which God had called his people when he brought them up out of Egypt. They shall not dwell in the Lord's land; then follows Egypt, absolute apostasy. You will see that further, as I shall read.

They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. They shall not offer wine offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread

of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord. What will ye do in the solemn day, and in the day of the feast of the Lord? For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

Tenth chapter:-

Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images. For now they shall say, We have no king.

At this time they had no king. He had been murdered, and there was an interregnum. Another king had not yet come in his place. But mark what he says, "For now they shall say, We have no king." The Lord said to them, when they chose that king against his protest, that they were rejecting him. "Nay; but we will have a king." Did they have a king?-Yes; and the time came when they were compelled to say, "We have no king." But what did the Lord say just at this time?

For now they shall say, We have no king, because we feared not the Lord; what then should a king do to us? They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field. The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

In the thirteenth chapter you have what the Lord says. Ninth verse:-

O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king.

But they would not have it so. So you see all the way through, the Lord wanted to be alone their king; wanted them to find him their king, and not to have any other. Then as he says in the next

verse, "I gave thee a king in mine anger, and took him away in my wrath." So I read the whole of that verse:-

I will be thine king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

He points them right back to the time when they said, Give us a king to reign over us. He says now, I protested that time that you should not have him, and told you this evil would come; now you confess, yourselves, that you have no king, but you have destroyed yourselves. I will be your king; let me be your king. Now look at the eleventh chapter, first verse:-

When Israel was a child, then I loved him, and called my son out of Egypt.

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Why does he speak that here in the last days of Israel, a thousand years after he had brought him out of Egypt? What is it for?

When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. And my people are bent to backsliding from me: though they called them to the Most High, none at all would exalt him.

The Lord is mourning over Israel now, just when he is on the brink of ruin. He is making the last call: the last prophecy comes now; and with this, and at this very time, Hezekiah is reigning in Judah. When he came to the throne he set about to reform the kingdom, and to recover it from the apostasy of Ahaz. When he had cleansed the temple, and put everything in order, they had a two weeks' Passover. But before that Passover, Hezekiah sent

messengers throughout the whole of the ten tribes, what remained of them, to call them up to the Passover at Jerusalem, to worship the Lord God of Hosts; but the record is, they scoffed at the messengers, and they laughed them to scorn; yet "a multitude" out of Issachar, and Zebulun, and Naphtali, and the different parts of the provinces came up to Jerusalem, and kept the Passover, and joined themselves to the Lord. And when these people went up to Jerusalem and took their places among the people in Judah, *in that very season* the Assyrian king came up and took possession of the whole land of the ten tribes. And thus those who obeyed that call by Hezekiah to go up to Jerusalem to worship the Lord, were saved from the captivity to Assyria.

Now, just before Hezekiah makes his plea, Hosea is writing this, and the Lord is mourning over what the people are determined to do. See what he says:-

I taught Ephraim also to go, taking them by their arms.

The Lord was so anxious to have them go in the right way, that he took them by the arms, and led them along; but they drew back the arm, they would not be led even that way. But yet he cannot give them up. See:-

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

Thus he holds himself back from the judgments that must fall upon them. Because he is God, he will not let it fall yet; even when it must fall. But still they rebelled; still they went on in their own way. And the result is recorded in 2 Kings 17:5-8:-

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which

had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

Then it follows them down to the thirteenth verse:-

Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

Thus the ten tribes were lost. Hosea, when he prophesied of these, said, "Judah yet ruleth with God, and is faithful with the saints." Judah could stand yet awhile. Hezekiah was king; Manasseh followed Hezekiah, and he plunged the kingdom into apostasy again; his son followed his steps; Josiah followed him, and reformed the kingdom once more; and when Josiah was killed, then the kingdom went straight to ruin. There was no one after Josiah that feared the Lord. Even in Hezekiah's day, they were constantly calling for Egypt, and holding onto Egypt, trying to get Egypt to save them, trying to get help from Egypt, when the difficulties that had been brought upon them were all because of their unbelief and departure from the Lord.

Now look at the latter days of Judah. Ahaz sent to Tiglath-Pileser, king of Assyria, and asked him to come up and save him out of the hand of the king of Damascus and the king of Samaria. Tiglath-Pileser did so; he took possession of Damascus, thus relieving Ahaz. Ahaz paid him tribute, and went up to Damascus to meet him, and to pay him obeisance as a subject. While there he

found an idolatrous altar, had one made like it, and set it up at the door of the temple of the Lord. Thus he led the nation into apostasy, as the others in Israel.

In Judah Hezekiah succeeded Ahaz. When Hezekiah became king, he wanted to be delivered

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from the Assyrian rule and tribute. There was a party in Judah that were with Hezekiah, determined to be delivered from Assyria. This party supposed that the only way to do this was to get the help of Egypt. Isaiah was prophesying then, and he told them to depend upon the Lord for deliverance from both Egypt and Assyria. He told them that it was because of their sinning against the Lord, that they were oppressed. He told them that their attempt to get help from Egypt would not avail; because their trying to get help from Egypt, would bring them more oppression, because Egypt would only oppress them instead of helping them; that Egypt could not deliver.

Now look at the eighth chapter of Isaiah. What passage of Scripture is it that is used so much by us in the book of Isaiah, about the coming of the Lord, and the waiting for the coming of the Lord? Where do we find it? Do you remember that the eighth chapter of Isaiah is the one that speaks about those who seek unto familiar spirits, that peep and mutter,-referring to Spiritualism? There is where it says, "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Then is that an advent chapter?-Yes. Is that a chapter that reaches to the coming of the Lord?-Yes.

Now see what is in that chapter. See what is in the beginning of this chapter, beginning with the fifth verse.

The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloh that go softly, and rejoice in Rezin and Remaliah's son [this was Assyria and Damascus]; now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all

his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

That was literally true concerning them. The king of Assyria came up and flooded the whole land. But why is that written in a connection and in a place where the coming of the Lord is looked for, and concerning a people who are to look for the coming of the Lord? That is written in that place, and brought down to us, to show to all the people *now* in our day, that difficulties and hardships and perplexities are going to come upon all the land and upon all the nations, that will overflow and pass over and reach even to the neck and fill the breadth of the land, and that the people will not know how to escape it. That is why this passage is brought down to us who are looking for the Lord. Let us read on and see.

Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

Are there such times as that now, just now, just when the coming of the Lord is looked for? Are they associating themselves because fear and perplexity is upon them? because troubles are coming upon the land? Do we see anything of that kind anywhere? Have any of you seen it?—O yes, you have! Has anybody but Seventh-day Adventists seen it?—Indeed, if there could be any difference, nearly everybody sees it more plainly than the Adventists. But it is seen; that is plain enough. And they are associating themselves together, binding themselves in companies and bundles, and girding themselves. What are they girding themselves for? What is going to come?—They are going to be broken in pieces. Then what are they girding themselves for?—To be broken in pieces. Yet they do not think so; but that they are girding themselves against the evils that

are coming. And the attempts they make to deliver themselves from the evils, only deepen the thing, and bring them that much nearer to destruction, and to the breaking in pieces.

Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in mount Zion.

It is clear that that reaches to the coming of the Lord. It is an exhortation to the people who are to meet the Lord. But why does it bring in the troubles in the time when Assyria was oppressing Judah? Because that simply shows most plainly what kind of troubles would be upon all the land and trouble all the people in the time of the coming of the Lord. And the attempts that Judah made to escape those evils and to deliver themselves from them, are exactly such attempts as will be made by those who profess to be the people of God, to deliver themselves from the evils that are coming.

God is calling all the time: Put no dependence upon Assyria; put no dependence upon Egypt; but put your dependence upon the Lord alone. Turn your back against Assyria: that is right. But do not go to Egypt to escape Assyria. Seek the Lord. Go not to Egypt; go to the Lord. And when you find the Lord with all your heart,

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you will be delivered from all this trouble and oppression from Assyria. Just a few words upon that. The thirtieth chapter of Isaiah tells us the secret of that.

Woe to the rebellious children, saith 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: that walk to go down into Egypt, and

have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. Verses 1-3.

His ambassador came down there to make their overtures to Egypt. And when Judah sent ambassadors to Egypt, Egypt was ashamed of the ambassadors.

For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of people that could not profit them, nor be a help nor profit, but a shame, and also a reproach. The burden of the beasts of the South: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. Verses 4-7.

Now that you may see that this is not foreign, I turn here and read from a testimony, dated July 5, 1896, as follows:-

The warnings given in the word of God to the children of Israel were meant, not merely for them, but for all who should live upon the earth. He says to them, "Woe to the rebellious children, . . . 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: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt." If the Lord reprov'd his people anciently because they neglected to seek counsel of him when in difficulty, will he not be displeas'd to-day if his people, instead of depending on the bright beams of the Sun of Righteousness to enlighten their way, turn from him in their test and trial, for aid, to human beings who are as erring and inefficient as themselves? Where is our strength? Is it in men who are as helpless and dependent as ourselves; who need guidance from God even as we do? Christ says, "Without me ye can do nothing;" and he has provided the Holy Spirit as a present help in every time of need.

But you know that in the perplexities of last year, that were hoped to be settled by the political campaign, even Seventh-day Adventists were so carried away from their allegiance to God that they would take part in the campaign in trying to manipulate the affairs of politics and to control the elections and trying to shape up things. What for?—O to help the land out of the difficulties that they were so sure were coming upon the land. Of course, difficulties are coming upon the land. But will Seventh-day Adventists form themselves into companies for any such work as that? Let them be delivered from Assyria; let them be delivered both from Assyria and Egypt unto God. This is the only salvation. This is the only deliverance, whether then, now, or evermore.

March 15, 1897

Out of Babylon and Egypt.—No. 7.

A. T. Jones

(Monday Evening, March 15, 1897.)

IN our lesson last night we came to a point in the history of Judah where troubles from Assyria were filling the land like a flood. They desired to escape it, and the Lord was calling to them to seek him with all their heart, that he might deliver them. They were endeavoring by combination and confederacy and alliance with Egypt, to deliver themselves.

Thus it continued till they came up to a point of time in the life of Hezekiah where all help from Egypt was entirely cut off, not because he wanted it so, but because it was so. The king of Assyria had passed around between Jerusalem and the Mediterranean Sea and placed himself between the armies of Egypt and Jerusalem, so as to keep the forces of Judah and the forces of Egypt from combining. Then he could defeat either of them alone.

The first time Sennacherib came up against Jerusalem, he did the same thing, and Hezekiah was so much at fault that it is written in the Scriptures that he went out to the king of Assyria and said, "I have offended; return from me: that which thou putttest on me

will I bear." And the king of Assyria laid upon him thirty talents of gold and three hundred talents of silver, and Hezekiah had to rob the house of God to pay the tribute.

The cause of this trouble was that the people of Ekron had rebelled against the people of Assyria; but the king of Ekron was faithful to the king of Assyria, and would not join the people in their rebellion. Then the people took him a prisoner by force to Jerusalem, and delivered him to Hezekiah for safe-keeping. And Hezekiah accepted him. Hezekiah was so much in sympathy with their rebellion from the king of Assyria that he was willing to join thus much in it.

The king of Assyria came up and took possession of Ekron. He then started to Jerusalem to get the king of Ekron and seat him again upon his throne in Ekron. Hezekiah fortified the city, and built bulwarks and all the defenses that needed to be made; but that did not answer, that would not deliver them; because God could not deliver them that way. I will read Sennacherib's account of that campaign, and also the Bible's account. These two accounts are woven together in the "Empires of the Bible," page 322, and for three following pages. I begin reading with paragraph 15. Sennacherib tells how the people of Ekron had rebelled, and their king they had taken and made a prisoner. He says:-

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The chief priests, noblemen, and people of Ekron, who Padiah, their king (holding the faith and worship of Assyria), had placed in chains of iron; and unto Hezekiah, king of Judah, had delivered him; and had acted toward the deity with hostility; these men now were terrified in their hearts.

And he took possession of the city, and he goes on to say, "Hezekiah, king of Judah, did not submit to my yoke." Then the Bible says, Therefore "Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them." Then Sennacherib says:-

Forty-six of those cities, strong fortresses, and the cities of their territory which were without number, with warlike engines, I besieged, I captured, I plundered, and counted as spoil. . . . Two

hundred thousand one hundred and fifty people, small and great, male and female, horses, mares, asses, camels, oxen, and sheep beyond number, from the midst of them I carried off and distributed them as a spoil.

Then the Bible says:-

And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, and stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the king of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired to Millo in the city of David, and made darts and shields in abundance.

Now Sennacherib says:-

He [Hezekiah] himself, like a bird in a cage, inside Jerusalem, his royal city. I shut him up: siege towers against him I constructed (for he had given command to renew the bulwarks of the great gate of his city).

And now the Bible says:-

And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

This was all true enough, if only he had been innocent in this matter; but with Padiah, king of Ekron, in prison at that moment at Jerusalem, the Lord could not put his endorsement upon Hezekiah in the course he had taken by defending the city. Consequently says Sennacherib:-

Hezekiah himself the fear of the reproach of my majesty overwhelmed; and the Urbi, and his own soldiers, and the other soldiers that he had caused to enter Jerusalem his royal city.

Then the Bible says:-

And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

And of this Sennacherib says:-

To the former tribute, paid yearly, I added the tribute of alliance of my lordship, and laid that upon him. . . . The workmen, soldiers, and builders, whom for the fortification of Jerusalem, his royal city, he had collected within it, now carried tribute. With thirty talents of gold, 800 talents of silver; woven cloth, scarlet, embroidered; precious stones of large size; couches of ivory, movable thrones of ivory, skins of buffaloes, *dan* wood, *ku* wood, a great treasure of every kind; and his daughters, eunuchs of his palace, male musicians, and female musicians; unto Nineveh my royal city, after me sent. And to pay tribute and do homage he sent his envoy. His cities which I plundered, from his kingdom I cut off, and to Mitinti, king of Ashdod, Padiah, king of Ekron, and Zilli-Bel, king of Gaza, I gave them. I diminished his kingdom.

That is the full story of that verse in the Scriptures where it says that Hezekiah sent out to the king of Assyria and said, "I have offended; return from me: that which thou putttest on me will I bear."

Some time after this, Hezekiah sent ambassadors to Egypt, and Egypt formed an alliance with Hezekiah and sent up an army. Sennacherib heard of this in time to plant his army between Egypt and Jerusalem. Then he sent first a call to Jerusalem to Hezekiah to surrender, and wait till he should come back from Egypt, and he would come and take them all away captive to a land like their own, that would be just as good as theirs. But Hezekiah told them

not to answer at all, and the man returned to Lachish, and found that the king had gone to Libnah, and they reported to him there.

Then Sennacherib heard that the armies of Egypt were coming up, and he sent a letter again to Jerusalem, telling what he could do, and what the Lord could not do; and that Hezekiah need not depend upon the Lord, because the Lord could not deliver them out of his hands; and how that when he got done with the king of Egypt, he would come up, and Jerusalem would have to take the consequences.

By this time, Hezekiah had learned to trust the Lord; for he had nobody else to trust. He was forced at last to trust in the Lord. Therefore he went up to the temple, laid that letter of Sennacherib's before the Lord, and said to the Lord, There it is now; we cannot do anything. Lord, undertake thou for us. And the Lord did so. That night the armies of Sennacherib were slain, and he went home to Nineveh. So that at last, by all these hard times, these evils that were upon them, and that shut them up so completely that they could not have any help from Egypt nor anywhere else, they were brought to where the Lord wanted them at the first -to where he could deliver them.

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If they had only depended upon the Lord all the time as they did then, the Lord would have done all the time what he did for them then. They would never have been put in subjection to Assyria, nor had anything to do with Egypt. They never would have been robbed and carried away captive. They would have stood as the Lord's people and his kingdom always, dwelling alone, not being reckoned among the nations.

I need not follow the history of Judah in detail. It is the history of the ten tribes over again. It would be only to repeat the history we noticed last night, until we should come to the place where the Lord sent his prophet to Zedekiah, the last king, and said, "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

Shortly after that, the whole people were carried away captive to Babylon,-except the poorest of the land that did not have anything. They were left in the land, to possess it as they chose. Thus it was a benefit at that time to be poor and have nothing; and that was written for the understanding of all people that live upon the earth now. It is not a blessing to be rich and own large properties now. And the days are soon coming when those that are poor and have nothing will be the best off in this world. This is the way it was when Jerusalem was destroyed in that day, and they were carried away captive to Babylon or slain.

At that time those who had nothing could have homes everywhere in the land; for they had the whole land for themselves. All the others were carried away captive. And this is the way it is going to be again. Those who are clinging to the possessions of this world, those who will be rich, will be carried away captive by their riches, and will perish with all the world. Then those who are poor in this world's goods, and have nothing, because they have put all in the cause of God,-they will dwell in the Lord's land, when all who dwell in the lands of earth are carried away captive, and the whole earth is destroyed.

This account of the apostasy of Israel and their destruction was not written for nothing. Hosea and the prophecies referred to last night were not written for nothing. The eighth chapter of Isaiah was not written for nothing. These words were written for us, and we must heed them in our day.

Now we come to the last days of Judah. Read the books of Jeremiah and Ezekiel. They are present truth to-day for Seventh-day Adventists, just as much as is the book of Revelation. Jeremiah and Ezekiel are written for us upon whom the ends of the world are come, because these books were written in the days when the end of Judah was come; and the destruction of Jerusalem, and the times that attended it, are simply recorded to point out to all the people of the world the times when the end of the world and its destruction are near, and to warn them concerning the events that will attend it, and the troubles that will accompany it.

Israel chose a king against the protest of the Lord. When they were separated, the ten tribes came to the point where they were compelled to say, We have no king; and the Lord said, I will be your king. Again they said, No; we must have a king. And they had another one, and that was the last. Then they had neither king nor kingdom any more; but were carried captive and lost forever, because they would not have the Lord for their king.

Judah lingered yet a while, and then came what we read a moment ago,—"Remove the diadem, and take off the crown," Judah can no more have a king. She is compelled to say, We have no king. She is to go into captivity to Babylon. The people and tribes as such had no more kings until their true King came, whose right it is to reign and rule; and even then they were so determined, so filled with the same spirit that rejected God in the days of Saul, that they would not have the Lord to rule over them; they rejected him, and chose a king of this world—"We have no king but C sar."

It is all one story. When they rejected God, they did so against his protest, and chose a king whose name was Saul. The Lord saw in that their rejection of Jesus, their king, and the choosing of C sar and Barabbas. Their rejection of Christ and choosing of C sar was only the certain logic of their rejection of God and choosing Saul. When they rejected him and chose Saul, the Lord knew they would reject him and choose C sar. And the last step was in the first.

That is why the Lord said, Samuel, they are not rejecting you, but they are rejecting me that I should not rule over them; and it means that to Seventh-day Adventists. God wants to be the Ruler of his people, he wants to be the King of his people. Shall he be that? shall his kingship be enough? Shall his government be enough for his people? That is the question now, as it was the question back there. It was not enough for them back there; because they would not yield to him with all the heart. They went into formalism, and became so much like the world that they went into the idolatry of the world. They must have a king, like the other heathen. And it is the same story to-day. If God is not a sufficient ruler for Seventh-day Adventists, it is because they are not believing on him with all

the heart. It is because they are so much like the heathen, that they must have a heathen government and heathen power to protest themselves from themselves, and to rule themselves. O let Seventh-day Adventists

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to-day, listen to the Lord's word to-day: I will be thy King.

Judah, as I stated a moment ago, was carried captive to Babylon, and a few of the poorest were left in the land. There they should have stayed. But they went into Egypt voluntarily. Against the Lord's protest again, they went into Egypt. Thus all the Lord's people were scattered among the heathen, in Babylon and in Egypt. And so from that time on, the Scriptures all speak of his people being brought from Babylon and from Egypt; and so it is yet.

To-day, the word is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." That is Babylon. And in the eleventh chapter of the book of Revelation, it speaks of that which is "spiritually called Egypt;" and they who get the victory over the beast, and over his image, and over the mark, and the number of his name "sing the song of Moses"-not something like it-but "the song of Moses the servant of God." What was the song of Moses?-The song of deliverance from Egypt. Then, when those who get the victory over the beast, and over his image, and over his mark, and over the number of his name, sing the song of Moses, it is because they are delivered from Egypt. Because, to-day, and to the end of the world, "Out of Egypt have I called my son." There is to-day a Babylon and an Egypt. To-day there are people of God in Babylon and in Egypt. And to-day the Lord calls, "Come out of her my people;" and, "Out of Egypt have I called my son."

Look at it again: Where was Nimrod?-He was in Babylon, and governed the realm of Babylon. Where was Abraham?-He was in the country ruled by the kingdom established by Nimrod. But God called him out of that country. That country was Babylon both spiritually and physically. And more than this: Nimrod was the son of Cush, and Cush was the son of Ham, and Egypt is the land of

Ham. So that in Nimrod there was both Egypt and Babylon. And when God called Abraham, he called him out of both Egypt and Babylon. And "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And ye are called out of both Egypt and Babylon.

O let us all take to *studying the Bible*, and reading it for what it says, for the spiritual meanings that are there. Then the whole Bible, from the first verse unto the last, will be a living, shining thing to every one of us.

Next we found Israel in Egypt, and the Lord called them out of Egypt again. Then they rejected the Lord, and the end of it was that they went into captivity to Babylon, and again went to Egypt. And when Jesus came, they rejected him, and chose CÊsar. Then came in the Christian church, and there was the apostasy of the church which made another Babylon, and God called people out of that Babylon. At the time of the Reformation, he called them to come out of that Babylon. Then came Protestantism, the reformed Christianity, and that apostatizes, and now makes an image to the beast, which brings again Babylon, mother and daughters, joined to the governments of the world. And still God calls, Come out of Babylon, "Come out of her, my people."

The philosophy that made the apostasy in the Christian church; the false, pagan teaching that had been brought into the Christian schools, and worked the apostasy, *came from Egypt*. That Egyptian philosophy perverted the Christian schools, made the apostasy, and built up the Church of Rome, which to-day is both Babylon and Egypt. And thus it is that to-day in living present truth, the Lord is calling his people out of both Babylon and Egypt.

But the Lord wants all. He wants to rule all. He wants his kingdom over all. He wants to have it so in the church; he wants to have it so in the school; he wants to have it so in the publishing institutions; he wants to have it so everywhere, where his name is named. Will you let him have it so?

If so, you, each one for himself, must begin by letting the Lord have the whole place in your own heart. Let that King rule there in his own kingdom, in his kingdom of the Spirit. This Kingship and

reign must be so full and absolute that you will recognize no king, no ruler, but God, and no law, but that of God.

Then, and not until then, shall we be delivered from Egypt and Babylon. And then, having been thus delivered from Egypt and Babylon, it can be truly said, and it will then be said by the Lord to all the universe, "Here are they that keep the commandments of God, and the faith of Jesus,"-not those who tried their best,-but it will be God's certificate before the universe, pointing to a people on the earth that *keep* the commandments of God, and the faith of Jesus. That time is at hand, and God is calling a people out of Babylon and out of Egypt that it may be done, and that he may certify, Here is a people that will let me rule them, and that need no other ruler, no other law, and no other government than that of God.

Now just glance over that again. God started man with the first of all the commandments present with him and living in him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Man took another course, listened to another one speaking, and so lost everything. God set him upon his feet again, and gave again to him the privilege of loving God with all his heart, soul, mind, and strength. In a short time

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his descendants had gone so far away from God that the Lord could have no place in their lives at all, and the people had to be swept from the earth by a flood. There were only eight souls that were willing to have the Lord in their lives.

The Lord started his work in the earth again with eight people. To them the first of all the commandments was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." But they went away from that, had other gods, and from idolatry they went into monarchy. A state was organized-the first state in the world. It was the fruit of apostasy.

Out of that wicked state God called his people again, and started a new race of beings. God called Abraham from that

country, from his kindred, and from his father's house, to a land that he would show him. And he did not give him so much as to set his foot on in the earth; but he promised that he would give it to him and his seed after him, when as yet he had no child. Thus God called him out of that country where he was dwelling, and did not give him a country in the world. Therefore Abraham, the friend of God, the church of God, was left without any country in this world, and "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

We are to walk in the steps of the faith of our father Abraham, which he had, being yet uncircumcised. Are you without a country in this world? The Lord calls you out of your country, to the land that he shows you. It is the heavenly country. Will you take it?

Abraham's descendants went into Egypt, and God separated them from *that* country. Moses was the grand example in that age. He was heir to the throne. But he turned his back upon it, and went with God; and he *had* to turn his back upon it *to go with God*.

God delivered his own people, and said unto them, "The people shall dwell alone, and shall not be reckoned among the nations." But they apostatized from God, and set them up a king and a state like the heathen about them; and what became of it? Did it bring them any good? The Lord did not forsake them; but did that thing bring them any good? It was one continuous course downward, downward, downward, until they had been divided, and then both went to nothing; and from that day to this they have been "wanderers among the nations." They have not been reckoned among the nations, even though they tried.

Thus when Christ came, he raised up again a spiritual family. But again there came in apostasy, and the church went off into idolatry and heathenism, and set up a government-church and state again. It was the papacy; and what is to become of it?-You know that it is to "go into perdition." Then God raised up again a spiritual family in Christian Protestantism. But that has apostatized, and joined the mother of harlots, and sets up the image to the beast,-a state on the earth professing to be the

kingdom of God; and what is going to become of all that?-You know that it is to be destroyed with an everlasting destruction.

What became of the kingdom of Nimrod?-It was destroyed. What became of the kingdom of Egypt?-It was destroyed. What became of the kingdom of Assyria?-It was destroyed. What became of the kingdom of the ten tribes?-It was destroyed. What became of the kingdom of Judah?-It was destroyed. What became of the kingdom of Babylon?-It was destroyed. What became of the kingdom of Medo-Persia?-It was destroyed. What became of the kingdom of Grecia?-It was destroyed. What became of the kingdom of Rome?-It was destroyed. What became of the ten that succeeded?-They will be destroyed. What became of the papacy that set itself up on the ruins of Rome?-It is to be destroyed. What is to become of the kingdom that is made in the image of it, in the United States?-It is to be destroyed.

The Lord would show us that he would not have his people connected with these things. Is not that the lesson in it? Does he want his people to fasten their affections upon that which perishes? From Adam until now, God has been calling upon men to allow him to reign, that he may be their king; that the people should get out of their country, from their kindred, from their father's house, and dwell alone, and not be reckoned among the nations. Shall he ever find a people who will let him have his own way?

(Voices) Yes.

Yes; we know he is going to have such a people, for the word of God says so. But shall he have that people among those that now profess to be his people? That is the question. Shall you be one of these? will you be one of these?-You say, Yes. Then will you get out of your country, and from your kindred, and from your father's house? Will you dwell alone, and not be reckoned among the nations? Will you have God for your king, and have no other king? Will you have God's government for your government, and need no other government?

Not that you will be rebelling against any other government; you simply have no use for any other because you have the best government-the government that is perfect. If that government is

in your life, you will not need any government on the earth to govern you, and they will have no trouble or difficulty with you. That is all that the Lord is asking. Will you let him have it in your life?

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It is right in the third angel's message, that by it, and through it, God proposes to "establish Christianity upon an eternal basis." Then, as surely as in the third angel's message, God establishes Christianity upon an eternal basis, it will be a Christianity that will not be connected with anything upon this earth. It will be connected only with God; only with his eternal word; enlightened by his eternal Spirit; taught by Him whose goings forth have been from the days of eternity; and thus be led to the eternal God, that he may rule, and underneath shall be the everlasting arms.

I know, and you know, that there are some of the brethren that do not think that this is straight. Two years ago it was preached, and was published in the BULLETIN. By many it was not accepted. By some it is not accepted yet. It is thought to be altogether wrong. But in the late General Conference, two testimonies were read to us,-written especially for this Conference, and one of them, I find, is printed in BULLETIN No. 4; the next one is not printed yet, but will be, I suppose, shortly,-reproving Seventh-day Adventists for engaging in political matters. I read a passage here that will show you the idea of it:-

The Lord Jesus is disappointed in his people. He is the Captain, they are to file under his banner. They have no time, wisdom, or strength to spend in taking sides with political parties. Men are being stirred with an intense activity from beneath, and the sons and daughters of God are not to give their influence to this political strife. But what kind of spirit takes hold upon our people, when those who believe we are now under the third angel's message, the last message of mercy to the world, brothers in the same faith, appear wearing the badges of opposing political parties, proclaiming opposite sentiments and declaring their divided opinions.

Now I ask this question in the form of a proposition: If that which was preached two years ago on this subject of government and the church, had been accepted and followed by all Seventh-day Adventists, could there possibly have arisen any place for that testimony?—Plainly, no. Then did those lessons call for the wrong thing, when they called God's people to a position where it would be impossible for him to find fault with them? I mean in this particular point. I mean that when a line of truth is presented from the word of God, which, if his people would accept it before God and the world, would set them in such an attitude that it would be impossible for the Lord to find fault with them in things related to that line of truth, is it not safe to accept that as the truth? How could it possibly be wrong?

But this is only one of the testimonies. The other testimony has page after page of reproof of that same kind, to his people, for engaging in the political discussions of the late campaign; so that in two successive testimonies the Lord has been compelled to send reproof to his people for doing the very thing that they would have been saved from, if they had accepted the message given them eighteen months before the campaign began. Why, then, did the Lord send that message to his people eighteen months before there was any occasion for them to take the contrary course? Didn't he want his people to be prepared when that time of confusion and discussion came upon them, so they would know the right way, and not be confused with the rest who were confused, and so they would not take part in the things that he is obliged to reprove?

I do not ask now that anybody shall accept that because it is there. I ask that they shall accept it, study into it, pray over it, look at it, and accept it because it is the truth, and will deliver the people of God from the possibility of his ever being called upon to reprove or correct them upon any such point as that. Yet I know that there are brethren who still think that it is all wrong; and say that it called for our people to take an extreme position, and that it *was* take an extreme position. Can that be an extreme position which puts God's people where he wants them to stand, so they will

be utterly free from all these confused things that confuse the world?

This year the same line of thought has come in another way. Scriptures that were referred to two years ago have not come into the lessons of this year at all. It was the gospel then; it is the gospel now; for it is simply the gospel pervading the whole Bible, and you cannot touch the Bible anywhere but that it says that.

There is another thing that we need to consider. If we take part in political affairs and political discussions, different sides will be taken by different individuals, in opposing political parties, proclaiming opposite sentiments, and declaring their divided opinions, *while professing to be brethren*. What is the last step in political working?—War, of course. Then what is in it, at the beginning?—Simply what is in it at the end—war. It is that *spirit*, from beginning to end. Can brethren in Christ, who are one in Christ, engage in anything that will cause them to be divided, in the spirit of antagonism? Can they?—No; not and remain one in Christ. They are to seek unity, to seek for the unity of the Spirit, "endeavoring to keep the unity of the Spirit in the bond of peace."

Some have been willing to follow the logic of it, and allow that at the last it is allowable for Christians even, any Christian, Seventh-day Adventists, or others, to fight. Not to fight one another, of course, but to fight for their country, and engage in war to maintain civil government. But where is the Christian's country? Where is the Christian's government? Can you tell?

(Voices) "Not of this world."

It is not of this country, and not of this world. Our kingdom and country are not of this world.

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But can Christians fight for their country with weapons of carnal warfare? The King of that country allowed himself to be crucified, put to death, and buried out of sight, rather than to lift a hand to fight for his country. Then can anything, the logic of which goes to that extent, be true at the beginning?

But this is not all. If we as Seventh-day Adventists are to preach those principles, and are to hold to them, there is an important step

that must be taken, in justice to the United States government, in justice to the State of Michigan, and several other States, that we may appear in the right light.

I say it again, so that you may understand what I am talking about. If it is to be so that we shall accept the principle that Christians may fight, may lift their right arm to defend country and government and all that, then the denomination, in justice to itself, and especially in justice to the government of the United States and to several of the States, must publicly proclaim it, and repudiate and reverse the course that was once taken by the denomination as such.

I have here two little documents printed in 1865, but what is written in them occurred in 1864. One of them is entitled "Views of Seventh-day Adventists Relative to Bearing Arms, as Brought before the Governors of Several States and the Provo-Marshall General [that is, of the United States], with a Portion of the Enrollment Law."

At that time Seventh-day Adventists, by the General Conference Committee, represented to the government of the United States, to the government of the State of Illinois, of Michigan, of Pennsylvania, of Wisconsin, and another State or two, that Seventh-day Adventists, as Christians, and because they were Christians, could not allow that Christians could under any circumstances bear arms or fight. The other document is extracts from the writings and publications of Seventh-day Adventists, to justify the government in accepting from the denomination, that plea as genuine.

Now if that order is to be reversed, and we are to accept the view that Christians may fight under any circumstances at all, for government or whatever it may be, then we owe it to the government of the United States to have the General Conference Committee, representing the denomination, go to the government of the United States and tell them that we have changed our views; and go to the governors of these States and tell them that we have changed our views; so that the records will stand according to our new and revised views upon that subject.

Now I do not believe for a moment that we should hold to something that was done, simply because it was done. But if the thing that was done, was right, then hold to it. And I say now, that if our views are to change upon that, we owe it to these governments to inform them of the fact, so that they will not think of us as other than just what we are. That is only fair to the governments; because as a denomination we did officially put ourselves on record as holding the opposite position.

Two years ago, when those lessons were given, I did not know that these documents were in existence. I did not know that they were in existence until about the first of the year 1897. Some one sent these to me in an envelope, and that is all I know about it. They were printed in 1865 by the "Steam Press of the Seventh-day Adventist Publishing Association, Battle Creek, Mich." The names of the General Conference Committee are there signed to the documents presented to the United States government, and the name of the State Conference Committees are there signed to the documents presented to the governors of the States.

Now I will read to you some of the extracts that were then printed from documents, publications, and papers of Seventh-day Adventists, as evidence to the United States government, and as evidence to the governors of the States, that that position taken by the General Conference Committee of the denomination, was their understood position, and not one made up for the occasion, to escape the draft, or to escape the results that were coming upon the country because of the war. This matter was issued as evidence to these governments that it was a principle with the Seventh-day Adventists, and they were holding to it because it was Christianity.

I will read a few extracts from this, and you will see what I saw as soon as I read it,-that if I had had that document before me two years ago in this Tabernacle, I could not have taught the principles that are in it, any more plainly than I did in the lessons that I gave, and that were published in the BULLETIN. Here is an extract from something written in the *Signs of the Times*, by Elder James White, in 1852:-

The professed church of Christ has left the arm of her true husband, and now leans on the strong arm of the law. She seeks protection, and to be nourished by the corrupt governments of the world, and is properly represented by the harlot daughters of the old mother, she being a symbol of the Catholic Church. As the woman should cleave to her husband, so should the church cleave to Christ, and instead of seeking protection from the arm of the law, lean only on the potent arm of her Beloved. The church is unlawfully wedded to the world. This may be seen in the various departments of civil government. Even in the war department the professed minister of Jesus Christ is seen mocking the God of peace with his prayers for success in battle.

Again, an extract quoted from the *Review and Herald* of May 9, 1854:-

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Whether these things are at hand or not [it is about the coming of the Lord], the fact remains; a war spirit is abroad, a spirit of hatred and delusion. It is its contaminating influence that we fear,-it is the demoralizing influence of familiarity with the ideas of war and bloodshed, it is the unhealthy excitement, the bitter party spirit, that is evil, and causes evil to spread.

Let it not be said there is no danger to Christ's disciples from these causes. There is danger; because "when iniquity shall abound, the love of many shall wax cold." Such are the mysterious and inexplicable sympathies which bind man to man, which forbid a separate and isolated interest, that we catch unconsciously the prevalent tone, and we know not till the mind is warped and unsettled; and thus, being in an unhealthy state, it is ready to receive and to conceive evil. The moral scourge is more destructive even than the pestilence.

Another extract reprinted from *Review and Herald* of July 31, 1856:-

Jesus has said, "Follow thou me." What, dear brother, dear sister, is your standard of faith? Is it not the Bible? You say, Yes. Then there we will come, that we may learn whether we are following Jesus or not. I will step in before you in your pathway, and reason

with you; and this pathway is our every act of life. We will take a wide survey, first, and ask, Do you act like the world? But you inquire, What do you mean? I will try to tell you. Do you take a part with the world in its maxims and laws? If so, your pathway is not the one that Jesus trod. Jesus said, They (disciples) are not of the world, even as I am not of the world. When saw ye Jesus in CÊsar's hall of judgment?-Never, only when led as a lamb to the slaughter.

But we want good laws, and it is our duty to get good men to make and execute them.

Truly we want good laws; and Jesus has not left us to follow him without them. He says, "The word which ye hear is not mine, but the Father's which sent me." John 14:24.

The psalmist says, "The law of the Lord is *perfect*, converting the soul." Ps. 19:7. Paul says, "All scripture is given by inspiration of God, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness*: that the *man* of God may be perfect, *thoroughly* furnished unto *all* good works." 2 Tim. 3:16, 17. what more do you want? or what less do you want, dear brother?

The next step you require of your agent, is to enact laws, which, if disregarded, are enforced by the sword, an unchristian weapon. Said laws are the essential, vital, being of said government of which he is a component part, which can sustain its nationality only by arsenals or implements of death, large navies and military, equipped with their deadly weapons. You next place your good brother Christian, follower of the Prince of Peace, aside the scaffold, to inflict death; or at the head of a body of military, with a *habeas corpus* writ to thrust back into bondage a poor brother, for the crime of desiring to inhale heaven's free air. Or, if he is your chief magistrate of the nation, you mount your good bishop on a war-horse armed *cap-a-pie*, general-in-chief over all the sinews of death in the nation.

I would ask, dear followers of Jesus, if man can make it right to kill, when God has said, "Thou shalt not kill"? Does not the whole fabric of human government rest on the sword? Are they not to be

dashed to shivers when he comes whose right it is to rule in righteousness?

But I am not at war with human governments. No, no. David says in a hymn of praise to God, "Surely the wrath of men shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee [Christian] for good." Rom. 13:3, 4.

If, my brethren, you keep in mind that Christians are a different company, a little flock, separated, chosen out of the world, to be lights in, or to, the world, that the world by beholding their good works (light), may be led to join in company with the little flock, counted all the day long to the slaughter, and thus glorify your Heavenly Father, then you will be able to comprehend such scriptures as Romans 13 and 1 Tim. 1:2, which I may notice hereafter. "Let the potsherd strive with the potsherd of the earth" [Isa. 45:9]; but, let Christians possess the mind of Jesus, then they will follow Jesus.

Have we seen some of the results of professed Christians following the world? May it prepare us then to gain an eminence as did Balaam, when Balak called him to curse Israel, when he uttered his parable and said, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell *alone*, and *shall not* be reckoned among the nations." Num. 23:8.9.

I now read another extract, reprinted from the *Review*, dated Aug. 14, 1856:-

Has the gospel of Jesus granted you the right to use the sword, to arm you with carnal weapons, to take the sword to "provide for your own household," to deliver the oppressed out of the power of the oppressor, by breaking the sixth commandment of God, "Thou shalt not kill"? Jesus says, "Love your enemies."

Do you think that you, as a Christian living under the gospel, have a Bible permission to mingle in political strife in any way

whatever? either in legislating, or executing the laws of human government? If so, I think you are greatly mistaken.

That is what the denomination said in 1864. They presented that to the government of the United States, as evidence that they did not believe in war, and that they could not engage in bearing arms, and that if they were drafted, they could not be expected to fight. And the government of the United States listened to their representations, and made provision that they should attend the hospitals where they could do the work of ministers of the gospel, and care for the sick, and bring salvation to the dying. Now if that is to be reversed, we should stand fairly before the government, and state that it has been reversed.

I continue reading:-

Every text you may quote, or plausible reason you may make, must be tested by plain, literal Scripture. It may be that we may notice all such scriptures or reasons that you urge, at a proper time; but firstly, we will listen to the gospel. To Christians who are willing to follow Jesus, this ought to be enough.

Jesus says, "If any man serve me, let him follow me." John 12:26. But do you say, This I can do, and serve as a faithful citizen of my country, in her national policies and government? Stop. Jesus says, "No man can serve two masters." Matt. 6:24. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

What share can you take in the policies of the world, if "ye are not of the world," but are hated of the world, and are chosen "out of the world"? But must we give the rule into the hands of the wicked? say you. You cannot help yourself. Wicked men and seducers shall wax worse and worse; and at the time of the end of the world, the wicked shall do wickedly, and none of the wicked shall understand. Dan. 12:10. The reason is because the world is not willing

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to obey God, or follow Jesus, not acknowledging that there is one *Lawgiver*. James 4:12.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me; but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. How wonderfully this is exemplified in the course of the many high professors of divinity, who have, but a short time in the past, stood at the head of religious revivals, moral reforms, and peace societies: leading on the church of Christ, armed with the gospel that brings to light life and immortality; wielded by entreaties, prayers, and tears; now in the very face of the gospel, when Jesus has said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Be ye therefore merciful, as your Father also is merciful." Matt 5:43, 44; Luke 6:36. Notwithstanding these scriptures, we see the deplorable state of the Christian churches as they develop their moral fall and conformity to the world. Some few of the many instances, we quote.

Here follow several statements of prominent preachers, breathing of "arms," "fighting," "battle." "war," etc. It then continues as follows:-

In view of facts like these, demonstrating the change of the most fine gold to worse than dross, the utter disregard of the testimonies of Christ and their former profession, we must exclaim. "They have gone in the way of Cain, and ran greedily after the error of Balaam."

Are these men following Jesus? Are they harnessing themselves and followers with gospel weapons? Are they exhibiting implicit confidence in the perfect law of God? Do they acknowledge that there is but one Lawgiver for the Christian? Do they hear Paul say,

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds"? 2 Cor. 10:4. Are they finally heeding the Scriptures that they professedly teach?

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Why?-"For we wrestle not against flesh and blood." No; that is not the calling of the followers of Jesus. But we wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits, margin] in high places." "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:11-13.

Paul enumerates the Christian weapons in Eph. 6:14-18, and says, Take "the sword of the Spirit [not of steel], which is the word of God; praying always with all prayer and supplications in the Spirit;" having on this heavenly armor, and their feet shod with the preparation of the gospel of peace, striving to enjoy Christ's *benediction*,-"Blessed are the merciful: for they shall obtain mercy. . . . Blessed are the peacemakers [not peace-breakers]: for they shall be called the children of God." Matt. 5:7,9. Listen to John as he addresses the soldiers, when they ask what they should do. He replies, "do violence to no man." John 3:14.

Remember that Jesus said to Peter, when the great practical doctrine was taught for all Christians, what to do with the sword, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52.

Let Christians walk in the light of these truths, and there would be but few Christian generals or soldiers, to use the "Rev. Mr. Beecher's twenty-five Sharp's rifles," although a Bible sanctimoniously be attached to the breech of each.

They hear Jesus say, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." John 18:36. Christians thus armed with these gospel weapons, and completely disarmed of carnal ones, being entirely separate from the governments of the world, they may let the world, armed down with weapons of death as they are, rush down the broad road, enforcing their unchristian laws with the penalty of death.

It is the unspeakable privilege of the remnant of the church, as they look over the history of the past, and see, although the disciples of Christ have, like Paul, cried out, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter [Rom 8:36];" while their pathway has been bedewed with tears, saturated with their blood, and covered with their torn carcasses and bleached bones;-it is their privilege to exclaim with Balaam, as they see that God's "people shall dwell alone, and shall not be reckoned among the nations," "Let me die the death of the righteous, and let my last end be like his!" Num. 23:9, 10.

There is considerable more in this leaflet, but I do not need to read any more of it. I will read a passage or two more from the Lord, that is here for us in our day. This was given to us four years ago from the Spirit of prophecy, and was read to us in this Tabernacle:-

"The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods." Consider, my brethren and sisters, that the Lord has a people, a chosen people, his church, to be his own, his own fortress, which he holds in a sin-stricken, revolted world; and *he intended that no authority should be known in it, no laws be acknowledged by it, but his own.*

Another came to us in General Conference this present year. This carries us right back to where the apostasy began, and brings us face to face with God, and with his truth, and with this whole subject as it is from the Lord; as he desires to be with his people to-day.

The line of demarcation between the professed commandment-keeping people of God and the world, is not as distinct as it once was. Those who are walking in harmony with God will not be found taking part in political gatherings. Those who do this give evidence that they are not faithful servants of Jesus. They have handled common fire so long that their discernment is lost. There is a people who have enlisted to stand under the banner of Jesus. They are Christ's army. They have pledged themselves to come out from the world, and be separate. They have pledged themselves to

use the sword of the Spirit, the word of God, to make aggressive warfare against sin and all iniquity. We are to show our loyalty.

There is a governmental term; there is a term that applies to citizenship. We are to show our loyalty to what? That is the question.

We are to show our loyalty *to our King*, the Lord Jesus Christ. The apostle James declares: "Whosoever therefore will be a friend of the world is the enemy of God." And the beloved John, the disciple in spirit most like Jesus, has given the warning, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." No man will find

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happiness in following the example of Adam, and wandering away from his Maker.

So these lessons close just where we began-with Adam and his Maker, and the first of all the commandments in the universe-"THOU shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." Then you will not wander from your Maker. Then there will be no apostasy. Then there will be no idolatry. Then there will be no government set up after the example of the heathen who have gone away from God; but God will be all in all, and will lead his people to that glorious land which he showed to our father Abraham when he separated him from all governments in the world, and kept him separate while he lived in the world.

He who calls us to follow and walk in the steps of that faith which our father Abraham had, being yet uncircumcised, will take us then to that land which is the glory of all lands; and there shall we abide in the presence of the Lord, and under the glorious wings of the Almighty, forevermore-loving God with all the heart, with all the soul, with all the mind, and with all the strength; and he can point to us now, then, and forevermore in the presence of the universe, and say, "Here are they that keep the commandments of God, and the faith of Jesus."

And let all the people say, "Amen and Amen."

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Church Organization

A. T. Jones

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The fourth chapter of Ephesians, beginning with the seventh verse: "Unto every one of us is given grace according to the measure of the grace of Christ."

The word was given to us to day that God calls for a reorganization of the General Conference, its work, its processes. That, consequently, must be our chief study.

The General Conference is now formally, by representation in session; but this representation that is here is not all that there is of the General Conference. We do not find all of the General Conference, till we have included every Seventh-day Adventist in the world. Consequently a reorganization of the General Conference calls for a reorganization of each individual Seventh-day Adventist throughout the world.

This is called for not only on the part, and in behalf, of the General Conference itself within itself, but it is called for by the interests of God in the earth. The world has reached that time in which a work is to be done by the Lord, which work He can not do unless each one of us shall be reorganized, renewed. Therefore I have begun with this verse; and we shall follow on through a number of verses of this same chapter; for this is the story of reorganization.

Life, the Source of Organization

All organization that is not of God is a mere makeshift for the time being. There is no true organization but that which is of God. And it is only life that is the source of organization. Organization is not the source of life. Life produces organization. Therefore, for God to have a reorganization of only the General Conference that

is in session here, demands that God's life shall reach us anew and in fuller measure than ever yet it has. And whomsoever it is that God shall reach by that life of His, that is organization; and whomsoever He shall reach by that life of His in greater measure, that is reorganization. Therefore I have read this verse; for this is the beginning of life. All true organization comes from God to men by the grace of God, which is the gift of God Himself to men.

So then "unto every one of us is given grace according to the measure of the gift of Christ." Then, since the grace of God is the fountain of all good to men, and that grace is given unto every one of us according to the measure of Christ, it follows that there is the supply, there is the source, the fountain of abundance of grace to accomplish that for which God calls today.

What is the measure of the gift of Christ?--"In Him dwelleth all the fullness of the Godhead bodily." Unto every one of us, then, is given grace according to that measure of all the fullness of the Godhead bodily. And He gave Himself--not loaned Himself, but gave, gave, in an eternal gift, Himself--to us.

That is the measure of the gift of Christ. There is no limit to it. It is boundless as the fullness of God; and is given to every one of us--US! to you, to me. O, then, when God opens (I will not say the fountain) the boundless sea of His grace to you and to me individually, and then says to us that God calls for a reorganization, what shall hinder? Is not the prospect bright enough for us to throw ourselves away upon His offer,--to plunge off into that boundless sea of His grace, which works only salvation to every one whom it reaches? O,--

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice
That is more than liberty."

So much for the gift; so much for the inducement, the qualification, which He gives to every one of us to accomplish upon us, to accomplish in us, and to accomplish for us; and then, having accomplished upon us and in us and for us, to accomplish

through us; His wondrous purpose in this day, to glorify God upon the earth, and to finish the work which is given us to do.

Object of the Gift of Grace

Now let us see what He proposes to do by that grace which He has given boundlessly to every one of us.

First of all this grace is given "for the perfecting of the saints;" and anything else for which this grace is given can never be accomplished, unless this first purpose for which it is given shall be recognized, looked unto, and aimed at,--the perfection of the saints.

The next clause is, "For the work of the ministry;" and the next, "For the edifying [the building up] of the body of Christ." But what can God do with a ministry that does not recognize the perfecting of the saints? What can God do in building up His church, when God's grace in the perfecting of the saints who compose the church, is not recognized?

So then He has rightly laid the foundation; rightly, He has put the first truth first. The perfecting of the saints, then is the first work of the grace of God. And since He has given all the grace that He has, and has given all the fullness of God in the gift of grace--all that God is, all His power, all His sanctifying holiness and Spirit--all this is given, pledged, to him who receives the grace, that that grace shall accomplish God's purpose in bringing him unto perfection.

Then no one who has named the name of Christ, no one who professes to have received the grace of God, is ever to be content for one moment with anything short of perfection as God sees it--as He has set it before our eyes in Jesus Christ. And it is He who is to do it; not we to perfect ourselves, not we to do the work, but He who gave Himself that He might do it. There is the foundation of our confidence! there is fixed the foundation of our trust,--that it is He who is to accomplish it; and then we know that it shall certainly be done.

The Gospel Ministry

The next thing for which this boundless gift of the grace of God is given, is "the work of the ministry." The ministry of the gospel is the highest calling, and to be a minister of the gospel is to hold the highest position in the wide universe. That is the truth. I mean the highest among creatures, of course.

I say it again: the ministry of the gospel is the highest calling; to be a minister of the gospel is to occupy the highest place, and to hold the highest position, that there is to be held or occupied in the universe of God.

Therefore, I exhort every soul who has ever thought of the ministry, not to allow himself to entertain any thought of the ministry of the gospel that is any lower than that which I have named. For anyone to allow himself to think of the ministry of the gospel of Christ in any lower degree, to any possibly conceivable extent, is to miss the true ministry of the gospel. Any man who holds the ministry of the gospel at any lower standard, in any degree, than that which I have named, has missed the true idea of the gospel ministry. Then may the Lord by His Spirit and by the abundance of His grace work upon our minds and our hearts, to broaden our comprehension, and lift us to that height at which He Himself has placed the standard of the ministry of the gospel of Christ.

Think, for a moment, of what it is to be a minister of the gospel! What is the gospel?

It is the power of God. Rom. 1:16. Then the ministry of the gospel is the ministry of the power of God. You and I, brethren, are commissioned of God to go and minister to men the power of God. The power of God is to be ministered unto men by us in such a way that it shall work their salvation.

But wherein lies the power of God which the gospel is? Why is it that the gospel is the power of God? The next verse tells (Rom. 1:17). "For therein"--therein--"is the righteousness of God revealed."

The righteousness of God is the very essence of His character; and that is the source of the power of the gospel. The gospel is the power of God, because therein--in the gospel--is the righteousness of God. The ministry of the gospel is the ministry of the character of God. To you and me, as ministers of the gospel, God has given by His grace that commission to preach the gospel, to preach the power of God, to preach the very essence of the character of God, unto men; so that they shall find the essence of the character of God; and in that find the salvation which God works in the lives of men, in human flesh.

And how shall you, how shall I, how shall we, minister the power of God unless we ourselves have the power of God? How shall we minister the power of God unless God shall so clothe us with the power of God that the words of the gospel which we speak shall reach the hearts of men in such a way that they shall know that God is speaking to their hearts; that they shall recognize that God is present, and that they shall answer to God for what they shall do in response to the word that He has given them? But God does just so clothe those whom He sends: "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Isa. 61:10.

And in the way of righteousness is life-- the life of God. Is it not true that He has said that in former times we, as Gentiles, were alienated, separated from the life of God? But in Christ we are joined to the life of God: and that is eternal life. And so it is written, in John 5:24: "Verily, verily, I say unto you, he that hearth My word, and believeth on Him that sent Me, hath everlasting life." Hath it-- not shall have it, but hath it. As to the future it is: "Shall not come into condemnation." But as to the present--"but is passed from death unto life." Thus the believer in Jesus is joined to the life of God, even as it is written, "With Thee is the fountain of life." Then this life of God becomes our life. And there is the revealing of his power: for Jesus Christ is made an High Priest, "after the power of an endless life." And He has made us "a royal priesthood," with that same power of an endless life; for nothing short of the power of an endless life can ever make anybody a

priest and minister of God, in the gospel of God. "Ye shall be named the priests of the Lord: men shall call you the ministers of our God." Isa. 61:6.

The gospel is the power of God, because that in it the righteousness of God is revealed, and "in the way of righteousness is life." And there is the hiding of his power, the endless power of an endless life. And this endless life of God that comes in the boundless righteousness of God, is revealed in the gospel which He has given to us to preach.

The True Christian Life

Another word about that life. That life of God is in Jesus Christ. He is the source of life. Brethren, there is a higher conception for us than to think that we as Christians get our life through the breath which we breathe here, as all men breathe; and the food which we eat, as all men eat. We had all that before we were Christians at all. We would have had all that if we had never been Christians. But when God calls us to Him, to become connected with the life of God, we are lifted above the place we were before, and are joined to that boundless sea of the life of God. And there is the source of our life as Christians. God proposes so to connect us with Himself that we shall be conscious day by day; and all the time, that there is an inflowing of life from the throne of the living God to the heart and life of the believer in Jesus. And when we have allowed ourselves to be lifted up to that place, and to receive that flow of the life of God into our lives day by day,-- O, then the power of God will be upon us! Then the power of God will be manifested in our ministry, even the endless power that belongs to the endless life of God. That is the truth.

There is just as much reality-- in degree there is more, of course, because it is more substantial; but in the matter of fact-- in the matter of tangibility, there is just as much reality in finding the life of God flowing to our lives day by day, when we believe in Jesus, as there ever was in finding life flow to us day by day by our breathing when we first lived in the world. That is the divine fact. That is the

true higher life. That is the true Christian life. The life that flows to us from Jesus Christ, we get from heaven day by day, by faith, as constantly as we breathe; so that faith is the breath of the spiritual life as really as the air is the breath of the natural life. We breathe it in from Jesus Christ direct, the Life-giver. That is the Christian life.

Ministers of an Endless Life

But why is that given to us?-- O, for the work of the ministry. But to whom do we minister?-- To mankind. What do we minister?-- O, Jesus Christ has thus brought us to the Fountain of life, and connected us therewith, that we may be indeed those who shall stand between the living and the dead, to convey to the dead the life that shall cause them to live. That is what we are in the world for. It is that Jesus Christ, the living, may, by us, reach the dead with the life that measures with the life of God.

Thus we are ministers of life. We are called, correctly, truly, ministers of Christ. But what is Christ?-- He is "our life," and "the Author of life."

Let us read that beautiful passage in First John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." And that shall be all true of you and me today. True, John spoke of the time when they looked upon Him in the flesh; but John did not stop with that. John looked upon Jesus Christ in the Spirit after He had left the flesh and gone to heaven. And it belongs to you and me today to look upon Jesus Christ, to behold Him with our eyes as He is today at the right hand of God, to give repentance, remission of sins, to shed forth life to the dead.

"Which we have looked upon, and our hands have handled, of the Word of life; (for the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

Who is He?-- The life. When we are ministers of Christ, we are only the ministers of that endless life, "that eternal life." Oh, then, how can I be a minister of the life of Christ, a minister of the life of God, when my ministry is as continuous as my life, unless I am connected with that fountain of life, so that that eternal life is my life? Only thus can I become a minister of life; and this is life eternal, you all know, "that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Do "you see your calling, brethren"? We are ministers of Christ, and in that are ministers of eternal life to the dead. What a calling! and what a height there is to the calling!

Brethren, let us ask God to lift us up to the height of it; and there let us dwell. There let us remain, never asking to come down. There at that height let us abide, looking into His face, drawing from Him the life, the light, the glory, that perfects saints, and makes efficient the ministry of the gospel.

That is the great thing. Each of those steps we must take, or the next one can not follow. Then I beg again, I pray again, that the Lord, in the abundance of His grace, may so impress it upon each soul, that we have not found our true attitude in the Christian life until we know that there is flowing constantly to us from the throne, the stream of life that shall cause us truly to live; and shall make us the channel of life to the dead.

"For the building up of the body of Christ," the church of God. First, the perfecting of the saints; then the work of the ministry; then the building up of the church. The church needs building up! That is why God calls for reorganization. Then let us recognize that He has set before us that true standard,-- nothing short of the perfecting and the perfection of the saints, then the true height of the ministry of the gospel, the ministry of Christ.

Ministry Embraces All

Now just a word or two before I leave that finally,--that this ministry takes in all: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold

grace of God." Whosoever has received the grace of God has received in that the gift of the ministry of that grace, the ministry of Christ, the ministry of the gospel.

The fifth chapter of 2 Corinthians states that God was in Christ, reconciling the world unto Himself, and that He hath committed unto us the ministry of reconciliation. Whosoever finds reconciliation, the reconciliation of God in Christ, in that finds the ministry of that same reconciliation to those who have not found it. So the ministry, this ministry, is universal. But, brethren, unless we who are called to the preaching ministry, appreciate what that ministry is, how can those to whom we preach ever appreciate it?

And this is all given, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." A perfect man. How many of us?-- Till we all. Put the two together. Unto every one of us is given grace according to the measure of the gift of Christ, till we all come to perfect men. Thank the Lord! "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."

Next, the blessed reward that comes upon that: "That we 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." Brethren, God has that for us that shall make us stable. God has that for us that shall make us, in the truth,--in righteousness, and in the principles of righteousness,-- as firm as the Rock of Ages Himself.

Organization From the Head

More. Read in that verse again and the next one with it (Eph. 4:14, 15): "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; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ."

Here is true reorganization, and there is no other: "Speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

There, is reorganization; and there is no other way. Any organization that does not come from Jesus Christ is not organization at all: it is only machinery.

Note that this organization--this reorganization comes from the HEAD. Organization does not come from the members; it comes from the Head. Let me read that again now, and I will read another verse with it. "Speaking the truth in love,"--this body of Christ,-- "speaking the truth in love,--these members,-- "may grow up into Him in all things, which is the Head, even Christ;" from whom?-- from Christ-- "the whole body"-- that is, all the members. "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,"-- this from the Head,-- "maketh increase of the body unto the edifying of itself in love." Then do you not see that only this is organization in the church of Christ? All reorganization must come from Christ Himself, through the Spirit of God. He can do it; and only He can.

Turn also to Colossians, to the corresponding verse to which I call your attention in connection with this (Col. 2:18, 19): "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the HEAD, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

This says, then, that this body is built from the Head; and that those who do not hold the Head are beguiled of their reward. They humble themselves, they work, they pray, and all that; but what does it amount to? It is all simply works. And all this simply because the Head is not recognized, "Not holding the Head."

So then the body is organized from the Head. The life energy, flowing by the Spirit of God from the Head to all the members,-- each member actuated from the Head, each member guided by the will that resides in the Head-- that is perfection of organization.

The human body is the same; and that is the illustration which the Scripture uses for this very thing. Here is the human body-- many members, but it is all one body. Each member of this body of ours which God has given us, is actuated and guided only by the head.

By the way, let me pause upon that one thought. In our bodies, which we have ever with us, and to which we were directed today,-- why is it that in all this exhortation of the Spirit of Prophecy to reorganization, health reform comes in every time? Why is it, as today it was clearly cited, "I am fearfully and wonderfully made"?-- It is because that in this organization in which we ourselves are, our bodies which God has made us, He has presented before us an everlasting illustration of the organization of the church. And it is exceeding carelessness, and from that, blindness, that can not see the organization of the church,-- what it must be,-- when every day each one carries about with him, and is constantly using, this body, which is composed of many members. Every one of these members is actuated by the head, and no two of them ever come into quarrel, ever have any difference of opinion, or act in contrary ways.

You simply can not have schism in the body which God has organized from the Head. Therefore, since God calls for reorganization, let not any soul be afraid that there is going to be confusion, or schism, or anything of the kind. There is no danger whatever-- except among those who hold not the Head.

Who compose the church?-- Those who look to the Head; those who seek the Head; those who are joined to the Head. It is no difference how many members there may be, though we are only one on one side of the earth, and another on the other side of the earth, we two members will move together, and act together; because the Head, Christ Jesus, the Lord, is organizing both, His will actuates both, He is the One who is working in both.

"Look Ye Out Men."

Then we come to this: There must be reorganization. God calls for it. In this reorganization now, God calls for an additional thing to what He called for before, and that is a change of men. Those other men whom God calls for, and whom God will call-- let me say that again, whom God will call,--these must come from this company. They must come from ourselves, must come from the church of God somewhere. Then that throws upon you and me, upon each soul of us, the Heaven-sent responsibility that each one of us shall be reorganized from heaven by the direct power and agency of the Head.

These coming men must be chosen to places. The Scripture says, has said it all the time, "Look ye out men." In the looking out of these men, what are we to look for? How are we to look, and how are we to proceed to know the proper man to fill a certain place? We must ask God to open our eyes, and anoint our eyes with the heavenly eyesalve that we may see the men whom God has already called. That is the true way of "looking out men."

Nothing short of that can be the looking out of men. There must be men looked out from among us. God has them. He has prepared them. They are already prepared. He has told us so. Then what we are to do is to ask that our eyes shall be opened, that God shall anoint them with the heavenly eyesalve, so that we shall be able to see and know that there is the man whom God has called to that place, to that work.

It can be so. God does not do things in a corner, or under cover, but openly before the eyes of all. All whose eyes God shall anoint and open shall be able to see.

Position Gives no Authority

This also must be considered: that position, place, never gives authority. Authority qualifies for place-- when God calls the man to a place.

I will say it again; it must be a watchword for everyone in this Conference. Position never gives authority. Whomsoever God has called to be the president of the General Conference the next term--when he shall have been chosen, and shall stand before us here elected-- will have no more authority than he has right now: and we do not yet know who he is.

Place, position, never bestows authority. No authority is derived from place. But authority that a man already has from God, which God has put upon him, will qualify a man for the place to which God calls him; and if he has not that authority before he enters the place, he has not the authority when he is in the place. The view that place gives authority is precisely the principle of papal infallibility. The pope is not infallible before he is elected. Nobody claims that. He is only a cardinal before he is elected; but as soon as he is elected, then he is infallible; then he is inspired by the Holy Ghost, because he holds his place. That is the papacy.

Christianity is that God clothes men with authority: and whether they have any place or position, or not, they have authority. Look at it: Jesus Christ was in this world, truly saying, "All power [and that is "all authority" in the Revised Version] is given unto me in heaven and in earth. And He had no place at all. He had no position at all. The Pharisees, the priests, the scribes, the lawyers, the hypocrites, had position; they had place; and they could lord it over Him, and summon Him before them, and sit in judgment upon Him. But where was their authority?-- They had none: and so He told the people: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do,"-- because, as they sat in Moses' seat, they read the words that Moses had written. All right; that is the word of God; but "do not ye after their works: for they say, and do not."

With Moses in the seat, there was authority from the seat; but with a scribe and a Pharisee in the seat, in the place of Moses, there was no authority except from God in the word which the man happened to read, and which, because of his hypocrisy, was altogether independent of him and apart from him.

But it is said of Jesus: They all "wondered at the gracious words which proceeded out of His mouth." And why?-- O, "He taught them as one having authority, and not as the scribes." Precisely. All that the scribes could speak was borrowed, and everybody could know that it was borrowed; for it was alone, so far as any connection that they had with it was concerned. But when Jesus Christ spoke the same words that the Pharisees and scribes had said, everybody knew that what He said was not borrowed, but was substance; that it was of Himself: that that word lived in Him; that He Himself was but the expression of the word which He spoke; and when the word was spoken, it was with weight that impressively struck the ears, and rested upon the hearts of those who heard. It rested upon the hearts of those men with comfort, and brought them joy. And that is the grace with which God wishes to clothe ever one in this whole assembly and throughout the world.

Thus Jesus Christ had the authority. And the people knew it. And the Pharisees who did not have authority, grew so jealous of Him that they could not bear Him any longer. All the world has gone after Him, and so they must put Him out of the world to "save our place. If we do not we shall lose our place. If we let Him thus alone the Romans will take away both our place and nation."

But the man who is connected with the Head, the man who serves God, the man who lives in Jesus Christ, can never lose his place; for his place is with Jesus Christ under the wings of the Almighty, and he is safe.

The True Source of Authority

But where was Jesus' authority, when He did not have any position or any place? How could He have authority?-- Ah! it was where true authority always lies in the truth which He preached from God. All true and right authority of any man in the church comes to him only through the truth of God which he receives. When we shall find a man in this world who has as much of the truth of God as had Christ, we shall have found a man who has all

authority in heaven and earth, because he has all the truth in heaven and earth. The measure of truth that a man has, is the only measure of authority that he has wherever he is. And if he is in the highest place of responsibility on this earth, and that is the presidency of the General Conference, if he has no truth, he has no authority. All the authority he can ever have in that place is simply from the truth that is in him, and which is a part of him. Therefore Jesus said: "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." What do the princes of the world do?--They exercise authority.

God has never given to any man in His church authority to exercise authority. That is the difference between the princes of the world and the princes of God; for we are princes of God. The princes of this world in places of authority, but without true authority, exercise authority. The princes of God having true authority, never exercise authority; being the authority of the truth of God, it exercises itself.

Therefore, there is no such thing as dominion among the princes of God. There is no lordship. There is none of that kingly spirit which was described to us. There are no territorial boundaries among the princes of God,-- that this is my Conference. It is God's Conference. It is not my territory. It is God's. The princes of this world who have no real authority, are they who exercise authority. The princes of God have true authority, but exercise no authority. The princes of God have authority, and that is enough to satisfy them, and God takes care of the rest, so that no one is greatest; but only one is Master, and all of us are brethren.

Then, let us see that we be organized from the Head. Let us see that our authority shall come from God; and that we never exercise authority. Yet speak with all authority, because the authority is in the truth which we speak. Only there lies our authority. Let us now read again the passage that we have studied: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some

apostles and some prophets, some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Remember that we were called today to put away childish things, to be no more children, tossed to and fro, not knowing where we are, not knowing whether we are on solid ground. God wants us to build upon the foundation, the truth, which makes men free, and which we know is the truth. Then will not we fear though the earth be moved out of her place, and the mountains be carried into the midst of the sea. "But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love."

What man, what set of men, can select a worker here and another there, and fitly join them together? Well has it been expressed that this work of conducting the cause of God is the most delicate in the universe, because it deals with minds. How can we fitly join together living souls in spirit, with the life of God? Only God can do that. Only Christ, the Head, can do that. He will use us in joining us together, knitting,--not weaving, but knitting--us together. In weaving, the threads are held side by side, and across, that they shall hold; but in knitting it is only one thread, in and in, in and in, each stitch holding to all the others. That is what God proposes to do with us. We are joined--knitted--together, and compacted by that which every joint supplies, so making increase of the body the church, unto the building up of itself in love: building up itself from the Head.

That is organization. That is reorganization. Come, brethren, let us be organized; let us be reorganized.

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What does it Mean to be a Church Member?

A. T. Jones

Sermon by Elder A. T. Jones, March 29, 3 P. M.

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

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

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

This is in the philosophy of things, as well; for is not it written, "Let this mind be in you which was also in Christ Jesus?" And when that mind in Him led Him to love the church, and to give Himself for it, what will that mind do in any other person? I need dwell no longer upon that.

The church is the body of Christ in the world. It is Christ manifested in the world; it is Christ Himself incarnate in the world. And that church, being His body, being Himself manifested, to love that church and give myself for it, is nothing less, and can not be anything more, than to love Him and give myself for Him.

Membership in that church then, comes not by belonging to the church in order to belong to Christ, but by belonging to Christ in order to belong to the church. And the difference between these two things is the difference between Christianity and the mystery of iniquity. The difference between these two things is the difference

between the mystery of God and the mystery of iniquity. The mystery of iniquity exalts the form, the name, the idea, of the church, and then calls, and sweeps, and forces, all the world into that church, in order that it may be what the mystery of iniquity designs,-not for salvation, for salvation is not in it; not for righteousness, for righteousness is not in it. The people are the same as before, though they bear a different name. They conform to different forms of things than they did before; but in character, in life, in all that they ever were, they are the same as though they were not members of the church at all.

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

Then we need to consider ourselves daily, each one for himself, and ask, "Am I a member of the church? Not because I am enrolled on the books of the church. Not, Am I a member of the church because I have joined the church, and that is my dependence? But, Am I a member of the church because my name is in the book of life? Am I a member of the church because I have given myself to Christ, and belong to Him, and live and move and have my being in Him?" Such as these are the only members of the church that there are on this earth. It matters not how much we have our names on the church book, nor how long we have been members of the church by joining what is an idea of the church in form, a collection of individuals. It matters not how much we do that, nor how long it be done, we will never be members of the church that way.

And though it should be that opportunity or circumstances prevent your name from being on any book on earth, or in any collection of individuals on the earth, yet if you are joined to Him,

and live in Him, you are a member of the church, though you be the only soul on earth. That is the only true membership of the church of Christ, and that is the only way to membership in the church of Christ.

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

Christ loved the church and gave Himself for it. We are familiar with the thought that Christ "Loved me, and gave Himself for me." And we read in that, with other Scriptures to the same purpose, that, in loving me, and giving Himself for me, He loved me and gave Himself to me.

It is the same with the church. He loved the church, and gave Himself for the church; and in loving the church, and giving Himself for the church, He has loved the church, and given Himself to the church. Then when I from Him, with His mind, and by Him, love the church, and give myself for it, I love the church, and give myself to it, so that I literally belong to the church.

A few words upon that. It is a common expression. "Such and such person belongs to the church." "I belong to the church." The question for us to ask nowadays is, Do I belong to the church, or do I belong to the world? Do I belong to myself or to the world; or am I possessed, owned, and held by the church, so that I literally belong to the church? Have I surrendered myself to the church? to Christ?

That is the kind of church that Christ left when He went away, or at least, that He had in a few days afterward, when He bestowed the Holy Spirit. That is the kind of church, in other words, that He

sent into the world to begin His great work on the earth. And that church of that kind, few in numbers, reached the world with Christ's message in that generation, that was half gone when they began. It is not a question of numbers, nor of the size of the world, nor anything of that kind that is for us to consider today in giving this message to the world. The one thing for us to consider is, Do the Seventh-day Adventists all belong to the church? That

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

There were one hundred and twenty Christians to begin with that day when Pentecost fell. There are now enrolled not less than 75,000 Seventh-day Adventists. The world is not as much bigger today than it was when the apostles began from Pentecost, as the numbers of Seventh-day Adventists are more than the number then. Then when that little company could preach the gospel to the world so that the Scripture could say "to every creature under heaven," in the generation that was then half gone, because they belonged to the church, so today, it is perfectly easy for this number to reach the world in the rest of this generation, if only we shall all belong to the church. There is abundant means. Seventh-day Adventists have plenty of money, but it does not all belong to the church. That is the trouble. There is enough money amongst Seventh-day Adventists today to give an impetus to this message that would reach the world in the rest of this generation, if only that money can belong to the church. There are enough facilities, there is enough talent, there is enough ability, all the supplies that are ever needed, or ever shall be needed, if only those facilities, this talent, those faculties, shall belong to the church.

And it is a question worth asking, If my money belongs to the world, do I belong to the church? If my talents, my abilities are put into the work of the world, as of the world, and not into the work

of the church, as of the church, then the question is worth considering, Do I belong to the church myself?

That turns our attention to the question, How much does it take to compose me? How much is there of a man? Could you have a man here, and his faculties yonder, his abilities in another place, and the fruit of his faculty, the fruit of his abilities, the results of his life and endeavor, in yet another place? Could that be, and the man be here,-all of him?--No, sir. All my faculties, all the fruit of my life, must be where I am, if I myself am to be there. We can not escape that. Then do I belong to the church? Do I? That is the question. Do these 75,000 Seventh-day Adventists belong to the church? Do we? That is the question.

To illustrate: Suppose that I have my name on the church book, belonging to the church. I am a school-teacher, and I spend all my time, all my endeavor, all my ability, and all my faculty as a school-teacher in the world's school-teaching: and, teaching in the world's school, in the world's way, in the world's education, it is worth asking, Do I belong to the church? Am I loving the church and giving myself for it? Whatever I may profess, my faculties, my life, what I am in the ability which God has given me, I am giving it to the world, for the world's work, and to the world's purposes. That is so. Then am I loving the church and giving myself for it? Do I belong to the church?

Suppose I am a physician, and I give my ability, my talent, my faculties, my life, and my endeavor to the world's way of what is called medicine, the world's way of treating disease. I stand as a member of the church, as belonging to the church, and I am to be sanctified and cleansed with the washing of water by the Word of God, and in that Word of God there is given to the church the divine, the true system of medical treatment, the true philosophy and treatments with regard to health, disease, right living, and all these things. I belong to the church to be sanctified and cleansed with the washing of water by that Word. Instead of doing what that Word gives to me, to which I am committed as belonging to the church, I take what the world gives, and devote to the world that which I get from the world, and I belong to the church. Do I?

I belong to the church for the purpose of being sanctified and cleansed with the washing of water by the Word of God to the church. There is in that Word, and that Word itself is, a system of education. That is the true and is the only true education. I say I belong to the church, but I am satisfied with the world's education, with the world's system of education, with the world's philosophy of education, and I devote my life to that. I want to know, Do I really belong to the church? It is precisely so also as to medical or any other profession.

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

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

And now shall not I, finding myself, my faculties, or my means wrapped up in the work of the world, used in behalf of the world, or engaged in the world's work,-shall not I, will not you, whirl it away from there, and put it into the church's work, enlist it in the cause of the church in the earth, to which I belong? Let that be

done, and you know that spiritually it would shake this world out of its place. Think of it! If all the Seventh-day Adventists in the United States would really consider this, and love the church, give themselves, with their children, for the church, and to the church, how would our school work stand? It would stand where it ought. And such consecration as that would bring such power from heaven that the teaching would be easy. The lack

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of teachers would not be such as it is now.

And so, with all the rest, if all the Seventh-day Adventists in the land would turn their families unto Christian education, unto the education that becomes the church, and that the world is calling for the church to give, and for the want of which, and because of the lack of which, the world itself is saying that the church in education is a distinctly diminishing quantity,-if this were done, the world could easily be reached in this generation.

It is time that there should be one church in the world that would arise and be, not a diminishing quantity in education, but be the whole thing in education. If the Seventh-day Adventists would really give themselves to the church, loving it, and giving themselves for it, with all their talents, and all their means, and all their powers, then the whole problem would be solved. The world's facilities are abundant. In Brother Daniell's discourse last night that was presented to us all, Brother Conradi today showed how the fields are open and all ready unto the harvest. The prophecies, so abundant, showing that now is the time have been presented. Oh, let this people present ourselves to Christ today, loving the church and giving ourselves for it! Let this people, I say, present ourselves to Christ as His church, to love that church, to give ourselves for it, and to give ourselves to it, with all our effort and all the fruit of our effort of whatsoever kind. Then, oh, it will be as it was before; this will be a holy church, not having spot or wrinkle or any such thing.

The church is the pillar and the ground, the support and the stay, of the truth in the world. The only means by which this world can ever obtain truth is by the church. It may be that the church, like the church of Israel and Judah, will not of itself voluntarily

spread that truth abroad to the world. The people may, like Israel and Judah, shut themselves within themselves, and turn the truth of God away, put other things in its place, and shut themselves away from the world, and thus fail to give it to the world. But if that must be so, then that church will be scattered, as was Israel and as was Judah, amongst the nations of the heathen; and there in oppression and in bondage, the nations will find the truth through the church. So, whichever way it may be, the only way that the nations can get the truth is from the church. The only way that God's truth can reach the nations is through the church; therefore this is how it is that the church of Christ, which is the body of Christ, is the pillar and the ground, the support and the stay, of the truth in the world. It is that which keeps alive the truth in the earth.

How, then, can the world obtain the truth from me, as of the church, when all my efforts are enlisted and spent in the world's occupation and in the world's philosophy of occupation? Can that be done?--No, sir. The world can not see the church in me in that condition of things. In order for the truth to reach the world by me, who am of the church, it is essential that I shall do the work as the work of the church. If I am a farmer, I farm as of the church. If I am a teacher, I am a teacher as of the church, a representative of the church, and I do my work as the work of the church. Therefore this calls that every one of us who professes to belong to the church, shall so really belong to the church that everything in our lives, in our actions, everything that comes into the course of our lives, shall be distinctly of the church, shall relate to the church, and we will hold it up to the glory of God as of the church.

Then, oh, then, that church will be so filled with the truth, and will be so sanctified by the truth with which she is filled, that the glory of God which is in that truth will shine forth, and the world will see her, that glorious church. The glory of the Lord shall be seen upon thee, and the word will be fulfilled that she shall arise and shine, for her light is come, and the glory of the Lord is risen upon her. You know that that is so.

Now, all this is only to have said, in other words, that in the days of the voice of the seventh angel, when he shall begin to sound, the

mystery of God shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets.

That mystery of God finished is the gospel preached to all the world, that the end may come. That mystery of God finished in the world is the work of God finished in preaching the gospel to the nations.

And it is more than that, along with that. The mystery of God is God manifest in the flesh. The finished mystery of God is the completion, the perfection, of the manifestation of God in the flesh, in the believers in Jesus who belong to the church.

Thus there are two places occupied in the finishing of the mystery of God. One place is the world itself, to which the gospel is to be preached; the other place is the lives of the believers of the truth. We might preach and proclaim in words to the ends of the earth, to every soul on earth in our generation, so that phase of the work would be completed, and would be finished; yet if the manifestation of God in the lives of those who preach that is not completed also, we could preach that thing ten thousand years, and the end would never come. It is not simply that the gospel shall be preached to all the world, and fill all the world; but it is that when that is done, there shall be a people ready to meet Him at the end. Without the finishing of that manifestation of God in the flesh of each believer, there can be no finishing of the mystery of God. That mystery finished, God manifest in the flesh,-mark it,-means that only God is to be seen in every act of life of the believer; so that in his life God is manifest. Only that is the finishing of the mystery of God, in the way that it counts. And you know that if that way were open, and God were to take possession and fill the lives of the 75,000 professed believers today, it would be the easiest thing in the world to reach all the nations, so that the end should come.

Again: You know that the mystery of God is "Christ in you, the hope of glory." Then the finished mystery of God is the finishing of the growth, the manifestation of Christ in the believers, so that we shall stand in this world in the image of Jesus Christ, reflecting only Him, that when the believers shall be seen, only Christ will be seen:

everything that is said, everything that is done, every tone of the voice, all that we are, will tell only of Christ. Only that is the finishing of the mystery of God in truth, in the way that it counts. And that is what has to come, before the end can come. That is the church that He presents to Himself.

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But more; the gift of the grace of God and of His Spirit is to the church "for the perfecting of the saints, for the work of the ministry, for the building of the body of Christ," the building up of the church, till we all come, do not forget it, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ;" that we shall stand in this world as Christ stood when He was here. Only that is the finishing of the mystery of God.

But this is not difficult. It need not take long, because Christianity is creation, not evolution,-Christianity is creation, not evolution. God speaks, and it is so. It takes not a long series of ages to develop, to evolve. No. We are His workmanship, created in Christ unto good works, which God hath before ordained that we should walk in them. All that is needed is surrender. All that is needed to put this denomination, this whole collection of people, so into the church, and to make us so of the church that the work shall be finished in this generation, is unconditional surrender to Jesus Christ, and that surrender everlastingly maintained.

And this finishing of the mystery of God is only, in another way, the story of the cleansing of the sanctuary. When the angel talked on the subject of the twenty-three hundred days, he did it differently from the way that I used to present it, and from the way that I have heard many others talk. When the angel of God came to talk to Daniel on the subject of the two thousand and three hundred days, he began thus: "Seventy weeks are determined upon thy people and upon thy holy city." They will begin at the "going forth of the commandment to restore and build Jerusalem," and will continue "sixty-nine weeks, unto the Messiah the Prince;" and then, after that, eighteen hundred and ten and one-half years,

which will bring it to 1844, and then shall the sanctuary be cleansed. That is in it, but that is not the angel's sermon here.

Listen: This is what the angel said, and this is what he preached in the twenty-three hundred days: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Any preaching of the sanctuary, any study of the sanctuary, any proclamation of the sanctuary, that does not preach and proclaim the finishing of transgression in the life of him who preaches it; that does not mean, and manifest itself in, the making an end of sins in his life; that does not include the making reconciliation of iniquity in him who gives the message; that does not bring everlasting righteousness into the life of him who is preaching; is not preaching the message of the cleansing of the sanctuary at all. The messenger leaves out the very thing that the angel of God, in presenting it, makes the substance of the whole story.

Yet brethren are in this audience today who know of men who could run the gamut of the twenty-three hundred days, giving by rote every chapter and every verse, yet who did not know in their lives the finishing of transgression, that did not know the making an end of their sins, who knew no reconciliation for their own iniquity, and had no everlasting righteousness brought in to keep them back from sinning. You know that that is so. Then that kind of preaching of the sanctuary and of its cleansing will never bring the cleansing of the sanctuary, and will never bring us to the end. No, sir.

There is a cleansing of the sanctuary in heaven. That is true. And while that is going on in heaven, and there is the making an end of sins there, and a reconciliation of iniquity there, and finishing of transgression there, and all that, yet if that is not also done in the saints and believers on the earth, then that cleansing of the sanctuary can never end. We never could, in that case, come to the end of this world. So the cleansing of the church of the saints on earth must keep equal pace, must be exactly in proportion with

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

Now let me put it the other way; Though I preach the finishing of transgression in the lives of individuals; and though I preach the making an end of sins, and the making of reconciliation for iniquity, and the bringing in of everlasting righteousness, in the life of the individual; and yet do not preach with it the sanctuary and its cleansing, that is not the third angel's message. That great day can not come till the sanctuary is cleansed. The sanctuary can not be cleansed until transgression is finished in your life and mine; till an end of sins is made in your life and mine; and reconciliation made for the sins that have been committed; and then, oh, then, in place of it all, everlasting righteousness brought in, to hold us steady in the path of righteousness.

You know what difficulties we have had of keeping righteousness in the life. We love it; we give ourselves to it, in surrender; but this comes up, and that comes up, and the other, and we grow feeble, and fail, and lose the power of that righteousness out of the life that alone can make it everlasting righteousness. Oh, then, in this Seventh-day Adventist Church, amongst these people who stand as belonging to the church, there is need of such a cleansing of the sanctuary, such an idea of the cleansing of the sanctuary as will finish transgression in the life of every Seventh-day Adventist, will make an end of sins there, and will make reconciliation for all the sins that have ever been there, and bring in, oh, to bring in everlasting righteousness,-a righteousness that comes to stay, a righteousness that comes to abide, a righteousness that comes to rule, everlastingly, and to keep us unto that everlasting inheritance, and take us to everlasting mansions!

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

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

Then here we are. Now shall we not, oh, shall we not, truly give ourselves to belong, literally to belong, to the church, loving the church, giving ourselves for it, giving ourselves to it, that thus we may be cleansed in this day of the cleansing of the sanctuary, with the washing of water by

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the Word; that Christ may present it to Himself, as He has been longing, longing, all these years to do, a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish?

¹ What I was going to read further was this:-

"Was it not advertised and held as a mass-meeting? Had we not a perfect right to attend it? And had we not a perfect right to vote against any resolutions that might be offered? When we went to the meeting, as the masses were expected to go, were we to keep still when called upon to vote? And to remain silent when directly called upon, both by the gentleman who offered the resolutions and by the chairman, to explain our vote? In view of these facts, is it the fair thing for them to denounce us as 'atheists,' 'religious anarchists,' 'brass interlopers,' etc., as they have done? What kind of a mass meeting did they expect to hold, anyhow? More than this, what kind of a mass meeting is that wherein forty people can 'mass their forces' and defeat the object of the meeting? In all their meetings they missed no opportunity to proclaim over and over that forty millions of the American people are on their side of the Sunday question. In the meeting that night Dr. George vehemently declared that on their side were forty millions, while there were only about twenty-five thousand of the Seventh-day Adventists in the United States. 'Forty millions of us,' he shouted, 'and we are not afraid. Forty millions of us and we have the government on our side, and we are not afraid of anything that the Adventists can do.' Now if the people were so overwhelmingly in favor of the work of the American Sabbath Union how would it be possible for a few, in proportion of only one in sixteen hundred, either to pack their meeting or defeat their resolutions? If their own representations were true, they would have had the house full and the galleries packed with people in favor of the work of the Sunday Union, and it would be literally impossible for all the opponents that could be 'massed' to defeat the object of the meeting. But when the facts demonstrated that their own mass-meetings were so slimly attended that forty people could largely outvote them and kill their resolutions and 'defeat the object of the meeting,' this in itself demonstrates that their claim of an overwhelming majority of the people in favor of Sunday closing of the World's Fair is a downright fraud. And this is what hurts them. As long as they can go on unmolested and uncontradicted in their misrepresentations they are happy. But when an incident occurs that exposes the fraud in their claims it grinds them."

² This is not admitted. For we have no right to bribe a man, even not to drink. And if Congress did this act upon this principle, as is here suggested, then it did add to the other evils of this legislation the element of bribery. And in fact this is precisely the view of it which has already been held by the American Sabbath Union. The President of the Sabbath Union has published that this act of Congress "puts a premium of \$2,500,000 on doing right. It proves in a concrete way that 'godliness hath great gain.'" And this whole idea we repudiate with all the rest of the evil thing.

³ For particulars, see *Sentinel Library* No. 53, pp. 48-54.