

The Home Missionary Articles (1889-1897)

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"The Third Angel's Message" *The Home Missionary* 1, 1 , pp. 1-3.

DEAR BRETHREN AND SISTERS:—

The first special missionary Sabbath of the New Year has come, and it has fallen to me to address you once more on the third angel's message. As I, with two others, was appointed by the General Conference to present our cause before the United States Senate Committee; and as a report is due to you, and as we know all are anxious to learn how we were treated, it has been thought best that I should make my report in this reading.

I reached Washington several days before the time when the National Sunday Convention was to be held. I went to the Capitol, and had about an hour's conversation with Senator Blair. When I asked him to allow us a hearing, he told me that the Sunday petitioners were to have a second hearing during the Convention to be held, and he thought we had better divide the time with them. I told him that would not be fair, as it would be giving them two hearings to our half a one. Well, he said, he would let us know when their hearing was to be, and invited us to be there, and he would then appoint us a time. I spoke to several other members of the Committee, and they thought it only fair that we should have a full hearing. Bro. Haskell came and brought a letter of introduction to Senator Hoar, of Massachusetts. When we spoke to him, he went at once to Senator Blair, and asked him to give us a full hearing, and not to put us off "with the fag end of somebody else's time." He promised that he would. The time of the hearing of the Sunday petitioners was Thursday forenoon, Dec. 13, from 10 to 12 o'clock. Dr. Lewis, of the Seventh-day Baptists, was there, and was recognized as a representative of that denomination by the Sunday folks. In the Convention, when Mrs. Bateham, of the W.C.T.U., mentioned the opposers to the Sunday law, she said that first was "the very small sect of Seventh-day Baptists." This she repeated before the Senate Committee. And both in the Convention and before the Committee, the Seventh-day Adventists had been totally ignored. Not even the name of our denomination had been mentioned. This we were glad of, rather than sorry for; because it left us wholly free to represent ourselves. But these National Reformers took Dr. Lewis in with them, to be heard among them. He was heard, too, but he gave his whole cause away by admitting the right of legislation upon the subject, and that it was proper for the majority to regulate what should be done on the day. He only asked for an exemption clause in favor of his people.

As soon as he was done speaking, Dr. Herrick Johnson arose, and said to Senator Blair that Dr. Lewis "had given himself away," and that his admission had surrendered the whole question. Their hearing then soon closed, and Senator Blair turned to me and asked if we would be ready to go on if he should continue the sitting. I told him we could be ready as soon as I could go to my room and get my books and papers for reference. He then asked how much time we wanted. I told him, all we could have; that we had a good deal that was of importance to say. I told him that the other side had chosen wholly to ignore us while recognizing what they chose to call "the very small sect of Seventh-

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day Baptists;" that we were three times the number, and many times the force of the Seventh-day Baptists. I told them we had organizations in nearly all the States and Territories of the Union; that we had the largest printing-house in the State of Michigan; the largest printing-house on the Pacific coast; printing-houses in Basel, Switzerland; Christiana, Norway; Melbourne, Australia; and missionary stations in nearly all parts of the world.

This put a query into the minds of many present, and they looked at one another, as though they would inquire, "Why then did the Sunday petitioners mention the Seventh-day Baptists, and say nothing at all about you?" I told the Committee that we had seen on the instant that Dr. Lewis had given himself away, and that we did not propose to *give ourselves* away; that we proposed to go deeper into the subject than any of them had yet gone. He then asked me to get ready, and he would continue the sitting through the afternoon. I was soon ready, and was allowed to begin.

I began with the Bible principles as given by the Saviour in Matt. 22:21, and by Paul in Romans 13:1-8. I began to show the separation that the Saviour has made between religion and the State, and that the civil government has no right to legislate in regard to anything contained in the first four commandments. I had spoken about five minutes, when Senator Blair began a systematic course of interruptions, with questions, arguments, and counter-arguments, which he kept up steadily for an hour and a half. He would break me off with a question in the middle of a sentence; and when I attempted to answer his question, he would break me off in the middle of my answer. He argued directly in favor of a theocracy. He showed himself wholly a partisan throughout, and so much so that twice he grew quite warm over the subject.

In speaking to him as chairman, I necessarily had my back to most of the audience. But Brother Haskell could see them; and he said that in the first five minutes in which I was allowed to speak uninterruptedly, the argument was plainly making a strong impression; that every word was having a telling effect. It seemed that Senator Blair saw this, and determined to break it down if possible. His whole effort from that time onward seemed to be, by his interruptions and counter-arguments, to deaden as far as possible every argument that I attempted to make. He confessed, however, that our whole system of argument was logical throughout. I answered, "Of course it is."

Among his many questions, he asked one which I was allowed to answer. He wanted to know whether we would join Dr. Lewis in asking for an exemption

clause. I answered emphatically, "No, sir! we would not only not ask for an exemption clause, but we would not accept it if it were offered. We would oppose the law just as much with an exemption clause as without it. More than this, if they grant an exemption clause, it will be but a little while before they will have to repeal it. Because under universal Sunday law with exemption to observers of the seventh day, a lot of saloon keepers and other such unprincipled people will profess to be Sabbath keepers in order to keep their places open on Sunday for the Sunday traffic. It would not be long, therefore, till there would be too much business done on Sunday to suit the Sunday observers; and if the effort was to be made effective, they would be compelled to repeal the exemption clause."

He turned to Mrs. Bateham, and asked her if she had thought of this. In her answer, she seemed not to have clearly caught my argument, and I asked to be allowed to repeat it for her especial benefit. Mr. Blair said, "Certainly," that he would be glad to have it repeated. I then turned directly to her, and repeated it slowly, so that she could get it all. Then Mr. Blair said to her, "In the States, the only places that would be affected by this law would be the post-offices. You ask that the post-offices shall be shut to relieve the consciences of those who want to keep Sunday. Suppose the United States should hire Seventh-day Adventists to attend the post-offices on Sunday. This would relieve all who want to rest on Sunday, and so the post-offices could be kept open on Sunday without interfering with any body's conscience; because these people have kept their Sabbath, and do not believe in keeping Sunday anyhow, and you propose to exempt them from the law."

She replied, "Oh, we do not mean to exempt them from the law,—only from its penalty." "Well," said he, "if you exempt them from the penalty, you exempt them from the law, because law without penalty is of no force."

I then stated that it was not at all through fear of their repealing an exemption clause that we rejected it, but from the principle of the thing. We rejected it because we denied the right of the State to legislate at all on the subject; and our either asking or accepting an exemption clause would be an admission that the State had the right to legislate on religious subjects, and that the majority have a right to rule in religious things.

When the Senator had kept up his interruptions for an hour and a half, he brought our hearing to a close.

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A member of Congress came in at the beginning to bear our argument, but Mr. Blair's interruptions and partisanship disgusted him in a little while, and he left. We stood it for the whole hour and a half. He had put several questions to those of the Sunday side, but two or three times apologized to them, with the explanation that they must not think that because he asked questions, it was to oppose them, for it was not; it was only to get the matter more fully stated. But to us there was never an apology nor an explanation: to us there was plain, open opposition. And after our hearing was closed, he allowed a man on the infidel side to speak straight ahead for fifty minutes with only about two slight interruptions.

This experience was a perfect illustration of the statement made by Sister White in the first reading for the week of prayer, that we shall have to meet keen and critical minds, and be criticised by them. This is true, brethren, and I cannot tell you how thankful we were that the truth forced, even from Mr. Blair, the admission that our position is logical throughout. Brethren and sisters all, the time has fully come when we must every one become thoroughly acquainted with every point of our faith, so that we shall know it for ourselves. To this the Testimonies have been exhorting us more and more for the last two or three years. Shall we do it, brethren, so that when called to stand before councils, we shall be able to compel the respect of even the opposers of the truth? Or shall we neglect this work, and find the precious truth of God put to shame, and ourselves despised before our enemies? God has given us abundant opportunity; shall we improve it wisely and well? Why, brethren and sisters, we do not to the one-hundredth part, appreciate the blessedness of the truth which God has called us to study, to understand, and to give to the world. We ought to be the most grateful people on all the earth.

Just a word now about the petitions. Circulate them diligently everywhere and get every body that you can to sign them. Study hard so that you can present the matter in such a way as to win all to whom you present the petitions. The short time in which we have had this opportunity to agitate the subject, is already giving us favor everywhere among the most prominent classes. The best minds in the nation are being turned to the truth. Be not weary in such well doing.

Many questions have been asked as to how long we are to circulate the petitions. The answer is: Circulate them steadily and diligently until the image of the beast is formed; that is, until that against which they aim has been framed into the law. At the very least, we shall have but two or three more opportunities to be heard, and to present at the national capital our cause, with the petitions against the Sunday law and against the Amendment. We shall have these opportunities, and that of speaking before all the people besides.

Brethren and sisters, the time has come for every one of us to preach the third angel's message as never before. Let there be neither check nor halt in circulating the petitions until every adult person in the United States has had opportunity to sign them, or until the image of the beast is made. Here is work to do, and the Master says, "Lo, I am with you always, even to the end of the world." God has promised victory over the beast and over his image, and over his mark, and over the number of his name. And thanks be unto God who giveth us the victory through our Lord Jesus Christ. A. T. JONES.

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"The Relation of Church-members One to Another" *The Home Missionary Extra* 2, 11 , pp. 24, 25.

THE subject for our consideration to-day is the relation of church-members one to another. In order to understand this, it is necessary first to understand what the church is. If we realize what the church is, we can better understand what it is to be a church-member, and then we can better understand what relation these members bear to one another. First, then,—

THE CHURCH IS THE HOUSE OF GOD

For saith the scripture, "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in *the house of God*, which is *the church of the living God*." 1 Tim. 3:14, 15. And again: Christ [was faithful] as a son over his own house; *whose house are we*, If we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:6. The church being the house of God, those who are members of the church are members of the household of God; for "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:19.

Well then, brethren, the church being the house of God, and the members being of the household of God, it ought not to be difficult to discover what is the relation of the members of this house to one another. When a person who owns a beautiful house invites us into it, and we go into it, in the very nature of things we expect to act circumspectly, to move carefully, and to treat with deference and courtesy all those within the house. We seek to know the wishes of him who owns the house, and who has so kindly invited us into it, and all endeavor to conform to his wishes; and, if not for their own sakes, out of respect to the owner of the house, we treat all within it with deference and courtesy. Thus it is with men among men, in the houses of men. Then how much more should it be so in the house of God, which is the church of the living God. wherefore, brethren, "be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Peter 3:8.

THE CHURCH IS THE BODY OF CHRIST

Paul says that in the sufferings which he endured he was filling up that which is behind of the afflictions of Christ in his flesh "for his body's sake, *which is the church*." Col. 1:24. The church being the body of Christ, the members of the church are members of the body of Christ. Therefore, says the scripture, "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. This idea of the church as the body of Christ is presented under the figure of the human body, and the members of the human body are spoken of as figures of membership in the church. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say,

Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him." 1 Cor. 12:12-18.

The members of the human body, as God hath set them in the body, are also members one of another; so also is the body of Christ, the church. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Rom. 12:4, 5. Now in the natural body, when one of the members suffers, all the other members suffer with it. If a hand or a foot gets crushed, or if there be a felon on a thumb or a finger, all the other members suffer with it, and rally to the relief of the suffering member. So, also, it is in the body of Christ, the church. "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:25, 26. Therefore, "Remember them that are in bonds, as bound with them and them which suffer adversity, as being yourselves also in the body." Heb. 13:3.

CHRIST "IS THE HEAD OF THE BODY, the church." Col. 1:18; 2:19; Eph. 4:15.

When any member of our natural body is affected, or in pain in any way, it is the head which is first

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and most conscious of the pain. So, also, it is with the body of Christ, the church. When any member of Christ, of the church, is afflicted, it is Christ who is first and most conscious of the affliction. "In all their affliction he was afflicted." Isa. 63:9. "For we are members of his body, of his flesh, and of his bones." Eph. 5:30. When you or I cause grief or pain to any member of Christ, it is Christ to whom we first and most cause the grief or pain. Therefore, as certainly as we love Christ, so certainly we will never willingly or intentionally cause grief or pain to one of the members of Christ—one of these little ones who believe in him. So surely as we love Christ, so surely will we love those whom Christ loves.

The relation of church-members, one to another, therefore, is the relation of these same members to Christ.

If the relation of church-members one to another is one of hatred, the relation of those same members to Christ is one of hatred. If the relation of church-members one to another is one of variance, then the relation of those same members to Christ is one of variance. If the relation of church-members one to another is one of envy or bitterness or strife, then the relation of those same church-members to Christ is also one of envy or bitterness or strife. It matters not what they may say, or profess that it is, that is what it actually is. For from every consideration which the Scriptures present, we repeat, The relation of church-members one to another, is the relation of those same church-members to Christ.

It is clearly evident, therefore, that the only *true* relation of church-members one to another is the relation of the love of Jesus Christ—a relation created and sustained by the love of Christ. This is so plainly manifest from all the Scriptures,

that it is not necessary to multiply references. One quotation is enough: "This is my commandment, *That ye love one another*, AS I HAVE LOVED YOU." John 15:12.

Some of you will say in your hearts, "Well, how can we love one another as Christ has loved us?"—Easy enough, if we go about it in the right way. Jesus Christ is the same yesterday, and to-day, and forever, and everywhere; and his love is the same. And if the love of Christ be in our hearts, we shall love one another as he loves us. That love will manifest itself in that way, and that is the only thing that it can do, because it is the love of God, who is love.

How can we have this love?—We can have it by the Holy Spirit, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. Mark, this does not say that love *for* God is shed abroad in our hearts by the Holy Ghost. But it is *the love of* God. That is God's love itself is shed abroad in our hearts by the Holy Ghost which is given unto us. God's love is the same wherever found. God's love in his own heart loves his enemies; that love in our hearts will love our enemies, nor will we have to *try* to do it, either. If the love of God be there, it will manifest itself in love to all whom God loves. If the love of God be in our hearts, we can love one another as he loves us.

Then, brethren, henceforth let this be the relation of church-members one to another. Let the love of God be shed abroad in our hearts by the Holy Ghost. In this our week of prayer, and in these the last days of our week of prayer, let us cry mightily unto God, that we may receive such a baptism of the Holy Ghost, as shall seal forever upon our hearts the love of Jesus Christ. "Christ hath redeemed us from the curse of the law, being made a curse for us: . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; *that we might receive the promise of the Spirit through faith*." Gal. 3:13, 14. Then as we plead for the baptism of the Holy Spirit, let faith ascend and claim the precious promise of the Spirit, "for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. And if we know how to give good gifts unto our own children, how much more will our heavenly Father give the Holy Spirit to them that ask him. (See Luke 11:13).

"Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." 1 John 4:10, 11. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God." Verse 7.

Finally, brethren, see that ye love one another with a pure heart fervently. Let brotherly love continue. And, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Amen.

A. T. JONES.

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**"The Spirit of Christ as Manifested in His Work for the Salvation of
Man" *The Home Missionary Extra 3* , pp. 7-9.**

READING FOR MONDAY, DECEMBER 21

Jesus is the example in all true living. Jesus is the example in all true service to God. With the *mind* we are to serve the law of God. Therefore saith the scripture, "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. So certainly as we will *let* this mind be in us, so certainly it *will* be in us; and so certainly as it is in us, so certainly it will do in us what it did in Christ; and so certainly that which appeared in him will appear in us.

What, then, did this mind do in Him?—"Who, being in the form of God, thought it not robbery to be equal with God." Phil. 2:6. The idea conveyed in the word "robbery" may be made plainer by noting the different translations. The Emphatic Diaglott remarks that the original,—*Harpagmon*,—"being a word of very rare occurrence, a great variety of translations have been given," cites the following:—

Clarke, "Did not think it a thing to be earnestly desired." *Cyprian*, "Did not earnestly affect." *Wakefield*, "Did not regard as an object of solicitous desire." *Sharpe*, "Thought no a thing to be seized." *Kneeland*, "Did not eagerly grasp." *Dickinson*, "Did not violently strive after." *Turnbull*, "Did not meditate a usurpation."

From this it is easy to see that the idea conveyed by the word "robbery" is not a mistaken one; because the point stated is that though he was in the form of God, though he was the brightness of his glory and the express image of his person, and though he was indeed equal with God, he did not think that to be equal with God was a thing to be seized upon, and eagerly held fast, as a robber would grasp and hold that upon which he has seized.

Them Emphatic Diaglott adopts Turnbull's translation, "He did not mediate a usurpation to be like God," which, where government is involved, is nearer the idea of the original, as a robber of government is a usurper.

The thought, then, which is expressed in the verses is this: "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not a thing to be seized upon, to be violently striven for, and eagerly retained with solicitous desire, not a usurpation to be meditated, to be equal with God." But he was already equal with God. He was already the one whose "goings forth have been from of old, from the days of eternity." He was already the one who created all things "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." He was indeed already God, equal with God. What, then, caused his mind to run in this channel, and to *think* it not a thing to be seized upon, striven for, and eagerly retained, to be equal with God,—in other words, to be that which, by eternal and inalienable right he truly was? Something caused it; and when we discover that, we have the key to the whole situation.

From the nature of the case, it is evident that on the part of somebody there was a strife, a dispute, as to who ought to be equal with God. It is plain that on the part of some one there was manifested

a mind, a disposition, earnestly to desire, to seize upon, and to meditate, a usurpation of such a position,—a position of equality with God. Who was that one? In whom did such a mind manifest itself? Not in Christ Jesus, for the mind that was in him thought no such thing. In whom was it, then? Ah! in that anointed cherub that covered, and who sinned; for the scripture says: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. *Thine heart was lifted up because of thy beauty*, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:14-17.

Being "perfect in beauty," he began to look upon himself, to honor himself, and to glorify himself because of this perfect beauty, instead of glorifying Him that gave it. He began to attribute to himself the honor and the merit, and to think that there was not shown to him the preference that was his due, and that the place which he held was not such as fitly became one so glorious. Then he said in his heart: "I will exalt my throne *above* the stars of God. I will sit also upon the mount of the congregation in the sides of the north; . . . *I will be like the Most High.*" Isa. 14:13, 14.

Here is the one in whom was the mind that thought that to be equal with God was a thing to be seized upon, a thing to be eagerly grasped and retained, as a robber his prey. Here is the one in whom was the mind that *meditated a usurpation* to be equal with God. And love of self, exaltation of self, was the beginning of it all. His own self would exalt itself to the throne of the Most High, and would make all subject to himself, instead of to God.

For this, he was cast as profane out of the mountain of God. Then he came to this world, and instilled into its inhabitants this venom of self.

"And the serpent said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, *ye shall be as God* [Hebrew and Revised Version], 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*, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:1-6.

Thus Satan instilled the exaltation of self into man—even his own ambition to be equal with God. Thus it was the selfish desire to be equal with God that induced sin in man on the earth. And thus into mankind was instilled the mind of Satan,—that same mind which thought that to be equal with God was a thing to be

seized upon, and eagerly retained,—that same mind which meditated a usurpation to be equal with God,—that same mind which puts self in the place of God.

Then it was that the mind that was in Christ Jesus was manifested. He whose goings forth have been of old, from the days of eternity; he who had created all the worlds, and all things in all of them; he who was the brightness of his Father's glory, and the express image of his person; he who was of right equal with God,—he, the high and lofty One, thought it not a thing to be seized upon, to be greedily grasped and zealously retained, to be equal with God; but emptied himself (Phil. 2:5, 6, Rev. Ver.), and gave himself for lost mankind. Therefore the word went forth immediately to Satan: "*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.*" And in this word to Satan there was a promise to man of deliverance from the bondage of Satan, which is the bondage of self, into the glorious liberty of sons of God indeed.

The deception of man led him to put self in the place of God, and the mind and word of Satan in the place of the mind and word of God. This led to the perversion of man's ideas concerning God, and the receiving of Satan's ideas and suggestions as the true ideas concerning God. It led to the setting of God in a totally false light in the estimation of man. It led mankind to look upon God as a hard master, a despotic governor, and a stern, impassive, unmerciful judge. Over and over, the Lord set forth his word to the contrary. To Moses he declared himself to be "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." In his law he set forth his character as "LOVE." Yet, for all this, mankind still followed perverted ideas of God.

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Then when the fullness of time was come, the Father would reveal himself to mankind as he really is, and his bearing toward the world of sinners. And in order that this might be done in its fullness and perfection, Jesus emptied himself, 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." Phil. 2:6-8. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

So entirely did he empty himself of all self that he could say with perfect truth, "I came down from heaven, *not to do mine own will*, but the will of him that sent me." John 6:38. "I can *of mind own self do nothing*: As I hear, I judge, and my judgment is just because I seek not mine own will, but the will of him that sent me." John 5:30. "Verily, verily, I say unto you, *the Son can do nothing of himself*, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." Verse 19. "The Father that dwelleth in me, *he doeth the works*." John 14:10. "My doctrine *is not mine*, but his that sent me." John 7:16. "The words that I speak unto you, *I speak not of myself*," "but the Father which sent me, he gave a commandment, what I should say and what I should speak." John 14:10; 12:49. He came not doing his own will, nor speaking his own words,

nor doing his own works. It was the Father's will which was done in him; it was the Father's words that were spoken by him; and it was the Father's works that were done in him. That is to say, he emptied himself that the Father *might* appear in him. And when he emptied himself, the Father *did* appear in him. And so, "in him dwelleth all the fullness of the Godhead bodily." He was "God manifest in the flesh," "God with us."

But he did all this that men might know the Father as he really is. Therefore, he says none know "the Father but the Son, and he to whomsoever the Son will reveal him." "He that hath seen me hath seen the Father." This is Jesus Christ, the Son of God, the Saviour of the world.

What the Father was to the Son and in the Son in this world, that is just what he *wishes* to be to every person in this world. And just as certainly as any man will empty himself of self, as Christ did, so certainly will the Father be to him, and in him, what he was to the Son, and in the Son.

The word of Christ to every man is this, "If any man will come after me, let him deny himself." Luke 9:23.

All sin is of self, and self is of Satan. All righteousness is of Christ, and Christ is of God.

Therefore let this mind be in you, which was also in Christ Jesus, "who emptied himself" that the Father might appear to men, and that men might be saved. *Let* it be in you. As surely as you will *let* this mind be in you, so surely *will* it be in you. And so surely as in him it led him to empty himself, so surely it will lead you to empty *yourself* of all self. And so surely as you are emptied of self, so surely will you be "filled with all the fullness of God." Eph. 3:19.

O my brethren, "Let this mind be in you." *Let it.* LET IT. LET IT.
ALONZO T. JONES.

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"Actions Relating to Foreign Fields" *The Home Missionary* 4, 4 , p. 83.

The Board of Foreign Missions held its spring meetings last month, to consider the situation of the work in foreign lands, and to plan for its best advancement. This reports from the different missions were encouraging, and the calls that come for the Board to authorize the entering of many favorable openings, show that the way is prepared before us for still greater things to be accomplished. It is the duty of the Board at these meetings to look over the ground from the standpoint of the funds and workers available for foreign missions, and decide in which direction Providence most urgently calls for the work to be advanced. A summary of some of the recommendations of the Board will be of interest to our readers. It was recommended,—

That Elder E. J. Waggoner, before taking up his work in London, attend the annual Conference meetings in Scandinavia and Central Europe, to be held in June and early July.

November 1892

"Consecration" *The Home Missionary* Extra 4 , pp. 10, 11.

READING FOR TUESDAY, DECEMBER 20

Consecration is simply the constant recognition of the fact that we are the Lord's and not our own.

He who learns that this *is* a fact, and lives in the constant living presence and recognition of it as the great fact,—he is consecrated, and this is consecration.

Now is this a hard thing to do in itself and as the Lord has fixed it. People make it hard for themselves, by thinking it to be something that it is not, and *trying* to accomplish it in a way that is not the Lord's way, and even then they miss it. And, in truth, going about it in another than the Lord's way they cannot possibly do anything else than miss it.

Is it a fact, then, that we are the Lord's?—Of course it is; for it is written: "Ye are bought with a price." 1 Cor. 6:20. And the price is "the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19. For he "gave *himself* for us." Titus 2:14.

This "price" was paid for every soul that is on earth, and for every one who ever was or ever shall be on earth; for "he died for all." Having died for all; having paid the wondrous price for all; having given himself for all;—having thus bought, and paid the price for *all*, it is certainly a fact that all are his. Therefore it is written: "*Ye are not your own*; for ye are bought with a price: therefore glorify God in your body, and in your spirit, *which are God's*." 1 Cor. 6:19, 20.

You here to-day are not your own; you are the Lord's. He was bought you, and paid the highest price the universe can afford. Now will you recognize, *just now*, that this is so? Will you confess to the Lord, *now*, that this is so? or will you still refuse to let him have that which is his own, that is, yourself? Will you still hold on to yourself as though you were your own, and were sufficient to redeem yourself? Will you yield up yourself to him to-day, and let him have that which is his own, that he may redeem you? He died for you, gave himself for you, *bought you*, that he might do this for you. In the parable he inquired, Shall I not "do what I will with mine own"? What say you to-day? Will you let him do what he will with his own? or will you do what *you* will with *his* own?

He not only gave himself for us, but for all there is of us—yes, even for our sins. For again it is written that he "gave himself for our sins." Gal. 1:4. And he did it "that he might deliver us from this present evil world;" that he might "purify unto himself a peculiar people, zealous of good works;" that he might present us "faultless before the presence of his glory with exceeding joy" (Jude 24)—in one word, "that he might bring us to God." 1 Peter 3:18.

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

Then will you, to-day and now, let him have the sins which he has bought? or will you hold on to these yourself? In this, too, will you let him have what is his own? In this, too, will you let him do what he will with his own? And what will he do with these sins? O, he will forgive them! 1 John 1:9. He will make them as white as snow. Isa. 1:18. He will put them away. Heb. 9:26. He will cast them into the depths of the sea. Micah 7:19. He will remove them from us as far as the east is from the west. Ps. 103:12. He will cast them all behind his back. Isa. 38:17. And when they are all cast behind his back, he and his own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the throne will be the sign—the token—of the everlasting covenant that our sins and iniquities will be remembered no more. Heb. 8:12.

Thus in giving himself *for* our *sins*, he gave himself *to us*. In giving himself *for* us, he gave himself *to us*. So when we let him have our sins, we get him instead. When we let him have ourselves, we get himself instead. Will you make the exchange now? Would you rather have him than your sins? Would you? Then let him have them. Make the blessed exchange to-day. Would you rather have his way than your way? Would you rather have his life than your life? Would you rather have his disposition than your disposition? Would you rather have his character than your character? Would you rather

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have *him* than yourself? Would you? "to be sure I would," you say. Then, O! let him have you now; make the blessed surrender, and exchange now and forevermore.

This is consecration. And thus it is a daily, an hourly, a constant recognition, in gratitude and thankfulness, that we are his own. So each day, "consecrate yourself to God in the morning. Make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, to be carried out or given up as his providence shall indicate." Say, "I am the purchased possession of Jesus Christ, and every hour I must consecrate myself to his service." "Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ." This is consecration. And it is not a burden, but a living, everlasting joy.

Therefore, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . 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." "Sin shall not have dominion over you,"—is that promise worth anything to you, brethren? It is worth

all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ; and who yields himself unto God, and his members unto God as instruments for God to use. To this one God has declared, "Sin shall not have dominion over you." Thank the Lord for this blessed promise of freedom from sin and all the power of sin. And this promise he will make a *fact* in the life and experience of every one who reckons thus and yields to God. You furnish the reckoning, he will furnish the fact. You yield to him, and he will use you. You yield to him your members, and he will use them only as instruments of righteousness. And so, "sin shall not have dominion over you," for God is stronger than sin.

Now another thing. When you are the Lord's yourself, then whose are those things that are in your possession? Whose are the children? Whose is the money? Whose are the houses, the lands, the cattle? Whose? Can you tell? Are they yours, or his? How can they be yours, when you yourself are not your own? When you yourself are the Lord's, whose are all these things but the Lord's? Of course they are his. They are his just as much as you are. And they are his just as *certainly* as you are. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8. "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . And the wild beasts of the field are mine." Ps. 50:10, 11. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1. "All the earth is mine." Ex. 19:5. Is not the earth the purchased possession also of the Lord, to be made new for the saints' inheritance?

So then, all these things are the Lord's, as well as yourselves. Will you yield these to him, as well as yourself? Will you recognize his ownership of these as well as of yourself? In all these will you let him have his own, or will you withhold it? Ah! be careful, lest in withholding any of these, you withhold yourself. In all these will you let him do what he will with his own? Will you let him have your children to use as he will? or will you refuse and use them as you will? Will you count the money as all his own, and let him use it as he will, let him do what he will with his own? or will you withhold it and use it as you will? And so with the houses, the lands, and all. Will you count them all the Lord's, held only subject to his will and his call? Will you recognize constantly that all these things are the Lord's, and not your own, just as you recognize that you are the Lord's and not your own? As certainly as you are the Lord's indeed, so certainly are all these things the Lord's indeed. This is consecration.

Let us be glad that the time is coming, and that it is near, when once more it will be that the multitude of them that believe will be of one heart and one soul; and neither will any say that aught of the things that he possesses are his own. Acts 4:32. Of old, none said that aught that he possessed was *his own*, because he recognized that it was all the Lord's. And he recognized that it was all the Lord's because he recognized and knew that he himself was the Lord's indeed. Thus was it at the beginning of the work of the gospel; and thus will it be at the close. Thus was it in the early rain; thus will it be in the time of the latter rain. This was consecration then; this is consecration now; for the times of refreshing have come from the presence of the Lord, and soon he will send Jesus.

"AND WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD?" 1 Chron. 29:5.
A. T. JONES.

The Home Missionary, Vol. 5 (1893)

August 1893

"Anoint Thine Eyes with Eye-salve, that Thou Mayest See" *The Home Missionary* 5, 7 , pp. 142-147.

FOURTH SABBATH READIN

To be read in the churches, Sabbath, Aug. 26

Sermon by Elder A. T. Jones, preached in the Tabernacle, Sabbath, April 22, 1893

REV. 3:18. The last words of the counsel of the True Witness. We had not time in the study at the General Conference Institute to over all this counsel; so this part of it we will study to-day.

"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 eye-salve, that thou mayest see."

"Anoint thine eyes with eye-salve, that thou mayest see," will constitute the study for to-day.

Each one of those things which he counsels us to obtain, is to take the place of that which we thought we had, but did not have. He says in the previous verse, "Because thou sayest, I am rich, and increased with goods, and have

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need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Because we are poor, he wants us to have the gold tried in the fire, that we may be rich; because we are naked, he wants us to have the white raiment, that we may be clothed; and because we are blind, he wants us to have the eye-salve, that we may see. And just as certainly as no one can be rich who has not this gold, just so certainly no one who has not this raiment, can be clothed, but will appear in his nakedness. And just so certainly, too, he whose eyes are not anointed with this eye-salve, cannot see, no matter how much he wants to, or how hard he tries, because that is given in order that he may be able to see. Without it he is blind, and a blind man cannot see.

Turn to 1 Cor. 2, and let us study that chapter on this point:—

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my

preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

Now we speak the hidden wisdom in preaching the gospel of Christ, in preaching Christ and him crucified, in preaching Christ the power of God, and Christ the wisdom of God; and in preaching the cross of Christ, which is to them that receive it the power of God. In dwelling upon that, and thinking upon that, and in preaching that, we are thinking upon that, and in preaching that, we are dealing with the mystery, the hidden wisdom, "which God ordained before the world unto our glory." The time has come for that glory to be revealed, and it will be revealed. "Which [wisdom] none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." That is sure. Had they known the gospel, they would not have crucified the Lord. But did they not profess to have the gospel? Did they not profess to be God's people? Had they not been recognized as God's people for ages?—Yes, and that is why their offense was so great. They did profess the gospel. They did profess to be the people of God, and ought to have had the wisdom of God that they crucified the Lord of glory. But did they intentionally crucify the Lord of glory? They intentionally crucified that one whom they saw before their eyes. Was he not there the Lord of glory? Why did they not see him?—They could not. We shall learn why presently, but they could not see him; and the greatest guilt of it all was that they could not. Peter told them that in their ignorance they did it; but the greatest guilt was their ignorance.

"But 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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 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 [that is so], but the Spirit of God."

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

"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. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual [not natural things with natural, nor natural with spiritual, but spiritual things with spiritual]. 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. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

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

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

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." And then it goes on to show that he that is natural cannot discern the things of God; because they are spiritually discerned; but he that is spiritual discerneth all things, even the deep things of God; because they are spiritually discerned; but he that is spiritual discerneth all things, even the deep things of God. And who hath known the mind of God to instruct him? But we have the mind of Christ to instruct us; because the Spirit of God, the mind of Christ, is the enlightenment, is the spiritual discernment, which everybody in the world needs.

But we need not confine ourselves to those who crucified the Lord of glory. There were those who did not crucify him,—his own disciples; and these are the persons to whom Jesus, the True Witness, is speaking now,—to his people, those who are his. It is proper that we should profess to be the people of God; he calls us his. But it is awful for us to profess to be his, and yet not be his. He has made us his people; he has called us his people; but the loss is, and the deplorable condition of things is, that so few of those who claim to be his people are really his people; they will not yield themselves to him, that he may do as he pleases with them.

This message to-day is to *his disciples*: "Anoint thine eyes with eye-salve, that thou mayest see." At the time of his rejection before, and his crucifixion, not only the world, *but his disciples*, did not know what was going to come to pass; even *they* did not see it. There is a straightforward narrative of the events of the last days of the Saviour's experience in this world, which seems to me to be one of the most peculiar things in all the Bible. Let us look at it. We will read in the book of Mark, because there are put in natural succession the events that occurred during that part of our Saviour's life, so there is no mistaking the order. Matthew and Luke wrote without any specific reference to the succession of events; but Mark records the events, and the exact order in which they occurred; so that we cannot mistake in regard to it.

Mark 8:31-33. There are two parts to each one of these narratives; and we will read the first part of each one of them through to begin with, to get the situation, and then read the second part:—

"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took

him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan, for thou savourest not the things that be of God, but the things that be of men."

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

Mark 9:31, 32:—

"For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."

They did not understand that saying when he told it to them twice, as plain as words could tell it. Is not that singular? Did he not tell them that he was going into Jerusalem, and there be betrayed into the hands of men, and they should crucify him, and he should rise again the third day? Did he not tell it to them twice, in as plain terms as it could be expressed to them? Then why did they not understand it? We shall discover why, presently. What I want now is to get the fact plainly before you. They did not know what he had said when he told it to them, so he tells it *the third time*, and this time he gives it in the exact order in which it was going to take place; *and yet they did not understand it*. Still they did not know what he was talking about.

Mark 10:32-34:—

"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again."

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

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

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

Now I have no doubt but that every one here will say that that was wonderfully strange. Yes, it is. But it is no more strange than what many Seventh-day Adventists are doing to-day, right in this church, and all over the land. What was that written for, do you suppose?—"For our admonition." Whose admonition?—*Ours*, "upon whom the ends of the world are come." That means you and me. "And all these things happened unto them for ensamples," for our benefit. They understood not, and were afraid to ask him. And there is our danger. Scores of people are doing that very thing to-day. The Lord is telling us over and over the same things, and now he is coming down and giving it in detail, showing just how it is going to happen, and yet, O so many do not know a single thing about it, and are afraid to ask him.

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

Let us turn again to the eighth chapter of Mark, and read the second part of the narrative.

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

What is the thing to do?—Deny himself. What was the matter, then, that they could not see? that they could not understand what he said to them?—Self was there. Self was there so prominently that they could not understand the plainest word almost that Jesus spoke in all his ministry; for he spoke plainly in order that they might understand.

Notice again his word when Peter rebuked him: "Thou savourest not the things which be of God, but the things which be of men." The natural mind, you see, that could not discern the things of the Spirit of God—not the Spirit of God, not the mind of Christ, that discerns all things, even the deep things of God.

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

"For whosoever will save his life shall lose it [that is self again]; but whosoever will lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world [What is that?—Selfishness again; let self reign and get all the world at once, and what good is it to him?], and lose his own soul? or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words."—What is it to be

ashamed of the Lord? What will lead a man to act as though he was ashamed of the Lord?—Self all the time. Why, the Lord will never be ashamed of the Lord; God will never be ashamed of his own Son; Christ will never betray the Lord's Christ; the Spirit will never be ashamed of the Lord. But self will be ashamed of the Lord, and will betray the Lord's Christ. But the man does not know when he is doing it. Here is the deception, you see. Do you see how deceptive self is, that will betray the very Christ that is before its eyes, and yet does not know what it is doing? "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Now what did he tell them all that for?—That they might know what was coming, and in the strength of God and the fear of the Lord be able to go through that experience without denying their Lord. Did not the Lord know what was coming? Did he not know what the disciples would have to pass through? and did he not know what he would have to pass through? and did he not tell it to them fully? and did he not tell it to them fully? and did he not give them special warning so that they might have acted another way? Well, says one, if they had acted in any other way, they would all have been put to death. That is probably what they thought; but they were entirely mistaken. The Lord would have delivered every one of them; they could have prayed for deliverance right there, and they might have had the glory of the Lord, and known the power of his salvation, even in the day of his suffering. They never fully realize, I fear, to the day of their death, what they lost on account of not being able to understand what Jesus meant when he told them about what was com-

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

Now what is self doing? "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." If self does *not* do that, self will go ahead and compromise to save its life, and then try to gain the whole world; and then putting dependence in that, will finally be led to deny the Lord. See how it is held out before them. See how it is held out before *us*. Which then would you rather do, deny self or deny the Lord? That is the question. Denying the Lord is in the very act choosing self. And choosing him is in the very act denying self. Choosing self is in the straightforward road to denying the Lord; and denying self is in the straightforward way to choosing the Lord.

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

"And he came to Capernaum; and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves who should be the greatest." Mark 9:33, 34.

What was it that hindered them from understanding what he said?—Self again, self. Each one wanted to find out if he was not going to be greater than the other disciples. Luke says in his record that they were disputing among themselves "who shall *be counted* the greatest" in the kingdom of heaven. Each one though

thimself [*sic.*] to be the greatest, and wanted to see if others did not regard him so.

But what was Jesus talking to them about?—He was talking to them about the crisis of his life; he was talking to them about the crisis in their lives, and the crisis in the life of the whole world. He was talking to them about his sufferings, about his death. But while he was doing that, what were they talking about?—O, they were talking about who was going to be the greatest. Which one of us, they were saying, is going to be the greatest in the kingdom of God? John, don't you think I am better than James? Don't you think I am more worthy of the highest position among the disciples than Peter? Which one of us is going to be greatest?

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

Good for him, too, is it not? Because that very selfish desire to be first, unfits one to be anything else than the last. The Lord knows where his place is; and that is where he will be. Even though he should succeed here in gaining the highest place, the Lord will see to it there that he occupies his proper place,—"the same shall be last of all." Well, then, the thing for us to do is to get down low enough at the start. The best place for us to be is where God wants us,—at the feet of Christ, with self dead, and Christ alone to live.

"And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them: Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." Verses 36, 37.

Then, when we want God to go with us, where are we to be?—Just like that little child. Then whoever receives you and me, receives whom?—Christ; and he who receives Christ receives whom?—Him that sent him. I ask you if there can be any question or doubt as to where we stand, if we are where God puts us and wants us to be? When self is gone, there is no place for any one else but the Lord. Is not that true? That was true in Jesus; and that is true in those who believe in Jesus.

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

"And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire."

Did they say, Master, we would that thou shouldest do for us whatsoever thou shalt desire; whatsoever thy will is, Lord, that do? Is that it?—O, no. "We would that thou shouldest do for us whatsoever we shall desire." What is that? It is supreme selfishness, isn't it, on the face of it? They were simply asking the Lord to become their servant in all things; instead of humbly yielding themselves to be his servant in all things; and that is the same satanic self that always aimed to exalt itself above the Lord. You know the Lord Jesus always said, "Thy will, not

mine, be done;" "It is my meat to do the will of him that sent me." But their way was, Lord, we want you to do whatsoever we desire. That is nothing but self.

"And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand in thy glory." Verses 36, 37.

What had they all been talking about?—Who should be greatest. Now James and John stepped in and got the start of the others, and said to him, Now Lord, we want one to sit on thy right hand and the other on thy left hand in thy glory. The 41st verse: "And when the ten heard it, they began to be much displeased with James and John." Why?—Evidently because James and John had got the start of them. James and John had got in their petition before the others, but the others wanted it all the same. In Matthew we learn that even James and John thought to remain in the background to the extent that they sent in their request by their mother. But they could not hide self behind their mother. No; self will always appear—even in the very means which we may employ to hide it. The best thing to do is, not to try to hide it at all, but to crucify it.

What is the matter with the disciples [*sic.*]? Why could not they see that Jesus was to be delivered into the hands of the Jews, and by them into the hands of the Gentiles, and then be mocked, spit upon, scourged, killed, and then rise again the third day? Self, self, self. That is the sum of it all. They needed the eye-salve that they might see. And this record is written to you and me, to every one of us.

Jesus told them plainly that they would deny him; that they would desert him and flee. What did they say?—Every one of them said, No, sir, we will not; but every one of them did. It is not easy for you and me or anybody else to say what we are going to do or not do, in persecution, in the time of trouble that is before us. What you and I want is for the Lord to tell us what HE will do, and believe, when he tells us he will do a certain thing, that he will do it, and then we shall not deny him. believe him and then he will save us from denying him. If he says that we are going to deny him, we are not to deny that we are going to deny him, like Peter and all the rest. Jesus said, You will deny me. They said, No, sir, we will not. Peter was the strongest of them all in his denial, and he said, "Though all men shall be offended in thee, yet will I never be offended." And they each said, Though I die with thee, yet will I not deny thee. The thing they should have said is, Lord, is it possible that we should flee from thee? that we should deny thee? Save us from it, O save us from it!

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

"But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can." Verses 38, 39.

Matthew records it thus,—

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

Were they? What was it that exalted them in their own eyes?—"We can." "We are able." Did they know what that cup was? Did they know what that baptism was?—No; they were blind and could not see. When he did go into Gethsemane, and did drink that cup, and took Peter, and James and John with him, that they might have a real experience for themselves, what then did they do?—They went to sleep. Then Jesus came to them and exclaimed, "What, could ye not watch with me one hour?" Had he not said unto them, "Watch with me"? But they went to sleep. And then he went away the second time, in his agony fell on his face, and prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." "Father, if this cup may not pass away from me, except I drink it, thy will be done." What were they doing?—Sleeping again. Had he not just said, "Watch and pray, that ye enter not into temptation"? But their eyes were blinded; they needed to have them anointed with the eye-salve that they might see. They needed the experience he wanted them to have, especially for their sakes, yet also for his own sake. For in that dreadful hour he longed for even human sympathy. But their blindness hid from their eyes what he was talking about; and hid from their hearts also that blessed experience of not forsaking him, and of not denying him; and self caused this blindness.

"And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." Verses 39, 40.

Now that means every one of us. That lesson is recorded there for the people under the third angel's message now.

Turn to Luke 22:53; it comes in right in connection with this lesson. When Jesus addressed those who came out to take him, he said, "When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour and the power of darkness." That was the hour of the wicked and the power of darkness. Did he not have to pass through it? There is a time for the wicked, through which we shall have to pass. We will turn and read the scripture.

"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." Rev. 3:10.

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

"Early Writings," page 38:—

"God has shown me that he gave his people a bitter cup to drink, to purify and cleanse them."

That was the word of Christ to his disciples. Did he not tell them these things before hand that they might have this experience? that they might drink the cup and be baptized with the baptism? that they might be able to pass through that

struggle with him, and not be led into temptation, and flee, and at last deny him in that hour of the wicked and of the power of darkness?—Assuredly it was. I read on:—

"It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus must have another draught, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy, impure in heart. I saw that this bitter cup can be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified."

What did Jesus say just before the hour of his trial and the power of darkness came upon him? Turn to John 12, beginning with the 20th verse:—

"And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. . . . Now is my soul troubled; and what shall I say? Father, save me from this hour? [Shall I say that? O no!] But for this cause came I unto this hour. [What shall I say, then?] *Father, glorify thy name.* Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

What are you ready to say? Father, save us from these things? Save us from this hour? No; because for this cause we have come to this hour. What, then, shall we say?—Father, glorify thyself; glorify thy name. That is submission; that is the resignation of self; that puts us into the hands of the Lord, for him to do his glorious will with us and in us. And just so certainly as the time came that the Son should soon come when we shall be glorified with him. For the word is spoken to us, "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."

But the hour cometh and hasteth great, whom to all outward appearance, the wicked shall prevail, and the power of darkness. And what does the Lord say to us? "But the Lord shall arise upon thee, and his glory shall be seen upon thee." And when that is so, what shall we say? Father, save us from this hour?—No; it is the most glorious hour the sun ever shone upon. What shall we say?—Father, glorify thy name. That is what he wants us to say *now*; that is the resignation he wants us to have *now*; that we may, like Jesus, surrender self, that he may glorify his name in us.

I will read another passage concerning that hour, from "Early Writings," page 144:—

"It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out, Why doesn't your God

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deliver you out of our hands? Why don't you go up and save your lives? But the saints heeded them not. Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; the people of God must drink of the cup and be baptized with the baptism."

What, then, does this record that was written to the disciples of old, mean to us?—It means that we are in danger of doing what they did; of letting self hide the most precious words of God from the eyes of his people; of letting self hide the most precious of God's instructions, so that we cannot see or know the hour of our visitation and the time in which we live. I know it. But I know, too, that if the people in this place, as well as in many other places, knew where we are, could realize where we are, they would not rest day nor night until they knew that the Lord had risen upon them, and glorified himself in them. Will you seek the Lord with all your hearts? The day has indeed come when the priests, the ambassadors of the Lord, ought to weep between the porch and the altar, crying, Spare thy people, O Lord. But O, they cannot see! They cannot see, any more than the disciples saw back there. What is the reason?—Self is in the way; self blinds the mind; self dwells in the heart. O I don't know what to make of it!

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

"Christ, the true witness, addresses the church at Ephesus, saying, '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.' What effect have these words had upon the church? Have the professed people of God understood the import of the words, 'I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent.'"

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

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

What will you do when the Lord sends no more warnings, no more counsels? Then you will realize that you cannot get along so well without him as you seem to have got along in the past. When God does let his people alone, then they

realize that they cannot get along without him. But you will be left to kindle your own fire, and walk in the sparks of it. That is the danger that hangs over the people to-day. This is our condition, and it is a terrible condition. I know that events are happening so swiftly, and time is passing so hastily, and prophecy is fulfilling so rapidly, and things are coming to a focus so suddenly, that our people are not ready to meet them any more than they are ready to fly. Many Seventh-day Adventists are as little ready for what is so soon sure to come as any people in the world, because they have so long slighted the admonitions of the Lord. "Anoint thine eyes with eye-salve that thou mayest see."

"O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance to-day; but how long will the angels of God continue to hold the winds, that they shall not blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! . . . Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him 'gold tried in the fire,' and 'white raiment that they may be clothed,' and 'eye-salve that they may see,' they steel their hearts against him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness."

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

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

"O if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of God, we would have fulfilled the word, 'Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life.'"

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

"With such workers the heavenly intelligences will co-operation."

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

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

"The Hour of Watching" *The Home Missionary 5 Extra* , pp. 1-7.

Sermon by Elder A. T. Jones, preached in the Tabernacle, July 15, 1893

MARK 10:38, 39: "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"

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

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

"And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

For the purpose of keeping the connection, I shall simply read again the passages from "Early Writings," that were read before, to show that this scripture is for us as well as it was for those disciples these.

Concerning the righteous in the time of trouble, we read:—

"Great power was with these chosen ones. Said the angel, 'Look ye!' My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them, yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: 'Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen around about us. They have appointed us unto death; but thine arm can bring salvation.' These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God; yet like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance."

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

Another passage to the same effect:—

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

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

"They (the angels) wished to surround the Son of God, but the commanding angels suffered them not. . . . They wished then and there to surround their Commander, and disperse that angry mob."—*Early Writings*, pp. 37, 38.

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

"And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee,

That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die

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with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."

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

Therefore he took them nearer to the place where he went to pray. Still he left them, and went a little way beyond, and then prayed. So we read the same verse again:—

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

For their sakes as well as for ours, though more for their sakes, he wanted them to watch through that hour with him. In that hour he needed and he wanted even human sympathy, but he could not have it, because those upon whom he called for it went to sleep and failed him. What we are studying, however, is what they lost themselves by not staying awake and watching with him that hour. For if they had watched with him *that* hour, they would not have forsaken him the next hour. Yes, if they had watched with him *that* hour, they would not have *forsaken* him the *next* and *denied* him the *next*.

Now we all know that they failed. In the time when they needed to stand, more than any other in which they were ever called upon, we know that they failed. But the failure was not *n that hour*. Peter's failure was not when he denied the Lord, *but when he went to sleep* there, when he should have watched with the Lord. James and John and the other disciples who ran away, who forsook the Lord—their failure was not when they ran away; *it was when they went to sleep*, when they failed to watch in the time of watching. So that if they had watched

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

Now notice another point here about this hour of watching, and what was to come immediately following. We read right on in the record; it is all one. There is the word, "Could ye not watch with me one hour?" Then he said, "Watch and pray, that ye enter not into temptation." Did he not know what they were to meet in the following hour? Did he not know what temptations and trials they were to meet that night? *He* knew what trials they were to meet; he knew what temptations were to come. *They* did not know; therefore he said unto them, "Watch here with me, lest ye enter into temptation." They did not know what he meant, and so they thought they could take that time—whether they thought it or not, they did take that time—for sleep.

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

"Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me."

Now Luke 22:52, 53:—

"Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: *but this is your hour, and the power of darkness.*"

See, he said to the disciples, "Tarry ye here and watch with me;" "Could ye not watch with me *one hour*?" Then when the high priests and Judas and the soldiers came, he says to them, "This is *your hour*, and the power of darkness."

Now we know, and all we need to do is to refer to it, that there is an hour of temptation, an hour of evil, and the power of darkness, through which the saints of God are now soon to pass, and that is to come upon all the world. Turn to Rev. 3:10: "Because thou has 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." There is an hour of temptation that is to come upon all the world, to try them that dwell upon the earth; and that hour is the time of the pow-

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er of darkness; for you remember, in 2 Thess. 2:8-10, are these words:—

"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; 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, that they might be saved."

There comes a time when Satan works with all power. All the power that this world knows will then be in the hands of Satan, to be used against the saints of God. Well, was not all the power *then* in the hands of Satan also, to be used against the Lord? Had not the professed people of God forsaken the Lord, and joined themselves to the Roman power, and had not this Roman power carried out against the Lord their designs in putting him to death? So that thus all the power of the world, that the world *then* knew, was used by the enemy against the Lord. And the time comes just before his second coming, when all the power that this world now knows is again to be banded together at the command of the enemy, to be used against the Lord and against his people. So that there is again the hour of the wicked and of the power of darkness; just the same as at that time through which the Saviour passed, when he said to the wicked, "This is your hour, and the power of darkness."

Those who are to meet the Lord are likewise to pass through the same kind of time as did our Lord; and again it can be said to the wicked, This is your hour and the power of darkness. But before he went into *that hour of the wicked* and the power of darkness, Jesus passed through an hour of trial. Not necessarily a literal hour, the measure of time; but a time of temptation, a time of trial. And his disciples, too, *should* have passed through that time *with him*, in order to pass through the coming hour of darkness and the time of evil with him. You see plainly that this record of what he there passed through, and through which his disciples failed to pass, is written *for us*; because those who meet the Saviour are to pass through that same kind of experience. Again the hour of evil and the power of darkness is to be met and experienced by the disciples of the Lord. And there was a time of watching with the disciples to-day? There was a time of watching, that day before the hour of evil and the power of darkness, that came upon him and them there. And there is a time of watching now also before this hour of the wicked and the power of darkness comes, through which those who meet the Saviour will have to pass.

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

as they failed. And if we fail in this time of trial to-day, why, the failure is complete, there is no remedy for it, and no recovery from it.

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

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

It is true, people can see with their outward eyes the signs that all people can see; but we need to see with *other* eyes what other people *do not* see, and what we cannot see with our outward eyes. It is true, there are signs multiplied on every hand, and all men are seeing them; men of the world are seeing the things that portend greatest disaster,—revolution, and upheaval of everything, and they do not know what is going to come of it. About two weeks ago, when Brother Moon and I were passing through Boston, we went to see a prominent man of that city, and he went on to tell us (he did not wait for us to tell him) of the many signs that show there are crises at hand, which will bring unforeseen events to the world. He did not see the coming of the Lord in it; I do not think that he believes in the Lord, anyway; but he sees all these things which certainly portend an upheaval.

Again, at the Fourth of July celebration of the New York *Independent* at Woodstock, Conn., Justice Brewer made a speech; Senator Hawley made a speech; and President Lowe, of Columbia College made a speech—he was president of the day; Dr. McArthur, of New York City, made a speech; and every one of these men called the attention of that audience to the time of danger in which we now are. Justice Brewer and Senator Hawley especially mentioned it as a time of danger, and Senator Hawley went so far as to say a time of trouble and of distress, "unprecedented." That is what he says; and he is the man who had the chiefest part in doing that which brings it about. Of course he does not know what he is doing, any more than Pilate did back yonder; but he did it.

I simply mention this to show you that men of the world—men who are a part indeed of what is going on—see dangers that mean such an upheaval, such a crisis, and such a time of revolution, such a crisis, and such a time of revolution as nobody ever saw. That is the way they look at it.

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

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

You saw in an editorial article in this last week's *Review*, a little quotation from "Early Writings," reading thus: "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." Now you all know that is being done,—has been done for the last year and more,—in that Christ is in it, and it in Christ, and that is all the meaning that it has; with the fullness of Christ as the fullness of meaning of the Sabbath. Well then, can the Sabbath ever be more fully preached than to preach the fullness of Christ in it? Can any truth be more fully preached than to preach the fullness of Christ in it, and to preach *it* as the fullness of Christ, and Christ is the fullness of all things. Now that is not saying that we see all in the Sabbath that there is in it; we are to find there more fullness of Christ always; but I say it is impossible to preach the Sabbath, or anything else, more fully than to preach the fullness of Christ in it, and as the living One to us.

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

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

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

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

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

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

Now further; that little period just before the Saviour comes, his last work in the heavenly sanctuary, corresponds to that short period through which the

disciples passed just before he went to the cross. Think of this: Was not the last work that the Saviour did for his disciples while he was on the earth, done in that last hour in Gethsemane? Immediately following that, he was given over into the hands of the powers of darkness, and taken to the cross. But the cross was involved in that hour; for the Saviour said, "If it be possible, let it pass from me; nevertheless not as I will, but as thou wilt." And it did not pass; so he accepted it there. The cross was in that hour, and there is where the test was borne; there is where the battle was fought, and the final victory won. And so there is where the last work of Jesus was done for his disciples while he was on earth. That was just preceding that hour of temptation and the power of darkness that came upon him and them. Here is a little period just while the last work is being done for us in heaven, and this is just before this other hour and the power of darkness. Don't you see, then, that as that little period, while he was in Gethsemane before the hour of darkness and the power of evil, was a short period through which the disciples were to watch with him and be prepared for the hour of temptation that was to follow; so here is a short period for us, through which we are to watch, in order that we may pass through the hour of temptation and the power of darkness that is soon to come—that we may *not* fail, as they failed?

Now can you fail to see that? Please think of it. And when meeting is over, take up the last days of the Saviour, and read them over, and read them over every day, and think of them all the time, and you will see that it is so.

Now I will read another passage in connection with this:—

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—"Early Writings," p. 27.

"'The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a *short period* just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. *At that time* the 'latter rain,' or refreshing from the presence of the Lord, will come, *to give power to the loud voice* of the third angel, and *prepare the saints to stand in the period* when the seven last plagues shall be poured out."—"Early Writings," Supplement pp. 1, 2.

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

There is another thought in that, too. It says, "At that time thought in that, too. It says, "At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel." Are we in the time of the loud cry of the third angel? Has the latter rain been falling? Has the time of

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

Well, then, that being so, that commencement of the time of trouble being a short period before the real time of trouble comes, before probation is gone, before the Saviour's work is finished, and ere the power of evil and the hour of temptation comes to try all them that dwell upon the earth,—that being so, and we being nearly five years along in that period, is it not time for us to inquire whether we, like the disciples, *are asleep*? Because in that time back there when he called them to watch with him, he went away and prayed, and came back and found them asleep, and woke them up, and said, "Watch and pray that ye enter not into temptation." He went back again and prayed, and came back and woke them up the second time?—*No*, that is not it exactly. Let us read:—

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. *And he left them.*" Matt. 26:41-44.

He did not wake them up *the second time*. "He left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, *Sleep on now*, and take your rest."

He has come with his message, and found us asleep, and woke us up; now if he comes the second time with his message and *finds us asleep*, when then? There is the danger that he will go his way *out of the most holy place* of the heavenly sanctuary, and say, Sleep on now;" "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." When that hour is passed, all that anybody can do is to sleep; and the whole world will be asleep, because they are in the darkness. But woe be to us if we sleep through that hour. And woe be to all who do sleep through that hour!

But if the words of the message of the blessed Christ will not wake us, what *can* wake us? And if the time in which we live, and the things that are so abundantly shown before us,—if these cannot wake us, and keep us awake, what *can do* it? He told them over and over what was *to come*, and they went to sleep under it. He is telling us over and over what is *here*, and what are we doing? Are we, too, asleep? What was the matter with them? We found it—self. Self was the trouble. It was self that hid their eyes that they could not see.

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

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.

How, then, shall we bring forth much fruit? Do you know? Do you want to bring forth much fruit? Do you know how to do it? "If *it die*, it bringeth forth much

fruit." Are you dead, then? That is the question. Are you dead? Are you bearing about in the body the dying of the Lord Jesus, that the *life also of Jesus* may be manifest in your body?

"Except a corn of wheat fall into the ground and die, it abideth alone." Following out the figure, What is the ground into which we are to fall and die, that we may bring forth fruit?

We are rooted and *grounded* in love (Eph. 3:17), rooted and built up in Christ. Col. 2:7. Then Christ is the ground out of which we bring forth fruit. He is the ground of "the trees of righteousness" (Isa. 61:3), the trees of love, the love God, the ground in which we are rooted and built up. Well, then, don't these two things come together, Except ye fall into Christ and die, ye abide alone. But if I am alone, and am found alone, in that time of trouble, what is going to become of me? Can you tell?—I am lost forever. But if I be found with Jesus Christ in the time of trouble, do you know what then will become of me? That is plain enough; if I be found *alone* in that day, alone I will remain forever, and that is eternal destruction. But, O joy! if I be found that day in Jesus Christ, and with Jesus Christ, then with him I remain forevermore, and that is everlasting life, that is eternal salvation.

This, then, is where we are. Are we falling into Christ? Are we dying with him daily? Are we falling upon that Rock? It is the same thing. "Except ye fall upon the Rock and be broken;" "He that falleth upon the Rock and is broken," is found complete; but if he falls not upon the Rock, and the Rock falls upon him, it grinds him to powder.

So the question with us every day and hour is, Am I dying with Christ, Am I dead with Him? And if I be dead with him, then I shall live. If we be dead with him, in that very thing we shall live with him.

Because we are not only to reckon ourselves "*dead indeed* unto *sin*, but *alive unto God* through Jesus Christ our Lord." Rom. 6:11. So if we die with him here, we shall live with him here and hereafter. That

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

Here is something that has come to me just lately, that seems to me to be about as good an illustration as I can give of this whole thing that is before us right now. You all know that within the last two or three years the United States government has been building a lot of war ships. The government itself does not build them, but contractors build them. They make a bid, and the government accepts the bid, and the contractor builds the ship, venturing all upon its being accepted. And when it is finished, the contractor wants to deliver it to the government. But the government will not accept it until it is tested. Accordingly, it is taken out on the ocean where there is a straight course, and for a certain number of hours every particle of the machinery on that ship is set going at the highest pitch it is possible to stretch it, right straight through, until the test is over. And if it stands that test, then the government says, "That is all right; that is a good ship; we will take it."

Now the builder, knowing that that ship has to pass through such a severe trial as that, and that if anything about the ship fails; knowing that if a rod breaks, or a beam springs anywhere, it is not accepted,—knowing this, you know well enough that he *tests every piece of material* that he puts into the ship *before it goes in*. You know well enough that he does not go about and pick up a piece of iron here and a slab yonder, as it may happen to come to hand. He does not do it that way; he does not go at it in any such hap-hazard way at all. But instead of this, every particle, every piece of wood or steel,—*everything* that is put into that ship is thoroughly tested and examined beforehand, because if it goes in there weak, the flaw will be found out *when the test comes*, and the *whole ship* fail.

Now *we* are to pass through a time of trial such as has never been on this earth, only equaled by the trial through which the Lord Jesus passed. No man ever passed through such a trial as will those who are to be accepted of the Lord in that day. Then isn't it time that, knowing this, we were examining our building to see what kind of structure we are putting together? To carry out the figure, we may ask, what kind of ship *of character* are we building; because that is the test that is to be passed, the test of character. It must be such a character as will bear all the temptation that Satan himself can bring to bear upon it, with all the power and all the evil there is in this world in his own hands.

What kind of ship of character are we building? Are we picking up this thing here, and another thing there? Are we putting [sic.] in such material as happens to be at hand? Are we saying, "I can do this or that, and it will come out all right in the end?" Is that the kind of character we are building? Is that the kind of ship we are putting together? Just as certainly as that is it, when the test comes, the flaw will be found out, the flaw will appear, and there will be a break. We need a character, then, that will stand every possible test, and as long as it needs to be carried on, just like those ships, don't we? And as that ship-builder examines every particle of material, and tests it before it is put in, so we are to do the same thing,—examine every particle of material that goes into our character building, and see that it is thoroughly tested before it is put in.

Well, is there a supply of any such material of character that we can draw from, that has been tested, so that we can put that into the building, and be sure that it will not fail? Is there? *Indeed there is*. Thank the Lord, Jesus Christ lived in the world; he met every test that we shall ever have to meet. He met it to the full, and as long as the test was given, even a whole lifetime; *and he never failed*, no not in a single point. Not a flaw is seen in his character from beginning to end. The test is complete in every sense. And that supply was laid up there in Christ, for you and me to draw from, to put into our character building, so that when this time of test comes, it will bear the test again as it bore it then.

Are we then putting *the character of Christ* into our character building each day, each hour of the day, each moment of the day,—Christ instead of ourselves, Christ instead of self, his character instead of ours, his will instead of ours, his way instead of our way, his goodness instead of our goodness, which is only badness, himself instead of ourselves? If we are doing that, weaving Christ in there, every hour of the day, every minute of the day, at every thought,—then we shall know that when the test comes, as severe as it may be, our building will

bear the test as long as the test needs to be borne, because *all the material* of which it is composed has borne the test already, and there is no possibility of its failing.

Well, then, brethren, this is where we are. We are on the border of that final testing time. Is your ship of character ready to be presented to the Judge for acceptance? Is it?

This is now the question with us all, and this is where we are. Brethren, what are we doing? What *are* we doing? Do we really realize that this is where we are? Do we? Is that one thought engrossing all the mind? Is that the one thing we are thinking about? Is that the one thing we are living in view of? Is that the one thing we have in mind above everything else? in the place of everything else, Christ in all things, instead of self in anything? His character instead of our own? In view of the shortness of this "short period," nearly five years of which is gone, in which to prepare and watch through this hour with him, is it not indeed "high time to awake out of sleep"? to "awake to righteousness"—the righteousness of Christ alone—"and sin not"? so that when that time comes, we shall pass safely through the time of trouble, through the test, through the trial, and be accepted forevermore.

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He has told us all, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come to him, and sup with him, and he with me." There is the drinking of the cup, you see. You "shall drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." But O, the blessedness of it is, he says he will come in and sup with us. He wanted them to drink with him. They failed. They said, "We are all right; we are able." He says now to us, "Are ye able to drink of the cup and to be baptized with the baptism?" Are ye able? Let us not say, "We are able." Rather let us say, "Lord we are *not* able. We are not able, except thou drinkest with us. We are not able to go at all a single step, except thou goest with us. If thy presence go not with us, let us not go. But thou hast promised to drink with us. Thou hast promised to go with us. We depend upon thy promise; we trust thee, Lord. And when thou art with us, all is well. Because thou livest, we shall live also. Yea, though we walk through the valley of the shadow of death, we will fear no evil, for thou art with us; thy rod and thy staff they comfort us."

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

September 1893

"In the Time of Trouble" *The Home Missionary Extra* 9 , pp. 166-174.

To be read in the Churches, Sabbath, Sept. 23

Sermon by Elder A. T. Jones, preached in the Tabernacle, Sabbath, July 22, 1893

WE want to continue to-day the lesson that we had last Sabbath; because there is still more of it than we have yet found. And that we may learn as fully as possible the lesson that is in it for to-day, we will sketch, just at the beginning, what once was, and what now is; and in sketching what once was, there is no difficulty in seeing not only what now is, but the meaning of it.

I will not take time to turn to the different passages of Scripture, because all know all the points that I shall mention. You all know that the Pharisees and the priests and the scribes, in the days of the Saviour, rejected him because he did not keep the Sabbath to suit them. That was the chief objection; that was the one point upon which they first counseled together, and as sects too, to put him to death. They said, "This man is not of God because he keepeth not the Sabbath day." He told them he was Lord of the Sabbath, himself. If they had been willing to understand, they might have learned by that, that as he was Lord of the Sabbath, it was impossible for him not to keep it; for whatever he did would, in the nature of things, be Sabbath-keeping. The Sabbath, meaning in itself, what he is to mankind, and conveying to mankind when they hallow it, what Christ is

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to man,—it was impossible for him to do anything on the Sabbath day that was not Sabbath-keeping, which was not really an expression of the meaning of the Sabbath to man.

But they wanted their own ideas of the Sabbath instead of his; and to maintain their own ideas of the Sabbath against his they had to put him out of the world. And they laid aside their sectarian differences also, and had a grand union of denominations, or "denominational unity," rather, as it would be expressed nowadays. They united upon that one thing, of maintaining their ideas of the Sabbath against the Lord's. And as denominations, as sects, they took counsel together how they might put him to death. And he went on doing the same things, keeping the Sabbath in the same way, working miracles on the Sabbath day more and more, and doing things that did not please them; and then at last they reached that place where, you know, they said, "If we let him thus alone, all men will believe on him, and then the Romans will come and take away both our place and nation." And if all men should believe on him, and keep the Sabbath as he was teaching it, there would be nobody left to maintain their ideas of the Sabbath; and they supposed, of course, the salvation of the world hung on *their* idea of what the Sabbath is, against the Lord's; and consequently if all men should believe on him, they would be breaking the Sabbath, as they had accused him. Then the Romans would come and destroy both their name and their nation. So in order to save themselves, and the nation especially, they had to kill the Saviour.

But you know they could not do that themselves; the Roman power stood between them and their power to put anybody to death. Consequently they had to secure the control of the Roman power, in order to carry out their wishes of putting the Saviour to death, and in order to sustain their ideas of what the Sabbath is. But the Roman governor, Pilate, when they had taken the Lord to him, and had accused him, said to them, "Take him and judge him according to your law: I find no fault in him." But they said, "We have a law, and by our law he

ought to die." John 18:31; 19:6, 7. That was simply saying that they could not judge him as they decided he deserved according to their law, because they could not put him to death. Well, then Pilate "was determined to let him go" (Acts 3:13) anyway, and sought how he might release him. They, seeing that Pilate was determined to release him if possible, threatened him then with political ruin if he did not yield to their wishes and execute their will. They said, "If thou let this man go, thou art not Cesar's friend; whosoever maketh himself a king, speaketh against Cesar." John 19:12. Well, then when they threatened Pilate with political ruin, and perhaps natural ruin, too, for he knew it might be the death of him if they should carry out their threat, and report him to the Roman power,—he then took judgment in the case, and sat in judgment, and gave them permission to crucify the Lord. John 19:13, 15.

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

Now in our day there are two ideas of the Sabbath abroad; one is the Lord's and the other is somebody's else. The Lord's idea of the Sabbath, he has described in his own word. He has said what the Sabbath is and what it means; that it is the seventh day, and that it means the presence of Jesus Christ, the presence of God, with me, in blessing, refreshing; his creative power and his presence to make men holy and to sanctify them. But one class rejected God's idea of the Sabbath and set up man's idea. And they did not have sufficient power of themselves to make their rejection successful, because the word of God and his message is going to the world, and growing more and more in power as it goes, spreading abroad the real ideas of God with respect to the Sabbath, as to what it is, and what it means to man.

But those who would maintain the other idea of the Sabbath, do not want the Lord's idea of the Sabbath to prevail; and so they have argued, just as the Pharisees and priests did before, that if we let this thing go on, all men will believe that, and nobody will keep Sunday at all; and if all thus break the Sabbath—Sunday—that will ruin this whole nation; the judgments of God will destroy the land. But there was no remedy any more than just simply argument, and such arguments as that would not stand against the direct word of the Lord, that that is what men ought to do; and therefore they, like the Pharisees of old time and the chief priests and the scribes, sought to the civil power. The civil power first denied their wishes, and said they would not have anything to do with it; then they brought to bear threats of political ruin upon them if they did not. And they succeeded that way in getting the government of the United States, to take their side of this question and to give earthly power—governmental power—into their hands, to blot out God's idea of the Sabbath from man. And they did it also "to save the nation." They said so; those who did it said that was what it was for, just as those back yonder who did that, said that was what it was for.

And although Pilate took notice of them back there and gave them the power and the authority to put Him to death, yet you all remember that he purposed to relieve himself of all responsibility in the matter, and he publicly washed his hands of the whole thing. And those who did this down here in this day did the same thing, only not as openly, not as really as Pilate washed his hands; but the chief one, the one in Congress who took the chief part in advocating this thing and in carrying it on and fixing it in the law, at the

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very moment when he was doing more at that thing than anybody else in the world, just like Pilate of old, set about to relieve himself of all responsibility. He said, "Not for the wealth of ten Expositions would I have on my shoulders the responsibility of deciding this great question in the wrong way." And at that moment he was doing more than any other man on the earth in deciding that question the wrong way.

Well, you all know that the outcome of that before, was the ruin of that nation. What will be the outcome of this? What was that record of that course of things back there written for? Let us look at that a moment. Were all the things written that were said and done in the life of Jesus while he was upon the earth? No, not by a long way; because, there stands the record, "These are written that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life through his name;" but there are many other things that were done and said by Jesus which are not written in this book, and which if they were written, "I suppose that even the world itself could not contain the books that should be written." John 20:30, 31; 21:25.

Well, then as the world itself would hardly contain the number of books that would be composed if all had been written that Jesus said and did, and yet we have such a very small portion of what he said and did, why was that little part written? Isn't it plain that out of the world-full of what is not written, and out of the world-full of what might have been written—isn't it plain that there was selected by the Spirit of God that which the people of this world needed more than all the rest? That being so, then of all that is written of Him, why was this part that we have noticed this morning—why was that part put in? We know that part which we have sketched just now is entirely like what has been done before our eyes within the last two years. Was not that written, then, for *us*? Did not the Lord select out of the great world-mass of matter that he might have written, that which was just exactly like what has come to pass before us, that we might know the outcome of this, by knowing what was the outcome of that? That certainly is plain enough.

Well, so much for that side of the question. Now there is another side that we have been reviewing in the last Sabbath or two, and that is that on the side that we have just now noticed, the priests, Pharisees and the scribes, and the politicians did not know what they were doing. The record says so. "Through ignorance" they did it. If they had known it, they would not have "crucified the Lord of glory." But although they did not know what they were doing, they did it. And they could not have done it any more certainly if they had known what they were doing.

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

Now on the other side: There were the disciples in that day, as we have found, who did not know either what these folks were doing; *they* did not know what was going on. They *saw* what these others were doing who did not *know* what they were doing; but when *they* saw it, they themselves did not know what it meant; *they* did not know what the others were doing. And for all that the Lord had told them three times at least, and had noticed it even the fourth time,—had thus told them over and over plainly what was going to come, what was going to happen, yet his disciples, those who were his own, to whom he would show his will and make known to them all that was going to come,—they themselves, although they were told over and over, did not know anything about it. And as we have noticed, he not only told them over and over, did not know anything about it. And as we have noticed, he not only told them over and over what was going to come, but he invited them, and asked them personally to go with him through that part that concerned him, that they might have an experience by which they could meet that which they did not know was going to come, but which he knew was going to come.

And we found in that also, there was a parallel for us to-day. That was written for our sakes just as well as the rest; because we are those to whom, to-day, he would tell all that is going to come and all that is going to happen, that we may be prepared to escape it all and to tell others, that they may escape it. He has a people to-day whom he has called out from all other people just as certainly as he did the disciples, that day, whom he had called out from all other people; and to these people to-day he would make known his will in all these things, just as certainly as he made known his will to the disciples in all those things. And to-day he would have his disciples awake, and not sleep *now*, as he would have had them awake and not asleep then, in order that we may have the needed experience, to carry us through when the time of trial comes, that we may not fail as the disciples did then.

We will not dwell any longer upon that. This is merely referred to and sketched thus, that we may have a clear connection with what is to follow.

There is another piece of experience right on from where we stopped last Sabbath, through which the disciples were to pass, and through which we are to pass. There are no two ways about this. Nobody can ever deny that that ruined the nation. Now then, as certain as that is written for our learning and for our admonition upon whom the ends of the world are come, so certainly that was written to show to us that *the ruin of this nation* will as certainly come out of this evil course of things that has been set on foot here by the

priests, the Pharisees, and the politicians, in committing the government of the United States to the support of a religious organization and religious institution, and settling religious controversies, taking it upon itself to interpret the

Scriptures,—assumption of infallibility at once,—leading us directly back to the Church of Rome as our fathers said it would; for they said it was impossible for the civil magistrate to decide the questions of preference between different sects professing the Christian faith, without erecting a claim to infallibility that would lead us back to the Church of Rome.

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

Well, as Congress has taken it upon itself to interpret the word of God for the people of the United States, it has assumed the prerogative of infallibility, because whoever pretends to interpret the Scriptures is, in the nature of things, and must be, infallible. As Congress has assumed infallibility, there will be a controversy with the papacy as to which is the rightful infallible authority; and so the Congress of the United States will have such a controversy with the papacy as will overwhelm it, and bring it in subjection to the papacy. And that, itself, is ruin. As the pope has proclaimed, "What the Church has done in time past for other nations, that she will do now for the United States." Of course we can tell what she is going to do for the United States. What was it she did for the nations in the past?—She proved a curse to them until she ruined them. That is what she will do for this one; she will prove a curse to it from this day forward until it is a ruined government.

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

You know that the ruin came upon the Jewish nation, which was determined that night when they rejected Christ, and by threats required Pilate to execute their will upon him. And you further know that the message of the gospel, after that, went to that whole nation, and gathered out from that nation all who would love the Lord and receive his salvation, and thus escape the ruin that was sure to come. You know that many were gathered out of that nation; and you know that the Lord gave them a sign by which they should know when the ruin was at hand and when to flee that they might escape it. You know that the Saviour said to them:—

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is night." "Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day."

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

on the instant; because they were to go on the instant. If a man was out in the field, and it was a warm day—because they were to pray that their flight should not be in the winter—working without his coat, and he saw the Roman army compassing Jerusalem, what was he to do just then? Couldn't he go back and pack up his valise, and start off at his own leisure?—No, sir. Jesus had said, Let him which is in the field not turn back to take his clothes. He was to go that quick. Well, suppose he was up on the housetop. Couldn't he come down from the house and pick up something as he went on his way? That is not what the Saviour said; he said, "Let him which is on the housetop not come down to take anything out of his house." He was to go over the tops of the houses and escape that way.

And "let them which are in Judea flee to the mountains." Now you can see by that, that as he gave that sign, they were to watch for it, and pray in view of it. And they were to have themselves so thoroughly answering their own prayers, that they would be so thoroughly ready and fitted that when that sign appeared, they could go just exactly as He said; they could do just as he said, without violating his word at all, thus risking their salvation, and being involved in the ruin.

Well, I ask again, what was the written for? Now, mark, as I said a while ago, that was *spoken* to them for their salvation, for their sign, as a guide to them; but what was it *written* for? What was it written for? Are not the people of this day to flee into the mountains before this thing is done with? Are not Christ's disciples of to-day to be driven out? Are they not to flee to the mountains, and make the munitions of rocks their refuge, before this thing is over with that is now started? Isn't there a sign that God has given us, for which we are to look, in view of which we are to pray, in view of which we are to live, so that when that sign appears, we shall go just as the disciples did before? What say you? Did you ever hear of anything of this kind? (Congregation: "Yes.")

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

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

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consulting together, and Satan and his angels busy around them. *I saw a writing*, copies of which were scattered in different parts of the land, *giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week*, the people were at liberty after a certain time *to put them to death.*"

Then there is a writing, copies of which are to be circulated through the land for that purpose. Let us see what that means.

I read from Vol. IV, of "Great Controversy," page 625; this is the time of trouble too:—

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

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

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

I read this amply to bring that truth before us, that you might see that through all that history of the last days of the Saviour, and the last days of Jerusalem upon earth, that you may see that it was written for our understanding. Please study specially the last days of the Saviour upon earth, and what there is in it, and what it means, for it is full of meaning for you and me. For his last days for us on earth, correspond precisely to his last days for us I heaven; and the things that are there spoken as a guide to those disciples, mean that just the same course of things is now being pursued, and these things are written to be the guide to us, his disciples to-day.

Well, a little further. There was a sign given, for which they were to look, and they saw the sign. Jerusalem was compassed with armies. And then those who were in Judea were to do just as he said, and flee into the mountains, and they were to go so suddenly that they could not wait to take anything with them; if they were on the housetop, they were not to come down to take anything out of the house. Then if they had laid up anything for such a time as that, if they had money laid up, it would not do them any good; they could not take it along. The only way they could take anything, was to have it with them, and in those days they did not have pockets; so they did not have much opportunity to fill their pockets.

Well, Jerusalem was compassed with armies. The outer wall was taken; the second wall was taken; and the third wall, the final one, was undermined to such an extent that it could have been taken in two or three hours at the most. And at the moment one party inside of the city was doing its utmost to get at the gates and open them that the Romans might enter, another party was putting forth all its efforts to keep them from opening the gates. Then just at that moment, where if he had stayed a little longer, the city would have been taken, the Roman commander called away his troops, and left, and he who was there says that it was "without any reason in the world." Of course neither the general, nor any worldly-minded person could see the reason. But there were persons there who

saw a reason for it. There may have been some disciples in the city yet who had not fled, who had not been able to escape, because of the army surrounding the city. And when the Roman army left, these could see reasons for it. But those who did it, and those who were not the Lord's disciples, could not see any reason in it. And that simply brings before us again the importance in our day, of considering this thing, and becoming so acquainted with the Lord that we can see *divine reasons* in things that others cannot see any reason in at all. Do you see that?

And unless you and I are so connected with the Lord, and so enlightened by his Spirit, our eyes so anointed with the heavenly eye-salve, that we can see divine reasons in events and things where other people cannot see any reason at all, we are not in the place where God wants us to be, and we are not in the place where it is safe to be. But that shows that it is possible, not only possible, but it is the thing for Christ's disciples to do to-day, to be in a position where they can see divine reasons in events where other people can see no reason at all.

Very good. The Roman troops were withdrawn; and then, even though there might have been some in Jerusalem that had no opportunity before to flee, now they had. And Josephus says of these, "Many of the most pious left the city as from a sinking ship." But be that as it may, there was the sign. The sign which Christ had given them, had come. The whole nation had had the warning; and if any one was caught in the ruin that was swiftly to follow, it was their own fault. Because when the Roman troops went away, the news of the defeat was reported in Rome, and then new legions were sent out, with new commanders, Vespasian and Titus, and instead of going to Jerusalem the first thing, they went about city by city, and besieged those and destroyed them; and when any should escape from one city, they would flee to another, and the Roman army would come on and take that city; and at last they came to Jerusalem, and then all that had escaped out of the other cities were shut up in Jerusalem; and so the whole nation was rooted up and put out of the world. As a nation it was ruined absolutely.

Now further, in regard to their preparing to go

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when that sign was given. There were people there who had houses and lands, all such things as that, like other people. But here is the record, Acts 4:34. While that gospel was being preached that was gathering out from this people such as would be saved, and such as would escape the ruin that was certain to come, and which they were praying that they might escape, while they were watching for this sign that should be given, what did they do? "Neither was there any among them that lacked; for *as many as were possessors of lands or houses sold them*, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

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

Now then suppose a person back there, professed to be a disciple of Christ, and had houses, lands, fine house, or a good deal of land, as the case might be. The Lord told him that ruin was certainly going to come upon that whole nation, it would be destroyed, Jerusalem would be rooted up, the land left desolate, and the people would all be carried away. Now, he is a professed disciple of the Lord, and the Lord gave him a sign that he might know when the destruction would begin, and told him to watch for that sign, and to be ready to go when he should see that sign. If he was in the field, to go right away; if he was on the housetop, not to come down; if in Judea, to flee into the mountains. Now suppose he even kept up praying all the time that his flight should not be in the winter, neither on the Sabbath day; and yet held onto his houses and lands, and all such things; was he ready to go when he should see the sign? Was he?—No, no. Of course not.

If he should finally, however, at that moment see what a mistake he had made in not selling while he had the chance, and should go as fast as he could, he would have to leave everything behind, and that which God gave him that it might be used for the cause of God, would be lost to the cause of God and everybody else. He would be found an unfaithful steward, even though his own soul should possibly be saved as by fire. You can see that. Do you suppose there were such disciples as that back there? Would not it be a bad thing if there were? Wouldn't it be too bad if there were any such disciples as that back there? If any one professed to be a disciple in such a time as that, and acted that way, would anybody in the world have any evidence that he was a disciple of the Lord?—No!

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

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

Where are we living, suppose you? Aren't we living in our day in the very time that corresponds to that in their day? You read the Scripture for yourself now. Read the last days of the Saviour in the four gospels; read what is written there; read what came upon that nation; read what it told them in view of what was going to come, and you will know for yourself that this means us. I do not ask you to rest upon what I am saying about it. I am doing my best to bring before you the parallels, that you may see them. But now you read that Scripture for yourself;

study that over and over for yourself, and find what it means to you, and know for yourself what you are to do.

Here is something else you may read right along with it, too. This is also from "Early Writings;" "Duty in View of the Time of Trouble." Now we have read of the decree that goes forth, the signal at which the disciples are not to flee, just as they did in Judea. Now I want you to see that just as the Lord has told us of this sign that comes to us, corresponding to that sign that came to them, so he has told us to do just what the record says they did in view of that time. Do you let me forget to say again right here, that if you are the most present of present truth, you get that little book that was written forty years ago, and read it. There is nothing fresher; there is nothing that comes in the monthly mail from Australia that is more present truth, and more freshly present truth than this right in here. It was written for such a time as this, and God wants us to use it for that purpose."

"Duty in View of the Time of Trouble." On page 47 of "Early Writings" I read:—

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

Well, wasn't it contrary to the instruction of the Saviour for them to make provision for their temporal wants in that time that was going to come? Why? They could not take anything with them. If you are in the field, Go; if you are on the housetop, Go; if you are in Judea, Flee. That was the word. Make no provision for their temporal wants; and that means us.

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

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

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

Let us begin now. What do you say? Then will be the time to do it wholly; let us begin to practice it not.

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

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

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

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

"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, 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?" And then he goes on and says this very thing, that his bread shall not fail, and then he says, "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?" Isa. 51:9-12.

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

"Yes," so many are saying, "I am trying to get loose, I am doing my best to get my affairs untangled." He says, "*Cut* loose," the Lord says. You know it is easier and quicker to cut a knot than it is to untie it. If your affairs are knotted up, "cut loose." O, says one, "I will lose a good deal that way." Yes, and so you will leave it all tied up, and lose it all! Let us believe the Lord. Well, done, cut loose, will you?

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

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

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

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

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

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

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

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

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

When to sell and how much to sell. The Lord will teach you in a time of need just that. Are you asking him to do it? Are you depending upon him to do it? Well, says one, "Does he want me to sell my home, the last thing I have?" Ask him. I don't know anything about it. Ask him. Well, says another, "I have so many acres of land; does he want me to sell all of that at once?" Ask him and be done with it. *Ask him*. He can tell you. You are

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not to have man guide you here and there, and you to act on somebody's else notion; that is not it. Ask him, and he will show you.

But see what this teaches further; it teaches that God is coming so close to his people that he will live with us and talk with us and we shall live with Him and talk with him, and know his will day by day. Is that the condition in which you are? Is he living that way with you? Are you living that way with Him? Is that so? If not, then what do these words mean to you? They mean for you to get into that condition where he does live with you, and walk with you, and talk with you and tell you what he wants you to do in this time of need, and in all the way along. That is what it means.

Now it *may be* that He wants you to sell the last thing you have, because he may want to use you somewhere else. He may not want you here; he may want you somewhere else in the world. You saw in the *Review and Herald*, that one hundred families are wanted for Australia and New Zealand, and round about there; and one hundred families are wanted in the islands of the sea. Are you telling the Lord, "Here am I, Lord?" Are you asking him whether he wants you? If not, why not? And they want more for South America, and South Africa, and all the way around; that is how the message is to go to all the nations, and kindreds, and tongues, and peoples, and then shall the end come. Are you ready to go? This means business, brethren; the liveliest kind of business. But you say, "How *can* I go?" That is none of your business; if he wants you to go, you can go. Find out that you are to go, before you begin to query, "How."

Now I just wish,—but there is no use to wish it, because it is not that way,—what I was going to say is, I just wish that everybody in this town knew the blessing that they are missing by staying here. I only wish you knew the blessing that you would have if you would leave here. You think it is real nice to come here to the Tabernacle to meeting; but it is not nearly as nice as it would be to go somewhere else where there are only about a dozen, or fifteen, or twenty. But that is not all we are after. We are not here to go to meeting; we are here to go where God wants us, and spread his truth to the ends of the earth, if he wants us there. That is what we are here for. And I know persons already whom the Lord has called—and they had only a home, did not have farms, nor anything of that

kind, only had their little home, and that was all,—who did what the Lord told them; they said, "Lord, do you want me? Am I to sell this?" And he said, "Yes;" and it went, and so did they. And I wish you could hear them tell the joy they have in the work of God, and how they would not go back to that house,—pretty enough little home as it was,—they would not go back to that house for anything. You could not get them to go back where they were before. And some have been in this place, going to meeting here in the Tabernacle, like all the rest; but they have done what the Lord told them, and have gone to work. Brethren, try it, just try it. You will find out something good.

Now I am not telling you when you shall sell. I am telling you what the Lord says. You are to find out for yourself from him what that means to *you*. It means you right now *so far as this*, that you are to put all upon the altar. And do not forget when you put it upon the altar, that you are not to go off idling around somewhere else, and pay no more attention to it. That is the way lots of people put things upon the altar, and they go on as they did before. In Genesis 15:9-12, 17, we have a record of what Abraham did when he put his sacrifice upon the altar. He stood by, he watched it, and when the fowls came down that would devour it, he drove them away. When you put your substance upon the altar, live the faith of Abraham, and watch it upon the altar until it is consumed by the Lord. And when the enemy would come down to devour it, drive him away; and the enemy that would come into your mind and heart, and obscure it,—drive him away. Put it upon the altar and watch it until it is consumed. That is the faith of Abraham. That is what these things are written for. When it is upon the altar, watch it upon the altar; keep it there; it is sanctified unto the Lord; let him consume it.

And do not forget when it is sold, that *Ananias and Sapphira sold theirs, too*. Do not forget that. Now we are not obliged to decide that Ananias and Sapphira deliberately and intentionally made up that scheme before they sold their property at all. It may be that they, like lots of other people in this day, said, "Now if the Lord will enable us to sell, we will give it all to the cause." The Lord helped them to sell; and when they had got it in their hands, it looked so big, and it was all money, that they began to query whether they could really afford to give it *all*.

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

Now it will go just that way again. When you put your property upon the altar and God accepts it, and it is sold, then if you do not watch yourself, and maintain your living faith in Christ, and have self dead, you will begin to argue with yourself whether you can afford to do what you said you would. You will begin to excuse yourself, and pity yourself. And you will deceive yourself as certainly as you do. No, sir; don't do that way. Be honest—be honest! That Ananias and Sapphira part of it was written for our sakes as well as any of the rest. And Don't you

know that not more than a month ago there was a first-page article in the *Review*, upon Ananias and Sapphira, and warning us against their failure?

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

October 1893

"Get Ready for the Coming of the Lord" *The Home Missionary* 5, 9 , pp. 191-197.

Sermon by Elder A. T. Jones, preached in the Tabernacle, Sabbath, July 29, 1893

MATT. 16:21-23: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

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

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

That you may see this yet more plainly, I shall read a few passages from the Testimonies. In "Special Testimonies," Appeal to our Ministers and Conference committees, on page 16, I read this passage concerning the second message as it was given in 1844, and that which corresponds to it now, and what this means:—

"The Revelator says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.' This is the same message that was given by the second angel,—'Babylon is fallen,' 'because she made all nations drink of the wine of the wrath of her fornication.'"

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

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

What do the two cleansings of the temple signify?—The two calls out of Babylon. The first cleansing of the temple was at the beginning of His public ministry; the second cleansing of the temple was almost the last act of his public ministry. These two cleansings of the temple correspond to the two calls out of Babylon. The first cleansing of the temple represents the first call out of Babylon in the second angel's message; and the second cleansing of the temple represents the second call out of Babylon where the angel of Rev. 18:1, 2 comes down crying mightily with a strong voice, "Babylon is fallen, is fallen," "Come out of her my people." And more than this: The first call out of Babylon was certainly at the beginning of his heavenly ministry in the Most Holy place, and as his second cleansing of the temple was almost the last act of his earthly ministry, and as this corresponds to the second call out of Babylon, it is plain that when this call goes forth, when the angel of Rev. 18:1, 2, comes down from heaven, we are then certainly in the time of almost the last act of his heavenly ministry in the Most Holy place. And we are certainly *now* in the time of the call of the angel of Rev. 18:1, 2, the loud cry of the third angel's message; and are just as certainly in the time of almost the last act of our Saviour in his heavenly ministry for us, almost the last act of the cleansing of the heavenly temple. *Almost* the last act now; soon the last act itself will come; then probation will be past; *and are you ready?*

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

Another thing: That first call—the fall of Babylon—in 1844, was the time when the message went forth, "Behold, the bridegroom cometh;" "The midnight cry," "Behold, the bridegroom cometh." Now we read a passage or two from "Early Writings," to show what that signifies. This is the record of the second angel's message, and the experience of it. Page 101:—

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

And those who are here now, who were there then, know what that means. [Voice from the congregation, "Yes."] In one of the camp-meetings in the East there was one of the brethren who was there at the time, and he is a minister still in the third angel's message. He told us one day, when these subjects were up, what that meant, and how it went; how in going to and from meeting, or getting up in the morning, or walking across the fields, from hillside to hillside, and through the valleys, their voices were heard, "Behold, the bridegroom cometh; go ye out to meet him." They had the message then; all could preach it.

Let us read that again, and then see what it means:—

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

Now I turn to the time of the third angel's message,

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and see what that back there represents now. Page 137; this is entitled "The Loud Cry,"—the time of the loud cry, in which we now are:—

"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus *prepared to stand in the hour of temptation, which they are soon to meet*. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

"Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, 'Come out of her, My people, that 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.'

Now note:—

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

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

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

Where does this come in, then? We know that that back there represents the loud cry here, and the second call out of Babylon, and that was near the close of

that message. What does that show then but that *this* is near the close of the third angel's message? Now do you believe that? Do you believe we are near the close of the third angel's message? That is where we are, whether you believe it or not.

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

"The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord and keeping all His commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies."—*Early Writings*, pp. 138, 139.

What I read this for is to show the relation between the loud cry of the third angel, and the midnight cry of the second. And as that was near the close of that message, so this is near the close of this message. As that call, the midnight cry, corresponded to the first cleansing of the temple by the Saviour at the beginning of his ministry, so this call, the loud cry, now corresponds to the second cleansing of the temple, which was almost the last act of his ministry; and all this shows that we are near the close of the third message.

Now another line of thought. In the study of these lessons we have found a parallel all the way through, between the time of the disciples and our time, both on the part of the world who are working against God, and on the part of the disciples who should have understood God's way. And we found that the disciples at the very time when they should have been the widest awake, were asleep. At the very time when they should have obtained an experience that they might not fail in the hour of temptation which was quickly to follow, the listlessly went to sleep. And in their failure to keep awake and watch *that* hour, they failed to stand the test that came in the *next* hour, and the next.

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

Now let us notice again that act of the disciples in going to sleep there, just in the time when they should have been the most awake, in the time when it was most important that they should [*sic.*] be awake of any time they had been with the Saviour. Can you see any connection between that record of those disciples,

and the warnings that are given over and over and over in our day, not to go to sleep? Can you? When the Saviour told them that day, "Watch with me," "watch and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak,"—do you see any connection between that and the word that he speaks to all now, "What I say unto you I say unto all, Watch"?

Let us turn and read it. Mark 13; and this chapter, you remember, gives the record of the signs of the times. "Heaven and earth shall pass away; but my words shall not pass away."

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For

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the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly *he find you sleeping*. And what I say unto you I say unto all, Watch."

Did he go away, telling them to watch? Did he come back and find them sleeping? Did he? Did he wake them up and tell them again to watch, that they enter not into temptation? You know he did. And now he says to every one of us, "Watch, lest coming suddenly he find you sleeping." "And what I say unto you I say unto all, Watch." Now is there any connection between this advice to us and the record that is made of the disciples' failure to keep awake and watch? Is there? You know there is.

Well, why did he want them to keep awake? What was there that made it so necessary that they should be awake?—Ah, there was an hour coming right away, in which they were to meet things that *they did not* know of, but which *he did* know of, and which they could not meet unless they stayed awake and got the experience that was to be had in that hour of watching. Why is it, then, that he wants us to be so wide away jnst [*sic.*] now, and that we should not go to sleep? It is because we too are "soon to meet" an "hour of temptation," in which we too shall fail as they did, unless we keep awake and watch in this our time of watching. You know that this is so. Then is it not "high time to awake out of sleep?" "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

And I tell you, brethren and sisters, I have seen a parallel a good deal closer than that, in the study of this subject. I have seen people who would go to sleep in spite of everything, while studying that scripture,—that very scripture which tells of the disciples and their going to sleep when they should have kept awake. I have seen people go to sleep right in meeting, while studying this lesson about not going to sleep. Well, I say, this is a parallel that comes even closer than the other. Of course the other idea is using the fact from back there, and drawing from that a lesson to us to keep awake spiritually. But I tell you, brethren, our spiritual condition depends a great deal more than a good many people think, upon our physical condition. And if I go to sleep in meeting, and so fail to learn

this spiritual lesson, what then is my spiritual condition going to be? That is going to be asleep too, isn't it? Then let us look out, and not go to sleep physically [*sic.*], lest we miss the very lesson that will be the turning point in our keeping awake spiritually.

Now I read a passage here again that I read awhile ago, to show that this is the meaning that the Lord has put into this thing; that this word which he speaks to us now, drawing the lesson from their failure back there, is to have us keep awake now in this time of watching, that we may have an experience that will cause us to stand in the hour which is soon to come; that we may not fail as they failed.

In the first place, I read this passage again:—

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

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

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

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

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—*Early Writings*, p. 27.

Concerning that, it is said:—

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

Now these statements show plainly enough this connection directly with the time of the disciples. And the time has come; we are in that time; the loud cry is being given; we have been in that time nearly five years; nearly five years of this period is gone, and it is a short period at the best. And we want to prepare to meet him. [Voice: "Praise the Lord."] I say so too; I say, Praise the Lord; for I want to see him. Anybody who has done so much for me as he has,—I want to see him.

Well, that being so, it is high time that we awake out of sleep, and see that we be not found asleep, whether he comes suddenly, at midnight, or at the cockcrowing, or in the morning; at the first watch; but that whenever he comes,

he shall find us awake, watching, ready to pass through all this time, and to meet him in peace.

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

Now, as I said last winter in the lessons in the *Bulletin*, I do not want you to think that these lesson, as we have now given them, are especially for us because we are Seventh-day Adventists; but that they are exactly such lessons as I would give to people who

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had never heard of the third angel's message at all. If I should go out to-morrow to hold a tent meeting, I would preach to the people just as I have preached to you in these sermons. And I would tell them that if they wanted to be sure of their property, they must get it into the third angel's message, just as quickly as possible. I would preach this to men who never heard the third angel's message, just as readily as I would to Seventh-day Adventists who have heard it, and do not pay attention to it. In fact, this *is* the third angel's message.

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

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

Now, then, don't you suppose that if I was going out to-morrow to preach the third angel's message to the people, and I should preach the real message of God to men, it would be the proper thing for me to say to them, "If you want to be sure where your money is, and if you want to be sure of it all the time, you put it in the cause of God just as quickly as you can get it there; because God's cause does not fail; men fail, earthly institutions fail, earthly institutions break; but God never fails; his cause never fails!"

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

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

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

Testing us just now! With what kind of test? The same kind of test with which he tested those disciples that night when he asked them to watch with him that hour, that the might obtain the experience which they needed. They did not bear the test; they lost the experience; and then they failed to bear the other tests which were to come, and for which this was to prepare them. That is how he is testing us now; he is testing us with light; he is testing us with truth; he is testing us with the different phases of his message; he is testing us in these different ways, to see whether we will conform to what he says, to see whether we will consecrate ourselves to him, to see whether we will die that death, that greater death than we have ever yet died. I will read it:—

"Said the angel to them, 'Will ye shun the seven last plagues? Will ye go to glory, and enjoy all that God has prepared for those that love him, and are willing to suffer for his sake? If so, ye must die that ye may live. Get ready, get ready, get ready.'"—*Early Writings*, p. 56.

Again:—

"In a view given June 27, 1850, my accompanying angel said, 'Time is almost finished. Do you reflect the lovely image of Jesus as you should?'"—*Early Writings*, p. 54.

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

Now we continue reading from page 54:—

"'Do you reflect the lovely image of Jesus as you should?' Then I was pointed to the earth, and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, 'Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.'"

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

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

Now we are ready for the special point in the lesson for to-day. I want you to look at the Scriptures yourselves. Open your Bibles at the 16th chapter of Matthew, the 8th chapter of Mark, and the 9th chapter of Luke,—all three, and hold all three places open. Now I want you to see that all three places speak of the same thing, and touch the same period exactly. That is the first thing to notice.

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

"Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Now turn to Mark, and see that he says the same thing in this place. Thirtieth verse:—

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"And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him."

Now we read in Luke 9:21:—

"And he straitly charged them, and commanded [them] to tell no man that thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

It is all plain enough, isn't it, that these three places speak of the same thing? Well, what followed? When Peter had rebuked Him, what did he do?—He rebuked Peter, and told him what was the matter with him,—that he did not understand the things that be of God, but those that be of men. And the reason of it was that he did not have the Spirit of God. The man who knows not the things of God, but only those that are of man, has not the Spirit of God; he has not that eye-salve; he cannot see. And the reason that he has not the Spirit of God, is that self lives and reigns.

Now turn to the 16th chapter of Matthew again, keeping the other places still. We read, beginning with the 24th verse:—

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

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

"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

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

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be

cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray."

All this still shows that it is the same story in all three places, and in all three places is the lesson that was written for us in this time.

Now turn back to Matthew, 27th verse:—

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

All three of these records refer to the same thing. Christ told them he was going to be crucified, and rise the third day. Did they know anything about it?—No. Why?—Because they did not have the Spirit of God. And what was it that kept them from having the Spirit of God?—Self. Christ's whole work was that they might get rid of self; and that corresponds precisely to our time, and the third message, "Anoint thine eyes with eye-salve, that thou mayest see"; and, "We are to die a greater death to the world than we have ever yet died."

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

Now let us read the 28th verse.

All of you please read that verse yourselves, and think carefully what it says, as you read it.

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

Was that read right? Was it? Does it say that? "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." What does that say? "There be some standing here." Standing where?—"Here." What does it *mean*? Does it mean what it *says*?—Yes, thank the Lord. Well then, what does it mean *now* to the people of the third angel's message, who are *now living*? Where are we in that experience of the disciples? Does that experience mean anything to us at all? Was it written for us? Then I say again, when we have reached the time in the third message which corresponds to that time in their experience, where are we?—We are in the day when that scripture means what it says to the people who read it: "There be some standing here, *who shall not taste of death*, till they see the Son of man coming in his kingdom."

Now turn to Mark, and read the last verse of the 8th chapter. There is a division of *chapters* here, but there is no division of *subjects*; so we read right on. Now notice the first verse of the 9th chapter:—

"And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

Then that belongs to the same thought in Mark, as it does in Matthew.

Now turn to Luke, and see whether it is repeated there also. Luke 9, verses 26 and 27 together:—

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"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angel's. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."

Let us make this plain. I will say it slowly, and you think closely. We have seen over and over that the Saviour's last days on earth for us, correspond to his last days in heaven for us. This is the truth. Now these passages in Matthew, Mark, and Luke are the record of the beginning of his last days on earth for us; for it is written:—

"*From that time forth*, began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things, and be killed and rise again the third day."

So that there he entered especially upon the ministry of his last days upon earth for us, which was to end only with Gethsemane and Calvary. And *from that time forth* the disciples there were to understand these things, and to watch with him through Gethsemane, in order to be prepared to stand in the hour of temptation which immediately followed Gethsemane. But they failed to understand these things, and so failed to watch, and therefore failed in the hour of temptation.

Now why was all this written out? It certainly was not written for them, because their experience in this matter was all past, years before a word of it was written. It *happened* to them; but it was *written* for us. This experience of his disciples, then, was written out for his disciples who should live at another time. And as those last days of Jesus on earth for us correspond to his last days in heaven for us, so that experience of his disciples in his last days on earth for us, was written out for his disciples who should live in the time of his last work in heaven. And as we, and all the world, are now ourselves in this very time of his last work in heaven for us, it is as plain as day that these things were written for us, the people who are now living.

Therefore it is plain that we ourselves are now living in these very scriptures, as certainly as those disciples lived in the things written in these scriptures. And as they, living in the things written in the scriptures, did certainly see, *at the transfiguration*, the glory of Christ, and of those who were his, as he will appear in his glorious kingdom; so we now, living in these very scriptures, shall certainly see the Lord Jesus coming in his kingdom, in all his glory. And as they lived in that time when there were some standing *there* who should not taste of death till they saw him as he shall appear when he comes in his kingdom; and as we are living now in Christ's heavenly ministry, precisely where they were then living in his earthly ministry, it is absolutely true, as it is written, "There be some standing

here who shall not taste of death till they see the Son of man coming in his kingdom." Good! Good! And I am glad of it, for I want to see him.

Then the record goes right on, "About an eight days after [or "after six days," one says] he took Peter and James and John, and went up into a mountain to pray," and was transfigured before them; his face did shine as the sun; his raiment was white it. What comes then?—The glory of God overshadowed them, and a voice came out of the light; and there appeared unto him two men, which were Moses and Elias, which also appeared *in glory*. What did Moses and Elias represent coming there? We all know that the transfiguration was a miniature representation of the coming of the Lord; Moses representing those who will be raised from the dead, and Elijah those who will be translated without seeing death. And as they there appeared with him in glory, even so "when Christ who is our life shall appear, *then* shall we *also* appear with him in glory." And as *then* the disciples entered into the cloud of glory, and "saw no man, but Jesus only with themselves," even so, when he shall appear in glory, when he cometh with clouds, *then* we also shall enter into the cloud of his glory, as did they, and, like Moses and Elijah, shall appear with him in glory, for we shall be like him, for we shall see him as he is, and forevermore we, too, shall see no *man*, but Jesus only with ourselves. Praise his holy name!

Don't you see, then, that as that record goes straight onward from where the record of their experience meets us, the next thing is the coming of the Lord? Jesus is to appear in glory, and we are to appear with him in glory. Thank the Lord! And it all means that there be some *standing here* who shall not taste of death until they see the Son of man coming in his kingdom; and I am glad of it.

And I say again, if I were going out to-morrow to hold a tent-meeting, when the time came for that point to be given, I would preach it that way to the people who have no heard the third angel's message; because it *is* the third angel's message; it is the truth of God for this time. Are you going to shun and doubt it and wonder whether it is so? It says so, doesn't it? Well, does it mean anything?—Oh, it means *everything*; for it means exactly what it says. And whenever anybody reads the Scripture now; wherever the messengers of the Lord go with his message—even to the ends of the earth—everywhere that this scripture is read, it means just what it says: "Verily, verily I say unto you, there be some *standing here*, which shall not taste of death, till they see the Son of man coming in his kingdom."

I am going to stop right here. For the Lord's sake, and for your soul's sake, study the last days of the Saviour on earth, will you? Study the experience of the disciples during those last days. Then bear in mind that the work in the heavenly sanctuary is almost finished; the day of atonement is almost ended, and whosoever does not afflict his soul, and seek the Lord with all his heart, is cut off when the day of atonement is past. Bear in mind that the experience of those back there was written to show what

is coming in our experience. See what the Lord tells you and me in that word; believe it, and prepare to meet the Lord; for he is coming; he is coming.

O, I can do no more, and it is impossible to do any better, than to repeat what the angel said, yea, what the angel said *twice*, repeating it three times each time: "Get ready, GET READY, GET READY."

November 11, 1893

**"Christ's Faithfulness in Sabbath-keeping" *The Home Missionary* 5,
10 , pp. 215-222.**

A Sermon Delivered by Elder A. T. Jones, at the Camp-meeting in Lansing, Mich.,
Sept. 26, 1893

HEB. 3:1, 2: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him."

The one thing for us all to do all the time is to consider Christ Jesus. In him all perfections meet; in him we find faithfulness on every point; and if you want to be faithful, and want to hold out faithful, just consider Christ Jesus who was faithful, and draw from him faithfulness. We often hear brethren in social meeting close their testimony by saying, "Pray for me that I may hold out faithful." Well, that is not the way nor the place to get faithfulness. The brethren can pray for you that you may hold out faithful; but unless you consider Christ Jesus who was faithful, you never can be faithful. We are to draw from him faithfulness, as we are to draw righteousness and every other virtue. He is to be unto us faithfulness, just as he is to be unto us wisdom and righteousness and sanctification and redemption.

Therefore "Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him."

This verse begins with a "wherefore;" that is, for this reason; and the reason is expressed in a previous verse. "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." "Wherefore," that is, for this reason, "Consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful." That is true in everything, and to us, especially now, is it emphatically true; and we are to consider his faithfulness in connection with the Sabbath of the Lord, and its keeping, if we would be faithful in the keeping of it. The Sabbath means Christ, and Christ means the Sabbath; and we are to consider him in that respect, and his faithfulness therein.

And along with that we are to consider his faithfulness in keeping the Sabbath under persecution and at the risk of his life, and in giving up his life even, rather than to give up the Sabbath of the Lord. Because it was for not keeping the Sabbath to suit the Pharisees and the scribes and the doctors of the law, that he was persecuted first; and when he persisted in his way of keeping the Sabbath,

that is, the Lord's way, in spite of their persecution, then they went about to kill him. And when he would not give it up, then they did kill him. But God raised him from the dead, and took him to a world where he can keep the Sabbath without being annoyed, and without disturbing anybody else.

Now I want to call your attention to the scriptures that tell this. When Jesus came, he did not come in exactly the way that suited the Pharisees and the scribes and the doctors of the law; nevertheless they were not certain but that he might develop into that after awhile. Consequently they studied his course for a considerable time, without making any positive opposition against him publicly. In fact, for about eighteen months of his public ministry, this people were studying him, and looking to see what would develop. Of course as he did not come according to their ideas, they would have nothing to do with him if he did not develop into what would conform to their ideas. And they watched him to see how the matter would come out. But he made no great demonstration of putting himself forward or calling attention to himself; he simply went on quietly teaching and healing the people, doing good everywhere that he went. They could not very well find fault with that, and it would be all right if in the end it would develop into what they expected.

But when a year and a half had gone by, his fame had spread through the land, and had attracted the attention of the Pharisees, the scribes, and the doctors of the law, as well as the common people. By this time he had attracted their active attention, their interested attention, and their selfish attention, too; because as they watched him in his course, they saw not only that he did not develop into what they expected, but, on the contrary, they saw that he was gaining an influence with their people in a way that was not playing into their hands; and that as he went on longer, the people were drawn more to him. They hoped that if he did not develop into what they wanted,—in fact, they thought, they really supposed, that if he did not develop into what they expected, then, of course this would be evidence in itself that he could not possibly be the Messiah, and therefore his work could come to nothing. Thus when they did not see him develop into what they expected, they were looking for his power and influence to dwindle away, and come to naught.

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But there appeared in his words a something that held the attention of the people,—the common people. And they were glad to hear him over again when they heard him once; for his words were mildly spoken, and with a simplicity that everybody could understand. He did not speak in the learned utterances of the doctors of the law and the scribes, but always used language that the people could understand. They did not have to have a dictionary to find out what the words meant that he used. His word was in simplicity and power, and it clung to the people and remained with them, and had a tendency always to draw them more and more to him. The Pharisees and scribes seeing this, began to see that they would have to do something if they were to save their own credit with the people. So at the end of the first year and a half, near his second passover, this event occurred which is recorded in the fifth chapter of Luke; it is also recorded in the second chapter of Mark; but I read Luke's record, because it has a point or

two in it that Mark's has not. It was the time when he was in the house teaching. A great multitude had gathered around the house, and some men came bearing a man sick of the palsy. They could not get through the door for the press of the people, so they went up on the housetop, and took up the tiling and let the man down at Jesus' feet, and Jesus said, "Thy sins be forgiven thee." Now the record is this:—

"And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them." Luke 5:17.

As Jesus said to the man sick of the palsy, "Thy sins be forgiven thee," these Pharisees and doctors of the law began to reason and murmur in their hearts, "Who can forgive sins but God alone?" And instead of following the logic of their own proposition,—that nobody could forgive sins but God alone, and here was one who was forgiving sins, and therefore he was God with them,—they took the other course, and said, "This man is forgiving sins, and therefore he is a blasphemer." But we read:—

"That ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

Although Jesus had given them the proof upon their own proposition, that he was God with them, and God there present, they did not accept it, but went on with their reasonings about his being a blasphemer.

I simply read this, and call your attention to this passage, that you may see how extended the attention was at this time among these classes,—the Pharisees, and the scribes, and the doctors of the law,—so that you may see the reasons of what followed. This verse shows plainly that Christ had by this time attracted the interested attention of this class of men all over the land, from Jerusalem as well as elsewhere.

Now turn to the fifth chapter of John. And I say again that the passage which we have just read was at the end of his first full year, near the second passover that he attended; and this passage which I now read was at this second passover. It may have been within a few days of the other, but whether it was less or more, it was but a short time.

Now let us read the fifth chapter of John, beginning with the first verse.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem."

This is his second passover.

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?"

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole."

And of course they then knew who it was who had told him to do this "unlawful" thing—to take up his bed and walk.

"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day."

We know, and have always known, that persecution is coming on the people who keep the Sabbath. Then don't we need to consider the faithfulness of Jesus right now in Sabbath-keeping? This Scripture means us just now. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him," when he was persecuted for keeping the Sabbath. We need his faithfulness in keeping the Sabbath to hold us faithful in the keeping of it, during the times in which we are now to enter.

"Therefore did the Jews persecute Jesus." Another thought: Jesus was persecuted for keeping the Sabbath. Then whoever else is persecuted for that is in good company, isn't he?—Yes, sir.

Now think of this. Jesus being Lord of the Sabbath, and the Sabbath being the sign of what he is to mankind, and he being the living expression of the Sabbath in his life, it was impossible for him to do anything on the Sabbath that was not Sabbath-keeping, because the very doing of it was the expression of the meaning of the Sabbath in itself.

But his Sabbath-keeping did not suit the Sabbath ideas of the Pharisees and the doctors of the law and the scribes, and they called it Sabbath-breaking. So he was counted a Sabbath-breaker when he was a Sabbath-keeper. Have you known any people in our day who were counted Sabbath-breakers when they were Sabbath-keepers?

Now Christ's ideas of the Sabbath are God's ideas of the Sabbath. The Pharisee's ideas of the Sabbath and Sabbath-keeping, being directly the opposite of the Lord Jesus' ideas, were wrong; so the controversy in that day between Christ and the Pharisees and the doctors of the law was simply whether God's ideas of the Sabbath should prevail, or man's ideas of it should prevail. I say again, Christ's ideas of the Sabbath and Sabbath-keeping were right; they were God's ideas. The Pharisees' ideas of the Sabbath and Sabbath-keeping were wrong, because they were opposed to Christ's ideas. Therefore the

controversy between them was whether God's ideas of the Sabbath should prevail, or man's ideas should prevail. There was not dispute then about what day was the Sabbath, but what the true Sabbath *idea* was. Now it is the same controversy but with it there is a dispute as to days; yet the thought is the same to-

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day that it was then,—whether God's idea of the Sabbath shall prevail or man's. God says the seventh day is the Sabbath; man says the first day is the Sabbath; so it is still the same controversy between Christ and the Pharisees of this day that was between Christ and the Pharisees of that day. And the whole question is simply whether God's ideas of the Sabbath shall prevail in the world, or whether man's ideas of it shall prevail.

Well, then, as Jesus was persecuted for Sabbath-breaking when he was keeping the Sabbath truly, we are in good company, and everybody else is in good company, when they are persecuted for Sabbath-breaking when they are Sabbath-keeping.

"Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."

By this we further see that the very first steps that the Pharisees and the doctors of the law ever took against Jesus Christ to do him harm in any way, were taken because he had not kept the Sabbath to suit them. That was the controversy between Christ and them; and upon this point everything else turned.

Now we will read some more. Shortly after this we have that record in the second chapter of Mark, 23rd verse; it is also in the twelfth chapter of Matthew; but I read Mark's record now, because he gives a point that is not in Matthew's, and it is all-important:—

"And it came to pass, that he went through the corn fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath."

Now Matthew and Mark carry the record right on as though it was the same Sabbath day. Luke's record seems to imply that it was the next Sabbath day; but whether it was the same or the next, it was not later than the next. The record goes right on:—

"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him."

Now notice; they were already persecuting him for keeping the Sabbath,—for breaking the Sabbath as they would have it,—and they were ready to kill him. Now the next time they have an occasion, they are watching him to see whether he will yield to the persecution, whether he will yield to their demands, and compromise the Sabbath, or compromise himself, in order to please them. They are watching him now to see whether their attempts to get him to compromise with them and yield to their ideas are succeeding; and so they watch him to see what he is going to do, so that they may accuse him if he does as he has formerly been doing. And if he does not now compromise and yield to their ideas of the Sabbath, they will accuse him, and follow it up the way which the record shows.

And Jesus knew they were watching him, and what they were thinking about, and what they were watching him for. He knew that their attention was all on him. And that they might have the fullest evidence possible, he called to the man who had the withered hand, and said to him, "Stand forth." That directed everybody's attention to him, and the man standing there waiting. Then he asked the Pharisees and those who were accusing him, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" Well, they could not say it was lawful to do good, because then they would sanction his healing this man on the Sabbath. "Is it lawful to save life, or to kill?" They did not dare to say it was lawful to kill, and they did not dare to say it was lawful to save life. For he told them to their faces, and they knew it was so, that if one of them had a sheep that fell into a ditch on the Sabbath day, they would pull it out to save its life. Therefore, "They held their peace," and if they had done the same thing oftener, they would have done a good deal better.

"And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him."

Here is another element which enters in now. The Pharisees took counsel with the Herodians. That was a sect, a denomination of their sectarian enemies, and at the extreme opposite pole from Phariseeism, too. The Pharisees were the godly of the nation, you know, in their own estimation. They held themselves to be the righteous ones of the nation, the ones who stood the closest to God, and therefore they stood farthest from Herod and Rome. They despised Herod; they hated Rome. The Herodians were the political supporters of Herod; consequently the friends of Rome and Roman power. Therefore as denominations, as sects, the Pharisees and the Herodians were just as far apart as they could be.

Now Herod was the stranger that sat on the throne of Judah when the prophecy was fulfilled which Jacob had spoken: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Herod, a stanger [*sic.*], an Idumean, a heathen, was sitting on the throne of Judah, and was lawgiver to Judah by direct appointment of Rome and the Roman Senate; and they all knew that the time was come when the Messiah should appear. For when the wise men came to

Jerusalem, and said, "Where is he that is born King of the Jews," Herod was troubled and all Jerusalem with him. Why was Herod troubled and all Jerusalem with him when they heard that Christ was born?—Because they knew the time was come that he should be.

Therefore was Herod troubled, and all the rest with him; and they called the scribes and inquired where Christ should be born, and they said, "In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."

Herod was that stranger, and the Pharisees hated him and his family, because he was the one from the Gentiles, from the heathen, that was ruling over the house of God. More than that, they hated Rome, because it was Roman power that held up Herod.

Now these Herodians were the political sect,—and religious, too, for that matter,—but more political than religious; and they were the partisans of Herod and his household, to sustain him, and set him in the most favorable light all the time; and also as a consequence they had to be friendly to Rome, because Roman power sustained Herod.

Now when the Pharisees saw that Christ was not going to yield to their ideas of Sabbath-keeping, they, in order to carry out their purpose to kill him,—you can see it was

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a far-reaching purpose,—joined themselves, not only to their sectarian enemies, but to these *particular* religio-political sectarian enemies, so that they could get hold upon Herod, and at the last upon Pilate. They did this to carry out their purpose to destroy Jesus. So they entered politics.

[A voice—"say that over again."]

I must say that over again; and we cannot say it over too often, brethren. We are considering the faithfulness of Jesus to the Sabbath of the Lord. And we need to consider that every day now, in the times in which we are cast. Persecution is coming swiftly upon those who will keep the Sabbath of the Lord and reject man's idea of the Sabbath. I repeat therefore.

The Pharisees were at one extreme in the nation; the Herodians at the other. The Pharisees were the ones who, in their own estimation, and largely in the eyes of the people, stood closest to God, and therefore the farthest from a heathen who was ruler over the house of God. You can see that. Now the Herodians were a sect that took their name—Herodians—from Herod, because they were the partisans of Herod, of his household, and his dynasty [*sic.*] that was making itself firmly fixed in the rule of Judea,—and of his household, they were necessarily partisans of Rome, were courting Rome's favor, and treating with it, to bring it more firmly upon the people, because Roman power held up Herod; and if they would be friendly to Herod's power, and hold him up, they had to be friendly through that to Rome, to hold up Herod.

You know that at the last, Herod and Pilate were made friends over this very thing; and that the priests and the scribes and the Pharisees took Christ to Pilate, and Pilate sent him to Herod for Herod to judge him, and he did. Then they took

him again to Pilate, and they afterward under threats drove Pilate to judge him also. Now you can see the far-reaching purpose which the Pharisees had in this counseling with the Herodians. It was to get Herod's power and Rome's both in their hands, to carry out their determined purpose to kill Jesus because he would not yield to their ideas of the Sabbath, and give up God's ideas of the Sabbath.

That is why they joined the Herodians—they wanted political power, and political power, too, which they themselves despised. The Pharisees despised this political power; and were professedly separated from it. They despised Herod and hated Rome, but they hated Jesus more than they hated these. And in order to carry out their purpose against Jesus—it was really against the Sabbath—they joined themselves to their extremest sectarian enemies, in order to get political power to carry out their wishes; *because they could not carry out their wishes without political power.*

Well, we may as well carry along the parallel. Haven't we seen the same thing? Haven't we seen a people professedly separated from political power, and confessedly separated from it?—Protestantism, pledged to a total separation from political power, and having nothing whatever to do with it?—haven't we seen a professed Protestantism, out of a hatred to the Sabbath of the Lord, joined with politicians and with Rome herself, the chiefest political power on earth, and religio-political also? Haven't we seen them do that, in order to crush out of existence God's idea of the Sabbath, and set up man's? Then don't we need to consider Christ Jesus, the Apostle and High Priest of our profession, in his faithfulness to Sabbath-keeping in such a time as that, when we live now in just such times? Then was not this written for us?—Assuredly. Then let us see that we consider his faithfulness, and draw from him that faithfulness that will keep us as faithful to God's ideas of the Sabbath, as it kept up.

The next instance is in the seventh chapter of John. This follows on not a great while after the other. Beginning with the first verse:—

"After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him."

Why did they seek to kill him? Do you know?—Because he kept the Sabbath and would not surrender to them.

"Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit

no man spake openly of him for fear of the Jews. Now about the midst of the feast Jesus went up into the temple, and taught."

And as he was teaching in the temple we have this, the 19th verse:—

"Did not Moses give you the law, and [yet] none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil; who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers); and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment."

What is the controversy still?—The Sabbath. Skipping some more, read the 30th verse:—

"Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him."

But when the officers got there, they heard him speaking, and they stood there charmed, listening to his words. And when Jesus ceased speaking, they turned around and went back without him to the Sanhedrim whence they were sent. Now beginning with the 43rd verse:—

"So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them), Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house."

They would have condemned him then without a hearing even, without his presence, had not Nicodemus made his voice to be heard, and thus brought in a dissenting note, and they had to be unanimous in order to condemn. But what was it all for? Turn to the thirteenth chapter of Luke (beginning with the tenth verse):—

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"And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus

had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him."

Now turn to the ninth chapter of John, and we will read from the first verse to the sixteenth:—

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet."

Next we read in the 11th chapter of John. Jesus went on doing his miracles, even to raising Lazarus from the dead, and they went so far as to try to kill Lazarus to destroy the evidence of Christ's power to raise the dead. But as the work went on with Christ, they found they were losing ground more and more with the people, as Christ was gaining more and more with the people, as Christ was gaining more and more influence.

"Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done."

That was when he had raised Lazarus from the dead. Now the story goes right on from there. Some of them went to the Pharisees and told what things

Jesus had done in the resurrection of Lazarus. Then and there the chief priests and the Pharisees took counsel and said:—

"What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation."

Now notice that argument that was in their hearts, and in their words, in fact. They were accusing Jesus all the time of Sabbath-breaking; and here now they said, "If we let him thus alone, all men will believe on him," and that will make all men Sabbath-breakers, and it will be a nation of Sabbath-breakers, and when the nation becomes a nation of Sabbath-breakers, why the judgments of God will be visited upon us, and the Lord will bring the Romans and sweep away the whole nation.

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all."

He was right, too. Yes, sir, he was right. If he had only stuck to it.

"Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death."

Now why do they determine to put him to death? Sabbath-breaking is the reason. And now, they argue, if he goes on thus breaking the Sabbath, all men will believe on him, that will make all men Sabbath-breakers, and then they will be a whole nation of Sabbath-breakers; the nation itself will be a Sabbath-breaker. Therefore in order to save the nation, what did they propose to do?—To kill Jesus. But when they do that, they are killing the Saviour. So in order to save the nation, yes, to save *themselves and* the nation, they would destroy the Saviour of themselves and the nation. Then who did that make the Saviour of themselves and the nation?—Themselves. Jesus was the Saviour of the nation, wasn't he? and the Saviour of the people if they would believe on him. Jesus was keeping the Sabbath, the sign that he is the Saviour. So now they rejected his salvation, and himself, and all with it, Sabbath and all, in order to save the nation; and so that makes them their own saviours, and this makes *self-salvation* the way of salvation, instead of Christ the way of salvation.

Then at the last analysis on the subject of salvation, the contest between Christ and the Pharisees was whether it was salvation by Christ or salvation by themselves. They were destroying him, the Saviour of themselves and the nation, in order for themselves to save themselves and the nation. So that it came to just this: whether Christ is the way of salvation, or self is the way of salvation? And the Sabbath, Christ's idea of the Sabbath, was the sign of salvation by Christ. Man's idea of the Sabbath was the sign of self-salvation, and salvation of self, by self, through self, and for self—self all the time.

Now turn to the eighteenth chapter of John, where we will begin to read with the 28th verse, when they bring him to Pilate. I will not take Peter's denial, and how he was led to make that. Now the 28th verse:—

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death."

This shows that they had gone as far as they could in attempting to put him to death; but they could not execute him, because the Roman power had taken from them the power of putting anybody to death; and consequently when they settled it that Jesus must be destroyed, they had to have Rome's order to do it. So they answered Pilate as stated:—

"Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my

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kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against

Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away." John 18:33-40; 19:1-16.

Thus they accomplished their purpose; thus they persecuted him to death for Sabbath-keeping—calling it Sabbath-breaking all the time. Thus they destroyed the Son of God, the Saviour of the world, and did all that lay in their power to shut away from the world God's ideas of the Sabbath, in order that man's ideas might prevail.

They shut away the Son of God from the world, and his salvation, and his sign of it, that they might appear themselves to save themselves from themselves. But how was it they accomplished this? When Pilate was determined to let him go, and sought how he might release him, and they saw he was about to slip through their hands, then they made it a charge of high treason, involving both Pilate and Jesus; Pilate, if he let him go, and Jesus, if Pilate took judgment in the case.

Now, any one who set himself up for king, or made any pretensions toward it at all, in the Roman empire, even by a sign or a word, was guilty of high treason at that time; for Tiberius ruled. And when they said to Pilate, "If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar;" they simply said to him in other words, "Here is a Jew who has set himself up for king of the Jews; we, the Jews, have prosecuted him before your tribunal. Now, if you refuse to take notice of this case, and thus let this pretended king of the Jews escape you, and escape us, when we inform Tiberius at Rome of it, that a Jew set himself up for king and we ourselves rejected him, and prosecuted him before Rome's tribunal, and you sanctioned his kingship, and let him go, and refused to hear us—you know what you will get. You know it will be your ruin." That was what their argument meant; and he knew and they knew, that that meant death to him, for sanctioning the kingship of a Jew. And therefore under this threat they got Pilate to do what he was determined otherwise not to do.

And when they said, "We have no king but Cesar," and that they would carry this report to Rome with the rest of their report, and that they had unanimously proclaimed themselves loyal to Cesar, and Pilate himself had turned traitor to Cesar, and had fought them down against all their wishes,—you can see what an immense weight it would give to such a charge in their threatened representations, or misrepresentations, to Tiberius.

And another thing: When they exclaimed, "We have no king but Cesar," didn't they in that turn their backs upon God, and reject him, and all that he had ever done for them and their fathers as a nation? Was not that the chiefest crime, the chiefest sin, that they could commit?

Well, what came then? They did this to save the nation from the Romans. They said, If we let this man thus alone, all men will believe on him, and the Romans will come and take away both our place and nation. They did not let him alone, and the Romans came and took away both their place and nation forevermore. Then their efforts to save the nation destroyed the nation. Self-efforts for salvation will always destroy him who tries it.

But let us follow this in its direct intent and purpose. Their efforts to save the nation, destroyed the nation; and the thing which they did that night settled the doom of that nation forever. There was no more salvation for that nation, as such, after that night, than there was for Sodom when Lot went out of it. That night they settled the doom, the destruction, of that nation; and it was only a question of time when the destruction would come; and in view of that destruction Jesus sent forth his disciples with the everlasting gospel of this same Saviour whom they had crucified; and they went to every one, to call every one in the nation, as an individual, to believe on him, not only for salvation from self, but for salvation from this destruction that was so certain to come. Every believer in Jesus escaped the destruction that was to come. Those who did not believe on him, did not escape.

So they needed Jesus Christ that day for their salvation in this life as well as for the other life. They were just as dependent upon Jesus Christ to save them from the ruin that was to come, as they were dependent upon him to save them from their own sins. And he gave them a sign by which they were to know when to flee for their lives: When ye shall see Jerusalem compassed with armies, "then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. But pray ye that your flight be not in the winter, neither on the Sabbath day," for these be the days of vengeance.

So the doom of the nation was fixed that night. And all that the Lord himself could do for them was to send his saving message to the whole nation, to all the people, telling them to believe in Jesus and they would be saved out of the nation, and from the ruin that was to come upon all the nation who did not believe.

We have already spoken of a parallel to this at a point or two as we have gone along. There have been in this nation for nearly fifty years now, God's ideas of the Sabbath advocated, believed, and observed. The Pharisees and the doctors of the law saw it when it began, and they have watched it ever since; and they have said, "O, it will amount to nothing; this is just a little flurry; and when these men have been here and preached a little while, it wakes up quite a stir while they are here; but as soon as they are gone, the whole thing will die out, and it will amount to nothing." They have said that at the beginning, and all the way along; but steadily they have seen that it

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did not work that way. Steadily they have seen God's ideas of the Sabbath finding a place among the people, more and more, and more widespread. Although the word might be spoken in weakness, there was that about the words that were spoken, which caused them to linger with the people, and to stay in a

person's heart for twenty years or more, and at last bring him to God. They saw it doing this. And then they saw that they would have to take more active measures than that, if they were going to maintain man's ideas of the Sabbath against the Lord's; and they did it. They got the States to make Sunday laws, and they enforced them to a greater or less extent at different times, and in different places; but that did not stop the growth of God's Sabbath. Still it went on. Then they said, "If we let this thing alone, and let this people alone, why there will be a whole nation of Sabbath-breakers! They go into a community and preach, and they get only two or three at the most, and probably none at all, to keep the Saturday; but they break up the people's keeping Sunday, and therefore they are simply making the nation a nation of Sabbath-breakers; and it must be stopped, or the nation will perish for Sabbath-breaking; the judgments of God will come upon the land, and destroy us all."

Therefore they were compelled to have the power of the nation joined to them to put under foot and crush out of existence, as far as lay in their power, God's idea of the Sabbath, and exalt man's. They tried it little by little, and more and more, upon the national legislature and the national power; but large numbers of the national legislature, like Pilate of old, said, "We find no fault in this thing; we will have nothing to do with it; attend to it yourselves; it is a controversy of your own; it is a religious matter; and if it comes up here, we will vote against it, every one of us." Scores of them said that. Then these Pharisees and doctors of the law said to the representatives of the government, "If you do not do what we ask of you, if you do not vote for that Sunday law, setting up Sunday here for the Sabbath of this nation, we will never vote for one of you again as long as you live, for any office under the sun."

Then, just like Pilate, they surrendered and said, "We will do it—we will do it." They sat down in their official seat and took jurisdiction of the case, under the threats of the Pharisees and doctors of the law. And in the doing of this, these Pharisees and doctors of the law did as certainly turn their backs upon God, and join themselves to Cesar—to earthly power—as did the Pharisees and priests and doctors of the law of old.

The gospel is the power of God unto salvation; the power of God belongs to every professor of the gospel, and he who has the power of God cannot possibly have any other. No power can be added to the power of God.

Then he who professes the gospel, and calls for any other power, denies the power of God; and when he denies the power of God, and puts his confidence in the power of man, whether man as an individual, or man assembled in governments, he puts his trust in human power instead of the power of God. And when these people sent up their petitions and their prayers to Congress instead of to God, they turned their backs upon the Lord, upon the power that goes with the gospel, and turned their attention to man for their help, to carry out this work that they were engaged in.

Well, then they got Congress—yes, they got the whole government of the United States—to take jurisdiction of the case. They took the fourth commandment as recorded in God's word, and put it in the official record of the governmental proceedings, and they said, "It may mean Saturday or Sunday; it

may be one day or the other, and we declare that it is and shall be the first day of the week commonly called Sunday," and that that is the meaning of the fourth commandment.

Then under these threats of the Pharisees and the doctors of the law of to-day, upon the representatives of the government, they did just as they did back yonder,—they got the governmental power to put the Sabbath of the Lord under foot, and as far as lies in their power, to crush it out of existence, and they put a man's ideas of the Sabbath in it instead. That thing is done. Everybody on earth knows that that is past. And now we are that far along in the record made by Jesus in his faithfulness to Sabbath-keeping.

This nation stands now where that nation stood when it rejected Jesus Christ because of his ideas of Sabbath-keeping. And these here did it for the same purpose. Three United States senators, each one in his place, said definitely that this must be done for the salvation of the nation. The three who had as much to do—two of them had more to do—than any others to carry it through, and the third one not much less,—senators Hawley of Connecticut, Colquitt of Georgia, and Frye of Maine,—each of the three placed the salvation of the nation as the purpose of setting up Sunday as the Sabbath under these threats.

Then, as the same thing has been done by the same parties, for the same purpose, and by the same means, we are that far along in the account. Then what next comes? Will the rest of the account be met?—Yes, sir. But whereabouts in the account do we stand to-night? That is what we want to know. Do we stand back of the point where Christ was rejected? Do we stand back of the point where Pilate surrendered and took jurisdiction of the case when he knew he had no jurisdiction? Or do we stand this side of that point? (Congregation: "This side.") But when they stood at that point, the doom of the nation was sealed.

Then as that which they did at that time fixed unalterably the doom of that nation for destruction, and we stand beyond that point at which they did it, where do we stand? Where does this nation stand? Will the remaining point be fulfilled as certainly as those have up to this point? There is only one more—only one more thing to come in their record of the case. There is something more to come for the disciples; there is something more to come for us; but there is only *one thing more* in the list of things on the side of the wicked, and what is that?—The destruction of this nation as the consequence of that which has been done, as certainly as the destruction of that nation followed that which they did back there that night.

When that was done that night, and the doom of the nation was fixed, did that doom fall at once?—No; he told his disciples that they should bear witness of him in Jerusalem, and in Judea, and then in Samaria, and unto the uttermost parts of the earth. In Jerusalem and in Judea first, because ruin hung there; then to all the world afterward. But to Jerusalem and Judea first, in order to save by this gospel such as would be saved from the ruin that was certain to fall. But we stand there to-night. This nation stands now where that one did then. Ruin is determined; that is fixed; it is only a question of time as to when it comes.

But behold, Jesus has a people to-day who are maintaining his Sabbath, and God's idea of the Sabbath as he reveals it to the world. To this people he says by

the voice of the angel, "Go ye into all the world, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people." This thing concerns every nation, and kindred, and tongue, and people, because the influence of this nation is world wide, and that which this nation has done in this land, will lead all the other nations in the same evil way, and the ruin that falls on this, takes the others in.

Well, then, the message now is, Go forth, as certain as it was then, to all the world, because it is doomed. Go, bearing the everlasting gospel to save such as will be saved from the ruin that is fixed by this which has been done.

But before those disciples could go, and before they went, Jesus said unto them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high;" "but ye

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shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Then the world is that far along.

Now let us look at *our* side of the question. We too are that far along. They did not go until Pentecost had endued them with the power. Where are we?—We are in the presence of the second Pentecost. Will you seek for that power? Even as he said to them, you cannot carry this message without it. You cannot be faithful to the Sabbath of the Lord as Jesus Christ was, without his living presence which that Holy Ghost brings. And therefore his message now is to go to every nation, and kindred, and tongue, and people. And you are called, have been called all these years, to give it. Are you ready to give it? Are you ready to go out to the ends of the earth to give it? God is calling for a people of that kind now; now necessarily preachers. Go. Ask him whether he wants you to go. Do not go without that. It is only loss to go without the endowment of the Holy Spirit, without the credentials that God gives.

But the Lord is calling for hundreds and families to go into all the world. Then ask him whether he wants you to go. Why are you dallying around here, lingering around some farm and holding on to it, trying to get a living, when you can do it just as well, or even better, somewhere else where God calls you. There are thousands more Seventh-day Adventists in the United States, and even in Michigan, than there should be now; the Lord calls upon his people to scatter and go into all the world. This message means business now; and such business as many have not yet thought of. Persecution for Sabbath-keeping is certainly coming, and that very soon; and we need the faithfulness of Jesus Christ to keep us faithful. And shall we wait for persecution to scatter us abroad, in order to preach the word? God forbid! Let us go by genuine faith, and in the faithfulness of Jesus, who came voluntarily when God called.

"Let this mind be in you that was in Christ Jesus." Will you? Now the call comes to us! Go to all the earth and preach this gospel to every creature, that there may be saved out of the world such as will escape the ruin that is so certain to fall, and that speedily, too. Yes, it is ever so much nearer than one in a thousand of Seventh-day Adventists ever dreamed of,—ever so much nearer than that. We and this nation are now standing where they were that night when they

rejected Jesus Christ, and when the doom of that nation was fixed. We stand now where they stood then, and it is only a question of time as to when that ruin will certainly fall. And that question of time, of longer or shorter, depends to a considerable extent upon what use you and I make of the truth God has given us. Shall we carry this gospel of the kingdom to all the world, that the end may come? When that is done, the end will come. And if you can do it in a little moment, the end will come. If you do not, and the Lord has to wait, and wait, and wait, longer, why, we shall be just that much longer out of the kingdom than we need to be.

Come, brethren, let us find Jesus Christ. Let us find him in his faithfulness, in his faithfulness to Sabbath-keeping, in his faithfulness to him that appointed him. He appointed him to preach the gospel in the world, and he did it until his life was taken away. Will you do it? Then though your life be taken away, God raised him from the dead, and that is written for our understanding, too. Do you love the third angel's message more than your life, this temporal life? Do you? God is able to raise you from the dead if you spend your life in spreading the message. "Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him." Now one more word.

They back there did not know what they were doing, when they condemned and rejected Jesus on account of the Sabbath. These who have done this great evil in our day do not know what they have done, or what they are doing—they do not know that in condemning and rejecting the Sabbath they also are condemning and rejecting the Lord. These do not know that in this which they have done they have fixed the doom of this nation. They did not know it back yonder either; but didn't they do it back there?—Assuredly. Could they have done it any more certainly if they had known all about it from the beginning?—No sir. These do not know what they have done; but they have done it; and they could not have done it any more certainly if they had intentionally and knowingly done it, and went about to do it, from the beginning.

These things in the life of Jesus, were written for the people who live in this day, whether they be Sabbath-keepers or not; for those who be not Sabbath-keepers, and do not trust in Jesus for salvation, of which the Sabbath is the sign, they will trust in themselves for salvation, of which the Sunday is the sign. And you and I,—Seventh-day Adventists,—to-day, need Jesus Christ to be our Saviour from the worship of the beast and his image just as entirely and as completely as we need him to save us from the sins that we committed last week. This is true; for it is written, "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." And that means those names that are *kept* there, too, when the time of blotting out comes,—the names must be written there to stay.

Well, then, just as in Judea, when that nation was doomed, they were dependent upon Jesus Christ to save them from the ruin, as well as to save them from their own personal sins, so we to-day are as wholly dependent upon Jesus Christ to save us from worshiping the beast and his image, as we are to save us from our sins. And if you do not depend upon him for that, and if he is not your personal Saviour every hour, and every moment of the day, from worshiping the

beast and his image, as well as from your own personal sins, you will keep Sunday as certainly as that you live in the times when the test comes. I do not care if you are a Seventh-day Adventist, or an elder of a Seventh-day Adventist church, or even a Seventh-day Adventist preacher, you will give up the Sabbath, and compromise, and keep Sunday, if you have not Christ as your personal Saviour very moment.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him."

November 1893

"Health Reform by Faith" *The Home Missionary* 5, 10 , pp. 229-231.

THE following is a report of a talk on health reform given by Elder A. T. Jones, at the Lansing camp-meeting. In future numbers we shall have other talks, taking up breathing, eating, etc., more in detail. Elder Jones's talks on this subject have been a means of great blessing in various camp-meetings and worker's meetings, and we are glad to give our readers the benefit of some of these things:—

The Lord has told us in 3 John, second verse, "I wish above all things that thou mayest prosper and be in health." Now that is an important wish. And the Lord wishes to what extent?—"Above all things." Does he wish above all things that you should be in health? He says so, surely. Well, then, is it not a shame for a Seventh-day Adventist to be sickly and pale and lean?

But he has given a comparison. "I wish above all things that thou mayest prosper and be in health, *even as thy soul prospereth.*" Has not the Lord given directions, prescriptions abundant, that our souls may prosper? Any one who will follow the directions of the Bible as to his soul, his spiritual nature will not be lacking in anything. Will he not be constantly growing and prospering spiritually, in the Christian life and in the knowledge of God?—Certainly he will. It is impossible that it should be otherwise.

But the Lord has given prescriptions also which, if people will follow, will cause them to grow and prosper in *health* and in strength, just as he intends that our souls shall do. And he intends to have, and he is going to have his people to be the fairest, healthiest, best-looking people on the earth. And when other people are dying by the thousands, when other people are carried away by disease, and are suffering all kinds of evils in this respect, he intends that his people shall be in perfect health, and not troubled at all. And when Seventh-day Adventists reach that place where they will apply the principles of health reform which God has given us, as the Lord intends, we shall see results which have not yet been seen in many cases. Those who are looking for the coming of the Lord, those who are believing the message as it is, will apply the health-reform principles as they apply the principles that are given for our souls' sakes; and those who do not apply the principles which God has given to cultivate our

spiritual nature, and do not apply them as God has given them, will not apply the health reform as God has given it.

Health reform, as such, is to be practiced by faith in Christ. And when our people get to that place where they will live health reform by faith in Christ, then they will live righteousness by faith in Christ. Any one who does not live righteousness by faith in Christ, cannot live health reform *as God has given it*. One is just as really a matter of faith as the other. Did not God give it? Has he not prescribed it? Is he not the source of it? Does he not intend to be not only the author but the finisher of it? Then is it not of faith? Read Romans, fourteenth chapter, and note especially the last verse, and the last words of that verse,—“Whatsoever is not of faith is sin.” And this is spoken of eating and drinking, too. Well, let us get hold of it that way, and apply it that way, and then that will bring in a better practice of health reform among us.

Another thing: The only way I can apply the righteousness which is by faith of Christ, and these truths that belong to our spiritual nature, is to apply them in my own life according to my own individual experience. So likewise the principles of health reform. I am to believe and apply as God has given them, according to my own individual experience and needs, guided by the Spirit of God.

Now among us there has been too much regulating other people's faith, and other people's conduct in spiritual things. But that is being put aside now, and left entirely behind, thank the Lord. There has likewise been too much regulating other people's practice in health reform; each one looking at somebody else, first setting up for himself a cast-iron rule, and then binding that about with steel bands besides, and then fitting it onto everybody else, and if they would not wear it, condemning them for not being health reformers. They would not have been health reformers if they had worn it. That is the surest way not to be health reformers. All this, too, will now be left behind by those who believe the message.

And when this is done, we shall see the Lord's people standing where he intended long ago they should stand, in health and in prosperity, both spiritually and physically. He has given this that we may be prepared by his direction to pass safely through the time of the plagues which are about to fall, when the very air itself will be sick; it is to prepare us to pass through that, and to be translated.

Now I ask another question, Can a man neglect the work which God has given for his spiritual nature, and prosper spiritually? Can he do that and be healthy spiritually? Can he do that and grow and prosper in the knowledge of the Lord?—No, you know he will be weak; he will be wavering, and he will degenerate, he will get cold and indifferent and backslidden. And on the other hand, I also ask, Can a man slight the directions which God has given

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in this matter of health reform and have good health?—Of course he cannot.

If a man will follow the directions which God has given for his spiritual nature, as God has given them, he cannot do anything else than prosper spiritually. He cannot backslide; he cannot get cold; he cannot stand still. He is growing every day in the knowledge of Jesus Christ. So, also, if a man will apply the principles of health reform as God has given them, can he be sickly?—No, sir; I say he cannot be sickly. As I said awhile ago, it is a disgrace for a Seventh-day Adventist

to be sickly. The Lord promised his people long ago that if they would do what he told them in this respect, as in others, he would take away from them all sickness, and that is spoken to us, and it means us, and he is going to do it, thank the Lord. And those who do not love the third angel's message, and those who love their own ways, will get sick, of course, because they will worship the beast and his image, and the plagues will affect them.

Also the Lord told us among the first printed testimonies that were ever given on the matter of health reform, that health reform "is an individual matter." Now you treat it so will you? You need not require everybody else to live exactly as you do, and eat just what you eat, in order to be health reformers; because if they did, they would not be health reformers.

Now just a few words upon that. If all men were now as God made them at the start, all things that God has prescribed that are good to eat, would be equally good for all people to eat. If all men were now as God made them at the start, all that he has said is good for man to eat, would be equally good for all people, and all people could live on the same things. But mankind are not that way; we are a long way from where God made us. We are nearly six thousand years in distance from where he made us, and further than that in degeneracy. Every person has defects that he is not responsible for at all, that come from away back. Our fathers, generation after generation, practicing evil things, and going contrary to God's way in all things, have visited upon us and extended to us weaknesses, and many things of this kind that make each one not like anybody else on the earth; and entails defects upon him that are not in other people.

Well then, in these circumstances all things that the Lord says are good to eat are not equally good for all people. Now that is a fact. Don't you know that some people enjoy and fatten on things that you cannot eat at all, yet that are good? Of course there are many people who live on things that are not fit to eat; but we are talking about health reform now. You know that there are some people who can eat things that you cannot eat at all, and things that are good for them, too. Now would it not be just as sensible for them to say that you are not a health reformer because you cannot live on what they live on? That is none of their business. You find out what is good for you, and let the other man find out what is good for him, and then each of you enjoy it, and be health reformers together.

But health reform is not all in eating. A man can live a good while without eating; he can live weeks. He can live several days without drinking anything at all. He cannot live minutes without breathing. The first thing a person does in this world is to breathe, and the last thing he does is to stop breathing; and all the way between he is breathing, and he cannot live minutes without it; whereas he can live days without drinking, and weeks without eating. And if [*sic.*] is hardly too much to say that proper breathing is the most important part of health reform. But that is hardly ever thought of by nine tenths of Seventh-day Adventists. It [*sic.*]

we breathe properly, having eaten that which is good, we shall have good blood all the time.

The Lord has given each person in this world lung capacity enough to keep all the blood in that person pure enough for all purposes; but if he does not use the lung capacity that God has given him, he cannot have his blood as pure as it ought to be, and consequently he will not have as good health as he ought to have. If I use only half of my lung capacity, will I have as pure blood as if I used it all?—Of course not. If I use only the top of my lungs, only the upper part of them, and the lower part use not at all, can I have as pure blood, even though I eat pure victuals, as I ought to have, and as God made me to have?—Plainly not.

So if you only use the top of your lungs, and breathe this way [raising the shoulders and upper part of the chest] you may live all the health reform you please, so far as eating is concerned, and you cannot have good health; because you are not living health reform indeed. And if you bind yourself about the waist [compressing it tightly], you cannot breathe with any other part of your lungs than the top of them.

Then do you see what you are doing when you bind yourselves about like that? You are robbing yourself of the use of the lung capacity that God has given you, to keep your blood pure, and he has not given you any too much. You are robbed of that, and until you give yourself freedom, and learn to breathe, you cannot have as pure blood as you ought to have, even though you eat good victuals.

So I say, when we live health reform as God has prescribed it, we shall be all right; we shall be fair of skin and healthy of flesh, and strong to work, and we can work right straight along. God has not given health reform for nothing. Practice it as he gave it; find out what he says, and practice it in all things; then it will work well in all things.

But bear in mind that the lungs are not made to breathe with; they are not to do the work in breathing; that is not what they are for. The abdominal muscles are made to breathe with; these are to do the work while the lungs remain passive, and if you do not use these muscles, you do not breathe right. That is all I can say on that now.

Well, then, you must eat good victuals in order to have good blood to start with; then you must breathe right in order to keep the blood good. Because if we eat victuals that are not good, and that cannot make good blood, it is impossible for all the lung capacity to make that blood pure, or to keep it pure. Therefore the Lord has told us what is good to eat. Now I will give you a rule; it is simple enough, I do not think you will have to write it down in in [*sic.*] order to remember it, one by which every one here can be a health reformer continually, when he breathes right.

Here is the rule: Find out what God says is good to eat; that is the first thing. Find out all that he says is good to eat. Then find out in that list what is good for *you* to eat. Then see that it is well cooked. Then thank the Lord for it, eat it with a glad heart. And THEN LET IT ALONE. Breathe right, and you will have no difficulty. Let each one do that, and then, you see, it is none of your business whether somebody else eats what you eat or not; he is eating what is good for him, just as you are eating what is good for you. It is an individual matter, and all will be health reformers together.

Now that is not saying that what each one *thinks* is good for him, because it tastes well, is to be eaten. That is not it. Find out what *God* says is good, and then find out from this what is good for *you*. Cook it right, and then eat it when you have thanked the Lord for it. And there is just as much importance in letting it alone after you have eaten it, as there is in any of the other points.

[Question by one in the audience: What do you mean by letting it alone?]

Well, it is this: The *not* letting it alone begins before you eat it. There is something on the table, and you would like to eat some of it. Or it may not be on the table yet and you say, "If I thought that would not hurt me, I would cook some of it for dinner;" and then you finally decide that perhaps it will not hurt you, and you cook some of it. When it is on the table you say, "I am afraid that will hurt me if I eat it; but if I thought it would not hurt me, I would eat it." And finally you conclude perhaps it will not hurt you if you eat some of it; and so you do. And then you begin to query, "Now I wonder, I wonder whether that will hurt me; I wonder whether that will digest just right or not; I really feel as though that was not going to agree with me." That is what it is to *not* let it alone.

And I say that all this is none of your business. Be sure that it is good, and good for you, and when you have eaten it, let it alone. Of course it will not digest right when you are bothering it all the time, and keeping it from digesting. Let it alone. Having thanked the Lord for it, and asked his blessing upon it, believe that his blessing is upon it. Why do we ask the Lord to bless our food and bless it to its intended use, and then not believe that he does it? Where is the faith in that? That is not health reform. Let us quit it.

A. T. JONES.

"The 'Close Combat'" *The Home Missionary* 5 Extra , pp. 1-10.

A sermon Delivered by Elder A. T. Jones, at the Camp-meeting in Lansing, Mich.,
Sept. 29, 1893

We are to study this morning where we are, and what we are to do. And in order to see this more plainly it will be well to take a glance at the question of where we *have been*, and what we *have had to do*, nnto [*sic.*] this time. Seeing that anew, we can better understand where we now are and what is now to be done. The message which made us all what we are, is that message which says: "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 with mixture into the cup of his indignation;" and the corresponding text: "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 name of the beast, or the number of his name."

That is the message that made us what we are, and brought us where we are to-day. "Early Writings" mentions it on page 117:—

"This message was designed to put the children of God upon their guard by showing them the hour of temptation and anguish that was before them."

We have seen that, haven't we? We have been brought to view the hour of temptation in the scriptures that are for us now, and we are now in the hour of watching preparatory to the hour of temptation, and the loud cry of the third angel's message is now going to the world to prepare a people for the hour of temptation which we are soon to meet.

So I read this sentence again and the New Testament one with it:—

"This message was designed to put the children of God upon their guard by showing them the hour of temptation and anguish before them. Said the angel, 'They will be brought into close combat with the beast and his image.'"

Brought into what?—They will be brought into close combat with the beast and his image. In the terms which men use, the expression, a close conflict, a close combat, in other words, suggests a hand-to-hand conflict, that is, the closest kind; that is what is before us. Brought [*sic.*] into close combat with the *image* and *the beast* is it?—No, that expression is never used in the Testimonies nor in the Bible. It does not say, "If any man worship the image *and* the beast," it does say, "We are brought into close combat with the image *and* the beast," does it? It is the beast and his image. The beast stands first all the time, doesn't it? Brought into close combat with the beast and his image: "If any man worship the beast and his image." I simply read that so far to call attention to that idea that the combat is to be close between the people who fear God and the beast and his image.

"Those who would not receive the mark of the beast when the decree goes forth must have decision now to say, Nay, we will not regard the institution of the beast."

Do you see the difference? Those who would not receive the *mark* of the beast must have decision now to say, Nay, we will not regard the *institution* of the

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beast. Then we are to disregard the *institution* in order to escape the *mark*. And when the time comes to enforce the mark, those only will escape it who have disregarded the institution. That is the message we have, that is what has brought us here.

Now then, we have seen that thing coming a good while; I mean we have *seen* it. Of course we have said it was coming a long time, but that was said a long time before there was any sign, except the word of God, which said it was coming. But from the time when we could see the thing moving which would make this image of the beast, that has been a considerable time, and that started with what was known as the National Reform Association. That Association stood alone for a number of years in its purpose and its work to make an image of the

beast, to make this a Christian nation, and so to set up Sunday as the national Sabbath. We had that Association alone to deal with, and we did deal with it to some extent,—not near so much as we ought to have done, of course; but we did to some extent. Some people thought we were rather severe with it sometimes when we did deal with it, but I think that they now hardly think that we dealt any too severely with it at that time.

Well, in 1887 the National Reform Association secured the alliance of other organizations to such an extent that the other organizations had the lead, and the weight of influence and of strength were in the other organizations instead of in the original one. While the National Reform Association stood alone, all its weight and all its influence were from itself alone, and we had to deal with it alone. When the National Prohibition Party and the Woman's Christian Temperance Union joined the National Reform Association, their influence and weight were greater than that of the original Association. Then we had these to deal with, and we did, and a great many thought we were too severe on them when we were dealing with them, but I do not know whether these now would think we dealt any too severely with them then. I do not think we ever did.

In 1888 that combination secured the alliance of another association, which had more weight and influence than this combination had altogether before this additional one was added. That was the American Sabbath Union. Its weight and its influence took the lead now of the whole combination as soon as it joined it, and with that we had next to deal. The others stood in the background as it were, and with this we had to deal direct. And so you know we dealt with the American Sabbath Union for two or three years, and some people thought we were too severe with the American Sabbath Union, but I do not suppose that they will now think that we were any too severe with them then.

Theu [*sic.*] in 1889 they joined hands with the Catholic Church, but the Catholic Church did not take the lead at once, did not step up and do the part that she is doing to-day, and it was not for that purpose that she joined hands, and that they joined hands with her. What they joined hands with her for was that they might make to Congress the representation that it was the *united Christian sentiment* of the country, and not sectarianism, that called for national Sunday legislation. That is all it was for, and they did not intend, and Rome did not intend yet to assume the prominent place. All united to get Congress to take the step. Then when by this means Congress was added to the National Reform combination, all these others fell into the background, and *Congress took the lead*, and with Congress *we had then to deal*.

And now that Congress has done what the combination called for, has done what the Catholic Church wanted done all the time,—now *she steps forth* and takes the lead, and *with her we have* to deal from this time and forward.

Now do you see the situation? Each association, each department that arose, we had to deal with direct. As the successive ones joined the first one, we had those to deal with directly, and with the others only indirectly. And when Congress joined the combination, we had Congress to deal with directly, and all the rest only incidentally. Now then, that is all passed. We have the Catholic Church to deal with from this time forward directly, and all the rest only incidentally. The

government of the United States itself takes second place now, and the Catholic Church stands forth predominant, and with her we have to deal.

Well, then, it *has* come to that, as we shall see a little more plainly presently; but now that it has come to that, you can see that there will be a closer combat, and it will mean more than anything which we have met before. It was comparatively a very easy thiug [*sic.*], and void of all danger of any kind, to deal with the National Reform Association, because they have no power. It was all simply in the field of argument and discussion. It was the same when the other combinations joined that; the same when the American Sabbath Union joined it, and the same when Congress joined it. But when Congress joined the combination, it put the power, not into Protestant hands, but *into Catholic hands*. Protestants securing the control of Congress did not put the power of the government of the United States into the hands of Protestants, but into the hands of the Catholic Church. So that when we have her to deal with, it is her *in possession of power*, and that means more than any discussion that we have yet carried on.

More than this, the testimony which came about a year ago, told us of his message of Revelation 18, "Another angel came down from heaven, having great power; and the earth was lightened with his glory;" that he comes bearing no soft, smooth message, but one that is calculated to stir men's hearts to their very depths. Now when men's hearts are stirred to the very depths, then whatsoever is in the hearts is going to show itself. If it is wickedness and violence that is in the depth of the heart, it will show itself when it is stirred. If it is honesty and the love for truth, that will show itself. And we are

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now in the time when the message of God, preached as it is, will stir men's hearts to their very depths; and if it strikes a wicked heart and stirs that to its very depths, then we may expect a wicked reply. You can see that.

Well, then this brings us to the point where the testimony says we are to come into close combat with the beast and his image. Now that you may see that I am not speaking unadvisedly on this thing when I say that it is with the Catholic Church we have to deal henceforth, and that the Protestants, instead of getting power into their hands, have put power into the hands of the Catholic Church, I read a passage:—

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head."

Now, then, the prophecy says that in the last days they will be heady, don't it? One characteristic of the wickedness of the last days is that they will be heady. Well, Seventh-day Adventists want to be hearty, not heady. God wants hearty people; the devil is satisfied with heady people. "I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth;" that is the decree we read of last night. The decree would go out of his mouth.

"Then the Catholics bid the Protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh shall be slain."

At whose command is that decree issued?—That of the Catholic Church. Protestants are merely her tools, the instrument through which she works, and therefore when I say that we have the Catholic Church to deal with from this time forward, I do not mean the Catholic Church independently of Protestantism, but the Catholic Church using Protestantism, and through *it* we have to deal with *her*. She is the motive power, she is moving the wires, she is pulling the strings. In fact she has been doing this already until she got this power in her hands, and now she will do it more than ever, and she is even now doing it more than ever. I read on:—

"Then the Catholics bid the Protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh shall be slain, and the Catholics whose numbers are large will stand by the Protestants. The Catholics will give their power to the image of the beast, and the Protestants will work as their Mother worked before them, to destroy the saints."

His power was where?—In his head. Then what is the head of the image of the beast? His power was in his head, and the Catholics give their power to the image of the beast, and the Protestants will work as their Mother worked before them to destroy the saints. The power was in his head, and the decree goes out of his mouth. Do you see the point? The papacy is the head, Protestantism is the mouth, and she speaks her decree through Protestantism. It is the beast that is speaking.

"But before their decree bring forth or bear fruit, the saints will be delivered by the voice of God."

Good. I simply read that that you may know that I am not speaking without authority when I say to you that with the Catholic Church we are to deal from this time forward. Not only we, but all the other people. I think I said to the people on the Lansing camp-ground last year—to the people who keep Sunday—that, from that time forward, they would have to render an account to Rome as to how they kept Sunday and why. Did I? I have said it in other places; I do not know whether I said it here or not. Did any of you hear it? [Voices: Yes sir.] Very good. I have been telling it everywhere, that the people who keep Sunday, from this time forward will have to render an account to the Catholic Church as to how they keep it and why they keep it. And now she herself is calling upon them to render that account. So that it is the literal truth that we and the others,—people who keep Sunday, and people who keep Sabbath—have Rome to deal with. Now I want you to see that she knows this too, that she has this in her mind now, and is already talking about us. When it comes to that point, that the Catholic Church takes up Seventh-day Adventists and talks of us, and sets forth our doctrines, that gives us to understand that she knows where we are. And when she goes on and deals with Protestants, and calls upon them for their authority for keeping Sunday, then it is time also for them to understand that she has them in her eye, too.

The *Catholic Mirror*, published in Baltimore, is Cardinal Gibbons's official organ. It is the mouthpiece of the papacy in the United States. The official documents are printed there. The pope's official communications with the

Cardinal and to the Catholic people are published through that paper. That paper, in its issues of Sept. 2, 9, 16, and 23, has four editorial articles; that is, official statements in the Cardinal's own organ, upon Protestants and Seventh-day Adventists—the Protestants for keeping Sunday, and the Seventh-day Adventists for keeping the Sabbath. I will read the first one. I have read all four of all the rest. You can get them all later, but what I will read you is in this. The articles, all four of them, are printed under the one heading. It is entitled, "The Christian Sabbath." And the sub-head to it is this:—

"The Genuine Offspring of the Union of the Holy Spirit, and the Catholic Church, His Spouse. The Claims of Protestantism to any part Therein Proved to be Groundless, Self-Contradictory, and Suicidal." ¹¹

That is to say, the Christian Sabbath, using that for Sunday all the time, is the genuine offspring of the union of the Holy Spirit and the Catholic Church. And that the claims of Protestantism to any part at

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all in Sunday observance is proved to be groundless, self-contradictory, and suicidal. Well, that is pretty plain to start with, isn't it? She just simply says to all the Protestants: "Any claim that you make to any part at all in Sunday observance is groundless, self-contradictory, and suicidal. You are committing suicide when you claim it, and profess to stand upon 'the Bible alone.'" That is pretty plain. She never talked so plainly before, did she, in this country? No, sir. And the reason of it is that now she knows she can afford to talk plainly, because she has all things in her own hands. I read:—

"Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty one pages, published by the International Religions [*sic.*] Liberty Association."

Published by what?—The International Religious Liberty Association. Do you know anything of it? Are you a member of it? [Voices: Yes, sir.] There are some here, of course, who are not. Don't you wish you were? When the Catholic Church will take it up, and name it, don't you wish you belonged to it? Then you better become members right away, to-day. If there is anybody here who is not a member of the International Religious Liberty Association, you would better become a member this very day!

This leaflet is entitled, "Appeal and Remonstrance." Have you ever seen that? [Voices: Yes, sir.] Have you read it? [Voices: Yes, sir.] You see it has brought forth a response:—

"Embodying resolutions adopted by the General Conference of the Seventh-day Adventists, Feb. 24, 1893. The resolutions criticise and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

"The Adventists are the only body of Christians with the Bible as their teacher who can find no warrant in its pages for the change of day from the seventh to the first."

Now I may say, before going any further, that she treats us perfectly square in all this; states the truth just as it is, and a good deal more fairly than any of the Protestants have ever stated our case.

"Hence, their appellation, 'Seventh-day Adventists.' Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God himself, repeatedly reiterated in the sacred books of the Old and New Testament, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God while on earth."

That is a good foundation. And she knows it.

"On the contrary, the Protestants of the world, the Adventists excepted, with the same Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the sixteenth century, with the time-honored practice of the Jewish people before their eyes, have rejected the day named for his worship by God, and assumed, in apparent contradiction of his command, a day for his worship never once referred to for that purpose, in the pages of that sacred volume.

"What Protestant pulpit does not ring almost every Sunday with loud and passionate invectives against Sunday violation? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land, against opening the gates of the World's Fair on Sunday? Who can forget the thousands of petitions, signed by millions, to save the Lord's day from desecration? Surely, such general and widespread excitement and noisy remonstrance, could not have existed without the strongest grounds for such animated protests.

"And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expression of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition.

"Doubtless, our Calvinistic [*sic*.] brethren deserved and shared the sympathy of all the other sects, who however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

"They thus became 'a spectacle to the world, to angels, and to men,' although their Protestant brethren, who failed to share the monopoly, were uncharitably and enviously disposed to attribute

their steadfast adherence to religious principle, to Pharisaical pride, and dogged obstinacy.

"Our purpose in throwing off this article is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their 'Cheshire cheese'), that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

"The Christian world is, morally speaking, united on the question and practice of worshiping God on *the first day* of the week.

"The Israelites, scattered all over the earth, keep *the last day* of the week sacred to the worship of the Deity. In this particular the Seventh-day Adventists (a sect of Christians numerically few) have also selected the same day.

"The Israelites and Adventists both appeal to the Bible for the divine command, persistently obliging the strict observance of Saturday.

"The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same grounds as the Old; *viz.*, an inspired record also. He (that is, the Adventist) finds that the Bible, his teacher, is consistent in both parts (Old Testament and New); that the Redeemer during his mortal life, never kept any other day than Saturday. The gospels plainly evince to him this fact; while, in the pages of the Acts of the Apostles, the Epistles, and the Apocalypse, not the vestige of an act canceling the Saturday arrangement, can be found.

"The Adventists, therefore, in common with the Israelite, derive their belief from the Old Testament, which position is confirmed by the New Testament, indorsing fully by the life and practice of the Redeemer and his apostles the teaching of the sacred word for nearly a century of the Christian era.

"Numerically considered, the Seventh-day Adventists form an insignificant portion of the Protestant population of the earth, but, as the question is not one of numbers, but of truth, fact, and right, a strict sense of justice forbids the condemnations of this little sect without a calm and unbiased investigation."

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And when she has held the "calm and unbiased investigation," then what? Then what? "Let us not condemn without a calm and unbiased investigation." Why condemn at all, even after a calm and unbiased investigation? You can see the line now that is laid out before them. They propose to nag the Protestants with this thing right straight along all the time until she gains her end, and then she will turn her attention to us. She tells them in the last words that she utters in this article, if there is any Protestant in the United States that wants to take up the advocacy of Sunday, she is ready for it, and would be glad to meet him in

discussion, "but as their policy is to lay low, it is altogether likely that none of them will say the word"—that is the way she winds up this challenge.

If the Protestants do take it up, that will simply give the Catholics that much better opportunity to discuss it, and show their authority in the whole thing. If they do not take it up, then the Catholic Church will simply take advantage of their silence, and claim from their silence that they admit everything, and therefore, they are all Catholics. And when she gets them all under her authority that way, none of them daring to say anything against her, then she will call upon us to render an account why we *do not* keep Sunday. Do you see the plan? Then it will be that we shall come into active, close combat with the beast. Are you ready for it?

See here. I just want to call your attention to a thought. You can think of it all you please, and you will find opportunity to. We are up to the time when the gospel goes forth to save people from the ruin that is to come upon the nations. We know that. We are in the time that corresponds to that time when the early Christians were selling out preparatory to escape the ruin. Are we?—Yes, sir. And in that same time, while they were selling out and preparing for the ruin, they were persecuted, on this hand, and on that hand. They were arrested, and imprisoned, and scourged, and threatened to be killed. Then you see this, that the book of Acts is our book of present truth, our daily experience from this time forward. You study this book of Acts now, if you want to know what your experience is to be, if you are faithful to the this angel's message.

"The Protestant world has been, from its infancy in the sixteenth century, in thorough accord with the Catholic Church."

Hear that.

"The Protestant world has been, from its infancy in the sixteenth century, in thorough accord with the Catholic Church in keeping 'holy' not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice for over three hundred years, must help toward placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible, the sole recognized teacher of both litigants, being the umpire and witness. If, however, on the other hand, the latter furnish arguments incontrovertible by the great mass of Protestants, both classes of litigants, appealing to their common teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other resource left than the admission that they have been teaching and practicing *what is scripturally false for over three centuries*, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture. To add to the intensity of this scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to his servant, man: 'Remember the Sabbath day to keep it holy.'

"No Protestant living to-day has ever yet obeyed that command."

That is a fact. Of course this speaks only of Protestants; that is, exclusive of Seventh-day Adventists. No Protestant has ever, says the Catholic Church, observed the command of God to remember the Sabbath day to keep it holy. That is true.

"No Protestant living to-day has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher, the Bible, which, from Genesis to Revelation, *teaches no other doctrine*, should the Israelites and Seventh-day Adventists be correct. Both sides appeal to the Bible as their 'infallible' teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and whereas a false position on this all-important question involves terrible penalties, threatened by God himself against the transgressor of this 'perpetual covenant,' we shall enter on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions, easy of solution:—

"First. Which day of the week does [*sic.*] the *Bible* enjoin to be kept holy?

"Second. Has the New Testament modified by precept or practice the original command?

"Third. Have Protestants, since the sixteenth century, obeyed the command of God by keeping 'holy' the day enjoined by their infallible guide and teacher, the Bible; and if not, why not?

"To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error."

In the next three articles these three questions are answered, showing that the Catholic Church is the only authority for Sunday; that Protestants are standing upon Catholic ground, and that, therefore, when they claim to keep Sunday, and claim the Bible only as their authority, they are committing denominational suicide. I read this that you may see that the time has come of which we told the people: That the people who keep Sunday from this day forward, are now called upon to give an account to the Catholic Church as to why they keep Sunday, and also, the other articles show, as to how they keep it too.

Well, when she has got over her controversy with them, the next step will be to take us up, but in fact we are in the controversy already, because we are names there. [A voice: What paper is that in?] That is in the *American Sentinel*. You see what those people are missing who are not taking the *American*

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Sentinel? Those here who are not subscribers would better subscribe to-day.

Now we are to be drawn into controversy with her, face to face, that is a fact. And in the other articles it comes out plainer yet, especially on the infallible

authority, the infallibility, of the Church. She brings it up this way: The Adventists and Protestants both stand on Protestant ground, and claim the Bible as their infallible teacher, and their sole and ultimate authority; while we Catholics have the Bible, the infallible guide, and also an infallible interpreter of that guide—the pope—so that we know just where we stand. That is, it is true, the "Protestant" position; but it is not the Christian position. It is not the Seventh-day Adventist position. The true position is this: We have the Bible, the infallible truth of God. We also have Jesus Christ, the true head of the church, as the infallible teacher and interpreter of the infallible word, through his Holy Spirit, which is the infallible guide into all truth. Jesus Christ himself interprets the Scriptures, he guides his church by his Spirit, *through prophets*. So you see at once that the culminating point, the pivot, upon which turns our controversy with Rome, is the spirit of prophecy. And when in opposition to the spirit of prophecy, Rome sets up her claim to infallible authority, in order to make good her claim and maintain it by evidence, she will be compelled to have supernatural communications. In order to secure these, she will have to seek her "saints," which is really going to the dead, and thus she will be led to seek unto them that have familiar spirits,—she will be compelled to go to Spiritualism for "visions," and "prophets." Thus Catholicism and apostate Protestantism, which have already joined hands, will join hands with Spiritualism, as announced in "Testimony 32," p. 207. Thank God for the spirit of prophecy!

And it is plain that we are right on the eve of this threefold combination. Then there will be just two bodies in the world,—the Catholics and the Seventh-day Adventists. For whoever does not propose to go with the Catholic Church, there is no place for him to go but with the Sabbath-keepers. Those who choose to go with her will stand on her ground, of course, and will accept her "infallible" authority. And the only way that she can maintain her authority against the power of the third angel's message is in finding "prophets" and "visions" of her own. But anybody but the Lord, who supplies prophets and visions, is of the devil, and that is Spiritualism. Thus again I say they are driven to join hands with Spiritualism in order to maintain their doctrine of infallibility. And the Lord has given to us the true doctrine, the true Protestant doctrine of infallibility, and has manifested it, through visions from the Lord, his own voice speaking, and leading his people like a flock. [A voice: Thank the Lord!] Amen, let all the people thank the Lord.

But you can see how we are coming face to face, and into close combat with the beast and his image. You can see that. Well then, brethren, that being so, is it not important that you and I become thoroughly acquainted with the spirit of prophecy? Not simply acquainted with *a person who has* the spirit of prophecy. Not simply become thoroughly acquainted with a person who is a prophet, but become thoroughly acquainted with the spirit of prophecy itself. There is a difference between having confidence in the spirit of prophecy. You may have confidence in a prophet because you are acquainted with that person and have confidence in the person, and have had opportunities to understand the claims of that particular person to be a prophet. But if God should speak by some other one, to whom you had no opportunity to apply the physical tests that would

satisfy you that that person was a genuine prophet, then how would you know whether that person was a prophet of the Lord or not?

This is worth considering, because there are going to be more prophets before the third angel's message closes, and that you may see that, I will read a passage. Second chapter of Acts, 17th verse: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters"—O no; your daughter shall prophesy. Is that it? "Your daughters;" plural number. That is not all. "Your sons." Whose sons?—*Your* sons, and *your* daughters. Is that so? Well now, suppose one of them should prophesy some day, how would you know whether it was true or false? That is the question. Suppose some one should write a testimony to you as from the Spirit of God, some day, how would you know whether that were true or false? You had no opportunity to see that person in vision, when the matter was given; you had no opportunity to apply the physical tests which the Bible has given.

The Lord has given physical tests which, when they can be applied, are proper enough; we cannot do without them, it is all well enough; but suppose a testimony comes really from the Lord to me, from one whom I never knew to be a prophet or anything of the kind—we will say it is really from the Lord. How am I to know whether that is genuine or not, when I have never applied, and have had no chance to apply, any of the physical tests which the Bible gives? How can I tell? Before believing that testimony and acting upon it, am I to wait until I can see that person have a vision and apply all the physical tests that the Bible has given, in order to know whether it be a true testimony or not? The testimony might be very urgent. It might be some important duty laid upon me, but am I to wait to hear whether that person from which it comes has had a vision, or wait till *I* see that person in vision in order to tell whether it is true or false? Brethren, there is a better way. "My sheep *know my voice*, and they follow me."

Now that you may see that there may arise such occasions as that, I will read of one occasion that did arise. Turn to 2 Chron., 20th chapter and 11th

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verse. A great mass of heathen came up against Judah to destroy them, as they are massing the heathen against us now to destroy us. Jehoshaphat was king. He called all the people together, and they prayed unto the Lord and fasted. He said then, beginning with the 11th verse:—

"Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for 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 all Judah stood before the Lord, with their little ones, their wives, and their children."

They were in a strait; they wanted help from God, and nothing would answer but help from God. What then?—

"Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, *came the Spirit of the Lord in the midst of the congregation*; and he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, *Thus saith the Lord unto*

you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

Did he have a vision there, and that whole multitude have a chance to come up and apply all the physical tests that the Bible gives in order to be sure whether that was from the Lord or not? There is no evidence written there that he had a vision at all. The Spirit of God came upon him in the midst of the congregation, and he prophesied in the name of the Lord, and it was true, and the people knew that it was from God. How did they know it?—Ah, *they knew his voice*.

I am not saying anything at all against the application of all the physical tests that God has given. I am only saying that when we have no opportunity to apply these, you and I need to know his voice that we may answer when the Lord speaks, and we may know what to do when he *speaks*, even though we have not the opportunity of applying these tests. Therefore, as God has promised that your sons and your daughters shall prophesy—remember that is not all. "Your sons and your daughters shall prophesy, your *young men* shall see visions, and your *old men* shall dream dreams." Sons, daughters, young men, old men, that is not all yet. "And on my *servants* and on my *handmaidens* I will pour out in those days of my Spirit; and they shall prophesy." Sons, daughters, young men, old men, servants, and handmaids, God says that out from all these he will call persons to be prophets. Well, suppose he should! How are we going to know?—We are to become acquainted with *his voice*, so that when he speaks, we shall know the voice. "My sheep know my voice, and they follow me," and *the devil cannot imitate the voice of Jesus Christ*. No, sir. He cannot imitate the voice of Christ. He may speak in the very *words* that are in the Bible, but it is not the *voice* of Jesus. No, sir.

Therefore, become acquainted with the voice of Jesus, brethren. And that means to get your hearts filled with the word of God, so that in your hearts and minds will be ringing the tones of his voice. And then when any one speaks from him, the tones will combine and harmonize with the tones that are ringing in your hearts and minds already, and you know his voice. Fill the whole heart with the words of the Lord. And this only brings to us afresh the importance of more diligent and earnest Bible study than we have ever engaged in before. That is what we must do or else we shall be deceived. We shall certainly be deceived if we are not acquainted with the voice. If I am not acquainted with the voice of God, is there not danger of my rejecting the true word of God spoken to me, because I do not know the voice, and have not the opportunity of applying the physical tests that God has given? If I do not know the voice, is there not danger that I might reject the true word of God and endanger my eternal salvation, cut myself off from ever having a knowledge of God and walking in his way? And we are in this danger to-day, because the time has come when God is pouring out his Spirit upon the people, and there will be more than one prophet. And when another prophet shall speak in the name of the Lord what he will speak, you and I will be in danger of refusing him, and of rejecting the testimony of God, if we do not know his voice.

And we know that there are to be false prophets, too, and many of them. False prophets shall multiply upon the earth. How shall we know whether they

are false? We shall not have a chance to see whether the false prophet is in vision or not, because we do not want to associate with those classes. We do not propose to circulate among Spiritualists and connect with that thing. How are we to know them, then?—Ah, "*My sheep know my voice; and they follow me;*" "and a stranger will they not follow; for they know not the voice of strangers." That is, the voice of strangers does not have any place in their heart, it cannot call them. They know that it is *not* the voice of the true Shepherd, and that is enough. We do not need to know it to become acquainted with it, when it is not the right one. We know the true voice, the voice of the Good Shepherd, and we do not need to know any other. Was it not written to us last winter that, to those who stand steadfast in the truth and seek God with all the heart, and are consecrated to him, and sanctified unto God, that "in the midst of all the delusive doctrines, the Spirit of God will silence every other voice than that which comes from the True Shepherd?" O then is it not time that we become acquainted with the Spirit of God, more than ever before? Why the fearful importance of this time calls upon us to seek for such a measure of the Spirit of God as has never been known in this world except at Pentecost. Will you seek for the Spirit of God that you may know his voice? That you may be acquainted with the Spirit of prophecy? And then God will make us acquainted with prophets.

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Now I want to read to you from the testimony that that is where we are, and you can see we are right in that place. But before reading this I might call your attention to another thing. We are now in the presence of the Catholic Church, and have her to deal with, and all the others occupy the background. But this controversy drives them into the next and culminating combination—the alliance with Spiritualism. Well, then, when they join hands with Spiritualism, then the Catholic Church itself, as such, will rather fall into the background, and we shall have Spiritualism, and then shortly the devil himself, to deal with. Then, thank the Lord, Jesus himself comes, and we are free from the whole wicked combination forevermore.

Now then, "Testimony 32," page 206, I read some things right along so that you will see what has been, and where we are, and what is to be:—

"Wealth, genius, education, will combine to cover them [Sabbath keepers] with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a 'Thus saith the Scriptures' to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for a Sunday law."

Has not that been done?—Yes, sir. We know that has been done. That is past.

"Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error."

What conflict?—The last. How many of these things have we read here in these lessons? Why, in the Bible, in "Early Writings," in the events around us in the world, and in the Testimonies, every point strikes the same words—it is the *last* thing, and almost the *last* act, the *last* work of his ministry, the *last* work of the message, the *last* great conflict. What does that mean? Ah, these things all clustering around one point, and each one the last in its particular line of prophecy, all mean that we are in the presence of the end of all things. That is precisely the meaning of all this, and there is no escaping it. Oh, we are to get ready. I read on:—

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."

That is yet to come. We are between this and the yielding of legislators to the demand for a Sunday law. That is past; this is to come. And here is another situation of the same kind:—

"When Protestantism shall stretch her hand across the gulf to clasp the hand of the Roman power."

Has she done it?—She has. We know she has, and at the Parliament of Religions, Chicago, Archbishop Ryan proudly proclaimed it. That is past, then, isn't it?

"When she shall reach over the abyss to clasp hands with Spiritualism."

And we are in the presence of this very thing. Again one of these things is past, and the other is to come. And we are entering upon the very controversy that drives them to this. Because though Protestants deny the infallibility of the Romish Church, they have to assert their own infallibility to sustain Sunday. And that same assumption is creeping in largely among professed Protestant leaders to-day,—that the Church is of authority and must be obeyed, is a general consensus of opinion. It is simply the doctrine, in another form, of the infallibility of the pope. Well, have they not already required Congress to interpret the Bible for them their way? And whoever interprets the Bible claims infallibility to start with. Then professed Protestants have set up and established in this country the infallibility of an organized body of men; they have asserted the power of Congress correctly to interpret the Scriptures. And in this alone they are committed to the Romish principle of infallibility. Again I read:—

"When she shall reach over the abyss to clasp hands with Spiritualism, when under the influence of this three-fold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government."

She has repudiated every principle as a *Protestant* government by this which she has already done. And there remains only the alliance with Spiritualism to repudiate every principle as a Republican government. Then when that is done, and they—

"Shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."

Now then,—

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us."

What apostasy?—Why, this apostasy of Protestantism clasping hands with Romanism, and then with Spiritualism.

"So may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."

Now then that shows us that as the approach of the Roman army meant the impending destruction of Jerusalem, so the approach of this thing shows us the impending close of probation. Is it approaching? Do we see it approaching? Have they joined hands with Romanism?—They have. Are we in the midst of the controversy right now that drives them, in spite of themselves even, to join hands with Spiritualism?—We are. Then is not that the sign that shows the impending flight of the angel of mercy never to return, the close of probation, the time of

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trouble, and the marvelous working of Satan and *then the end*? Isn't it time we sought the Lord? Isn't it time we became indued and filled with the Spirit of God? Isn't it time we prepared for the conflict, which is to be a close combat? Now don't you see what I meant in the previous lesson when I read that one sentence here in which it said, in this time of the loud cry "the people of God are prepared [by the loud cry] to stand in the hour of temptation which they are soon to meet"? And,—

"I saw a great light resting upon them as they united fearlessly to proclaim the truths of the third angel's message."

How proclaim it?—"Fearlessly." Well then that is thrown in there—they united fearlessly to proclaim it—to show that we are in a time when there is danger of some being fearful to proclaim it, that it requires fearlessness in order to do it. And it is repeated.

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

Now I call your attention to a few words that the Catholic Church has spoken, and is speaking to-day, this present year, as to what they propose to do now with the Republic. Here is a document issued by the "Catholic Truth Society of America." It is spreading Catholic documents all over the United States, filled with all kinds of insidious [*sic.*] doctrine to make it appear that the Catholic Church is the conservator of American institutions. This is entitled, "The Catholic Church and the American Republic." And I read:—

"The friends of Catholicity on the other hand assure us that as God in his providence creates a new soul for every human body that is born into the world, so the American Republic was no sooner born from the womb of time than he in like manner created a separate republic to be its companion, its protector, and its infallible guide through all the years of its existence."

What, according to this precious document, did he give to be the guide of this republic?—"He gave the Catholic Church to be the infallible guide of this republic." But the Protestants have got Congress to take up the doctrine of infallibility to guide it without the Catholic Church. That brings a controversy, then, between the Church of Rome and Protestants, as to whether they are the true infallible guide, or whether the Catholic Church is. So you see the whole question of infallibility comes to us from every side and we are driven into a controversy, of which this is the central point. I read one:—

"They [the friends of Catholicity] tell us, furthermore, that, as the soul can live without the body, but the body cannot live without the soul, so the Church *cau* [*sic.*] live without the Republic [*sic.*], but the Republic cannot live without the church. In a word, that the Church is necessary to the Republic, and without her spiritual guidance the Republic must inevitably fail, as evidenced by the ancient republics of history before her. These are bold doctrines to preach to Americans."

Exactly. She knows that. But she knows the time has come when she has the power so firmly in her hands that she can preach as boldly as she pleases.

"Is not this whole country stamped for a Catholic land? With the great doctor, St. Augustine, guarding the Atlantic coast, and the heroic missionary, San Francisco, the Pacific; with the indomitable apostle, St. Paul, kindling zeal and enthusiasm in the North, and the gentle San Antonio inspiring love and peace in the South; with the Warrior King, St. Louis, in the center, and the great St. Joseph and Notre Dame, the gracious queen of heaven, hard by,—with all these powerful intercessors pleading for her, can we, I say, expect anything less than a glorious triumph for Catholicity in America?"

"Surely God's plans are manifest. America is the last and greatest of nations; and he means to possess her for himself. . . . The nets of St. Peter will drag this continent from ocean to ocean, till they are filled to breaking with the souls of men that shall be saved."

These *are* bold doctrines to preach to Americans; that is true. But the sad thing about it is that Americans hear the preaching and calmly sleep on. And even yet more sad—the saddest of all, is that Seventh-day Adventists are not awake to these things, and are not prepared for the conflict.

This shows what they propose to do with us all. O, that we might have more of the power of God. O, that we might believe fully in the power that we may have. Isn't it high time to awake out of sleep? Isn't it high time to get such a spirit of the message of God, as will fit us to go forth and fearlessly proclaim that

message as it is now to be given, and so be able to meet the Catholic Church upon her own ground, and defeat her by the power of God, and the sacred things of his truth? It is time that our ministers were waking up more than they are. It is time that we were getting acquainted with these encroachments of the Catholic Church, that we may meet her where she is, and be able to defeat her, before all the world by the power of God as she stands forth, Goliath-like, challenging the world. O, the time that has been lost by this looseness, this dilatoriness, this slackness, in the study of the third angel's message, and the things that God has sent to us year after year to study!

Break loose, brethren. Cut loose from everything. Fall on the rock and be broken all to pieces. Are you going to awake now, and find out everything that God sends? He that knows the least can learn the most. And when a man will confess to God that he knows nothing, then God can teach him everything. The Lord can do more for that man in one day than the man himself can learn in ten thousand years by his own effort, or through his own opinions.

How are you prepared for the issues before us? Who is ready? Who is ready to enter into the impending conflict with Rome? Who is ready? Who is ready to take the word of God and stand upon it, let Rome do her worst? Who is ready to go forth in the conflict in the face of Rome, and against all the power that she has over all the earth, and back of her, Satan ready to give her all his power. Who is ready?

Isn't it time we seek the Lord? Isn't it time we seek him here at this meeting that he may pour his Spirit upon us that he may give us a clear understanding? O, for more than a year God has had an ocean of light ready to open before us. More than a year we have been standing right on the shore of an ocean of light. Will you seek him that he may launch us off the shore into the fullness of the light and glory he has for us? Will you? O, it is time! it is time! O that we might break loose from the world; that we would cut loose from everything of earth; that we might be launched into this ocean of light that God would bestow upon us by his Spirit, and by which he would prepare us for the work we have to do.

Not only that, but we are so near the coming of the Lord that we can almost see the light of the city from where we stand now. Just one or two more steps upward and we shall be where we can see the glory of the beautiful city. We are almost to the heights. Brethren, will you cut loose everything that we may rise? He is our Leader. I will seek the Lord with you. Shall we seek him together? Let it be done. For the Lord's sake, let it be done. Let us not rest satisfied until it is so. Give him no rest until it is made so. Here we are. These things surround us. May the Lord awaken us to the times; and may we have his everlasting salvation, and be prepared to meet him when he comes in all his glory.

"Health Reform by Faith" *The Home Missionary Extra 5* , pp. 10-14.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 2 John 2.

God wishes above all things that you and I may prosper, and be in health. "Even as thy soul prospereth." So the Lord puts our health, and his care for our

health, just on the same level exactly with our souls' prosperity. He has made abundant provision for our soul's prosperity *in his word*. And our souls cannot have the prosperity which he has provided, if we slight the provision he has made, that is, if we slight his word. But he has made provision also that we may be in health, *even as* our souls prosper. Then he has certainly given direction and made provision in his word as to how this shall be done. And we cannot prosper and be in health, if we slight his word in this respect. So we cannot have health of soul without using the provision which God has given, without following his word faithfully; neither can we have health without doing the same thing. And when he wishes above all things that we may have health, just as certainly as our souls prosper; when he expresses as much care for our health as for the other; we are not making the response to his wish that we should unless we do give health that place that he gives it. Unless we give health the place that he gives it, we are assuredly not fulfilling his will in all things. He desires that we shall be filled with the knowledge of his will in all things.

Let us read:—

"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 fruitful in *every* good work, and increasing in knowledge of God." Col. 1:9, 10.

"Filled with the knowledge of his will." And assuredly our expression of his will is in this text: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." He has thus expressed his will in this matter, and if we are filled with the knowledge of his will, then the subject of health will have in our estimation and in our lives the place the Lord desires it to have; and then we shall walk worthy of the Lord unto all pleasing, in this matter, and shall have the health that he wishes us to have; and so we shall be fruitful in every good work, and increase in the knowledge of God.

Health reform, then, is just as certainly—I do not say as *much* but as *certainly*—a part of God's plan of salvation as righteousness by faith. He wishes us our souls prosper; but how can our souls prosper without righteousness by faith?—They cannot do it. He wishes above all things that we may prosper and *be in health* even as our souls prosper. Then how can our health prosper as he wishes it without health reform by faith?—It cannot do it.

Genuine health reform means health reform by faith, as genuine righteousness means righteousness by faith. And if a person does not apply health reform by faith, then he does not get the benefit that is in it, and he cannot. And now that you may see that that is just what the scripture says, I will read a passage. Turn to the 14th chapter of Romans, beginning with the 15th verse:—

"But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ [is] acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For

meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

This statement that whatever is not of faith is sin, is a universal truth. Yet here it is stated in direct connection with eating. Whatsoever is not of faith in eating, as well as anything else, is sin. So that

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he that doubteth is condemned, or damned, if he eat; because of what?—Because he eateth not of faith. then a man that eats not of faith, what is his condition before God?—He is condemned. What is he doing?—Sinning, for whatsoever is not of faith is sin.

Faith is the gift of God. It comes to us by the word. For faith cometh by hearing, and hearing by the word of God. Then in order to eat by faith, where are we to get the faith, and the authority for eating, and what we shall eat?—From the word of God, most surely. If a man slights what the word of God says he shall or shall not eat, he does not eat by faith. Because the faith by which we are to eat is of God, to be brought to us, and be created in us, by the word of God, just as the faith by which we receive righteousness and virtue, comes from God by his word.

So that just as the word of God brings faith to us, pertaining to our soul's salvation, so the word of God brings faith to us concerning our health. The Word of God brings faith concerning our soul's prosperity, and when in faith we accept that word, our souls prosper; so in faith we take this word concerning our health, and our health prospers. Now that is a fact. For in direct connection with our eating and drinking, that word says: "Whatsoever is not of faith is sin." Look back at the first verses of this fourteenth chapter of Romans. We read: "One believeth that he may eat all things, another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him." And so it goes on regarding this matter of eating and giving God thanks, eating to the glory of God, eating by faith, and closes up the whole chapter with that all-sweeping word, "Whatsoever is not of faith is sin."

Here is another text worth studying. In the 10th chapter of 1 Corinthians, the 27th verse:—

"If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? For if I *by grace* be a partaker, etc."

Our salvation is by *grace* through *faith*, and so our health reform, our eating, is by grace through faith. And that not of ourselves, it is the gift of God. Health reform never came by us. It came from God. Therefore, as the salvation of souls came by the grace of God, the gift of God through faith, and not of ourselves; so

health reform came as the gift of God, and by grace through faith, and that not of ourselves, it is the gift of God.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Our body belongs to God. Does our spirit belong to God?—Yes. Who can make our spirits prosper? Who can bring our spirits to the image of Christ?—None but Christ. Who can bring our bodies to that?—None but Christ. Our bodies are to be made in the image of Christ, as well as are our souls. Of course they are. The word says so. Let us read the verse that says it. Phil. 3:20, 21:—

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Then our characters are to be just like Christ's; our bodies are to be just like Christ's. In other words, our spirits are to be just like his, and our bodies are to be just like his. And therefore it is not saying too much to say that health reform *must be by faith*, or else it is not health reform. And without living health reform by faith we will never get the benefit of it, any more than we can be benefited by a righteousness that is not of faith.

Our bodies are the Lord's just as certainly as are our spirits; and our bodies are to be like Christ's just as certainly as our spirits and our characters are to be made like Christ's.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

And that is the object of health reform. It is to prepare our bodies for immortality. So now I will read the evidence of it. Here is the testimony on the object of health reform—what is to be attained by it. Vol. I, of the bound Testimonies, p. 554:—

"It should ever be kept prominent that the great object to be attained through this channel is not only health, but *perfection* and *the spirit of holiness*, which cannot be attained with diseased bodies and minds."

What is the object of health reform, then?—Perfection, and the spirit of holiness. It is simply the same thing as being like Christ in body and in spirit.

Page 564, same volume. The title of it is, "Health and Religion;" but in speaking of the health institution, and why it should be established, the object of health reform, and the work of it, it is stated thus:—

"God would have a health institution established, which will in its influence be closely connected with the closing work for mortals *fitting for immortality*."

The object of the third angel's message is to fit us to meet Christ alive. And the health reform is part of the third angel's message. We will come to that presently in another way. Then health reform is just as much in its place fitting people to be like Christ

and to be translated to immortality when he comes, as the main body of the third angel's message is to make us like Christ in character.

Then Vol. II., p. 356:—

"What is the work that we are to undertake here just previous to receiving immortality?—It is to preserve our bodies holy, our spirits pure."

When is it that we are to do that?—Just previous to receiving immortality. That is the work. Then it is plain enough that health reform is to fit a people for immortality.

Now, Vol. I, p. 559. This touches the very point we had a moment ago in another way:—

"The health reform is closely connected with the work of the third message, yet it is not the message."

See the difference? It is closely connected with it, but it is not it.

"Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message."

Now as to its place. Here is the place of health reform:—

"Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message."

Well, what are the events brought to view by the message? Just think of that for a moment. What are the events brought to view by the third angel's message?—The coming of the Lord; and before that, the pouring out of the plagues, and the worship of the beast and his image on the part of the wicked; perfect holiness and the close of probation on the part of the righteous. The image of Christ is to be reflected in us fully; we are to be sealed with the seal of the living God; so that we are like Jesus in character. And when we are to pass through the seven last plagues, and meet him when he comes in the blazing glory of all the universe, that we may be like him in body. Those are the things brought to view in the third angel's message, and health reform is to be preached by us all and set forth as the preparatory work to meet those things which the message tells about. "Among these it is prominent."

Well, then, don't you see that health reform, without the events that the third angel's message brings to you, is almost meaningless? In any other view than God gives, it is almost meaningless, because it is not simply for present health, in this world; it is not simply as a thing of health, that men may go on without believing in the Lord, and just merely for the sake of health. There is a benefit in that, of course; but that is not the purpose of preaching or teaching it by us. It is not that people shall merely have health. No, sir. It is health *by faith*, in view of the things that are brought to view by the third angel's message, to meet Jesus Christ, and the things that are coming between us and his coming. And therefore we are to preach the third angel's message, and get people to see what is coming, and then get them to prepare their bodies to meet them, as Jesus Christ . . . o prepare their souls for the close of probation.

In other words, righteousness by faith brings us to the perfection of Jesus Christ in character, and health reform by faith brings us to the perfection of Christ in our bodies. Between the point where we are sealed with the seal of the living God, and the coming of Christ, there are the seven last plagues, and our bodies have got to go through them unscathed, before they become like the glorious body of Jesus. When we preach to the people the coming of the Lord, and the necessity of meeting him, and the motive in keeping the Sabbath, and all that, their bodies are not prepared by that in itself, to meet him. So that the health reform has to come in in its place, and fit the people to meet the events brought before them in the preaching of the message; and that is just as much a part of the third angel's message, in its place, as is the other.

Faith in Jesus Christ, personal faith in Jesus Christ, and receiving righteousness by faith, and the keeping of the Sabbath, seeing Christ in it, and receiving the seal of God, the perfect image of Jesus Christ, reflected in the character,—this prepares the character for the close of probation. And the health reform is to prepare our bodies for the close of probation, because, between the close of probation and the Saviour's coming, our bodies are to pass through the plagues before we are ready to meet him, and be like him, seeing him as he is. This is true. It says so. I will read that again:—

"The health is closely connected with the work of the third angel's message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent."

One more passage as to the object of health reform. Page 486, same volume:—

"In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body."

And that work is necessary to the people in order that they may be fitted for translation. The people of God must know themselves; and the object of health reform and of the teaching of it, is that we may know how to treat ourselves, and how to live to have good health, and be fitted for translation.

Well then, I say again that the object of health reform is not merely for health's sake, and that that is not God's view of it. When it is practiced and taught anywhere merely for health's sake, it is not meeting God's mind. Of course the person who practices it will have better health, but will he be prepared for what it is to prepare him?—No. Getting people ready to meet Jesus Christ, to be translated, ready for the Lord,—that is the Lord's idea and purpose in health reform.

Now right in the same line, let us study another division of it. Health reform is to be practiced by faith, just as any other part of religion is. Well, how much faith can I have for you? How much faith can one have for another?—Not any. How much religion can you have if you find out what faith I have, and then try to live according to my faith?—None that is worth anything. I cannot find out another man's faith, and how he lives by faith, and how the promises of God live in him in response to his faith, and how he prospers in all these different things by faith, and then shut myself up to that, and have prosperity, too. One cannot live by another's faith, and copy another's religion. It is impossible to do that. Faith is wholly an individual matter. Therefore it is written: "Hast thou faith? *Have it to thyself* before God." Now, then, true health reform is by faith; therefore, just as truly as faith is an individual matter, so true health reform is an individual matter; one cannot practice it for another. God's promises are just as much an individual matter to you as though there were not another man in this world. And they are just as much an individual matter to you with all the other men in the world, as though there were not another man in the world, for the reason that no two men are alike. Now it is the same thing in health reform. It is the same thing in all the work of a lifetime. Just as we read here a while ago, "Hast thou faith?" What then?—"Have it to thyself before God." And in that place he is writing about eating, too,—eating and drinking. Well, then, in matters of health reform, have faith for yourself, and study that thing for yourself, and live it for yourself. Apply it by the Spirit of God and the faith of Jesus Christ to yourself in your own life, according to your own needs before God.

Health reform then, on this basis, you can see, is just as certainly an individual matter as is the person's own soul's salvation. You cannot save your soul by finding out how I believe to the saving of mine, and then how the Lord works with me to save mine. You have to find out from God himself, for yourself, so that he will work in you, and you know that for yourself, as an individual personal matter. So it is with true health reform. Though I be hearty and strong and able to do much work, you are not to find out how I live and then copy that in order that you may be hearty and strong and able to work. The probabilities are it would kill you. No, you find out for yourself how *you* should live, and then live that way in order for you to be healthy and strong and able to work.

Now I want you to see that the Testimonies teach and emphasize this very thing. In Vol. 1, p. 486, is the following:—

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work."

Let us do it.

"Ministers and people must act in concert."

And they will when the ministers act first.

"God's people are not prepared for the loud cry of the third angel's message."

What has that to do with health reform? Is health reform to prepare us for the loud cry, too?

"They have a work to do for themselves, which they should not leave for God to do for them. He has left this work for them to do."

Now the sentence:—

"IT IS AN INDIVIDUAL WORK; *one cannot do it for another.*"

Now that is plain enough. Health reform is an individual work, and one cannot do it for another. We are not to ask some one to do it for us; and we are not to ask some one to live, and then tell us how they live, and then we live like that, and then call that health reform, and be pale, and lean, and not good for anything. No, sir. There is no health reform about that.

Second volume, p. 371, middle of the page, touches this question.

"When we adopt the health reform, we should adopt it from a sense of duty, *not because somebody else has adopted it.*"

Here in Vol. III., p. 311, we read:—

"Our preachers should all be sincere, genuine health reformers, *not merely adopting the reform because others do*, but from principle, *in obedience to the word of God.*"

Do it, each one, because he knows that God speaks to him, and he receives it as from God, and performs it thus. That is health reform by faith, and having the faith to himself before God.

Here, also, in Vol. II., p. 374:—

"Some of you feel as though you would like to have somebody tell you how much to eat."

This is not all, either. They would like to have some one tell them *what* to eat, and just *when* to eat it, and then *how much* to eat at that time. It is all the same thought.

"Some of you feel as though you would like to have some one tell you how much to eat. This is not the way it should be. We are to act from a moral and religious standpoint. We are to be temperate in all things, because an incorruptible crown, a heavenly treasure, is before us. And not I wish to say to my brethren and sisters, *I would have moral courage to take my position and to govern myself. I would not want to put that on some one else.*"

On page 367, two classes are presented before us:—

"First, those who were not living up to the light which God had given them. They started in the reform *because somebody else did*. They did not understand the system *for themselves*. There are many of you who profess the truth, *who have received it because somebody else did*, and for your life you could not give the reason. This is why you are as weak as water. Instead of weighing your motives in the light of eternity, instead of having a practical knowledge of the principles underlying all your actions,

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instead of having dug down to the bottom and built upon a right foundation for yourself, you are walking in the sparks kindled by somebody else. And you will fail in this, *as you have failed in the health reform.*"

Thus you see that if we attempt to live the principles of the third angel's message, or profess to believe, because somebody else does, instead of getting it all individually from the Lord himself, then we are as weak as water, and we fail. And if you receive health reform that way, because somebody else does, and then attempt to practice it the way somebody else does, you will likewise be as weak as water, and will fail in the health reform. Don't call that way of doing, health reform. It is not health reform at all. The Lord does not want us to fail in our spiritual health, nor in our physical health. But "whatsoever is not of faith is sin;" and sin is failure. Well, then, have faith just as certainly in one as in the other.

This is all I have to give now on this particular line. What I desired in this line of thought—or you can call it a lesson, just as you please—was to find what health reform is, what the object of it is, and that it is an individual work—that it does not belong to one for another. This is simply preliminary, opening up the whole field for our study. And as we study it all the way through, so far as we shall have opportunity to study it, we shall see how entirely the whole course of health reform mapped out for us meets the points here made. And the object of the health reform is not met unless it is followed in the way here pointed out.

Well, then, let it be thus preached and practiced. Of course we cannot preach it effectually unless we do practice it. Living health reform will do more than all our preaching without it. The ministers and the people are to move in harmony, move together. And as I said when I read that, this will always be so *when the ministers move first*, as they ought. But if God has to take up the people and carry them ahead of the ministers, then the work does not move in harmony. We are to be a living illustration of health reform, as we go before the people, and practice it before them, and at their tables, and teach them at the fireside, just as we teach them righteousness by faith. And we shall have to teach it and practice it right amongst people who have been professing to be health reformers for years. But God is in it, and it will win; and the great object named will be accomplished; we shall be prepared to pass safely through the seven last plagues, and be fitted for translation.

**"Our Country, the Third Angel's Message, and Our Relations to Both"
*The Home Missionary Extra 5 , pp. 7-12.***

Reading for Sunday, December 24

OUR COUNTRY

WAS made as it was made, with total separation between religion and the State, for the plainly declared purpose of keeping the people of the United States from being led back to the Church of Rome. To keep the Romish religion from becoming the established and national religion, the makers of the government forbade the establishment of, or any favors toward, any religion at all. To save the people from the domination of the Roman power in the institutions of the Romish

religion, our fathers forbade any favors even to "the Christian religion." They said: "The same authority that can establish the Christian religion in exclusion of all other religions, can with the same ease establish any particular sect of Christians in exclusion of all other sects. Therefore to keep the Roman sect of "the Christian religion" from become the established religion and the dominant power here, they forbade any governmental recognition of even "the Christian religion" itself.

The makers of this government said that "To judge for ourselves and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an unalienable right, which, upon the principles on which the gospel was first propagated, and *the Reformation from Popery carried on*, can never be transferred to another." They said further that, "it is impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility which would *lead us back to the Church of Rome*." Thus certainly did the makers of this government intend that the people of the United States should never, by any act of the government, be led back to the Church of Rome; and thus certainly did they intend that the government of the United States should never touch any question of religion, and specifically "the Christian religion," *in order* that their expressed purpose might prevail,—that the people should not be led back to the Church of Rome and popery.

Nevertheless, for twenty-four years the Nation Reform Association of professed Protestants, worked steadily alone, to have "the Christian religion" named and legalized as the religion of this nation. In its twenty-fifth year, 1887, it secured the alliance of the National Prohibition party and the National Woman's Christian Temperance Union, and with this additional power, continued its efforts for the legal recognition of the Christian religion as the national religion. In 1888 this National Reform Combination secured the alliance of the American Sabbath Union representing the great "evangelical" churches of the country, and with increased power the whole combination plied their efforts upon the national government to secure the legal recognition of the Christian religion and the setting up of Sunday as the national holy day. In 1889, the National Reform Association, through the leadership of the American Sabbath Union, secured their long-desired "co-operation" of the Catholic Church for national Sunday observance. And in 1892 they were gratified with the unanimous decision of the Supreme Court of the United States, declaring that "this is a Christian nation," and thus giving national legal recognition to the Christian religion, and this was swiftly followed by the action of Congress in which Sunday was set up as the Sabbath of the fourth commandment and of this nation, to the express exclusion of the Sabbath of the Lord. In this act the Congress of the United states did adjudge a question of preference among sects professing the Christian faith, and therefore did the very thing which the makers of the government declared it impossible to do without leading back to the church of Rome. And the Supreme Court in declaring this to be a Christian nation and thus giving legal recognition to the Christian religion in the exclusion of all other religions, did do the very thing which the makers of the government declared would inevitably end in the legal

recognition of some particular sect of Christians to the exclusion of all other sects.

Thus certainly this government, as it was originally made and as it was intended forever to remain, has been subverted; and so certainly there now follows the thing which our fathers so plainly guarded against,—the domination of the Church of Rome and of popery. Rome had been watching the National

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Reform movement all the time, and had been waiting for that movement to grow to such a state as would be to her advantage to co-operate with. And it was not unadvisedly that in 1889 the Catholic Church joined hands with the National Reform Combination, "to bring the Protestant masses over to the reverent observance of the Catholic Sunday." And it was with great gladness that she heard the supreme judicial declaration that "this is a Christian nation," with the citation of Catholic documents to prove it, and also saw Congress set up the sign of her own authority—the Sunday—as the holy day of the nation in express exclusion of the Sabbath of the Lord. It was with supreme satisfaction that she saw her own sign of her own salvation set up here by a national act as the symbol of the salvation of the nation. And then it was the Pope Leo XIII published in the United States his plans concerning the United States, and through this concerning Europe and all humanity, as follows:—

"In his [Pope Leo's] view, the United States has reached the period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble nation. . . . 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. . . . America feels the need of this work of internal fusion. . . . *What the Church has done in the past for others, she will do for the United States.* . . . That is the reason 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 into one vast national family. . . .

"Finally, Leo XIII desires to see strength in that unity. Like all intuitive souls, he hails the united American States and in their young and flourishing church, *the source of new life for Europeans.* He wants America to be powerful, *in order that Europe may regain strength from borrowing a rejuvenated type.* Europe is closely watching the United States. . . . Henceforth we [Europeans] will need authors who will place themselves on this ground: 'What can we borrow and what ought we to borrow from the United States for our social, political, *and ecclesiastical reorganization?*' The answer depends in great measure upon the development of American destinies. If the United States succeed in solving the many problems that puzzle us, Europe will follow her example, and *this outpouring of light will mark a date in the history not only of the United States, BUT OF ALL HUMANITY.*

"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 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 organization.*

And this was followed swiftly by the establishment of Satolli as permanent apostolic delegate here to carry out this plan; and Satolli openly declared at the Catholic Congress in Chicago, Sept. 5, 1893, not only that this is his place and work here but commanded the Catholics of the United States to carry out this scheme. His words are as follows:—

"In the name of Leo XIII, I salute the great American Republic, and I call upon the Catholics of America to go forward, in our hand bearing the book of Christian truth, and in the other the Constitution of the United States. . . .

"To-day this is the duty of the Catholics: To bring into the world the fullness of supernatural truth and supernatural life. This especially is the duty of a Catholic Congress. There are the nations who have never separated from the church, but who have neglected often to apply in full degree the lessons of the gospel. *There are the nations who have gone out from the church*, bringing with them many of her treasures, and because of what they have brought, shedding partial light. But cut off from the source, *unless that source is again brought into close contact with them*, there is danger for the future.

"Bring them in contact with their past by your action and teaching. Bring your fellow countrymen, *bring your country into immediate contact with* that great secret of blessedness—*Christ and his church*. And in this manner shall it come to pass the word of the psalmist shall be fulfilled: 'Mercy and justice have met one another, justice and peace have kissed.' . . .

"Now all these great principles have been marked out in most illuminous lines in the encyclicals of the great pontiff, Leo XIII. He has studied them. Hold fast to them as the safest anchorage, and all will be well. These several questions are studied the world over. It is well they be studied in America, for *here in America do we have more than elsewhere the key to the future.* [Applause].

"Here in America you have a country blessed specially by Providence in the fertility of field and the liberty of its Constitution. [Loud applause]. Here you have a country which will repay all effort [loud and prolonged applause] not merely tenfold, but, aye, a *hundredfold*. And this no one understands better than the immortal Leo. And he charges me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward in one hand

bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States. [Tremendous applause, the people rising to their feet]."

The Constitution of the United States as it was made, and as it was intended by its makers to remain, was directly opposed to every principle and every purpose of Rome. And that Constitution, as our fathers made it and intended it, no Catholic was ever commanded by any pope to take in one hand with the Catholic Bible in the other. But when that Constitution was interpreted to mean that this is a Christian nation, when that Constitution was interpreted according to Rome's principles, and the sign of her authority with Catholic documents was cited to support this interpretation, *then* it was, and not till then, that all Catholics were commanded to take this Catholic Constitution in one hand and the Catholic Bible in the other; and, with Satolli at their head, go forward to their "hundredfold" reward in the United States, and through this bring again "all

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Europe" and "all humanity" back into "close contact" with "the Church."

And now with the Catholic Bible in one hand, and the Catholic Constitution of the United States in the other, the Catholic Church steps forth and declares that *this is a Catholic Christian nation*. The arguments which the National Reformers have used all these years, to prove that this is a Christian nation, she now boldly appropriates, and says that they mean that this is a Catholic Christian nation. All the claims which the National Reform combination has presented for the governmental recognition of religion, the Catholic Church now adopts and declares as the consequence that it is governmental recognition of the Catholic religion.

All these years the National Reform combination has constantly presented as the basis for the governmental recognition of *their* religion, that "this country was settled by Christian men having Christian ends in view." And now that they have secured their long desired governmental recognition of "the Christian religion," the Catholic Church appropriates bodily the argument, and boldly declares that this country was first discovered and settled by *Catholic* Christian men, having *Catholic* Christian ends in view. At the late World's Congress of Religions this was made plain beyond all chance for question. In a paper read by Professor Thomas O'Gorman, of the Catholic University, of Washington, D.C., it is presented more fully and compactly than in any other place we have found, and we shall therefore quote largely from it. On this point of the discovery and settlement of the country "by Christian men having Christian ends in view," he says:—

"By right of discovery and possession, dating back almost 900 years, America is Christian. On the waters of Lake Michigan, close to the Convent of La Rabida are moored three Spanish caravels and a little farther away one Viking ship. All three—convent, caravels and Scandinavian craft—are evidences of an acquaintance between America and the church in times when the only Christianity in existence was Catholic. This fact is sufficient justification for a change I have allowed myself to make. In the programme, this

paper has for title, "Relation of the Catholic Church to America." For wider latitude and juster account I make it "Relation of Christianity to America."

"The strange Viking boat carries the relation to a period antedating Columbus by almost five hundred years. About the year 1000, Christian colonists from Norway founded in Greenland a Christian community, which for 400 years—that is, almost down to the days of Columbus—possessed a body of Catholic priests and a continuous line of bishops in communion with the popes of Rome. From Greenland, traders and missionaries pushed westward to the mainland. Trading posts and mission stations, if not permanent settlements, arose on the coasts of New England, and the natural products of this country found their way to Europe and even to Rome, the capital of Christendom, as payment of the Peter pence from the Catholic people of far away Greenland and Vinland. In the showcases of the Convent of La Rabida in your White City are some of the many contemporary documents which prove these facts, and imply a relation existing long before Columbus, between Rome and the land that was to become in later ages the cradle of the American republic. For reasons, which it is not my present task to indicate, the intercourse had gradually grown intermittent and had all but ceased when Columbus appeared. At any rate, it had never dawned on the mind of Europe that the far-away Scandinavian colony was in a new continent. Greenland and Europe, and to be a souther dip of the known continent into habitable western latitudes from inhabitants polar regions. So much for the older acquaintance between the church and America.

"AMERICA DISCOVERED BY CATHOLICS

"The Spanish convent and caravels indicate a relation that began 400 years ago; a relation which was to Europe the revelation of a new world, what the Scandinavian relation had not been; a relation that has not ceased since, as had the Scandinavian; a relation that at first flitted like some distant dream before the eyes of Spain in the solemn halls of Salamanca, that gradually took on some faint reality beneath the walls of Granada, in the quiet port of Palos, that finally became fact on the newly found shores of San Salvador, in the shadow of the cross raised on American soil by the successful discoverer. The books, pamphlets, lectures, and articles written in this Columbian anniversary prove beyond a candid doubt that the discovery of America was eminently a religious enterprise, and that the desire to spread Christianity was, I will not say the only, but the principle motive that prompted the leaders engaged in that memorable venture. Before you can strip the discovery of its religious character, you must unchristen the Admiral's flagship

[Santa Maria] and tear from her bulwarks the painting of the patroness [the Virgin Mary], under whose auspices the gallant craft plowed her way through the terrors of the unknown ocean.

"MOTIVES OF THE EARLY COLONISTS

"The inspiration that gave the old world a new continent was also the cause of its colonization and civilization. Various popes from Alexander VII, 1493, to Leo XI, 1514, approved and legalized discovery and occupation in America. The purpose of their bulls was to prevent or settle difficulties and wars between rival claimants to the new lands. The indirect results of their intervention were of untold benefit to humanity. That intervention promoted the geographical study and knowledge of the globe, instigated Magelian's voyage around the world, created the partition of the continent, and hence also the colonial system out of which this great nation is born."

Thus the National Reformers see their fundamental argument appropriated by Rome and used to her sole advantage, and not one of them nor yet all of them together can successfully dispute it for a moment. And so we and they see fulfilled to-day that which we have told them all the time, that in all their efforts they were but playing into the hands of Rome.

The National Reform combination has always made the fallacious claim that the union of *religion* and the State is not the union of *Church* and State;

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and *vice versa*, the separation of Church and State does not mean the separation of the State from religion. This claim the Catholic Church now appropriates and declares:—

"We may truly say that with us separation of Church and State is not separation of the nation from religion."—*Id.*

The National Reform combination has argued that Sunday laws, Thanksgiving proclamations, and other official documents of presidents and governors, laws which uphold "Christian marriage" by prohibiting polygamy, chaplains in army and navy, in Congress and legislatures, and decisions of courts that Christianity is part of the common law,—all prove that this is a Christian nation. All this also the Catholic Church has adopted as proof of her claims upon the nation. Professor O'Gorman continues:—

"Of what I should call the State's Christianity, I give the following evidences:—

"Not only does the federal government make Sunday a legal day of rest for all its officials, but the States have Sunday laws which do not enforce any specific worship but do guard the day's restfulness. Moreover, certain religious holydays are made legal holidays.

"Presidents and governors in official documents recognize the dependence of the nation on God and the duty of gratitude to him. . . .

"The action of Congress in regard to Mormonism is an upholding of the Christian marriage, and in all the States bigamy is a crime. Immorality is not allowed by the civil power to flaunt itself in public, but is driven to concealment, and the Decalogue, inasmuch as it relates to the social relations of man, is enforced.

"Celebrations of a public and official character, sessions of State legislatures and Congress are opened with prayer. Chaplains are appointed at public expense for Congress, the army, the navy, the military and naval academies, the State legislatures and institutions. . . .

"More than once it has been decided by courts that we are a Christian people, and that Christianity is part of our unwritten law, as it is part of the common law of England.

"Such, briefly, is the relation of Christianity to the American republic, when we consider only its internal life. Are we not justified in concluding that here Christianity has added to her domain a nation which is the most active, the most progressive, and not the least intellectual in this nineteenth century?"

The Supreme Court of the United States declared that "we are a Christian people" and that "this is a Christian nation." This the Nation Reform combination hailed as containing "all that the National Reform Association seeks;" and this they have been using ever since as the official and ultimate authority that must settle every question and silence every word of doubt or dissent. As proofs of its declaration that "this is a Christian nation" and that this is the meaning of the Constitution, the Supreme Court not only cited the commission of Ferdinand and Isabella to Columbus, but also "the form of oath universally prevailing;" the laws respecting the observance of the Sabbath; the Constitutional proviso "that the Executive shall have ten days (Sunday excepted) within which to determine whether he will approve or veto a bill," etc. This whole ground is covered in just two sentences by Professor O'Gorman with direct reference to the Constitution, as follows:—

"Our political charter presupposes God and Christianity, presupposes the main facts and the past history of Christianity, and is bound to them by discovery and colonization. The oath required from all officers of the federal government, the exemption of Sunday from their working days, the subscription "In the year of our Lord" are a recognition of God, and imply that the Lord Jesus Christ is the turning point of humanity, the source and beginning of a new order."

The Supreme Court also cited the Declaration of Independence as proof that this is a Christian nation. Professor O'Gorman follows even to the same extreme and then declares that the *Catholic Church* is the foundation of it all. Here are his words:—

"Look at the fundamental articles, the formative principles of the republic—'All men are created equal; they are endowed by their Creator with certain inalienable rights; among these are life, liberty, and the pursuit of happiness; to secure these, just governments are instituted among men, deriving their just powers from the consent of the governed.' These are Christian principles asserting God, creation, the rights of the creature, and by implication the duties that are correlative to those rights. To these principles the Catholic Church gave an impregnable foundation when in the council of Trent, she defined that reason is not totally obscured and will is not totally depraved."

Then in his closing sentences he sums up all, covers the whole ground, and swallows up everything into the Catholic Church, as follows:—

"Our roots are in the good, our up-growth must needs be toward the better. The affirmation of any one truth, logically followed out, leads to the knowledge and affirmation of certain fundamental evident truths of reason; our dominant tendency, therefore, the law of our progression, is toward complete truth, if we but remain true to the spirit that called us into being, and still, thank God, animates our present living.

"We believe that Divine Providence led to the discovery of this Continent and directed its settlement and guided the birth of this nation, for a new and more complete application to political society of the truths affirmed by reason and Christian revelation, for the upbuilding of a nation as great religiously as it is politically, of a nation that *shall find its perfection in Catholic Christianity*. With that freedom allowed every speaker in this parliament of religions, I affirm my sincere conviction that Catholic Christianity is the fullness of truth, natural and supernatural, rational and revealed, that Catholic Christianity is the strongest bulwark of law and order in this republic. If ever our country should fail and fall, it is not from the Catholic Church that shall come the shout of triumph at the failure and the fall, for never has she had a fairer field of work than the United States of America."

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Thus Rome sets herself forward as the end and all, and hers the prior and supreme right, in all things pertaining to this union of "religion and the State," in this "Christian nation." And the blindness of professed Protestants and of the Supreme Court has given her the complete legal, legislative, and governmental basis for all her claims. And we say again that there is not one person in the National Reform combination, nor in the whole combination together; not one member of the Supreme Court, nor yet the whole court together; who can successfully dispute the argument or the claim Rome is now making upon the foundation which they themselves have so surely laid for her. And so we and they see fulfilled to-day before the eyes of the whole nation, that which we have all the time told them, that they were only playing into the hands of Rome. To-day Rome

is profiting by that in which the National Reformers have always fondly hoped they themselves might be profited.

And beyond all this, but simply the consequence of it all, the Catholic Church is circulating official documents in the United States in which she openly announces the "collapse of Protestantism," and her hope to "missionize" the United States "in half a decade;" and at the same time abruptly challenges all Protestants to show why they keep Sunday; and to cap it all she publishes to the people of the United States, the following, which she herself pronounces "bold doctrines to preach to Americans:"—

"The friends of Catholicity assure us that, as God in his Providence creates a new soul for every human body that is born into the world, so the American Republic was no sooner born from the womb of time than he in like manner created a spiritual republic to be its companion, its protector, and infallible guide through all the years of its existence.

"They tell us furthermore that as the soul can live without the body, but the body cannot live without the soul; so the church can live without the republic, but the republic cannot live without the church. In a word, that the church is necessary to the republic, and without her spiritual guidance the republic must inevitably fall as have all the ancient republics of history before her. . . .

"Is not this whole country stamped for a Catholic land? With the great doctor, St. Augustine, guarding the Atlantic coast, and the heroic missionary, San Francisco, the Pacific; with the indomitable apostle, St. Paul, kindling zeal and enthusiasm in the North, and the gentle San Antonio inspiring love and peace in the South; with the Warrior King, St. Louis, in the center, and the great St. Joseph and Notre Dame, the gracious queen of heaven, hard by,—with all these powerful intercessors pleading for her, can we, I say, expect anything less than a glorious triumph for Catholicity in America?

"Surely God's plans are manifest. America is the last and greatest of nations; and he means to possess her for himself. . . . The nets of St. Peter will drag this continent from ocean to ocean, till they are filled to breaking with the souls of men that shall be saved."—*The Catholic Church and the American Republic, Historically, Analytically, and Prophetically Considered, 1893, pp. 2, 3, 15, 16.*

No more proofs are needed to show that upon the basis of the arguments furnished, and the governmental actions secured, by the National Reform combination, the Catholic Church now claims, and with all her native arrogance assumes, actual possession of our country. With the mouths of the Protestants, and Congress, and the Supreme Court, and the Executive, completely stopped by their own arguments and actions flaunted in their faces and before the whole country by the Catholic Church, our country to-day is practically held by the Catholic Church, and is therefore practically a Catholic country. This is OUR COUNTRY as it stands to-day.

What then as to

THE MESSAGE

Well, standing as we do, face to face with the beast, seeing his mischievous workings and hearing his loud and arrogant declarations; seeing before our very eyes the plain workings of the beast not only on his own part, but also through his image,—apostate Protestantism,—which is still blindly aiding and abetting the beast, which is now even more than ever the mere tool of the beast,—seeing all this, and standing in the very presence of it all, what is there left to do, what else can possibly be done, than unitedly to lift up the "loud voice:"—

"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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

What is there left for us to do, and what else can possibly be done by any Seventh-day Adventist, than to receive that "great power" which is now descending from above, to arise and shine with that light and glory which is to lighten the whole earth, and all go forth crying "mightily with a strong voice:"—

"Babylon 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. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:1-8.

This is all that can be done by any one henceforth who would give the third angel's message; for this is

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the third angel's message. It is true, this will cause the lines to be clearly drawn between us and every earthly interest and every worldly thing. It is true this will make the distinction appear clear-cut and positive between the worshipers of God and those who worship the beast and his image; between those who will receive the seal of the living God, and those who will receive the mark of the beast; between those who will wear the sign of salvation of Jesus Christ alone through faith alone, and those who will wear the sign of salvation by the Catholic Church alone through force alone; between those who will keep the Sabbath of the Lord, and those who keep the Sunday.

This is all true, and is it not time that this distinction was being made and clearly seen by the power of God and his truth? The beast and his image are drawing this line already. Is it not time that the power of the third angel's message was drawing the line also? The National Reform combination, the image of the

beast, never hesitates a moment to class with the Seventh-day Adventists everybody who protests against their evil work. And the Catholic Church—the beast—also now draws the line between herself and the Seventh-day Adventists, and openly declares to all Protestants that they must take their stand with the Seventh-day Adventists, or must stand with her; and that there is no other alternative for them without their standing in an attitude which is "indefensible, self-contradictory, and suicidal."

Well then, seeing that both the beast and his image are drawing the line which it is the express object of the third angel's message to draw, and are making the distinction which it is the express object of the third angel's message to make, is it not high time that the people to whom this wonderful message is committed were so baptized into the Spirit, and clothed with the power of this glorious message, that the message itself shall do the work assigned to it, and have the glory and the honor and the distinction and the power that belongs to it? Shall the great enemy of this message and of all righteousness, do more to mark the distinction between the two great sides in this great controversy than the message itself shall be allowed to do? Shall the beast and his image be allowed to do more in making the distinction between their worshipers and the worshipers of God, than the people do to whom this awful message has been committed? Since Satan and the beast and his image are now doing the very work in this respect, that it is the rightful office of the third angel's message itself to do, and since this message is not allowed to do its appointed work because of the blindness and the slackness of the people who profess to be giving that message, how much longer is it possible for the Lord to wait upon this people? O will this people ever awake? Will they ever arouse to the mighty work which is going on before our very eyes? Nearly two years ago there came this solemn word: "If any delay, the character of God and his throne will be compromised." Shall the character of God and his throne be put yet further to the risk, shall these be indeed compromised, in waiting longer upon a people who will not awake nor come up to the help of the Lord against the mighty?

What, then, are—

OUR RELATIONS TO BOTH "OUR COUNTRY," AND OUR MESSAGE

This is indeed an all-important question. From the evidences already presented it is clear that so far as "our country" is concerned, our relations to it are practically only our relations to the Catholic Church and apostate Protestantism—to the beast and his image.

As for our relations to the third angel's message, this can be discovered and decided only by each individual for himself alone before God, for our relations to the third angel's message are simply our relations to God.

It is easy enough to tell what our relations *ought to be* to the third angel's message. To tell what these relations *are* is another matter. The relation of every one who bears the name of Seventh-day Adventist to the third angel's message, ought to be just this: To be completely severed from everything of earth and of earthliness, from everything of the world and of worldliness. To be consecrated,

all that he is and all that he has, wholly to the Lord. To have everything on the altar,—self, property, children, and all,—earnestly inquiring of God for a knowledge of his will, watching and waiting for the answer; constantly saying, "Here am I, Lord, send me;" and ready on the instant to go to the ends of the earth when the call is made, to bear to all nations this blessed gospel of the kingdom, for a witness to all nations, that the end may come.

This, and this only, is the relation which every person who bears the name of Seventh-day Adventist should bear to the third angel's message. What your relations really are to this message must be decided by yourself and for yourself before God.

And above all things, be diligent in making this all-important inquiry; for there is but a very short time remaining in which to do it.

ALONZO T. JONES.

December 1893

"Justification by Faith vs. Justification by Works" *The Home Missionary* 5, 11 , pp. 239-252.

A LITTLE more than a year ago, the Congress of the United States embodied the fourth commandment in its legislative proceedings—the fourth commandment as it stands in the Bible—and then interpreted it as follows: But before I read this, I will state a little more in regard to the situation. An amendment had been offered to an appropriation bill for the World's Fair. That amendment inserted the proviso that provision should be made by proper authority, for the closing of the Exposition on the Sabbath day, and the fourth commandment was read in the Senate, as giving the reason for that amendment. Then this proceeding followed. Senator Mendelson of Nebraska, spoke thus:—

"The language of this amendment is that the Exposition should be closed on the Sabbath day. I submit that, if the Senator from Pennsylvania desires that the Exposition shall be closed upon Sunday, this language will not necessarily meet that idea. The word Sabbath-day simply means that it is a rest day, and it may be Saturday or Sunday, and it would be subject to the discretion of those who will manage this Exposition whether it should close the Exhibition on the last day of the week in conformity with that observance made by the Israelites and Seventh-day Baptists, or should close it on the first day of the week, commonly called Sunday, or generally known as the Christian Sabbath. It certainly seems to me that this amendment should be adopted (the one proposed by the Senator from Pennsylvania), and if he proposes to close this Exposition, that it should be closed on the first day of the week commonly called Sunday."

Thus the fourth commandment was quoted as containing the reasons why the World's Fair should be closed on the Sabbath day, but that commandment says

the seventh day is the Sabbath. It was plainly to be seen, then, that if it stood that way, the direction of the Fair would have no alternative, if they were going to obey the law as it was, than to close it on the last day of the week. But that is not what is

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wanted, and therefore the fourth commandment was made to mean the first day of the week commonly called Sunday. Thus by a definite act of the Senate of the United States, the seventh day was interpreted out of God's commandment when he wrote it, and the first day of the week, commonly called Sunday, was interpreted into it, where God never wrote it and never intended it to be. Thus, as far as it lies in the power of the churches and Congress of the United States, because Congress did it, under the authorities of the churches, as far as in their power lies, they have put out of God's commandment the Sabbath day which he named there, and have put into it one which never can by any right be there.

That is true on the face of the record. And it becomes important for every individual in the United States now to decide for himself whether he is competent to find out for himself what God means when he speaks, or whether he is to depend upon Congress to convey to him the meaning of the word of God. Congress, under the threats of the churches, has taken it upon itself to assume the prerogative of the authoritative interpreter of the Scripture, for the people of the United States. And therefore I say again, it becomes important for each one to decide for himself, whether he needs Congress to occupy that place, or whether he is capable of finding out what the Lord says, for himself alone. The Lord's idea is, and always has been, that when he speaks, he can be understood without any man, or any combination of men, stepping in between man and God, to convey to mankind the true meaning of the words of the Lord. And certainly to any one who has confidence enough in the Lord to think that he can speak for himself, it ought to be that he would have confidence enough in him to think that he can speak so as to be understood by those to whom he speaks. And therefore, neither Congress, nor the churches, nor any other body of men, nor any individual man,—no one of these is competent to stand between any individual and the Lord, to see that the individual finds out the true meaning of what the Lord has said. But Congress has done that. And fruits will grow out of it which neither Congress, nor the churches who required Congress to do it, ever dreamed of when it was done; but the facts are that it has been done, and now it is important for us to inquire what that means, and what is in that which has been done. And that is the study to which we will now apply ourselves. What did Congress do, and the churches with it? What did the churches and Congress of the United States do in putting the Sabbath of the Lord out of his commandment, and putting Sunday into its place as the Sabbath of the Lord?

In order to understand this we shall need briefly to notice first, What God's idea of the Sabbath is, and what he meant by it when he made it and put it in the commandment and spake it from Sinai and wrote it on the tables of stone,—notice this but briefly in order that we may see the more forcibly, not only what Congress did when it put the Sabbath out, but what it did when it put Sunday in. The Lord has said, in Eze. 20:20:—

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Then to go no further than that one explicit statement that the Sabbath is given by the Lord, to be the sign by which men may know that he is the Lord,—not simply a sign that he is the Lord, but that men *may know* that he is,—it follows that when the churches and Congress of the United States put that Sabbath out of his own law, as far as in them lies, of course, they did all that lies in their power to shut away from men God's appointed means of their attaining to a knowledge of God. For when he has said that he appointed a certain thing that men might know that he is the Lord, when that thing is put away by anybody, certainly that is putting away the means of attaining to the knowledge of God. Whether the one who does it knows it or not, that is not the question. The fact is, that that is what it means, and that it has been done.

Again, Jesus Christ said:—

"No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Thus the knowledge of God is found in Jesus Christ. For Christ is God with us. God was in Christ reconciling the world unto himself. And so no man can know the Father save he to whom Jesus Christ reveals him, it is evident that the knowledge of God is given to men only in Jesus Christ and through him. Then, as the Sabbath of the Lord is appointed by him as the sign by which men may know that he is the Lord, it is evident that it is the sign by which men may know that he *in Christ Jesus* is the Lord, and therefore the sign that men may know what Jesus Christ is to mankind. And when the churches and Congress of the United States shut out God's Sabbath from his own commandment, they have done all that lies in their power to shut away from mankind God's own appointed means by which men may attain to the complete knowledge of what Jesus Christ is to mankind.

There are two points upon which the Lord has challenged all the heathen,—one is that the heathen gods, in which the heathen trusted, *never created anything*, and the other is that none of these heathen gods *can save anybody*. I will call your attention to these two. Tenth chapter of Jeremiah, and first verse, and briefly sketching the verses to the sixteenth:—

"Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

Then he sketches how the heathen will take a stick and make a god out of it and deck it with precious stones, and with gold and jewels:—

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"Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men. *But the Lord is the true God*, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods *that have not made the heavens and the earth*, even they shall perish from the earth, and from under these heavens. He hath made the earth by

his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. . . . Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things [the former—the *maker*, the One who gives form to all things]. And Israel is the rod of his inheritance: The Lord of hosts is his name."

Thus you see that God challenges all the heathen and their gods, upon this point,—that they never created anything, and therefore they are not gods.

The other is in the forty-fifth chapter of Isaiah, and the twentieth to the twenty-second verses. We read these words:—

"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save."

That is the challenge now. The other was that their gods cannot *create*. Now it is that their gods cannot *save*. And that shows to all people that the *Creator* only is the *Saviour* only, and whosoever has not the Creator for his Saviour, has no salvation and no Saviour. We read on:—

"Tell ye, and bring them near; yea, let them take counsel together [that is, these heathen, with their gods], who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is *no God else* beside me; a just God *and a Saviour*; there is none beside me."

That shows again that God, the *Creator* of the ends of the earth, is the *Saviour*; that it is creative power that saves the sinner, and no other power can save sinners, because the salvation of the sinner is simply creation over again. David prayed long ago: "Create in me a clean heart, O God," and the apostle has written:—

"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

And again:—

"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 any thing made that was made. In him was life; and the life was the light of men. . . . And the Word was made flesh and dwelt among us. . . . full of grace and truth.

What does that say but that Jesus Christ, who was made flesh and dwelt among us is he who created all things, so that the *Creator* is the *Saviour*? Thus it is shown all the way through, that it is creative power that saves. And when you and I are taught in the Scriptures to trust in Jesus Christ to save us, the foundation of our confidence is always laid in the fact that he created us and all things beside.

Turn to the first chapter of Colossians, and let us read a passage upon this, without going any further. Beginning with the twelfth verse:—

"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."

What is the ground of our confidence in him, that he can redeem us from our sins? Here is the answer:—

"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 [this is why] *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 [hold together]."

I need not read any further on that. All the Scripture shows that the Creator of all things is the Saviour of all men who believe. He gave himself for all men whether they believe or not, and offers to be the Saviour of all, but he cannot save any one who will not let him.

Again let us read:—

"Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and the seventh day he rested and was refreshed." Ex. 31:17.

The foundation of it as a sign; the reason of its being a sign is that he created all things. And he being the Saviour also, and the Sabbath being the sign that we may know that he is, that he is what he is, and that we may know him as he is,—the Sabbath is therefore the sign, not only that he created all things, but that he saves the sinner. The Sabbath of the Lord is God's own appointed sign by which men in this world may know him as our Creator and our Saviour.

You have seen people, and perhaps you know people now, who confess openly that they do not know whether there is any God at all or not. When you find anybody of that kind hereafter, you just tell him that if he will turn to the twentieth chapter of Ezekiel, and the twentieth verse, he will find out the means of not only knowing that there is a God, but knowing him himself. There is a difference between knowing that a certain person is, and then knowing him for himself as he is. There is a difference between knowing *about* him, and knowing *him*. Well, then, there it is written, you can cite him to that verse all the time:—

"Hallow my Sabbaths, and they shall be a sign between me and you that ye *may know* that I am the Lord your God."

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That is what it is given for. And when God has given it for that purpose, and we conform to it, then he will see that we know him. He will take care of that. He who hallows the Sabbath as God appointed it, will not only know him that created all the worlds, but he will know him that creates a clean heart in him who has a sinful heart; he will know him who creates men new creatures unto good works which God before ordained. He will simply *know God* as he has revealed himself in Jesus Christ,—"merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." That is the Lord; and the Sabbath he has set to be a sign by which you and I may know, not only that he is, but know *him* as he is.

Now then, there is prophesied in the Scriptures another thing that is worth considering. Turn to 2 Thess., second chapter, beginning with the third verse, and read on to the seventh. The apostle is writing about the coming of the Lord, and he says:—

"Let no man deceive you by any means: for that day [the day of the coming of the Lord] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 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 [the place of worship of God], showing himself that he is God." [Or, as other translations have it, 'Showing himself off for God.'] "Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 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."

That was written primarily to the Thessalonians, and he says, after telling them what was going to come:—

"Remember ye not, that, when I was yet with you, I told you these things?"

Turn back to the seventeenth chapter of Acts, and read the first three verses, and we will see what Paul told them when he was there:—

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

He reasoned with them "out of the Scriptures;" yet he says, "When I was there, I told you these things, about the falling away and the man of sin and the mystery of iniquity, the son of perdition who would oppose and exalt himself above all that is called God or that is worshiped, and put himself in the place of God, showing himself off for God." But yet all the Scriptures there were then, was just that part which is to us the Old Testament Scripture. None of the New Testament was then written. Consequently, somewhere in the Old Testament Paul preached to the Thessalonians about this man of sin, the son of perdition, and told them from the Scriptures that he was going to come, and what he would do when he did come. Now I will read a passage; I will not tell where it is just at present, but I will read it, and as I read it, I want you to see and decide for yourselves whether from this verse he could preach that which I have read from his letter to the Thessalonians.

I will read the letter again before I read this:—

"There [shall] come a falling away first, and that man of sin be revealed, the son of perdition; who *opposeth* and *exalteth himself* above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." "And through his policy also he shall cause craft to

prosper in his hand; and he shall *magnify himself in his heart*, and by peace shall destroy many; he shall also stand up *against the Prince* of princes."

Now that reads just as though it was connected right with that passage in Thessalonians, doesn't it? "Magnify himself in his heart." What did he say in Thessalonians he would do?—Exalt himself; stand up—seek to reign as a king. The expression that is translated "stand up" means to reign as a king, for I read again in the same book a passage from which you will see that it does signify that:—

"And now will I show 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*, that shall rule with great dominion, and do according to his will. And when he shall *stand up*, his kingdom shall be broken."

You can see that the meaning of the phrase "stand up" is the reigning of kings. So here is one, then, that stands up against whom?—"Against the Prince of princes." Who is the Prince of princes?—We all know he is Jesus Christ. Here is one, then, that will stand up against Jesus Christ—reign as king in opposition to Jesus Christ. Another verse in the eighth chapter reads:—

"He *magnified himself even to the prince* of the host."

That is against Jesus Christ again. He will magnify himself against him. In Thessalonians it is written he "*opposeth* and *exalteth* himself." Do not these two passages, then, refer to the very same thing? Then are not those the very verses from which Paul preached to the Thessalonians; that there would come one in the world who would exalt himself above all that is called God, putting himself in the place of God, showing himself off that he is God?—Assuredly. Now that is in the eighth chapter of Daniel.

Now, when one puts himself in the place of Jesus Christ, he puts himself in the place of the Saviour. And for any one to supplant the Saviour, is to pretend

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himself to have the means of salvation, and that his is the way of salvation instead of the way which Jesus Christ has appointed. Now I want you to see whether that scripture has been fulfilled anywhere in the world. I call attention to it again. One would come some time in the world who would exalt himself in opposition to God as he is revealed in Jesus Christ; and would put himself in the place of the worship of God; and would demand that the worship shall be rendered to him, that is due to God; and would show himself that he is God. He shows it to himself simply to satisfy himself that *he* is God, because it is self all the way through; and he does it in opposition to Jesus Christ, putting himself in the place of Jesus Christ.

Now I have a book here written by Cardinal Gibbons. It is entitled "The Faith of Our Fathers." This copy that I have has printed on it the "two hundred and tenth thousand." That is, 210,000 of them have been printed and circulated in the English language at least, perhaps some in England, so that you can see that it is quite a well-known book. I read on page 155 these words:—

"The Council of Florence (1439), at which also were present the Bishops of the Greek and Latin Churches, declare, "We define that

the Roman Pontiff is the successor of the Blessed Peter, Prince of the Apostles, and the true Vicar of Christ, the head of the whole Church, the Father and Doctor of all Christians, and we declare that to him, in the person of Blessed Peter, was given, by Jesus Christ our Saviour, full power to feed, rule, and govern the universal Church.' [Then the Cardinal's comment upon this decree of the Council of Florence is this:] The Pope is here called the true Vicar or representative of Christ in this lower kingdom of His Church militant, that is, the Pope is the organ of our Saviour, and speaks His sentiments in faith and morals."

Look at that word a little further—"The True Vicar." What is a vicar? You have heard the word vicarious; vicarious sacrifice; vicarious atonement, etc., signifying a substitute. The definition of the word vicar is "a substitute." Then what does this say?

"We define that the Roman Pontiff is the successor of the Blessed Peter, Prince of the Apostles, and the *true substitute* of Christ."

Then according to Cardinal Gibbon's book there is one who stands in this world in the place of Jesus Christ and assumes the place of Christ to the world. The Scripture says that Jesus Christ himself is the head of the church. This says that the pope is the true vicar and the head of the whole church. Then does not that put him in the place of Jesus Christ?

I will read another passage from Di Bruno's "Full Catechism of the Catholic Religion," approved by Cardinal Wiseman, of England, and Cardinal McCloskey of the United States, when he was alive. Thus says the catechism:—

"Every one is obliged under pain of eternal damnation to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority. Hence the Catholic Church is justly called the only saving church. To despise her is the same as to despise Christ, namely, his doctrine, his means of grace, and his powers. To separate from her is the same as to separate from Christ, and to forfeit salvation."

That is enough, then, to show that that prophecy has been fulfilled, and that one has appeared in the world, putting himself in the place of the Prince of princes; proposing to reign as a king upon the earth, with kingly power, and kingly authority, in the place of Jesus Christ, and putting himself there as the only way of salvation. That is plain enough.

Here is another thing that the scripture says that that one would say in his heart; not necessarily say it openly, but in his heart. You remember I read from Isaiah this passage about the Lord, the true God:—

"Tell ye and bring them near [that is, all who trust in other gods beside the Lord], yea, let them take counsel together; who hath declared this from ancient time! who hath told it from that time? have not I the Lord? and *there is no God else beside me*: a just God and a Saviour; *there is none beside me*."

That is in the forty-fifth chapter. Now turn right over to the forty-seventh chapter, and read there what another one would say who would appear in the

world, and who is called the daughter of Babylon. Turn to the eighteenth chapter of Revelation, and you have the companion description; the two go together. In the eighth verse of the forty-seventh chapter of Isaiah we read:—

"Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, *I am, and none else beside me*; I shall not sit as a widow, neither shall I know the loss of children: But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, *I am, and none else beside me*."

The Lord says, "I am, and there is none else beside me." But this one stands up and says, "I am, and there is none else beside me." Could anything more certainly show that this one has put himself in the place of God, showing himself off that he is God, and there is none else beside him? We have found that there would appear in the world the Saviour, the Lord of hosts; and also we have found that another one would appear and put himself in the place of the Saviour as the only way of salvation. The Saviour, the Lord of hosts would appear in the world as the only way of salvation. Thus according to the Scriptures there would appear in the world two ways of salvation. Now let us read what these two ways are; we have found the two parties. One is Jesus Christ; and the other the Cardinal's book says is the papacy. One is Jesus Christ, and the other, as the catechism says, is the Catholic Church. Now let us endeavor to find out the two ways of salvation; we have found out the two saviours.

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Let us read again in Isaiah 45, verses 21 and 22:—

"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

There is God's way of salvation. What did he say to do in order to be saved? What is it?—"Look unto me and be ye saved." Do what and be saved? "Look."

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life."

And when Moses lifted up the serpent in the wilderness, the word was, "Look and live." And whosoever looked was cured of the poisonous bites of the serpents. So he says to-day:—

"Look unto me, and *be ye saved*, all the ends of the earth."

If you are blind and cannot see, and therefore unable to look, then he comes to you and says:—

"Hear, and your soul shall live." Isa. 55:3.

If you are both blind and deaf, and can neither see nor hear, then he says:—

"*Speak* ye unto the rock, . . . and it shall give forth his water." "And that rock was Christ." Num. 20:8; 1 Cor. 10:4.

If you are blind, and deaf, and dumb, and can neither see, nor hear, nor speak, then he says:—

"O *taste* and see that the Lord is good." Ps. 34:8.

If you are blind, and deaf, and dumb, and have lost all sense of taste, and there is only one single faculty remaining, he says, use that, and

"*Feel* after him, and find him." Acts 17:27.

Thus the God of Israel, the Lord Jesus Christ, has brought his glorious salvation, his eternal salvation, within the reach of every individual in this world who can either see, or hear, or speak, or feel. And that is all he asks of you. That is God's way of salvation.

In other words, by faith alone, not faith and something else; but faith alone, in Jesus Christ alone. Because he who trusts in *faith and something else* for salvation, will always put his confidence in the *something else*. Because he has not a kind of faith which has enough virtue in it, or that brings enough power to him to do him any good. Therefore he must help himself out with his own efforts, and so he becomes his own Saviour. But he who trusts in Jesus Christ, to be saved by faith alone, and that the gift of God alone as it is, is saved by Jesus Christ alone.

I read in the second chapter of Ephesians and the eighth verse:—

"By grace are ye saved through faith; and *that not of yourselves*; it is *the gift of God*."

Being the gift of God, coming from him through Jesus Christ to mankind, it brings to mankind—this *faith* which is the gift of God—brings to mankind the divine *virtue* to save him from the sins he has committed, and the divine *power* to keep him from sinning. So that Jesus Christ is a Saviour from sins, and a Saviour from sinning.

This faith which God gives is a faith which brings *life* to him who receives it, and therefore it is written:—

"The gospel is the power of God unto salvation; . . . for therein is the righteousness of God revealed from faith to faith, as it is written, The just *shall live by faith*."

No man can live by anything which does not bring and give life to him: No man can live from a thing from which he draws no life. no man can live by that which has no life in it. consequently as we *live by faith*, that shows on the face of it that the faith which God gives is a living thing, and brings *life*, even the divine life, "the life of God," to the man who receives and exercises it.

This faith, which is the gift of God, is a faith having the divine energy in it, and therefore it is a "faith which works." Justification through Jesus Christ is not by *faith and works*, but by "*faith which works*." Gal. 5:6; James 2:22. It is a faith that *lives* and brings divine *power* to create man a new creature unto good works, and to keep him in the way of righteousness (1 Peter 1:5); it brings divine *energy*, and is therefore itself able *to work*; and it moves him who has it, onward, as the apostle said, with an irresistible force to do the will of God, to work the works of God, in the world everywhere that he is. And so it is written:—

"This is the work of God, that ye *believe* on him whom he hath sent." John 6:29.

I read another verse or two upon God's way of salvation.

"By *grace* are ye saved *through faith*; and that *not of yourselves*; it is *the gift of God*. *Not of works*, lest any man should boast. For we are *his* workmanship, created in Christ Jesus unto good works, which *God* hath before *ordained*."

Being works ordained of God, they are the works of God, and nothing can accomplish them but the power of God. Thus the faith of God works with the power of God to accomplish the works of God, in him who yields himself to God. Mark 11:22; Rom. 6:12, 13; Gal. 5:6; John 6:29.

Again, look at this. Turn to the third chapter of Romans, and begin with the nineteenth verse, and let us read along without any comment; just simply read God's argument from the Scriptures and see whether it is all straight or not. Beginning with the nineteenth verse:—

"Now we know 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. Therefore by the *deeds of the law* shall *no flesh be justified* in his sight; 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

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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: for all have sinned, and come short of the glory of God; 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* 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. Where is boasting then? It is excluded. By what law? *of works*? *Nay*: but by the law *of faith*. Therefore *we conclude* [This is the conclusion now of the argument, and now he draws the conclusion himself; it is God's own conclusion, and it is therefore absolutely certain, and it will save very man that holds to it] that a man is justified *by faith without the deeds of the law*."

That is the Lord's way of salvation. And he follows this up with another line of argument:—

"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." Rom. 4:1-5.

Thank the Lord!

Again, the last verse of the fourteenth chapter of Romans, and the last line of the verse:—

"Whatsoever is *not of faith is sin*."

On the other hand, therefore, whatsoever *is* of faith *is righteousness*; and the faith being the gift of God, that which is of that faith being righteousness, is inevitably the righteousness of God.

Consequently the faith of God—the faith which God gives,—brings salvation unto men as the *free gift of God*. It is indeed by faith, and Jesus Christ himself is the author of the faith, and the faith is a free gift to man. This is the salvation of Jesus Christ. And the Sabbath of the Lord is how own appointed sign, that men may know this.

Now a man need not be a believer of the Bible, to know that that is the Bible way of salvation. All a person needs to be is a *reader* of the Bible in order to know that that is the way of salvation that God has established in the Bible. In fact, you know that there are people who do not believe the Bible, and who bring against it this very objection, that it proposes to justify men by faith and to save men by faith. They do not know what faith is, nor do they understand that faith is from God and is a living thing, able to work and to save a man itself, because it is of God.

This is Christ's way, the Bible way of salvation; and every reader of the Bible knows that that is the Bible way of salvation. *And the Sabbath of the Lord is* the definite sign which God has set that you and I—that every man—*may know* that way of salvation, and that Christ is the One who leads in that way of salvation.

Now let us look at the other side and see what that way of salvation is. I will read again the statement from the Catechism, and then follow it up with others. Now mark it, we are finding the other way of salvation, and showing what that is, and where it leads, and how it is accomplished:—

"Every one is obliged under pain of eternal damnation to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority. Hence the Catholic Church is justly called the only saving church."

I read now from another book entitled, "Catholic Belief," written by Rev. Joseph Faa Di Bruno, Doctor of Divinity, in Europe, and translated and edited by Dr. Lambert in the United States, who wrote the "Notes on Ingersol." It also bears the imprimatur, or indorsement, of Cardinal McCloskey in this country, and Henricus Eduardus, Cardinal—Archbishop—of Westminster, England. Here is a passage in this book, in which the church treats on the subject of "justification by faith alone." I have read from the Bible that that is the Lord's way of salvation. And now I read from Rome's word that you may see by her own words whether that way of salvation is hers or not. It speaks first of the Reformation, or what it chooses to call the "*so-called* Reformation."

"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."

How is forgiveness of sins granted to the penitent in Rome's way of salvation?—Through penance. We shall refer to that more fully presently.

"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 and of the Sacraments, *they invented an exclusive means, never known* in the church of God, and *still rejected* by all the Eastern Churches, and *by the Roman Catholics throughout the world*. They framed a new dogma, not to be found in any of the creeds, or in the Canons of any General Council; *I means the new dogmas of justification by faith alone, or by faith only.*"

And that, it declares, never was known to the church of God, and is rejected to this day by the Catholics throughout the world. Very good. Then the Bible way of salvation is not Rome's way of salvation. That is settled. You can see that plainly enough. It is plain enough that this one who has put himself in the place of Jesus Christ, as the *substitute* for him, has likewise substituted *another way of salvation* for his way of salvation. And the church says that by this means "the followers of Luther

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ventured to declare that each individual can secure pardon and justification for himself independently of priests and Sacraments." Very good. I am glad they began. But that shows plainly enough that the scriptural doctrine of justification by faith alone, and that it is the gift of God, bringing divine virtue and divine power and divine energy unto men to save men,—that that is not Rome's way of salvation. She says so. So be it.

Let us follow out a little further now, what *is* her way of salvation. No man can be saved in his sins. He must be saved *from* his sins. And it is written:—

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

And that is true. That is how forgiveness of sins is obtained from the Lord. That is his way of salvation from sins. Now then, how is the forgiveness of sins obtained from Rome? I read again the passage which says the so-called Reformers, these leaders in the so-called Reformation, "discarded the Sacrament of *Penance*, in which the forgiveness of sins is granted to the penitent."

Then the forgiveness of sins in Rome's way of salvation is through penance. Here it is again, set forth as such in the book:—

"Penance is the means by which the sins that we commit after baptism, are forgiven."

What is this though, about the sins committed "*after baptism*." Let us read from the Cardinal's book, to see how many sins in Catholics are committed after baptism. How many sins in that system of doctrine are committed after baptism?

I read from this book "The Faith of Our Fathers," page 313, from the chapter on "The Sacrament of Baptism:"—

"From what has been said, you may well judge how reprehensible is that conduct of Catholic parents who *neglect* to have their children baptized *at the earliest possible moment*, thereby risking their own souls, as well as the souls of their innocent offspring."

Then according to that extract, what is the duty of Catholic parents?—To have their children baptized at the earliest possible moment. Then, as the infant is baptized, according to this extract, at the earliest possible moment, it is evident on the fact of it that no Catholic can ever commit any sins before his baptism; but that all the sins that anybody, in that system, can ever possibly commit, are after his baptism, because baptism is to be at the earliest possible moment after his birth. Very good then. Now put these two things together: baptism is to be administered at the earliest possible moment; therefore, all the sins that person can possibly commit are after his baptism; and "*penance* is the means of *obtaining the forgiveness of sins* that are committed *after baptism*." Then it is evident on the face of it, that penance is Rome's way of salvation. And any one who ever was a member of the Catholic Church knows that that is the fact.

Well, then, it is in order to inquire what penance *is*; what it is *for* in its complete purpose; how essential it is to that system of doctrine; and how entirely it is *the way* of salvation in Rome's system.

I read again from this book on "Catholic Belief," from the chapter on "Works of Penance":—

"In the case of those who have fallen into mortal sin after baptism [that is virtually after their birth; for baptism must be at the earliest possible moment], when the guilt of such sin and the everlasting punishment due to it are forgiven, there still very often remains a debt of temporal punishment, to be paid by the sinner."

Well, then, when God's forgiveness of the guilt is given, and when he has forgiven us the everlasting punishment due to the sin, and still I am not saved until I pay a debt myself, then who is my Saviour? When God has exhausted his resources, and still I have a debt to pay myself, in order to be saved, who is my saviour?—Myself; only myself along. So that Rome's way of salvation is *self-salvation*, and *self's way* of salvation, through penance. I read on:—

"This debt remains not from any imperfection in the power of absolution in the Sacrament of Penance, nor from any want of efficacy in the atonement of Jesus Christ, but because, *by God's will*, chastisement for past sins helps *us to compensate* for the imperfection in our repentance, and serves as a correction."

Then according to this precious scheme, the Lord has established a sacrament for the forgiveness of sins, and has established the atonement of Jesus Christ for the forgiveness of sins, yet in addition to all that, he has *by his own will* established something that *I have to do myself*, after he has exhausted all his resources, *in order to save myself*. I read this further:—

"From this we see that, whilst the God-man, Jesus Christ, has by atoning for our sins, done what we could not possibly do for ourselves, he has *not* dispensed us *from doing*, with the help of his grace, *what we can to punish ourselves* for the offenses and outrages we have offered to God."

So after the Lord's means are all exhausted, then we are to punish ourselves, to save ourselves from ourselves. And behold,—

"Good sense tells us that this is but right and just."

Now I want to give you an illustration which I saw once with my own eyes, and I want to ask you whether it is good sense. I saw a man once try to knock himself down with his own fist because he was mad at himself. I actually saw him. He had let his temper get away with him, and in his intemperance he had done that which he hated himself for after it was done, and then he actually began to beat himself on one side of the head and then on the other, determined to knock himself down. He was "doing what he could to punish himself for the offense and outrage." In short, he was *doing penance*. But was it good sense? Was that man acting in good sense? In his intemperate anger he had done what he could not keep himself from doing. And so when he had done that, and hated himself for the doing of it, he would punish himself by himself

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in order to save himself from himself, and keep himself from doing so again. Was that good sense?—No, no, you all say, no. But that is penance. That is the very doctrine of penance; and *that* is Rome's way of salvation.

That man was not a professed Catholic. In this practice, however, he was a Catholic; he was following Rome's way of keeping himself from getting angry again, wasn't he? Because, see: "Chastisement for past sins helps us to compensate for the imperfection in our repentance, and serves as a correction;" and all to keep us from doing it again. That is what this man wanted,—to stop himself from doing that any more. It would not accomplish this of course; neither does penance accomplish it; but that is Rome's way of salvation, and this man's foolish action is a perfect illustration of the doctrine, and also of the foolishness and impotence of the doctrine of penance.

Now that you may see how essentially penance is Rome's way of salvation, I read here her own statement that the dying thief, after Jesus Christ himself had pardoned him on the cross, did penance in order to be saved. So that according to Rome's system—the pardon which Jesus Christ himself speaks—the pardon which Jesus Christ supplies to a penitent sinner, is insufficient without the penances which she chooses to lay upon him, even hundreds of years after he is dead.

"The pardon granted to the penitent thief in the saving words, 'This day shall thou be with me in Paradise,' cannot be taken as a proof that we are dispensed by God from doing works of penance. That was a wonderful and special grace under extraordinary circumstances; namely, when the Blood of Redemption was actually being shed upon the cross; moreover, the dying thief, besides bearing testimony to the divinity of Jesus Christ, confessed

his guilt, and *in the spirit of penance* suffered the torment of his crucifixion, and the cruel breaking of his limbs, *as penalties* justly due to his sins; and it may be that it was the first time that he repented and received pardon of his sins."

I need to read no further to show that *penance*, and *penance alone*, is Rome's way of salvation. This self-punishment, this voluntary penance, is for those who voluntarily submit to her control, and to her way of doing things. But there are many people in the world, and always have been, who do not voluntarily go that way; who do not choose her way of salvation. But she, having put herself in the place of Christ as the saviour of men, and penance being her means of salvation, she must see to it that penance shall reach all, that all may be saved. I read in the book, the Cardinal's book, that the pope is "the head and doctor of all Christians;" and Pope Pius IX wrote to old Emperor William of Germany that "everybody that is baptized in the world belongs to the pope." Yes, sir. How then shall penance be made to reach these who do not submit voluntarily to Rome's authority?" Here it is. Here is penance for the rest of us. I read in the same chapter, on penance:—

"The fear of temporal punishment often helps to strengthen the resolution of amendment, it acts as a check to prevent us from again falling into sin."

Now note, the fear of temporal punishment acts as a check to prevent us from again falling into sin. The punishment, then, and the fear of it, helps to strengthen the resolution to do better. Everybody resolves to do better sometimes; they want something to help them. Rome prescribes "the fear of temporal punishment," and says that will help you get right, and will keep you from again falling into your old ways. But, in order that temporal punishment, and the fear of it, may reach those who do not voluntarily recognize her authority, she must have control of temporal power. Therefore, for those who will voluntarily take her course of salvation, voluntary penance—punishment—is prescribed and practiced. But for all others, she takes hold of the temporal power and uses it that they may have the benefit of penance also and be sure to be saved.

And to gain control of the temporal power, she has "recourse to the help of the law and State authority." She gets her doctrines embodied in the "civil" law, with penalties attached, then whoever breaks the law "disregards the government," and "endangers the State," and must suffer the penalty, thus these do penance anyhow, and thus they are sure of Rome's salvation. Anybody who has ever read the doctrine of the Inquisition, knows that such was the sole purpose and the very principle and philosophy of the Inquisition. It was not to punish people because they were heretics, but to save them from the sins in which they were by being heretics; that is all the Inquisition ever was for; that is all its torments were ever applied for. She employed the temporal power to inspire the people with the fear of temporal punishment, which should act as a corrective and prevent their again falling into sin. Of course she claims she never put anybody to death; it was always "the temporal power" that did it. Aye, but she controlled the temporal power. And Leo XIII in our day has announced it in his

own words, not longer ago than May, 1891, in his encyclical to all the world on the labor question. I will read that sentence:—

"The church uses its authority, 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 this purpose, recourse should be had in due measure and degree to the help of the law and State authority."

Note, he does not say she *may*, but, she SHOULD have recourse to the help of the law and State authority.

And now that you may see that that always has been her course, I will read you a few passages from the time when the papacy was made; when she first had recourse to the help of the law and State authority in the days of Constantine, and see what she got it for, and what she did with it when she got it, and why that was done which was done. I have the words here of a bishop who was there at the time, and one of the chiefest ones who helped to join the Church

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and the State in the days of Constantine, which made the living, working, papacy in the world from that day to this. He says of Constantine:—

"Our emperor, whom Christ loves by bringing those whom he [the emperor] rules on earth to the only begotten word and Saviour, renders them fit subjects of His kingdom."

Thus, according to this view, Constantine's place and work was to bring the people under his authority in the Roman Empire to the Word and Saviour, and thus render them fit subjects of Christ's kingdom. It is important, then, to know how Constantine did that. It is well to know how he brought them to the Word and Saviour, and to whom he brought them as to the Word and Saviour. We have the words of Constantine himself in a decree, upon this very subject, and here are the words, issued A.D. 323, immediately after his victory over Licinius, when he became sole ruler over the whole Roman Empire:—

"Victor Constantinus Maximus Augustus to the heretics: Understand now, by this present statute, ye Novatians, Valentinians, Marcionites, Paulins, ye who are called Cataphrygians, and all ye who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous error, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death."

Then he is going to save souls from this disease, and from everlasting death. How?

"Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute, that none henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies; and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in

any private house or place whatsoever. Let those of you therefore [now he is "bringing them to the Saviour," mark you, and notice how he does it] who are desirous of embracing the true and pure religion, take the far better course of entering *the Catholic Church*, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth."

That is how. This bishop says, he brought them to the Word and Saviour, and rendered them fit subjects of Christ's kingdom. And in doing this, he brought them to the Catholic Church as the way of salvation. I read on:—

"In any case, the delusions of your perverted understandings must cease entirely to mingle with, and mar the felicity of, our present times; I means the impious and wretched doublemindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to *bring back* those who in time past were living in the hope of future blessing, from all irregularity and error, *to the right path*, from darkness to light, from vanity to truth, from death *to salvation*."

There it is in so many words then. He brought them back from death to salvation, and to do so he brought them to the Catholic Church. That is the way of salvation which she prepared for heretics the first time she ever got the help of the law and State authority; that is the only purpose for which she ever used the help of the law and State authority; and that is the only purpose for which she wants it or will ever use it in the United States, or anywhere else now in our day.

Again I read:—

"And I order that this remedy may be applied with effectual power, we have commanded (as before said) that you be positively deprived of every gathering point for your superstitious meetings; I mean all the houses of prayer (if such be worthy of the name), which belong to heretics, and that these be made over without delay *to the Catholic Church*; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

All right. It has been made public, and I am glad we have it still. But that shows completely the way of salvation provided by Rome. Penance, *self-inflicted*, for those who voluntarily submit to her authority; and penance inflicted through the help of the law and State authority to those who will not voluntarily submit. Thus it is demonstrated that PENANCE is the only way of salvation provided by Rome.

Well, the Sabbath, we have read, is God's sign, which he set up, that men may know what Jesus Christ is to men, and the way of salvation through Jesus Christ. Here is another one that has appeared in the world and has put himself in the place of the Saviour, as the only way of salvation, and with penance as the only way of that salvation. Here has appeared a substitute for Jesus Christ,

substituting herself for him, and her way of salvation in place of his, and likewise *she has substituted another sign for his sign*. And it is only logical enough that she should do so. As she has put herself in His place as the saviour, and her way instead of his way as the way of salvation, if she is going to have any sign at all of her power to do all this, it must be a rival Sabbath. There is not other way.

Think now: As the Sabbath which God appointed was appointed by him as the sign by which men may know him as Creator and Saviour, when another power appears and puts itself in the place of God and of Christ, if that other power, the papacy, the Catholic Church, is to have any sign at all of her authority and her power to act in the place of Christ, in the nature of things she must have her sign to be *a rival Sabbath*, or it would signify nothing. Consequently this same bishop tells us what they did on this same question in the time—the fourth century—when the papacy was made. This same bishop, who wrote that Constantine brought the people to the Saviour by his edict, forcing them into the Catholic Church, thus rendering them fit subjects of Christ's kingdom, said also this thing:—

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"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."

Of course they did, and they did it for a purpose, too. They did it to signify their power, and their authority to save people by way of penance and that inflicted by the help of the law and State authority. So all things whatsoever it was men's duty to do on the Sabbath, these they—the bishops and Constantine—transferred to Sunday. And as her way of salvation is by force only, the first Sunday law that ever was made followed that transfer, and fixed it amongst men. And thus Sunday was set up as her sign, and by men's submitting to it and wearing that badge, they wore the badge of Rome's authority and her way of salvation, instead of the badge of the authority of Jesus Christ and of his way of salvation.

Nor are these testimonies confined to ancient times either. I have here some that have been written in our day. Here is the *Kansas City Catholic* of February 9, 1893, replying to some Protestant paper which was arguing strongly for the closing of the World's Fair on Sunday, because it is "the Sabbath." The *Kansas City Catholic*, reviewed the argument of the Protestant paper, and amongst other things said this:—

"Our Saviour kept Saturday, the seventh day of the week, during all his life on earth as the Sabbath day, and preached the gospel to the people, and in his divine preaching never spoke of any change of day, but on the direct contrary, his divine example always was to keep Saturday, the seventh and last day of the week, the Sabbath day."

And there appeared in print last year the express statements from the American Sabbath Union, the Woman's Christian Temperance Union, the American Sunday-school Union, and others with them, that "there is no command of God for keeping Sunday." Those people who have taken the lead in the United States in getting Congress to set up Sunday as the Sabbath in the

place of the Lord's Sabbath, know and have said in print over and over, that there is no command of God for it. Well then, they know that this statement is true. Then the *Kansas City Catholic* goes on:—

"The Catholic Church of its own infallible authority created Sunday a holy day."

O, she is able to create, is she? She is, of course, *if she is able to save sinners*. The Sabbath is the sign that God creates and saves, and he says, "I am God, and *there is none else*." But she says, "I am, and there is none beside me. I have created Sunday a holy day."

"The Catholic Church of its own infallible authority created Sunday a holy day, to take the place of the Sabbath of the old law; and as Catholics are bound to obey the commands of the church equally with the commands given on Sinai, Catholics must observe Sunday. But what in the world do Protestants mean by observing Sunday?"

Now that is a (world's) fair question. Those who do observe Sunday can answer it for themselves.

Here is the cardinal's book again, that has something in it worth calling your attention to. Everybody knows that the motto of Protestantism is, "The Bible and the Bible alone is the religion of Protestants." That for whatsoever there is not a "Thus saith the Lord," that Protestants reject. Very good. The cardinal is taking of that very doctrine here. Page 111:—

The Scriptures themselves say this:—

"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."

Rome says the Bible does not contain all the duties necessary for a man to believe or practice for salvation. Then Rome's way of salvation is not the Bible way of salvation; that is settled, isn't it? Let us read on, then:—

"Not to mention other examples, is not every Christian obliged to sanctify Sunday!"

What do you say? Is he, or is he not? Assuredly those who keep Sunday must think so. It must be that those who keep Sunday think that every Christian is obliged to sanctify Sunday; else why do they keep it? But I read on:—

"Is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties! *But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday*. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify. We must therefore conclude that the Scriptures alone cannot be a sufficient guide and rule of faith, because they do not contain all the truths necessary for salvation."

Now that is written to Protestants who keep Sunday, and claim the Bible as the only way of salvation. Rome does not claim the Bible is the only way of salvation. The Bible *and* Rome, is her platform. The Bible *as Rome interprets it*,

that is her way of salvation. Protestants say the Bible without Rome, that is the way of salvation. Well then, says she, what do you keep Sunday for, when there is no word for it in the Bible? She argues that the great majority of Protestants keep Sunday without Bible authority, and therefore that the Catholic doctrine is true, that the Bible alone is not a complete rule of faith, for Protestants would not keep Sunday if the Bible alone was enough for salvation. And no Protestant who keeps Sunday can answer the argument.

I said to the people of this place last year in this tent, that from that time forward, and that means

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from *this* time forward, too, the people who keep Sunday would be required to give an account to Rome as to how they keep it, and why they keep it, and to-day I have to read to you Rome's words in which she sets that forth. I did not have it then, it was not in existence, though I knew that it would certainly be so. And now she herself says it.

Before I read it, I wish to ask a few questions. We have found that the true way of salvation is by faith alone, in Christ alone, and *that by man's own free choice*. For Jesus Christ has said: "If any man hear my words, and believe not, I judge him not." If you want to know where it is, turn to the twelfth chapter of John and forty-seventh verse. Jesus Christ says the word: "If any man,"—that covers us all. "If any man hear my words, and believe not, I judge him not." Then I ask, Has anybody any right to judge anybody else for not believing in Jesus Christ? for not believing what he says? or for not doing what he says?—He has not. So if Jesus Christ had positively commanded every man on this earth to keep Sunday sacredly, it would be an infinite sin for anybody to undertake to compel anybody by law, or in any other way, to keep it. Whoever, by whatever means, would compel anybody to keep Sunday, even though it were the Sabbath, sets himself above Jesus Christ, in the place of God, and presumes to do what even God himself will not do until the time, in the judgment. I read it again: "If any man hear my words, and believe not, I judge him not." And I say again that, even though Sunday were the Sabbath, nobody would have the right to try to compel anybody by law, or by any other means, to pay any respect to it whatever.

The Lord's way of salvation is by faith, and that exercised at a man's own free choice. Rome's way is by force alone, through penance. God's way is by love alone, through faith alone. To make the parallel complete, God's way of salvation is by love alone, through faith alone, at man's own free choice. Rome's way of salvation is by force alone, through penance alone, and that by the help of the law and State authority. And therefore when she set up Sunday as the sign of her way of salvation, it was only in accordance with the whole course that she laid out when she employed the law to compel everybody to keep it. The Sabbath is the sign of salvation by love; Sunday is the sign of salvation by force.

Now the question I wanted to ask is, Which way have the Protestant churches of these United States taken in the matter of Sunday closing of the World's Fair? Have they taken Jesus Christ's way of salvation, leaving every man to believe or not to believe just as he chooses; to observe or not to observe, without being judged by anybody? or, have they taken Rome's way, which is by force, through

the help of the law and State authority? Have they followed the way of faith in Jesus Christ alone, and a faith which works the goodness and the righteousness of God in men's lives, causing them to do in its fullness what they profess to believe ought to be done? or have they taken Rome's way, and seized upon the government of the United States, and undertaken to compel men, even at the point of the bayonet, to observe Sunday? Everybody knows that they have taken the way of force. Which way is that? Is that Christ's way of salvation, or, is that Rome's way of salvation? Everybody can see from the picture that has been set before us, from the Bible, that that is Rome's way of salvation,—salvation by force, through the help of the law and State authority.

And that you may see how completely that is true, I will read you a few passages from a single paper,—a single copy, of the *Christian Statesman*, which is the organ of all this national movement to compel everybody to go Rome's way, and to be saved in Rome's way. I mean the American Sabbath Union. Wilbur F. Crafts is the editor of it. He prints in this paper of June 2, 1893, a telegram which he and A. H. Plumb,—"Rev" A. H. Plumb, of course,—and Joseph Cook of Boston, sent to President Cleveland. All three signed it. By it they called for the closing of the World's Fair by force when it was about to be opened:—

"Milchrist's [that is the United States District Attorney in Chicago] suspicious delays and excuses for inaction for fifteen days after the official decision for Sunday opening, if not overruled to-day, will dishonor the nation and administration. When injunction was wanted against railroad men, a judge was obtained by telegraph and a special train. If temporary injunction is impossible to-day, let proclamation and troops hold the gates closed until obtained."

Is it the Christian way to call for troops to compel men to respect Christian institutions, or is it Rome's way? Everybody knows that it is Rome's way alone.

I said to the people last fall in this place—to the people who keep Sunday—that I would never dispute their right on any point to keep Sunday. They have the right to do that if they choose. But I said to them, what I say again to you: I do not want you to fall into the hands of such men as that, men who are ready to call for armed troops to compel you to keep Sunday their way. I maintain the right of anybody to keep Sunday or not just as he chooses. And if he chooses to keep Sunday, then he has a right to keep it *as he chooses*. But I do *not* want the people who keep Sunday to fall into the hands of such men as that, men who, just as soon as they got Congress to recognize Sunday, the very first opportunity that came, called for armed troops with which to enforce it. I ask you who keep Sunday, and who have the right to keep it if you choose, Do you want to commit yourselves in your religious observances, to the hands of such men as that, and they professing to be grand representatives of Christianity, and the conservators of it in the world? If you do not, isn't it time you began to turn Protestant?

Protestants are needed to-day to protest against the papal ways of professed Protestants. Protestants who keep Sunday, and who have a right to if they

choose, need to protest against such proceedings as that, if they are still going to remain Protestants, and maintain their own right to keep Sunday or not, as they choose.

Here is another statement in the same paper, by the same individual, in a public speech in Boston:—

"President Jackson distinguished himself by crushing rebellion in its incipiency. President Cleveland has the same opportunity to distinguish himself. In Wisconsin when the mayor of the capital refused to prohibit a prize fight on Sabbath, the governor ordered the troops to take possession of the stage and grounds, and *bayonets prohibited lawlessness. Let President Cleveland order the United States troops to guard the gates of the World's Fair on Sabbath and keep them closed if need be.*"

So as the governor of Wisconsin called out men with bayonets, let President Cleveland call out men with bayonets, too, and see that Sunday is observed. Is that Christ's way of salvation, or is that Rome's way of salvation?—It is Rome's alone. Well, then, are you going to follow it? You can if you choose, of course; you have a perfect right to follow that way if you want to, I simply ask you the question. And if you are not going to follow that way, then it is time you were turning Protestants. So come along. Will you? Let us together protest against that kind of Protestantism.

Here is a call, another telegram that the Secretary, the leader of the Indiana Young People's Society of Christian Endeavor,—that kind of Christian endeavor, of course, sent to President Cleveland. It reads thus:—

*"To the Honorable Grover Cleveland,
Washington, D. C.*

"DEAR SIR: As God in his providence has given you the highest office in the United States, we appeal to you, in this decisive conflict between the friends of God and good government, on the one hand, and the powers of darkness and the enemies of our Christian American Sabbath, on the other, to use all the power that has been delegated to you in the position you now hold, to keep and to close the gates of the World's Fair on the Sabbath, not only the buildings, but also Jackson Park."

To use what?—All the power vested in him as President of the United States. He is Commander in Chief of the Army and Navy. Then that called upon him to use all the power of the army and navy of the United States, if need be, to require the observance of Sunday at the World's Fair, as the Christian Sabbath. But look further:—

"We appeal to you, Mr. President, in this decisive conflict between the friends of God and the powers of darkness."

So here are the friends of God, they say, on one hand, and the powers of darkness on the other, and behold they appeal to President Cleveland in this decisive conflict. Why in the world don't they appeal to the Lord? Have they no confidence in the Lord any more? Have they no faith in God any more, that they can appeal to him in a conflict between his own friends and his enemies?—No,

no, no! God is left out, and President Cleveland must step in, in the place of God, and settle the difficulties between the friends of God and the powers of darkness! I ask again, Is that Christian? Is that the Christian way, or is that the Roman way? You know well enough that that is Rome's way—the way of force, not love. But that was sent in his official capacity as such, by the Indiana Secretary of the Young People's Society of Christian Endeavor. And he was at Washington, also, last January, working for the Sunday legislature by Congress. His name is J. R. Day, D.D. He may have been in this town for ought I know, working a young people's society of that kind of Christian Endeavor here.

Well, then, as the professed Protestant churches of the United States have gone Rome's way, have employed Rome's means, and have set up Rome's sign of her way and her means; then I ask, isn't it time that the people of the United States were deciding whether they are going to allow themselves to be forced by the professed Protestant churches and the Congress of the United States to go Rome's way? You have the right to go that way if you choose. You have the right also to deny the right of the churches and Congress to compel you to go that way against your choice, or even by your own choice. Which will you do? So there we are. Rome's sign has been set up here by the churches and Congress of the United States. The sign of her authority, and the sign of her salvation has been set up in the United States in the place of God's sign of his authority and of his salvation. And instead of leaving the people of the United States, and of all the world, for that matter, free to choose for themselves God's way of salvation, as he himself will have them, they have set up Rome's way of salvation, and propose to compel everybody, at the point of the bayonet, to go Rome's way. Friends, it is time for you to decide whether you will receive the sign of the living God, and of his salvation, or the sign of Rome and her way of salvation, whether you will wear the badge of Rome, or whether you will bear the sign of the living God; whether you will have the seal of God set upon you, signifying what he is to you, or the mark of the beast set upon you and wear that as the sign of what she is to you.

The people of the United States to-day are driven to this decision. We are all shut up to this decision. I say *we*, for they are going to try to put Rome's mark upon us all. But thank the Lord, by his grace *we*, Seventh-day Adventists, are not going to wear it. Jesus Christ is our Saviour, and he has given a sign which he has commanded us to wear, and we are going to truth him to keep us from being forced even to wear that other sign. And so I say *we*. I put myself with you. It is time that you and I decided, right now, as to whether we will allow ourselves to be forced to wear the badge of Rome. That is where we are.

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Now I am ready to read that statement I spoke of a little while ago, which shows that what I said a year ago was true, that Rome proposes from this time and forward to demand of you who keep Sunday, why you keep it, and how you keep it. And then, when she has got that settled, she proposes to deal with us. And she names us both, and deals with us both in her argument here in this paper now which I read; but she deals with those who keep Sunday, first; she calls you to account first, and then after that, she is going to take us up. ²¹

Therefore I say to you again, and she says so, that from this day forward she proposes to require of you an account as to why you keep Sunday. How about that? She says so, and she challenges all of the Protestants of the United States, any one of them or all of them, to take up this question and discuss it with her, and she will willingly answer and gladly take part in it. Then she goes on to say that, as the Protestants' policy is and has been to "lay low," the probabilities are that nothing will be heard from them on that side of the question. Thus Rome sets herself up as the head of the United States government, and the head of religion here in America, and boasts that the Protestants are afraid to take up the discussion of the Sunday question with her. We shall see whether they are or not.

Then when she has that matter settled with them, she proposes to deal with us. And yet she says, "It is none of our funeral." This is a big question, and it concerns me, and it concerns all the people in the world. It concerns our everlasting salvation. It concerns all Protestants, especially, and particularly all the people. I call upon you to be Protestants indeed. Will you be that? Yet I give you fair warning. Just as certainly as you decide to be a Protestant, no difference how faithfully you keep Sunday,—just as certainly as you decide to become a Protestant, and protest against their un-Protestant and anti-Christian proceedings, they will cast you out of their communities, they will claim you with the Adventists. Yes sir, they will do it. They have done it already. They will do it over again. And when they class you with the Adventists, then they will draw a whole combination, composed to anarchists and saloon-keepers and all the filth and off-scouring of the earth, and they will put us at the headship of all these, and you along with us. So unless you are ready to meet this, don't undertake to be a Protestant any more, for that is where they will surely put you. But if you are not going to be a Protestant any more, then you will be compelled to stand where Rome says you shall, to surrender to her authority, and to wear her badge.

Friends, these things mean something; they mean something to the people of the United States—something?—why, they mean *everything*. They mean everything. I shall stop right here, and in the next lesson we will go on and see whose funeral it is. A. T. JONES.

"Right and Wrong Breathing" *The Home Missionary* 5, 11 , pp. 258-264.

A Talk by Elder A. T. Jones, at the College, Nov. 12, 1893

WE begin this evening the study of health itself. In the previous lesson we studied the Lord's wishes in regard to it; and something in regard to what health reform is, and what it is for each individual. We might say that in that lesson we studied *about it*, and from this time forward, we shall endeavor to study *it*. In that lesson we studied what it is, and what it is for; now we shall study how to live it.

The first thing in health reform and in all good health, is right breathing. If there is any one thing about health reform that is more important than another, it is breathing; and yet, that seems to be just about the last thing that nine tenths of

the people ever think of. And of the one tenth who do think of it, about half think of it the wrong way.

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The first thing that anybody does when he comes into the world, is to breathe, and the last thing he does is to stop it; even then he stops it because he cannot do it any more. And this has to be kept up steadily all the way along, from the time a person begins till he finally stops.

We can live weeks without eating, and days without drinking, but we cannot live minutes without breathing. That of itself, is enough to show that breathing is the most important part of life. And, although you eat that which God says is good, and of that which is good for you, this will not do you the good that God intended it should, if you do not breathe right.

First of all we will find what is *right* breathing, and next, what is *wrong* breathing; and having thus found what is certainly right breathing, we shall afterward study how to do it, its benefits, etc., because that is truth. And, by the way, a good thing for us to establish and have fixed in our practice, is to study, and to think *only on that which is truth*. When we know that a thing is false, that is enough; that is all we want to know about it; we do not need to study that, for this is only to mispend our energies. But when we find a thing that is true, we can put all our energies on it and study it as long as we live.

Therefore, the first thing we shall do in this study is to find out what is certainly right breathing. And for this I shall cite you to that which is *authority*.

The first passage I read will be found in the little work lately issued, entitled, "Christian Education." This was addressed primarily to the students in our schools; yet it is just as good for those who are not actually in school as for those who are. Under the heading, "The Necessity of Doing our Best;" page 125:—

"They should perseveringly practice speaking in a low, distinct tone, *exercising the abdominal muscles in deep breathing*, and making the throat the channel of communication."

That is right, and only right breathing; and only that is right breathing. The abdominal muscles, or muscles of the abdomen, form the structure which God has built that men and woman may breathe for health.

Let me say right here that you are never to use your lungs themselves in breathing. I mean, you are not to work them to breathe with. No effort is to be made by the lungs; no strain is to be brought upon them. They are not made for that. Wherever this is done, it is only warring against life. You are not to breathe with your lungs, nor to talk with your throat. The abdominal muscles are to be used to breathe with, and to talk with. The lungs are not to be active but passive; they are not to act but to be acted upon by the machinery which is to be kept in motion by the exercise of the abdominal muscles. So likewise with the throat; it is not to be the *organ*, but only "the *channel* of communication." The exercise of the muscles of the abdomen, causing contraction of the lungs, forces the air through the throat over the vocal chords, and thus creates the tones; then the tongue, teeth, and lips cut the tones into words, and thus speech is formed. Therefore, do not *breathe* with the *lungs*; do not *talk* with the *throat*. *Breathe* with the *abdominal muscles*, and *talk* with the *abdominal muscles* and the *mouth*.

"Many speak in a rapid way and in a high, unnatural key; but if they continue such a practice, they will injure the throat and lungs, and as a result of continued abuse, the weak and inflamed organs will become diseased in a serious way, and they will fall into consumption."—*Id.*

Don't you see, then, that it is a serious wrong for any Seventh-day Adventist to be a consumptive? It is wrong for any Seventh-day Adventist to have continued lung trouble of any kind; but it is an awful thing for a Seventh-day Adventist, and above all, a minister, to die of consumption.

"Ministers and teachers should give especial attention to the voice, and learn the art of speaking, not in a nervous, hurried manner, but in a slow, clear, distinct manner, preserving the music of the voice."—*Page 126.*

But you never can do that if you use the throat; much less if you use your throat and lungs both.

"Let no one say, 'There is no use for me to try to pray, for others do not hear me.' Rather say, 'I will make earnest efforts to overcome this God-dishonoring habit of speaking in a low, indistinct tone, and I will put myself under discipline until my voice shall be audible, even to those who are hard of hearing.' Will it not be worth while disciplining yourself to be able to add interest to the service of God, and to edify the children of God?

"Let the voices of the followers of Christ be trained so that instead of crowding words together in a thick, indistinct way, their words will be clear, forcible, and edifying. Do not let the voice fall after each word, but keep it up so that every sentence will be full and complete."—*Page 131.*

"The proper use of the vocal organs will bring benefit to the physical health, and increase your usefulness and influence."—Page 132.

You will see this more fully as we advance. We are simply searching now for the right principles.

"They can give attention to the cultivation of the voice, and by judicious exercise may expand the chest and strengthen the muscles."

But it is not enough simply to expand the chest,—it may be and often is expanded entirely wrong,—but

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you must expand it right. Now let us see how that is done.

"Let the abdominal muscles have full play. Do not bind the waist with bands and corsets, but taking in full breath, let the burden of your words come from this foundation, supported by abdominal breathing, and let the throat be the channel for the tone."—*Page 122.*

The abdominal muscles cannot have any proper play at all, much less can they have *full play*, when you have them bound about with dress bands and corsets.

And, when we come right down to practical health reform, it is going to be a living test with our sisters as to whether they are going to accept God's way or the devil's way in this matter—whether they will follow the Lord's word, or follow fashion's tyranny. Which will you do? Will you set about this in sacred earnest, and breathe according to the Lord's directions, or will you bind yourselves tightly about so that you cannot possibly breathe properly and so never have good health? O, let your bodies loose; set yourselves free!

"Let the abdominal muscles have full play. Do not bind the waist with bands and corsets, but taking in full breath, let the burden of your words come from this foundation."

In this way you can take in a full breath, even while you are talking or reading, and can keep it up right straight along; breathing not only between sentences, but between clauses, or even between words, if the sentence is long, just as you please, and nobody will notice it. But, if you undertake to use your lungs in breathing, speaking, or reading, you will be constantly on a strain to keep yourself in breath; and if the sentence is long, you will have to actually catch your breath in the very midst of it; the reading or speaking will be all broken up; you will get weary, and also those who hear you will get weary in listening; your lungs will be in pain; your throat will be sore; you will be a living invitation to throat and lung diseases; your work will be crippled, and your efficiency and even your usefulness will be destroyed. O, such a course is only a lingering death. The other way, according to the Lord's directions, is life, bright, cheery, active, vigorous, healthful, God-given life. Which will you choose? Which will you follow? Therefore, again I read:—

"By giving heed to proper instruction, by following health principles in regard to the expansion of the lungs and the culture of the voice, our young men and women may become speakers that can be heard, and the exercise necessary to this accomplishment will prolong life."—*Page 132.*

This touches the point; yea, it tells the whole story. And again I may say, it is not enough simply to expand the lungs. You can expand the lungs in such a way as to make them only an invitation to consumption; and in the right way, you can also expand the lungs in such a way that it will be impossible for consumption to get hold of you. So, that if you should happen to take cold, and it should even reach and settle upon your lungs, or in your throat, you need not be afraid, it cannot stay, neither can it stop you in your work. The living life and vigor of the whole system will drive it speedily away. O, the Lord wants us to *live*.

"There is need that among our ministers careful attention should be given to the culture of the voice, or many will lie down in untimely graves. The Lord is not glorified by the reflections that are cast upon him, when men attribute to him their sufferings; for the Lord has no pleasure in the suffering and death of his people. He would have them pursue a right course of action, carefully looking

after their bodies that they may be in health, and know how to keep the habitation in order." *Page 133.*

Now, do not get the idea that this is an intricate thing, and hard to understand, and difficult to get hold of, and that you have to have a whole lot of unscientific instruction to get it. It is not that at all. It is all as simple as any other part of the religion of Christ. Listen to this:—

"If we neglect to heed the simple laws by which we may preserve health, and fail to cultivate right habits, the Lord will not work a miracle to heal our disorders, while we continue to transgress his laws. Men are sleeping in their graves that the Lord would have had live. They destroyed themselves through lack of knowledge."—*Page 133.*

What kind of laws are they?—Simply laws. That is just what they are. And do not allow yourself, nor allow anybody else for you, to make them anything else than simple. You will see this more fully as we follow this subject farther:—

"Some of our most talented ministers are doing themselves great injury by their defective manner of speaking. While teaching the people their duty to obey God's moral law, they should not be found violating his physical laws. Ministers should stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising *the abdominal muscles*. If they will observe *this simple rule*, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than men in any other profession."—"Gospel Workers," p. 147.

Well, then, is it not almost a disgrace for any Seventh-day Adventist minister, except the oldest, to die, especially of lung or throat troubles? and he professing to be a health reformer, too? If we did not have these things, and set them so plainly before us and so repeatedly, too, it would not be so bad. But with all these things made so plain, and these good wishes of the Lord so fully expressed, it is awful to have our ministers dying, when to take the Lord's

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way, the ministers may "preserve their life and usefulness much longer than men in any other profession." Then let us quit dying. And this expression is not out of place either. For men often think they are all right and not dying, when the truth is they are dying all the time. I read on:—

"The chest will become broader."

What! the chest become broader by exercising the abdominal muscles?—Yes, of course. That is the only way the chest can become broader in the right way, in the way to have health. Now there is no contradiction nor inconsistency here. I am not explaining yet, just how this will be. It is all true though. You believe it, and practice it, and you will find it so. However, we are searching now for what is the right way to breathe; how to practice it we shall study afterward.

"The chest will become broader, and by educating the voice, the speaker need seldom become hoarse, even by constant speaking."—*Id.*

Why no, the throat is the last place in the body to become weary from talking; the lungs never. The abdominal muscles may become tired sometimes, and the back also, and even other parts of the body, with long or strong speaking, but the lungs and throat will be all right. Only use them as God intended them to be used, and they will outlast all the rest of the system.

"Instead of becoming consumptives by speaking, our ministers may, by care, overcome all tendency to consumption."—*Id.*

Good. Then why should any Seventh-day Adventist minister have even any tendency to consumption, much less have consumption itself? Instead of being delicate, and sunken-chested, and weak-lunged, the Lord wants us to be healthy, full-chested, and strong-lunged, and proof against disease instead of being subject to disease. And why is not this true of all the people as well as of the ministers? Why should our sisters be sunken-chested, stoop-shouldered, and weak-lunged, and subject to lung troubles any more than our brethren or the ministers? They should not. The Lord wants women to have as good health as he wants men to have. And these excellent things that I have been reading, are just as much for women as for men; and are just as true of women as they are of men. Then, sisters, *you* stand erect and use the abdominal muscles in deep breathing and in expanding the chest, and throw out *your* words by exercising the abdominal muscles. Then, if you have any tendency to consumption, you will soon be all right,—in more ways than simply your lung troubles, too,—you will "overcome all tendency to consumption." That is a great deal; it is a blessed promise.

"I would say to my ministering brethren, unless you educate yourselves to speak according to physical law, you will sacrifice life, and many will mourn the loss of 'those martyrs to the cause of truth;' when the facts in the case are, that by indulging in wrong habits, you did injustice to yourselves, and to the truth which you represented, and robbed God and the world of the service you might have rendered. God would have been pleased to have you live, but you slowly committed suicide."—*Id.*

That is to Seventh-day Adventist ministers who die of consumption. It is an awful thing for a person in very desperation to commit suicide by a sudden act. But how much more it is for a person, and of all people a Seventh-day Adventist, too, slowly to commit suicide—to keep it up, and follow it up persistently for years, till it is finally accomplished,—that is terrible. Who, then, will continue to do it? O, rather, who will not cease entirely to do it, by choosing now, and diligently following, the right way?

"Speaking from the throat letting the words come out from the upper extremity of the vocal organs, all the time fretting and irritating them, is not the best way to improve health or to increase the efficiency of those organs."—*Id.*, p. 150; *Vol. II.*, p. 616.

Why, I have known even Seventh-day Adventist workers, who had a great deal of talking to do, who had so nearly ruined the throat that it was somewhat doubtful whether it would ever be well again. The throat was so filled with diseased formations that it had to be cauterized—burnt out. And the sole difficulty

was that the throat had been used in talking just as is here stated should *not* be done. The throat had been used alone, all the time fretting and irritating it, until it was almost destroyed. And all through lack of knowledge of the simple principles which we are now studying.

"You should take a full inspiration, and let the action come from the abdominal muscles."—*Id.*

Let what come?—Why, the action. From where?—From the abdominal muscles. The *action* should not come from the lungs or the throat. "Let the action come from the abdominal muscles."

"Let the lungs be only the channel; do not depend upon them to do the work. If you let your words come *from deep down*, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten."—*Id.*

Where shall the words come from?—From "deep down," not from high up; from the base of the vocal organs, not from the top, the action coming from the abdominal muscles. Then you can speak to thousands with just as much ease, so far as the lungs and throat,—the vocal organs,—are concerned, as you can speak to ten. Of course you can. But no man can do that who uses his lungs and throat to speak with; for the more effort that is put upon these the more destructive it *is*. But, the man who is using his abdominal muscles, any extra exertion of these can be made just as easily as the normal. Of course, if

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he has to speak to but ten, he will speak as though he were speaking to but ten, and the muscular exertion will not need to be much, if any, more than if speaking to one. But, if he is speaking to ten thousand, this will require more power; yet all he has to do is to bring more pressure on the abdominal muscles, and he can make the people hear. Yet the lungs and throat will be just as safe as in the other case. There is no more danger of injuring the throat in the extra use of the abdominal muscles than in the regular use of them.

"Some of our preachers are killing themselves by long, tedious praying and loud speaking, when a lower tone would make a better impression."—*Id. p. 150.*

You have heard it; you have heard ministers speaking in a small room to only a few people, and they would strike a high key that would make the house fairly ring. To cause all the house to hear, they needed not to have talked any louder than they would in simply talking to a neighbor; yet they actually talked louder than they would have needed to had they been speaking to hundreds. And, when they had stopped talking, they were tired, and you were also tired; and if they should chance to go out into cold or wet weather, they would take cold, and the throat being all irritated and inflamed already, the cold seizes upon that at once, and he is "laid up" for days or perhaps weeks, besides having laid the foundation for serious disease.

"A lower tone would make a better impression, and save their own strength. Now, while you go on, regardless of the laws of life and health, and follow the impulse of the moment, do not charge it upon God if you break down."—*Id.*

Now do not think that these are but imaginations, or mere trifles, meaning but little. They are not; they mean your life. And you can carry out these instructions if you will but persevere, and work with diligence. You can do it alone. There will yet be teachers in all our schools, and among the ministers, who will give this set training. But you need not wait. Until these come your way, you can study these principles and follow a few simple rules, and so breathe and speak right anyhow.

I will read a sentence on that:—

"Teachers should be employed to educate the youth to speak without wearing the vocal organs."—*Testimonies, Vol. V, p. 274.*

Thus you see the right way to speak is *not to wear the vocal organs*. Then don't allow yourselves to wear *your* vocal organs when you are talking. That is the way a teacher would train you if he were

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here; but till he comes, do it for yourself. And that you may see that it can be done easily, I will read even that to you:—

"All that was essential was to study and conscientiously follow a few simple rules. . . . and the exercise of a little common sense."—*Id. p. 605.*

I might say that this was given as a testimony of reproof of that which was done a number of years ago, when that professor of elocution was employed to come to Battle Creek, and teach elocution. They got up a great stir over the matter, and some were even dropping the work of the ministry to take up the teaching of elocution. This testimony was given to correct this wrong course. I have met some of the brethren who were there, and who took the instruction in elocution, and they have been suffering from the effects of it ever since. They did not know what was the matter with them, until they studied up on the Testimonies in this matter. And then they had to undo that which they had been taught by the professor of elocution.

So the testimony says that instead of employing a professor of elocution, all that was essential was to study and conscientiously follow a few simple rules, and educate themselves by the exercise of a little common sense.

That was all that was needed then; and it is all that is needed now, at least until a teacher is found who understands the subject himself, and can train people as directed by the Lord.

Well, perhaps that is enough on the subject of what is *right breathing*. Now we shall read what is *wrong breathing*.

"You should *not let the labor* come upon *the upper portion* of the vocal organs, for this will constantly wear and irritate them, and will lay the foundation for disease. The action should come upon *the abdominal muscles*. The lungs and throat should be the *channel*, but should not do all the work."—*Testimonies, Vol. III, p. 311.*

There it is written both *how* to do it, and how *not* to do it: *not* to use the upper part of the vocal organs, and *not* to use the throat and lungs; but *use* the abdominal muscles.

Again in speaking of a certain one it says:—

"He uses only the upper part of his lungs. It is seldom that he exercises the abdominal muscles in the act of breathing.—*Vol. II, p. 67.*

Now I will read the next sentence, that you may see how much is involved in right breathing:—

"Stomach, liver, lungs, and brain are suffering for the want of deep, full inspirations of air, which would electrify the blood and impart to it a lively color, and which alone can keep it pure, and give tone and vigor to every part of the living machinery."

How much of a person suffers from failing to exercise the abdominal muscles in breathing?—O, think of it, "stomach, liver, lungs, and brain." Take these things away from a man, and how much is he worth? I will put it in another way: Take away from a man the proper and free use of these organs, and what is he in comparison to what God intended that he should be?—Why, he is as nothing, compared with what God made him to be. And yet the "stomach, liver, lungs, and brain" of thousands of people, and Seventh-day Adventists too, are suffering from the want of knowing how to breathe correctly. O, brethren and sisters, study up on these things. God has given us these organs to be kept in health, and to be used to glorify him. But it is not health to have the stomach, liver, lungs, and brain suffering.

Now to sum up:—

Question.—What is right breathing?

Answer.—"Exercising the abdominal muscles."

Q.—What is wrong breathing?

A.—"The use of the top of the lungs."

Q.—What is the right way and manner of speaking?

A.—"By using the abdominal muscles."

Q.—What is the wrong way?

A.—"To use the tops of the lungs and the throat."

Q.—Where are the words to come from?

A.—"Let your words come from deep down."

Q.—Where shall they *not* come from?

A.—"Not from high up. Not from the throat, nor from the upper extremity of the vocal organs."

Q.—What is to do the work?

A.—"The abdominal muscles."

Q.—What is not to do the work, not to be worn?

A.—"The lungs and throat, the vocal organs."

Now that you may see yet more plainly how important this is, I will read you a statement clipped from the *Union Signal*, the organ of the Woman's Christian Temperance Union. And in this time when it is popular to adopt the pernicious ways of that organization, it is well that we know their foolishness in this matter as well as in others, and avoid it.

The heading of this is "Physical Culture for Children." I have neither the number nor the date of the paper, but only the clipping itself:—

"I would begin when a child was two years old and teach her [*her*, mark it. And you will all see that there is a point in so teaching *her* rather than *him*] to stand poised from the hips and slightly forward, chest up, *abdomen contracted*, toes turned out at an angle of sixty degrees, and neck erect, so that the collar-bone should be horizontal. [Now comes the point.] . . . Then I would teach

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her to breathe slowly, inflating the chest *upward and outward*, not downward, *keeping the abdomen contracted*."

Just think of it: "Chest up, abdomen contracted, toes turned out, neck erect, breathe slowly." Why, to take a grown person who is breathing right, and put him or "*her*" through that and it would be torture to him or "*her*." And a child two years old breathes right; she breathes naturally as God made her to breathe. But lo! this proposes to take her at that age and train her into this absolute perversion and inversion of nature. Why, it is awful. Let not these speak any more against the Flathead Indians, nor against the Chinese binding the feet of their female children.

Why, to take a child at that age and train her that way, if she should chance to survive the dreadful ordeal, when she gets her growth she will be shaped directly opposite to what God made us to be,—she will be shaped like an inverted cone, like a common ink bottle upside down, and will be a living invitation to consumption. It is plain to see, though, why this is done. Some devotee of fashion invented this plan so as to have the women wasp waisted as fashion dictates. And they will take the girl at two years old and train, or rather torture, her into this shape, so she will have as small a waist as possible. And these same people will praise the Venus of Mila, and then take their children and train them in exactly an opposite shape, and opposite, too, to the shape which God made us to bear.

Now, in the way the Lord made us, the vital organs, the heart and lungs, are in the upper part of the body, and are fenced in strongly with the large, powerful upper ribs, and these further strengthened and braced with the breast-bone; but the breast-bone does not extend all the way down as far as the ribs number. The lower ribs are loose at the front ends, and so are pliable, and therefore are called "floating" ribs. Now which are easier to be moved—the ribs that are so strongly braced as to be almost immovable? or the ribs that are left free and floating purposely to be moved? There is only one possible answer. Therefore, does not nature itself, and common sense, too, teach that breathing should be *downward* instead of "upward and outward," as this extract says? Nothing more than this simple consideration is needed to demonstrate that this W.C.T.U. method is contrary to nature. And by every passage which we have read, we know that it is contrary to revelation.

The general shape of the thorax, the inside of the chest, and the vital organs contained therein, is that of a cone right side up; that is, the *small* end up, and the large, broad part down. But the W.C.T.U. method, you see, would develop just the reverse of that. This would put the broad part up and the point down.

Don't you see that this just reverses nature, and makes the shape just the opposite of what God made it?

Nothing more is needed to demonstrate that this method of breathing, like the most of the W.C.T.U. methods in other things, is contrary to nature and revelation, to reason and common sense. And there I leave it, and close the present lesson. Study these things carefully, consider them prayerfully, apply them conscientiously, and glorify God by having good health.

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"How to Breathe Properly" *The Home Missionary* 6, 1 , pp. 8-12.

When the previous lesson closed, we had just noted the fact that the general shape of the inside of the chest, and of the organs contained therein is that of a cone right side up. However, it is not the shape of a complete cone, but of what is called a truncated cone; that is, a cone with the point off; a cone which does not end in a point at the top, but yet is considerably smaller at the top than at the base. And the lungs and heart, the vital organs, completely fill this cavity, so that there is not a particle of unoccupied space there. And as the heart occupies but a very small place, it is evident that almost the whole cavity is occupied by the lungs alone.

Now this cone-shaped body formed of the lungs and heart, is not fastened at any place to any part of the chest. It is connected with the throat by the wind-pipe, but it does not *hang* from the throat by this. What, then, supports these organs and keeps them in place?—The diaphragm. The diaphragm is as a floor upon which rests this cone-shaped body formed by the lungs and heart.

Here is a cut which will show the position and general shape of this cone, and of the diaphragm which supports it. The diaphragm is that apparent band marked *d*, running across the body just below the heart. Just above is shown the heart, marked *A*, and just beneath the diaphragm is the stomach, marked *D*.

The diaphragm is an arched, or more properly speaking, a *dome-shaped* muscle, which forms the floor of the organs in the chest-cavity, and at the same time the roof of the organs in the abdominal cavity. It is thus a lateral, or transverse, dome-shaped *position* between the inside of the chest, and the inside of the abdomen.

Now be sure that you have these points clearly fixed in your minds, then we can proceed to the study of the process of breathing. Bear in mind that the vital organs, lungs and heart, the contents of the chest have the general form of a cone right side up, formed almost wholly by the lungs and therefore capable of expansion, completely filling when at rest, the whole cavity of the chest, and supported by the cone-shaped floor—the diaphragm. This is the normal position of these organs.

The amount of air taken in at a full breathe, varies of course, according to the various sizes of individuals, but the average is about 230 to 250 cubic inches. Here we stand, then, ready to breathe.

Now with the whole cavity of the chest completely filled already by these organs, it is plain enough that in order to get 230 cubic inches of air into the lungs, room has to be made for it in some way. And it is evident enough that in order to make the required room *something has to move*. Now to make this required room in the right way, to move the right things, in the right way—this is the whole philosophy of right breathing.

How, then, shall the necessary space be created for this air which we must have? Shall the cover of this cone be moved? or shall the cone itself be moved? What does nature itself teach in answer to these questions?

Let us take the first question first, Shall the cover be raised so as to give the cone, the lungs, the required space in which to expand and receive the 230 cubic inches of air that is required. The cover of this cone is that part of the chest from the tip of the breastbone upward. In other words it is that part of the chest which is formed by the strongest and heaviest ribs, strongly braced both front and rear—by the backbone and the breastbone—and therefore the most rigid part of the whole structure. Now to look at this structure, does it appear as though it was made to be either raised or expanded so as to create

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230 cubic inches of space twenty times a minute? Everybody can see that the only possible answer is a decided and emphatic, No. It is true, as we shall see later, that there is a *slight* movement of these ribs upward at the outward ends, but it is so very slight when compared to the amount of space which must be created, that it is practically nothing.

But even though the chest—the cover of this cone—could be raised sufficiently to form the required space, it would have to be done only by drawing the air into the lungs, and by this means *lifting* the chest. This would bring all the pressure upon the lungs and would require that they do *all* the work, instead of having them do none of the work as the Testimony states. It would practically make the lungs perform the function of a *force-pump* with which to lift a weight. But the lungs are not a force-pump, and cannot be made to perform the function of a force-pump without destroying them, and so destroying life itself.

The lungs are not muscular tissue at all. They are neither muscle nor flesh; but a sort of texture containing air-cells, with only enough of tissue to hold these cells together and give place for the necessary arteries and veins to keep them alive, the whole forming a texture almost as elastic as rubber and as light as a sponge. The air-cells contained in the lungs of the average man are so numerous that if spread out flat they would cover a space of *two thousand square feet*—equal to a floor or ceiling 50x40 feet in size. Yet just think, all this 2000 square feet of air surface is contained in the lungs which occupy so little space as to be held in that part of the chest from the fifth rib, or point of the chestbone, *upward*, in a medium sized man.

A single glance at these facts is enough to convince anybody forever that the lungs are not composed of muscular tissue, and are totally incapable of

performing any work for themselves. And that therefore no process of breathing or speaking which causes the lungs to do any work in lifting or expanding the chest, can possibly be right. From these facts it is clear that the lungs were never created for any such purpose, and that to make any such use of them is a violation of nature's law which is the law of God.

Before leaving this part of the subject, it will perhaps be well to note the danger and even the damage that is caused by this perversion of nature's intent in the use of the lungs. The surface of the air-cells in the lungs is a membrane so thin and delicate that when the blood comes up to the inside of it, and the air to the outside of it, the life-property of the air passes through into the blood; yet the blood cannot pass through to the outside. God has made it so.

Now it is a principle in nature that when any unusual exertion is required of any organ, nature begins at once to supply whatever is needed that the organ may perform the extra labor, or meet the extra demand, without injury; or if any part is injured, nature seeks at once to repair the injury. This is done, and can *only* be done, by sending to that place and increased supply of blood, carrying in its corpuscles building material with which to strengthen the organ for the increased exertion, or to repair the injury done. It is a fact that nature will thus fairly work miracles to keep men alive, against continued abuses. And it is a *sad* fact that she is compelled to do this nearly all the time with multitudes of people.

But it is impossible for nature, with safety, to strengthen the lungs to perform the unusual labor that is put upon them by this wrong breathing which tries to lift or expand the chest, as directed in the extract from the *Union Signal* in the previous lesson. She tries to do it, but cannot; for the very effort which she makes to remedy the evil is itself an injury. Let us examine this: When this unusual exertion, this work which was never intended, is put upon the lungs, of course they are unprepared for it. Nature begins at once to strengthen them for it in the only way possible, that is, by sending an increased supply of blood into the lungs. But if this blood is to strengthen the lungs it can do it only by making the tissue itself stronger. And this must inevitably make thicker that delicate membrane which is the surface of all the air-cells. But as certainly as this is made thicker, the vitalizing property of the air will not as readily pass through into the blood. Thus not enough breath can be taken to keep the blood pure; the blood therefore being deprived of this vitalizing property becomes sluggish, grows more and more impure, which conduces to ill health, breeds disease, and brings death.

But the lungs cannot in all cases endure this process, and particularly in those who have much talking or public speaking to do, and then this delicate membrane of the air-cells becomes distended by the increased supply of blood; it is easily ruptured, and then instead of the vitalizing property of the air passing through into the blood, the blood itself comes through into the air, and there is bleeding at the lungs, and this means death. So you see that it makes

no difference what nature does in her efforts to build against this abuse of the lungs, it means only death. Not death on the instant, of course, nor in a day, nor in a week, but it means death just the same, sooner or later, and that long before

nature's proper time—precisely as the Testimony expresses it "slowly committing suicide."

Another serious evil in this way of breathing is that it does not allow all of the lungs to be used. This will be noticed further on. So, then, our first question is answered over and over in the negative. The cover of this cone, formed of the lungs, etc., cannot be moved.

Then let us turn to our second question, Shall the cone itself be moved? Well, as something *has* to move in order to provide the space for the 230 cubic inches of air that we must have; and as the cover of this cone cannot be moved sufficiently for this purpose, it follows that the cone itself *must* be moved. How, then, shall this be done?

In describing these organs at the beginning, we found that this cone rests upon the diaphragm as upon a floor. Well, then, if this floor could be lowered this would lower the cone, and this would give space for the expansion of the lungs by the air which would rush in of itself. Now this is precisely what is done in right breathing. This is nature's way. This is just what God has made these organs to do. And that is why the diaphragm is made as it is, and occupies the place that it does occupy as the floor of the lungs, the base of this cone.

The diaphragm, as we have seen, is an arched, or dome-shaped, muscle (as it is arched on all sides), which forms the *floor* of the organs in the chest cavity,—the lungs, etc.,—and at the same time forms the *roof* of the organs in the abdominal cavity—the stomach, liver, etc. The drooping sides of this dome all around are formed of muscle which reaches up over the curve toward the center, but does not extend clear to the center. A considerable portion of the center of this dome—the diaphragm—is not composed of muscle, but is simply a sheet of tendon. The drooping sides of this dome, the diaphragm, extend downward along the inner surface of the body to the twelfth rib all around except in front, where it extends only a very little below the tip of the breast-bone; and the edge is fastened all around to the inner surface of the body. By this it is seen that the edge of the diaphragm, or dome, except immediately in front. It is seen also that the drooping sides of the diaphragm—this dome—all around extend downward *close* to the inside walls of the body.

Now the muscles of these drooping sides of the dome-shaped diaphragm contract, and thus draw down the *top* of the dome which is the *floor* of the cone that is formed of the lungs, etc. When this floor is drawn down, that which already only fills the cavity where it is, being drawn down into a larger cavity would leave a space all around and over itself from bottom to top, but for the fact that "nature abhors a vacuum. Therefore as this cone is lowered, and begins thus to make room, the air having fifteen pounds of pressure to the square inch outside of the body, rushes through the nostrils into the lungs, and causes them to expand till every particle of this larger space is filled as completely as was the smaller space before the cone was lowered. Thus is created the room for that 230 cubic inches of air which must be taken in at each breath. And you can see that it is all accomplished without a particle of exertion being made by the lungs themselves.

Now we have taken this breath in, how shall it be gotten out? Let us follow on and see.

It was stated a little while ago that this dome-shaped diaphragm not only forms the *floor* of the organs in the chest cavity, but also the *roof* of the organs in the abdominal cavity. And the stomach, liver, etc., *fit up under* this *roof*, just as closely as the lungs *fit down* on the *floor* above. From this it is evident that when this roof descends by the contraction of the muscular sides of the diaphragm, that which is beneath—the contents of the abdomen—is forced downward also. But the abdominal cavity is completely filled already, and there is no vacant place into which to push the contents of the abdomen. Besides, the abdominal cavity is smaller at the lower part than at the upper.

What, then, can be done? That roof is surely descending, and so surely that which is beneath it must be pushed downward out of the way. O, well, it is all right. The Lord has provided for this. It is true that there is no vacant space into which to push these organs. But the Creator made the muscular walls of the abdomen *elastic*, so that when the diaphragm forces down the contents of the abdomen, these elastic muscles are stretched by the pressure against them, and thus ample room is made for the contents of the abdominal cavity, when the con-

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tents of the chest cavity descend by the drawing down of the diaphragm. Then when the muscular contraction of the diaphragm has ceased, and the pressure is taken off from the elastic abdominal muscles, the abdominal muscles naturally return to their former and normal position. This forces the contents of the abdomen back again up against the diaphragm, this carries the diaphragm upward again to its normal position, and this in turn carries the contents of the chest cavity back to their normal position *by contracting the lungs and forcing out the air* which has been taken in at the previous inspiration. And still it is all accomplished without a particle of exertion being made by the lungs themselves. They are not required to do any work at all, but are wholly passive, subject to the movement of the diaphragm.

And thus the abdominal muscles alternating with the muscles of the diaphragm, carry on the motion which alone is right breathing. The principle is that of the blacksmith's bellows. The weights attached to the lower part of the bellows, draw it down, and the pressure of the air outside raises the valves underneath and the air rushes in and fills the bellows. The blacksmith's hand upon the lever presses it down, compresses the bellows, and forces the air out. Not the diaphragm corresponds to the weights on the bellows. The abdominal muscles correspond to the lever. And the lungs are the bellows. As the bellows can do no work except as it is moved by the lever, so the lungs can properly do nothing except as they are moved by the abdominal muscles and diaphragm. The lungs, as the bellows, are never active of themselves, but always passive; never act, but are always acted upon.

This, though, is normal, regular breathing. But when taking a long, full breath, the fullest kind, there is *another motion* added to these, that comes only as the consequence of these. It is a slight motion of the ribs.

In looking at the course of the ribs, it is seen that from back to front they tend downward, instead of pointing straight around. If the ribs could be raised straight up, so that they should point straight or nearly straight around instead of

downward, it would make the chest larger and so make more room inside. Now there are muscles attached to the ribs, and interconnected from rib to rib over the whole chest, which are put there for the express purpose of raising the ribs to the position in which they point nearly, if not quite, straight around. This is so arranged that that deep, full, long breath can be taken which is taken only occasionally, in addition to the normal regular breathing, and which when it is taken should fill every cell of the lungs to its fullest capacity.

But, as before stated, this motion is only in addition to the regular motion of the diaphragm and abdomen, and is only the consequence of that motion. It never can be properly made except as it follows the full motion of the diaphragm and abdomen.³¹ And this is the point that is made in the Testimony when it says that "the chest will become broader" by exercising the "abdominal muscles in deep breathing."

Now we do not want this to be a theory in any sense. We want it to be strictly practical. I therefore ask you, Are you breathing right? Are you exercising only the muscles of the abdomen and diaphragm in your regular breathing? Examine yourselves and see. An easy way to detect it is to place one hand on the upper part of the chest and the other on the point of the abdomen, and see which one moves. If only the upper hand moves you are breathing altogether wrong. If only the lower hand moves you are breathing right. If both move, then you are breathing partly right and partly wrong, and must train yourself to breathe so that only the lower hand will move.

Then again put your hands upon the sides. If they move out and in you are breathing wrong. And train yourself so that when you breathe in regular breathing there shall be visible only the motion of the abdomen. And in deep, long, full, inspirations only the abdominal motion followed by the rising of the ribs in the expansion of the chest as explained above. The motion of the abdominal muscles is the foundation and key of all. Do not say you cannot bring yourself to it. By diligent and persevering effort you can, for the Testimony says so, and it is so. If you have no teacher, you can help yourself by filling the lungs as full as possible, any way that you can, then holding your breath and forcing all downward. This will help to get your diaphragm in motion. And to help the abdominal muscles to their proper motion, place the thumbs backward, on the sides at the top of the hip-joint, and work the abdomen with the hands. When you have once acquired the proper motion, it will soon go easy enough, and at last it will become so natural that it will go on itself.

February 1894

"Benefits of Right Breathing" *The Home Missionary* 6, 2 , pp. 34-36.

We shall begin this lesson with a statement of the Testimonies for a text:—

"Perfect health depends upon perfect circulation."—*Vol. II, p. 538.*

And perfect circulation depends upon perfect breathing more than upon anything else. Now, it is a perfectly fair proposition, that *God has not given to any person more lung capacity than that person needs to keep him in such condition of health as God made him to have*, and as God wants him to enjoy. I suppose this will not be disputed by any one. It follows, then, plainly enough, that if all the lung capacity which God has given to you *is not used*, you will not have the health which God made you to have. Just to the extent that you come short of using all the lung capacity which God has given you, in the same proportion you will come short of having the health that the Lord made you to have. And I do not believe that it is to the glory of God to give any one health by a miracle, and keep him in it by the miracle constantly maintained, when the cause of the ill health is the neglect of the very things within himself which are given to insure good health. It is not *prayer* but *conformity to nature's laws*, which are God's laws, that is needed in such cases. I can see no room for a prayer of *faith* to heal the sick, when that person has made himself or herself sick by wrong habits of eating, or by shutting off the life-giving air of heaven by tight lacing or wrong habits of breathing.

As perfect circulation depends so largely upon perfect breathing; as perfect breathing is only the use of the full lung capacity which God has given; and as the Lord has shown us both in our very make-up and in his Testimonies how to do this, there is certainly no excuse for any of us having imperfect health because of imperfect circulation. As perfect health depends upon perfect circulation let us study a little while—

THE CIRCULATION OF THE BLOOD

that we may gather as far as possible what perfect circulation is.

The passages through which the circulation is carried on, are the *arteries* and the *veins*. The *arteries* are the passages along which the good blood is sent by the heart to all parts of the system to supply its wants. The *veins* are the passages along which the exhausted blood is carried back to the heart to be sent to the lungs to be purified. The life-blood is sent out by the heart in two directions—toward the head and all the upper parts of the body, and toward the feet and all the lower parts of the body. Where the blood leaves the heart there are but two of these arteries and they, of course, are therefore very large. But as the blood goes farther and farther from the heart, these two large arteries are divided and sub-divided and so become smaller and smaller until they become as small as the finest silken fibers and so numerous that you cannot penetrate the skin anywhere, even with the sharpest needle, without touching these and drawing blood. These small, hair-like blood-vessels are called *capillaries*. Where the capillaries of the *arteries* end, there the capillaries of the *veins* begin. The capillaries of the *veins* take up the blood which has been exhausted here from the capillaries of the *arteries*, and carry it to the small veins; these carry it to the larger veins, and these to the largest, which empty it into the heart. The heart sends it into the lungs, there to receive the life-giving property of the air, which purifies it and so makes life-blood of it, which is drawn back into the heart and is

sent on its way again through the arteries, and so on around and around. This is the *process* of the circulation of the blood.

Now let us look at it again and see the *purpose* of the circulation.

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Every motion, voluntary or involuntary, within the human system, exhausts human tissue. The thinking of a single thought exhausts some tissues of the brain. And so with every part of the system, any motion of any part exhausts some of the tissues of which that part is composed. Therefore food must be taken to furnish material to supply good tissue to take the place of this constant waste. But how is this done?

Let us take our stand at the heart as it is laden with its supply of good life-giving blood. Every corpuscle, that is, every part of every drop of this blood is laden with material to supply good tissue in the place of that which has been exhausted by the motions of the different parts of the system.

As the heart throbs, this blood is dashed through the arteries into the capillaries all over the system in every part. Through the capillaries the corpuscles deposit their load wherever the material is needed, depositing most where most is needed—as where there is a cut, a bruise, or an abrasion. When the blood has thus deposited its load, its value is gone. In unloading its material to take the place of exhausted *tissue*, it has become exhausted *blood*. Then it passes on from the capillaries of the arteries into the capillaries of the veins, and so through the veins back to the heart, receiving on the way the nutrient properties of the food, and all passing into the lungs where the impurities are thrown off, and the blood receives the vitalizing property of the air which makes it good life-blood again. This is taken up by the heart and again sent on its glad, life-giving way. Thus the circulation is carried on in its ceaseless round from birth to death.

Now let us look at this exhausted, this lifeless blood, as it is thrown into the lungs to be vitalized, that is, to be given life. Bear in mind that God has not given to any person more lung capacity than that person needs to keep the blood that is in him as pure as it must be in order that he may have the health that God made him to have. If then, a part of the lungs is not used, if some of the air chambers cannot be reached by the blood or the air, then a portion of the blood will return to the heart impure as it came from the veins, to be sent out impure through the arteries and capillaries. This causes the blood to become sluggish; it will not pass easily through the capillaries, and the heart is not only compelled to work harder than it ought, but the sluggish, impure blood breeds boils, pimples, sores, and disease. Therefore that the blood may be kept pure and full of life, all the lung capacity must be used in breathing. And in order that all the lung capacity may be brought into use there must be full, deep breathing, and this can be accomplished only by the use of the abdominal muscles, as shown in the previous lessons. And thus it is that, as perfect health depends upon perfect circulation, perfect circulation depends upon perfect breathing.

There are other elements, it is true, which enter into the keeping up of perfect circulation. These are: (a) keeping the extremities—the hands and feet, wrists and ankles—properly clothed that the blood may not be driven back upon itself, and

chilled by the cold; (b) eating good food, etc. For, even though you breathe properly, if you eat pork, overfed turkey, "high" meats, and such impure and gross things, it is impossible for any amount of air to make pure and good the blood which comes from such victuals. Yet on the other hand, even though you eat only the very best of food, which will make the purest and best of blood, it is impossible to keep even this blood pure and good without using all the lung capacity which the Lord has given you, which can be done only by the deep breathing caused by the free and full use of the abdominal muscles. So that it remains true that, taken all around, perfect circulation depends first and most of all, upon perfect breathing.

Not let us to a little farther in this. You will remember that in one of these lessons we read the statement from the Testimonies, that "stomach, liver, lungs, and brain suffer for want of deep, full inspirations of air," etc. Let us read that again and study how this is. Here is the passage:—

"He breathes only from the top of his lungs. It is seldom that he exercises the abdominal muscles in the act of breathing. Stomach, liver, lungs, and brain, are suffering for the want of deep, full inspirations of air, which would electrify the blood and impart to it a bright, lively color, and *which alone* can keep it pure, and give tone and vigor to *every part* of the living machinery."—*Vol. II, p. 67.*

Let us take *the lungs* first. They are made to suffer from this kind of breathing, thus: Breathing only from the *top* of the lungs, all the lower part lies wholly unused. The air-chambers of this unused part of the lungs fill up with a sort of serum and finally harden. And the longer the parts remain thus unused the worse they get, and there goes on that process as before expressed of "slowly committing suicide."

Next, *the brain*. This is made to suffer thus: As only a part of the lungs is used in breathing, part of

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the blood that is thrown into the lungs to be purified and vitalized returns as impure and dull as it was sent up. It then is so sluggish that it will not pass easily through the extremely delicate capillaries of the brain. The brain thus robbed of the full life-current becomes wearied by a little exertion, there is dullness of mind, depression of spirit, and if an attempt is made to force the brain to do work, there will be sleepiness or headache.

The stomach is made to suffer in more ways than one. *First*, like the brain, being robbed of a good quality of blood, it is in a measure robbed of the strength which it needs in order to do the work which it must do, and thus a weak stomach and from that indigestion will result. *Secondly*, there being no motion of the abdominal muscles, the stomach is held tightly in place, tucked up under the diaphragm, and when filled with food is distended and thus more tightly held, and as the consequence it is deprived of that free movement which is essential to easy and good digestion.

The liver is made to suffer in the same way. Lying close alongside the stomach, it, too, by there being no motion of the abdominal muscles, is held closely in place, tucked up under the diaphragm, and being thus deprived of any

free action, not only cannot perform its normal function, but torpid liver is induced.

In addition to all this *the heart* by being compelled constantly to drive impure and sluggish blood through the course of circulation, is overworked and thus weakened, and then, with a little unusual exertion, there is irregularity and palpitation of the heart.

Oh! with the human system compelled to endure the abuses that it is, it is a standing proof of the mercy of the beneficent Creator that so many people live as long as they do.

Look, however, at the other side of the picture. Let the abdominal muscles be *always* exercised in deep breathing. Then every part of the lung capacity is used; every air chamber is opened to the free entrance of the life-giving air of heaven. The impure blood which is thrown up to these chambers is at once purified and vivified by the life property of the oxygen which enters its corpuscles "as free as air." It being thus "electrified," the heart takes it up gladly, and cheerily sends it fairly dancing to the farthest extremity of every capillary in the system. The brain, receiving about one fifth of all the blood of the body, is clear, ready, and vigorous, and capable of any task. The abdominal muscles, moving fully and regularly, give to the stomach and liver and all the digestive apparatus and intestines that easy, free, regular, and full motion that is the most efficient aid to the performance of all their functions. Thus "tone and vigor" are given to every part of the "living machinery." This is health. Thank the Lord. Take it, take it, and enjoy it to the glory and praise of Him who wishes "above all things that thou mayest prosper and be in health."

ALONZO T. JONES.

"Rome's Scheme for the United States and the World; and the End of It" *The Home Missionary* 6, 2 , pp. 39-42.

In previous lessons we have studied how apostate Protestantism in the United States has succeeded in betraying the government into the hands of the papacy, and how that Rome now adopts all their claims and arguments and turns them to her own advantage; by them proves that this is a Catholic Christian nation; and assumes possession of it as such, "by right of original discovery and possession." These are the arguments unanswerable by those Protestants because they are their own arguments, which Rome now asserts and spreads before the people of the United States, and not only that, but Leo XIII has become very affectionate just now toward the people of the United States, and the government of the United States, and the Constitution of the United States. The papacy had no affection at all for the people, or the Constitution of the United States so long as it was understood to stand as our fathers intended it, to keep the people from being led back to the Church of Rome. But when the Supreme Court reversed that whole order of things and really subverted the Constitution of the United States, by declaring that the meaning of the Constitution is that "this is a Christian nation," then Leo suddenly became very friendly, and even affectionate, to the peo-

ple and the Constitution of the United States. He loves us all very much, "Protestants and all." He has said so himself. And he proposes to do great things for us; but he proposes to do greater things *with* us. And this, with its results, is what we are now to study.

Just while these things were going on which subverted the United States government to the principles of the papacy, only a little while after the Supreme Court decision was rendered, and just as the time when Congress had set up Sunday in the place of the Sabbath of the Lord, a letter was published in the United States, from the Vatican, giving the views of Leo XIII, with respect to the government of the United States. Before reading that letter, however, I will read a little passage here from Dr. Schaff's "Church and State in the United States," that we may see what effect the principles of the government of the United States, as our fathers established it, have had upon other nations, and through this upon the papacy:—

"We must briefly survey the influence of the American system upon foreign countries and churches within the present generation, the principles of religious liberty and equality, with a corresponding realization of a bond of union of Church and State has made steady and irresistible progress amongst the leading nations of Europe, and has been embodied more or less in written constitutions. The successful working of the principle of religious freedom in the United States has stimulated this progress without any official interference by advocates of the voluntary principle of the separation of churches and religion, and of the separation of Church and State in Europe, pointed to the example of this country as their strongest practical argument."

Thus the influence of the government of the United States under the constitution and principles which our fathers named when the government was made, was carrying all the nations of the earth away from Rome. And in the one hundred years and more which the government had been in existence, it had succeeded in carrying every nation on the earth, to a greater or less degree, away from the principles of Rome, and was instilling into them, steadily and irresistibly, the principles of religious freedom and equality. To such an extent was this done that although the papacy, under Pius IX, and through him, had declared that toleration is one of the principal errors of the age, yet Spain herself grants "toleration." And everybody knows that there is not a nation on earth which is confessedly connected with Rome to support her in her work, and in her ambition, as it was in the dark ages when she ruled the world before. So that the effect of the principles of the government of the United States upon the world and the nations of the earth, have been to carry them away from Rome. She saw this going on and lamented it accordingly. What was left for her to do? As the example of the United States under its Constitution and principles was carrying the nations away from Rome, what should she do but work for the subversion of those principles and get this government committed to her principles, and thus as

its influence had been before to draw the nations away from Rome, its influence when subverted would be to draw the nations back to Rome.

That is the scheme which she had started to carry out. And now that the Protestants have for her subverted all these principles and have committed the government of the United States to the maintenance of religion and her own chief institution—Sunday—particularly, she proposes now to take advantage of this, and run the United States government in all things, in the interests of the Catholic Church, *and through this* bring all the nations back under the wing of Rome once more. That is her scheme now. I outline it before you so that you can see more plainly the proposition that is made in Leo's letter. This letter has been read to you already, but that you may see to better advantage what is to follow in this lesson, I take the liberty to read it again.

The title of the letter as it was printed in the *New York Sun*, July 11, 1892, "The Papacy a Nationality: Pope Leo and the United States." It speaks first of some of the divisions and contentions that were going on in the Catholic Church in this country and the aims of certain papists in the church, then it says: "Leo XIII has a still higher aim" than to settle this contention in the church itself.

His appeal for national unification is founded upon a traditional conception of the Holy See. "In his view the United States has reached a period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble nation. 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 place which the church has set for the United States and the people of the United States. What she has done in the past for other nations, she now proposes to do for the United States. We know what she has done in the past for other nations. She

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has been a continual curse to them while she had any connection with them, and has ruined them in the end, if her connection was not broken off. And there is not the least doubt that that is what she will now do for this nation.

That is 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 churches furnish 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 if (the church) 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 co-operation 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 unity. [To be sure he does.] 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."

See his scheme? What he has done in the past for other nations, he will do now for the United States, and in this way infuse new life into European nations.

He wants America to be powerful in order that Europe may regain strength "*from borrowing a rejuvenated type.*" Why does he want *the United States* to be strong in his hands?—So that he may have *Europe* again strong in his hands. It is a huge scheme, and the mischief of it is, it is succeeding.

"Europe is closely watching the United States." [She always has been.] Henceforth we will need authors who will place themselves upon the ground [and ask this question], 'What can we borrow, and what ought we to borrow from the United States for our political, social, and ecclesiastical reorganization?'"

Until 1892, when the Congress of the United States directly discussed a religious question, legislated upon a religious subject, and established a religious institution, and the Executive signed it, and the Supreme Court of the United States cited the same thing to prove that this is a Christian nation, and declared it so to be,—until that year, and until those things were done, what could any nation on the earth ever have borrowed from the United States for ecclesiastical reorganization? They could have borrowed nothing. Ecclesiasticism was completely, avowedly, and on principle, separated from the government of the United States until 1892. But when in that year, Leo saw all that which was done, done immediately, he issued this *pronunciamento* to the people of the United States, stating what he proposes to do with that which had already been done in the United States. I read on:—

"The answer to these questions depends in a great measure upon the development of American destinies."

And Archbishop Satolli was sent over here, and fixed as permanent apostolic delegate to shape and develop American destinies. I shall read presently his own words saying that that is what he is here for.

"If the United States succeeds 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."

See the scheme? It embraces the world; it embraces "all humanity." And he proposes to accomplish it even to its finality, through the success that is already gained in the United States, through the evil work of the National Reform combination.

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 (that is, the United States) "*may infuse new blood into the old organism.*"

So, as the government of the United States, by its principles, when those principles were adhered to, had carried all the nations away from Rome; now Rome is working this scheme of getting the United States into her hands, that by this same influence she may bring all the nations back to Rome.

Here is Archbishop Satolli's speech at the Catholic Congress in Chicago, Sept. 1893. It is worth reading also again, because it is the complement of the pope's announcement as to his plans concerning the United States, and shows that that is exactly what Satolli is here for. When the World's Fair was to be dedication, that presented a very plausible excuse for the pope to send Satolli over as his personal representative, to take part in the dedication simply. But when he had arrived here and the dedication was over, then the contentions in the Catholic Church here were the next plausible excuse for having him remain here for a little while as apostolic delegate

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temporarily. And then when he was established as *temporary* apostolic delegate, that was sufficient excuse for a letter to come, and a commission, establishing him as *permanent* apostolic delegate—the pope giving the word beforehand, "sealed with the seal of the Fisherman's Ring," that from what Archbishop Satolli decides or does in his official capacity, there shall be no appeal, it shall be as though done by the pope himself. That is his position here. That is what he is here for.

Now to his words. I read the report just as it is given in the paper:—

"In the name of Leo XIII, I salute the great American Republic. Go forward, in one hand bearing the book of Christian truth, and in the other the Constitution of the United States. The papal delegate, Satolli, wrapping the purple robes of office tightly about him and speaking with a burning intensity of feeling. . . . delivered this message to-day in the Catholic Congress. The scene was dramatic in the extreme. The papal delegate had a moment before been received with a thunderous burst of applause when he was seen mounting the platform with Archbishop Ryan, and the personal representative of the Roman pontiff to the United States was literally shaking under the stress of the excitement of the occasion, which was his first public appearance at a national gathering since his appointment to office."

"Literally shaking" with the excitement under which he labored. There is not the least doubt of it, and all because of the fair prospect in that moment spread before him, that all the pope's bright schemes, and grand ambitions were to be realized, and that *he* was here to carry them out. No wonder he trembled. Why, it is said that even the crocodile sheds tears as he is about to grasp his prey. No wonder that Satolli trembled on this occasion. Now I read his words:—

"To-day the duty of Catholics is to bring into the world the fullness of supernatural truth and supernatural life. This especially is the duty of a Catholic Congress. There are the nations who have never separated from the church, but who have neglected often to apply in full degree the lessons of the gospel. There are the nations

who have gone out from the church. [And the United States is the chiefest one of them and the leader of all.]

"There are the nations who have gone out from the church, bringing with them many of her treasures, and because of what they have brought out still shedding partial light; but, cut of [*sic.*] the source, unless that source is brought again into close contact with them, there is danger for the future. Bring them into contact with their past by your action and teaching. Bring your countrymen, *bring your country, into immediate contact with that great secret of blessedness*, Christ and his church, and in this manner shall it come to pass, the word of the psalmist shall be fulfilled: 'Mercy and justice have met with one another, justice and peace have kissed.' Let us restore among men as we can, justice and charity. Let us teach men to be ever prompt to make sacrifice of self for the common good. This is the foundation of all elevating social movement. Now, all these great principles have been marked out in most luminous lines in the encyclicals of the great pontiff, Leo XIII. Study those encyclicals. Hold fast to them as the safest anchorage, and all will be well. These social questions are being studied the world over. It is well they be studied in America, for *here in America we find more than elsewhere the key of the future*. [Applause.] Here in America you have a country, blessed specially by Providence in the fertility of field, and the liberty of its institutions. [Loud applause.] Here you have a country which will repay all efforts [Loud and prolonged applause], not merely tenfold, but, aye, a hundredfold."

Thus the pope and Archbishop Satolli, his personal representative, assure the Catholics that here all their efforts to bring this country and their countrymen back to the Church of Rome, will be repaid a hundredfold.

"This no one understands better than the immortal Leo, and he charges me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward, in one hand bearing the book of Christian truth, the Bible, and in the other, the Constitution of the United States. [Tremendous applause, the people rising to their feet.] Christian truth and American liberty will make you free, happy, and prosperous. They will put you on the road to progress. May your steps ever persevere on that road. Again I salute you with all my heart; again I express my delight to be with you, and again I speak to you in strongest and sweetest tones, the love of your spiritual father, Leo XIII."

That is what Rome is doing. That is her scheme for this country, and for the world. *And that scheme is going to succeed in this country and in the world*. This is the truth. The Bible says so.

Now I want to read to you from the Bible the scriptures which show that very scheme that is mapped out now by Leo XIII, and which is being carried out by Satolli, right before the eyes of the American people and the world. I want you to see that the Bible showed from 1800 to 2500 years ago that that very thing would

be done, and that is how we know it is going to succeed. And then we shall find out whose funeral it is.

(Concluded next month)

March 1894

"Rome's Scheme for the United States and the World, and the End of It. (Continued.)" *The Home Missionary* 6, 3 , pp. 52-56.

(Continued.)

TURN to the thirteenth chapter of Revelation and read, beginning with the first verse, so that when we reach the particular verse that we are to study, you may see the point that is in it for yourself. The prophet says:—

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

And back in the previous chapter, verse 9, it is said that "the great *dragon* was cast out, that old serpent called the *Devil* and *Satan*." "And the dragon [that is, the Devil] gave him his power, and his seat and great authority." "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast."

Now you know well enough that the only power that ever arose after that was written, that excited worldwide wonder, was the papal power, succeeding to pagan Rome. That Scripture was written in the days of pagan Rome, and there was to come after that a power that would excite the attention and the wonder of all the world. And the only power that did so was the papal power.

"And they worshiped the dragon [the devil] which gave power unto the beast; and they worshiped the

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beast." Mark it; they worshiped. That is in the past tense. They worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" Again, it was the only power that ever arose after that passage was written, of which it could be said that it was universal, and that called forth such astonished inquiries as these: Who is like unto the beast? Who is able to make war with him? The papacy was the only power of such universal sway that ever was in the world after this Scripture was written, after pagan Rome passed away. She made and unmade kings and emperors by her power and at her will. She gave kingdoms and nations to this king or that, as best suited her purpose. Ireland to-day is groaning under the power of England, solely because the pope gave Ireland to the king of England. That was when it could be said, and was said, "Who is like unto him, and who is able to make war with him?"

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months [1260 days, and each day for a year, prophetic time]. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

All of that is in the past tense. Now the next verse: "All that dwell upon the earth *shall* worship him." The word in the previous verses is, They *did* it. This verse points to the future, and says: They *shall* do it.

"And 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."

This scripture is a sketch of the history of the papacy as to what it *has done*, and what it is to do. And what it is to do is to get all that dwell upon the earth to worship it. That shows that Rome's power over the world is to be regained. And the fulfillment of it here is the very scheme that Leo XIII has mapped out for the people of the United States that through the United States government he proposes to bring "all humanity" back into his hands, and under his sway. And by this scripture everybody in this world may know that that scheme of Leo's will succeed, *so far as Rome's idea goes*. After this success, however, there comes what Rome does not expect.

But I want you to see that it is stated again, yes, twice more, so that the scripture has abundantly shown all this beforehand, that we may all know of it and escape it. Turn to the seventh chapter of Daniel, 21st and 22nd verses:—

"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."

Every kingdom in this passage shows that the "until" refers only to the end of the world. Therefore it shows that the papacy is to make war with the saints until the very end of the world. Now since shortly after the Reformation, and by the power and influence of the Reformation and its principles, the power of the papacy to war upon the people of God, was much weakened and finally broken. And especially since 1870, she has had no governmental authority or power in her own hands to make war with the saints of God anywhere on the earth. Yet there stands the record that *she is going to do it* until the day that the saints enter into the kingdom of God. And that is at the end of the world. For it is when "the Ancient of days come," and this is certainly at the coming of Jesus Christ; for it is written:—

"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."

And in the 25th verse of the 8th chapter of Daniel, it says:—

"He shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but *he shall be broken without hand*."

That is, he shall be broken by the power of God at the coming of the Lord, in the glory of his power. And thus says Daniel, he made war with the saints of the

Most High and prevailed against them until the Ancient of days came, until the Lord comes and the kingdom of God is set up,—until the time comes that the saints *possess the kingdom*; and until the time comes that judgment is given to the saints of the Most High. And it is written, "Judge nothing before *the time* until *the Lord come*." And that is the end of the world. Therefore this passage shows that the papacy is to regain power and use it against the people of God till the end of the world. And so again it is seen that this very scheme here laid out by Leo XIII,—through the United States to bring back to the papacy Europe and all humanity,—was pointed out by the Lord nearly 2500 years ago. And in it, too, he pointed out the end of the world. And therefore it is, and is true, that *the end of the world* is in these things, and is the end of these things, that the papacy

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is doing before the eyes of the people of the United States and of the world. Now another one. Turn to the 18th chapter of Revelation, beginning with the first verse:—

"And 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 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."

Back in the 17th chapter this Babylon is described, and you know what the description is,—a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

That is the Babylon here described,—the whole combination, mother and daughters.

"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 widow, and shall see no sorrow.*"

These last words are the ones which we are to study just now.

She is *not* saying that now. Ever since 1870 she has been *lamenting her widowhood*, she has been bemoaning her afflictions, she has been hourly pouring out her *sorrows*, and lamenting before the world in what a sad condition she is. And Cardinal Gibbon's book expresses that same thing, as to how the

pontiff "is made to drink deep of the chalice of affliction," how he is "at this moment" "a virtual [*sic.*] prisoner in his own house," and "in the houses of his enemies," and so on. And all the affliction there can possibly be about it, and all the sorrow that can possibly be in it, is that while it is thus, the papacy has no power to wield against those who will not bow to her will. The finest palace on the earth is the pope's; wealth untold is pouring in from all over the world all the time, to line with gold the cup from which he "drinks deep" his sorrow and afflictions.

But that is the condition of things, and that Babylonish woman is sorrowing; she is lamenting loudly. And the fact is that *she is a widow*. As stated awhile ago, ever since 1870 when Victor Emmanuel entered Rome and made it his capital, and took from the church her temporal dominions,—from that time she has not been able to sit as a queen; and from that time she has had no husband. Consequently from that time she has had sorrow, and has lamented it aloud before the world, so that *now she cannot say and is not saying* in her heart that she is a queen and no widow. But this Scripture says that she will say in her heart, "I sit a queen, and am no widow, and shall see now sorrow." That shows therefore that *the time does come* when she can say and does say this again.

There was a time when she could say it. There was a time when every kingdom in Europe was her husband, and she was living in adulterous connection with all of them at once. Then it could not be said by any means that *she was* a widow. Through these she rule the world as sovereign queen of all. But now she is no queen; now she is a widow; now she is lamenting; now she is sorrowing. The time comes however again when she says, "I sit a queen, and am no widow, and shall see no sorrow." This shows that she will draw all of her husbands back. And then she will be so glad that she has once more the power to do as she did before, and persecute to the death all who will not do his bidding, that she exultingly exclaims in her heart, "I sit a queen, and am no widow."

And "she glorifies herself" again "and lives deliciously," and the next verse but one, says "the kings of the earth lived deliciously with her." At that time when she again glorifies herself and lives deliciously, the kings of the earth are again living deliciously with her, and committing fornication again with her. So that the whole plan, the whole chapter, shows that she gets back all her husbands, and then with them lives deliciously, and glorifies herself and exults over it all, and says "I sit a queen, and am no widow, and shall see no sorrow." And that very scheme Leo XIII has mapped out, and is carrying on by Satolli in the United States for all the world, to-day. And it was also mapped out here by the Lord 1800 years ago, that all may know of it beforehand and escape the fearful consequences of it.

Well then what follows? The record goes on, so I read it without any comment now:—

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"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.*"

There is a controversy between her to-day and the people who will worship God in spite of her; there is a controversy between her and those who will follow the word of God in spite of her. And that controversy continues until the last day, and to those who contend against her it is promised:—

"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 [a complete victory over the whole wicked combination], stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

And it is so. On which side in this controversy do you stand?

Let us read a little more of this judgment upon her. It is all here:—

"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. 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."

And we too shall see her funeral, thank the Lord. "Come out of her my people," saith the Lord.

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more."

No, sir. She declared a boycott—she and the "Protestant" churches; mother and daughters declared a boycott upon everybody, that they should not buy nor sell unless they would keep Sunday—and it has already begun. To her boycott the merchants surrendered and made capital out of their Sunday observance, to get the trade of Babylon. But, lo! it is written, the day comes when they find that the boycott will do them no good, "for no man," not even Babylon herself, "buyeth their merchandise any more." I would rather stand the boycott and have nothing, and be on the Lord's side, than to surrender to the boycott and *have nothing either*.

And this, too, it was pointed out that she would do:—

"And he [the beast, the papacy] 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 she bids the image of the beast to issue that decree that they ought to 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 name of the beast, or the number of his name."

That is the boycott that is to be carried on. Nobody can buy or sell the merchandise of the earth without surrendering to Babylon and keeping Sunday, so as to get her traffic. But the day comes when God rises up, and she fails, and

no man can either buy or sell her merchandise any more. Surrender to the boycott will do no good. Nothing will do but to leave her altogether. Cut loose from her skirts, and from the skirts of the Protestants that are hanging to her skirts. "Come out of her my people," saith the Lord. "Come out of her, that ye be not partakers of her sins, and that ye receive no of her plagues."

We have before given the literal facts from the official records, and have read the statement of all the parties, that the Protestant churches of the United States required Congress to set up Sunday instead of the Sabbath, and require by law the keeping of the Sunday of the papacy instead of the Sabbath of the Lord. They took the Sabbath of the Lord out of the fourth commandment, and put the Sunday of the papacy in its stead. They thus definitely by a governmental act, set up the sign of Rome's authority, which is Sunday, in the place of the sign of God's authority which is Sabbath; and now propose to compel all the people of the United States, even at the point of bayonet, to wear Rome's badge, instead of leaving them free to wear the Lord's, just as they choose, and just as the Lord leaves them free. So that no there is a controversy between the Lord and the papacy with apostate Protestantism as to whether men shall wear the badge of Rome, or whether they will wear the seal of the living God, which he puts upon them who will receive him,—a controversy as to whether they will receive the seal of God, or shall receive the mark of the beast, or his name, or the number of his name. And there is going to be a great company that will gladly receive and wear the seal of the living God, and so have the victory over the beast, and over his image, and over his mark and over the number of his name, and stand on the sea of glass, having the harps of God. Thank the Lord. And of those who receive the mark of the papacy and surrender to her boycott to keep their business, no man buyeth their merchandise any more.

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"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, 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."

Her power covers all the realm of traffic, you see. That is how no man can buy or sell except those who do her bidding.

But she loses it all, for—

"The fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas,

that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

Thank the Lord! There is her funeral. And we are going to see it. And we are not going to weep there. God has written the requiem long ago, and it is soon to be sung.

A. T. JONES.

April 1894

"Rome's Scheme for the United States and the World, and the End of It. (Concluded.)" *The Home Missionary* 6, 3 , pp. 80-82.

(Concluded.)

God had a people in Egypt once, and he sent Moses and Aaron to teach them to serve the Lord, and they taught them to keep the Sabbath. Pharaoh did not like it. He said to Moses and Aaron, "You hinder the people from their work. You cause them to keep the Sabbath." In the fifth chapter of Exodus you find the whole story; it is translated there, "You [Moses and Aaron] cause them to *rest* from their burdens." But in Egyptian he said, "You cause them to keep Sabbath." Therefore he said to them: "Ye are idle, ye are idle. Now as ye have time to idle a whole day in the week, I do not need to furnish straw any more to make the bricks; you spend that idle time in gathering straw for yourselves to make the bricks. If you have time to idle away, you have time to gather straw. Ye are idle, ye are idle." And this is why he brought the oppressions more and more upon them, until finally they were brought into the place where they could not live any longer and keep the Sabbath in Egypt. But O, just then God took them out of Egypt, where they could keep the Sabbath. And *that was the ruin of Egypt, too*. Egypt's forbidding God's people to keep his own Sabbath in his own way, ruined Egypt; but it was the triumph of God's people by God's own deliverance in his wondrous power. And there was sung to the song of Moses the servant of God.

Jesus Christ came into the world to save the people of Israel, and all the people of the world who would be saved. He came into the world in a way that did not satisfy the Pharisees; and as he did not conform to their ways, *particularly in his Sabbath keeping*, they persecuted him, and sought to slay him, because he would not keep the Sabbath their way, but persisted in keeping the Sabbath God's way. They persecuted him. And when they found he would not yield to that, then they formed a connection with politicians of that day, and thus got control of political power, and then by threatening Pilate with political ruin if he did not comply with their demands, they succeeded in executing their vengeance upon Jesus, and put him to death and out of the world because he did not keep the Sabbath of the Lord without disturbing Pharisees. Thank the Lord! And ruin of that nation followed because of this. He whom they rejected, crucified, and

destroyed, because of his Sabbath-keeping, rose triumphant in the victory and power of God over all. And the song of his triumph was sounded from the mouth of the tomb to the gates of the city of God and beyond. And there was the song of the Lord.

In the fourth century the Church of Rom, the Catholic Church, united herself to the Roman empire,

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and the imperial power of that empire she thus secured unto herself for the express purpose of saving the Roman empire." To do this she reached that point, too, in setting up Sunday, and under a curse enforced by imperial authority, forbidding the keeping of the Sabbath of the Lord. The ruin of the Roman empire followed.

And now this same thing that has been done three times in the world, is now standing before the people of the United States, and the whole world. The professed Protestants of the United States have put the Sunday of the papacy in the place of the Sabbath of the Lord, in the legislation of the government of the United States. This is now taken up by the papacy and is made the means of bringing all the world with its power back to her, with which to crush out completely from the earth the keeping of the Sabbath of the Lord. And the time does come inevitably, the Scriptures point it out, that the penalty of death will be pronounced against every one who keeps the Sabbath of the Lord, and refuses to keep Sunday. But, thank the Lord, when it comes to pass that we cannot live in the world and keep the Sabbath of the Lord, the Saviour, the Lord of the Sabbath, comes and takes us where we can keep it forevermore, without disturbing any papists. And that which ruined nations three times before, will be *the ruin of the world*, this time, because the evil is world-wide.

Those whom they reject and [*sic.*] persecute and condemn to death, rise triumphant in the victory and power of God over the beast and over his image and over his mark and over the number of his name and over all the world and all the power of evil. And our triumphant song will sound [*sic.*] throughout the universe. This is the song of Moses the servant of God *and* the song of the Lamb.

Those things are not written in vain. Egypt's experience was not written in vain; it was a warning to every nation from that day to this to let the Sabbath question alone. That record about Jesus Christ, and the doctors of the law not receiving him because they did not understand that lesson from Egypt—that again was the second lesson written for the nations, warning them to let the Sabbath question alone. And when that was not done, and these two lessons were disregarded in the Roman empire, it proved the ruin of that Roman empire, and it was swept out of existence. That was the third lesson which God set before the world, warning the nations to let the Sabbath question alone. But in the face of all three of these fearful lessons, the professed Protestants of the United States have gone right on blindly following in the track of all three. They are following in the track of Pharaoh, and of the Pharisees, and scribes, and doctors of the law—and of the Catholic Church herself. And the result will simply be that, if such a thing could possibly be so, a thousand fold greater ruin than fell upon these three

nations before. That is what this Sabbath question means to-day. That is what these things mean, and God is calling upon the people now to decide on which side they will stand. Rome's or God's.

I called your attention before to the fact that, if you protest against this thing that the Protestant churches have done, even though you keep Sunday, they will class you at once with the Seventh-day Adventists. So that they themselves draw the line between themselves and us. They themselves draw the line *for you*, between themselves and the Seventh-day Adventists; and as before shown, the Catholic Church draws the same line between themselves and the Seventh-day Adventists. So that by their own decision, the battle now, and from this time forward, is between the papal combination,—Catholics and Protestants allied,—and the Seventh-day Adventists. We cheerfully accept the decision.

We knew forty years ago that this conflict was coming to that very point, and have been preaching it all this time, saying it was going to come, and now *is has come*. It betokens that God's victory is about to be completed in behalf of all those who have trusted him all these years, and trust him now, over the beast, and over his image, and over his mark, and over the number of his name. Thank the Lord, the time is almost here. Thank the Lord, that final victory is almost here. Thank God, victory *is* ours; for God is a conqueror. God is the conqueror of the papacy. He is the conqueror of all who are allied with the papacy.

We are willing that they should draw the line between themselves and us. If you protest against their evil workings, they will class you with us. And we cordially say to you, Come along with us. God is for us, and no man can be against us. Our trust is in him. Come and go with us. God has promised that he will do you good if you do. Refuse to worship the beast and his image, and turn to the worship of God in its purity. Wear his blessed sign, the sign

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of his glorious salvation which is soon to be accomplished completely and triumphantly for every one who will stand firm and faithful in their allegiance to him.

Come with us, friends. Let them call us what they please. Let them say what they please. What does it amount to? Of course they will call us all kinds of names, and whatever they please. But what does that amount to. What did they call Jesus? and for the same cause, too. They called him everything they wanted to. And he says, "If they have called the master of the house Beelzebub, how much more will they call them of his household?" Of course we shall have no reputation in the world. "He made himself of no reputation;" the Scriptures say so. But he had the best *character* that ever was in this universe; and to those who trust in him he gives that character to-day. And in that character *we truth*; upon that character we *depend* now and evermore, and we care nothing for the *reputation* that men may give to us.

We know that they will confiscate all the property we may have. We know that a general boycott will be placed upon all who will not do their bidding and keep Sunday instead of the Sabbath of the Bible. We know that very soon we cannot buy nor sell. But, thank the Lord, in Jesus Christ we possess "all things" anyhow. For Jesus Christ is heir of all things; God has appointed him 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 also be glorified together." And the time of suffering is come, and we praise his name that he says he will go with us right through it. He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He will suffer with us, thank the Lord, and he will never leave us nor forsake us, and when he is with us, we can bear it. He will go with us to the end in suffering together, and *then*, O then we shall be glorified together.

We know that at the last they will even say that our lives shall be forfeited, but, thank the Lord, he gives eternal life, to all them that put their trust in him, and they cannot take that away. The Lord Jesus is our trust. Justified by faith in him, we shall be glorified with him and by him himself when he comes; for we shall see him as he is, the King in his beauty; and we shall be like him because we shall see him as he is. This is our hope. This is the course which we are taking. This is the course through which God is going to carry us, for he says he will. He has promised the victory over the beast, and over his image, and over his mark and over the number of his name, and we have the victory now, because his promise has been given, and his word is sure. "Come with us and we will do thee good; for God has spoken good concerning Israel."

A. T. JONES.

May 1894

"Touch Not, Taste Not, Handle Not" *The Home Missionary* 6, 5 , pp. 105-108.

In our study of how to have the best health, we come now to the consideration of good. This will be considered in three divisions:—

1. What is not food at all, and is therefore never to be used.
2. What is not good food, and is therefore not to be used if it can be avoided.
3. What is the best food, and is therefore to be used freely.

In the present lesson we are to study

WHAT IS NOT FOOD

One way of defining what is not food is

"Whatever does not either build up tissue, or minister to animal heat, cannot be a food."

Another definition is:—

"What gets strength out of a man without first putting it into him, is not food."

Yet another way of stating it is,—

"Whatever affects the nerves only, is not food."

The last two of these statements are also definitions of a *stimulant*. Stimulants affect only the nerves, and get strength out of a person without putting it into him,

and therefore anything that stimulates is not food and is not to be used. So that in other words, our lesson at this time is as study of what are stimulants.

I shall read both from the Testimonies and from a standard scientific authority. I do not cite the scientific authority to prove that the statements of the Testimonies are sound and trustworthy, nor to support the Testimonies, but that you may see how the Testimonies, while making no pretensions to scientific instruction as such, are thoroughly scientific *and more*. Making no pretensions to being scientific, they tell scientific truth in the name of the Lord, and as the truth of God witnessed by his sanctifying Spirit.

That you may see this in the best way, I shall cite the scientific authority first, as the Testimonies make plainer the statements from this source. This

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authority is the "Encyclopedia Britannica," the latest edition. And under the headings of "Drunkenness," "Coffee," "Tea," and "Narcotics," you can find for yourselves all that I shall quote.

First I quote from the article on Drunkenness, as follows:—

"From tea to hasheesh we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants which stimulate in small doses and narcotize in larger. The physiological action of all these agents gradually shades into each other, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system."

"Consecutive" means *successive*. That is to say, then, that the effect of all these things from tea to hasheesh is to produce successive paralysis of the various parts of the nervous system. This shows that the effect of all these things is upon the nerves only, that this effect is only to paralyze the nerves, and that each repetition of the drink or the dose, only increases the paralysis. This is the "consecutive paralysis" that is produced by the use of tea, coffee, tobacco, alcohol, opium, and hasheesh, And not only does each one of these increase the evil effect which proceeds from itself, but each one gradually leads on toward, and shades into, the one next above it in the intoxicating and paralyzing scale. I read on from the same place:—

"Even the cup so often said to 'cheer, but not inebriate' [tea], cannot be regarded as altogether free from the last-named effect."

What is that last named effect? Why, "consecutive paralysis of the various parts of the nervous system." Thus tea, although the lowest in the scale, is yet an intoxicant and a narcotic producing paralysis of the various parts of the nervous system. And that even this effect is not slight, as might be hastily concluded from its holding the lowest place in the scale, is made clear by the next sentence. So I read:—

"Tea sots are well known to be affected with palpitation and irregularity of the heart, as well as with more or less sleeplessness, mental irritability, and muscular tremors, which in some culminate in paralysis; while positive intoxication has been known to be the result of excessive use of strong tea."

So must then for this mischievous stuff which is the lowest in the list. What then about coffee, which stands above it? Here is the word as to that. I read still from the Britannica, under the article "Coffee":—

"Coffee belongs to the medicinal or auxiliary class of food substances, being solely valuable for its stimulant effect upon the nervous and vascular system. It produces a feeling of buoyancy and exhilaration, comparable to a certain stage of alcoholic intoxication."

And under "Tea" I read further:—

"Theine of tea is an alkaloid identical with the caffeine that is obtained from coffee."

Thus tea being akin to coffee, its effect shades into that of coffee; and coffee in its turn having solely a stimulant effect akin to that of alcohol, shades into that and leads on to an appetite for it.

Nor is this all. Coffee is not only akin to alcohol in its effects, but it is akin to *tobacco* both in its nature and its effects. The same deadly poison that is in tobacco-smoke, is in coffee. It is not nicotine, it is if possible a more virulent poison than even that. It is not obtained directly from the tobacco itself, but from the smoke. It is obtained by distillation both from the coffee and from the tobacco-smoke. The simplest, most common way of extracting this poison from tobacco-smoke is to take a tumbler and put in it some little pieces of ice, then take a pipe of tobacco, draw the smoke from it and puff it into the tumbler on the ice. The warm smoke striking the ice is chilled and by being thus condensed there is extracted from it this poison, which adheres to the sides of the tumbler. Then drink from the tumbler, and you get the poison. Enough poison can be thus taken from a few puffs of tobacco smoke, to kill a man. In fact this is one of the means most frequently employed for drugging and robbing men who drink.

At the Texas camp-meeting last summer I was stating this process and the effect of the poison. In the audience there was a stranger from New Orleans who, after the sermon, told me that he was a member of a jury in that city in the trial of three men for murder for killing a man in precisely this way. I asked him to tell it to the audience at the next meeting, and he did.

He said that the three men planned to play a practical joke on another by first making him insensible and then painting and marking him in as many grotesque ways as possible, so that when he came to, everybody would be laughing at him, and he would not know why. And the way they would make him insensible was this puffing of tobacco-smoke into an iced tumber [*sic.*] and then have him take a drink of liquor from the tumbler. Accordingly they so doctored the glass, and got their victim to drink from it, when lo! it not only made him insensible, but it killed him. The three men were therefore prosecuted for murder. On the trial however, they frankly told just how it was done, and that they intended nothing more than to stupefy him and have some fun, and were as surprised and sorry as anybody could be that the man

was killed. They were convicted of manslaughter and were sent to the penitentiary for two years. And further, the gentleman stated that in the expert

testimony given in the trial, it was stated repeatedly that *this same poison is in coffee*.

I had known for fifteen years of this poison, its effects, how it is obtained, and that it is in coffee; but I was glad to learn of this case of actual experience, and especially glad to get it thus directly from one who was a juror in the trial of the case.

Well, then, how is this poison extracted from coffee? Bear in mind that it is obtained by distillation, and you will have no difficulty in understanding it as I describe it. Many a time when you have lifted the lid of the coffee-pot, you have seen the under side of it covered with large drops of water which would roll down and fall into the pot. And you know that those drops were formed by the steam rising from the boiling coffee against the under side of the lid, and the air outside being colder causes the steam to condense, and thus *by distillation* those drops of water are formed. Those drops are distilled water. But the steam having risen from boiling coffee, when it is thus condensed and these drops are distilled, this poison is extracted from the coffee. In fact, in hotels, restaurants, and in many families, the way that coffee is made nowadays is by suspending the ground coffee *above* the water in the boiler, so that the liquid is extracted wholly by steaming instead of by boiling. This process is adopted because coffee thus made is stronger, and is counted much better than when made the old way.

Yes, it is much stronger, and to the taste of the coffee-drinker it is much "better" than when it is made by boiling, *because there is so much more of this strong poison in it*, and so it takes a much "better" hold on the taste. You know how utterly "flat, stale, and unprofitable," any coffee would be counted that was made in an open vessel entirely. This is because the strength and chief "value" of the coffee would have all passed off in the unconfined steam. All this shows that the chiefest "value" of coffee is obtained largely *by distillation* which is precisely the process by which this deadly poison is obtained from tobacco-smoke and coffee.

This poison is not only an intoxicant and a narcotic acting upon and paralyzing the nerves, but it retards digestion as well. Of course there is not as much of this poison in a given quantity of coffee, as there is in the same quantity of tobacco. But it is the same terrible poison, and that is enough for any one to know who would be free from its ruinous effects. This also further illustrates the principle that from tea to hasheesh, through alcohol, tobacco, and opium, there is a graduated scale of intoxicants (poisons), in their action upon the system, gradually shading into each other, and all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system.

Now I read another passage from the "Britannica," under "Narcotics," which clearly describes the course of this consecutive paralysis:—

"All these substances act on the nervous system, and although the physiological action of each is characteristic, there are many symptoms common to the whole group. Indeed, the course of action of all these shows three well-defined stages.

"First, there is a period of apparent exaltation of function."

That is, the system is excited, stirred up, stimulated to increased action, without first receiving strength to perform the increased action. In other words strength is taken from the person without first putting it into him. In short the system is *robbed* of strength and life.

"Second, this is followed by a diminution and perversion of functional activity."

That is, the nerves or organs that are thus excited to increased and unwonted action, are less able to perform their usual function after this excitement is over, than they were before, or than they would have been if they had not been so stimulated. And more than this the nerves and organs so excited are, by the stimulant, perverted from their natural condition and office and turned into the channel of disease and death. And in the very nature of the case this is followed by—

"Third; a total loss of function, in which there is profound coma and paralysis."

And that means the utter ruin of those organs so far as any purpose for which God created them is concerned, and the complete enslavement of the individual to an ever increasing appetite and an ever strengthening habit.

Now I turn to the Testimonies, and in just two or three short passages both the science and the philosophy of this whole subject is set forth so plainly and so simply that anybody can understand it all. Thus I read:—

"To a certain extent, tea produces intoxication. It enters into the circulation and gradually impairs the energy of body and mind. It stimulates, excites, and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea-drinker the impression that it is doing him great service, im-

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parting to him strength. This is a mistake. Tea draws upon the strength of the nerves, and leaves them greatly weakened. When its influence is gone and the increased action caused by its use is abated, then what is the result?—Languor and debility corresponding to the artificial vivacity the tea imparted. When the system is already overtaxed and needs rest, the use of tea spurs up nature by stimulation to perform unwonted, unnatural action, and thereby lessens her power to perform, and her ability to endure; and her powers give out long before Heaven designed they should. Tea is poisonous to the system. Christians should let it alone.

"The second effect of tea drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling of the nerves, with many other evils."

Now as to coffee:—

"The influence of coffee is in a degree the same as tea, but the effect upon the system *is still worse*. Its influence is exciting, and just in the degree that it elevates above par, it will exhaust and bring prostration below par. Tea and coffee drinkers carry the marks

upon their faces. The skin becomes sallow, and assumes a lifeless appearance. The glow of health is not seen upon the countenance." And now of both together I read:—

"Tea and coffee do not nourish the system. The relief obtained from them is sudden, before the stomach has time to digest them. This shows that what the users of these stimulants call strength, is only received by exciting the nerves of the stomach, which convey the irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. All this is false strength, that we are the worse for having. They do not give a particle of natural strength."—*Bound Testimonies, Vol. II, pp. 64, 65.*

The nature of these things being to affect the nerves without strengthening them, to act upon the system without digestion, it is clearly evident that their course in the system is directly the reverse of the natural and that therefore they are not in any sense foods. The very reason and purpose of the digestive process is to prepare the material which the system must have to sustain it. According to this process the nerves are the last parts of the system that are reached or affected by that which is taken into the same, and then they are affected only to be strengthened and built up and prepared for further efficient work. On the other hand whatever affects the nerves first of all, whatever reaches the nerves without the digestive process, being the reverse of the order of nature, the only effect that it can have is to tear down and destroy.

Now is this all. The order and course of nature being thus reversed, its functions are perverted, an unnatural appetite is created, which imperiously demands that it shall be supplied in spite of every other consideration, and thus a perverted, an unnatural appetite possesses and controls the man, instead of his being free to control himself. He is the slave of a perverted appetite instead of being his own free man.

The principle here touched contains the sum and substance of all temperance. Temperance is literally self-control. That is the Bible idea expressed in the word "temperance." That is the meaning of the Greek word that is translated "temperance." So what temperance is, and all that it is, is simply self-control. You use the word *self-control* all the time, instead of the word *temperance*, and you will be enabled better to understand and to practice genuine temperance. For you can see readily enough that nobody can be temperate while using *anything* that tends to create an appetite for itself, and thus to take control. You can see plainly that no person can be temperate while using anything that affects the nerves, anything that gets strength out of him without first putting it into him, anything "from tea to hasheesh." And as temperance—self-control—is one of the three grand divisions of Christian truth, it is easy to see that the use of any of these things is not in any sense in harmony with the Christian profession. The use of any of these things is contrary to both health and Christianity. And it is perfectly plain that it is the will of God that we shall prosper and be in health even as our souls prosper, and this will cannot be fulfilled in those who continue the use of any of these things. They are not foods

at all. They are poisons only. Let them forever alone.
A. T. JONES.

August 1894

"What Is Not Good Food" *The Home Missionary* 6, 8 , pp. 171-174.

In the previous lesson we studied what is not food at all, and is therefore never to be used at all; that is, those things which have only a stimulating effect upon the system. We found that "from tea to haschisch, we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants which stimulate in small doses and narcotize in larger." We studied the effect of these things, particularly tea and coffee, because they are so largely used by people who profess to be strict temperance reformers. The substance of that lesson will be recalled and freshly impressed upon the mind by the following valuable extract from Dr. Foot's Health Primer:—

"Tea and coffee are merely stimulants that seem to replace appetite for food, and serve as transient substitutes [*sic.*], but they are not nourishing, and in excess they are likely to cause indigestion, loss of appetite, headaches, peevishness, nervousness, muscular tremors, sleeplessness, and irregular heart action, loss of flesh and general debility. They belong among drugs rather than foods, and have uses at times for those who have not become habituated to them.

"The nerves are subject to two directly opposite influences or effects resulting from the use of so-called stimulants. *The first* is truly a stimulating, goading, or irritating effect, which, carried to the extreme, results in spasms, or convulsive explosions in the nerve centers, *and such is the effect of the active principles of tea and coffee*; and to apply this sort of influence day after day is to tire out or exhaust the nervous system, by keeping it keyed up too high, and though tea and coffee do not inebriate, they do intoxicate to some extent.

"*The second* influence the nerves are subject to is of precisely the opposite kind—an anesthetic, depressing, deadening or paralyzing effect, such as is provided by alcohol in greater or less degree as it is used much or little in wines, beers, or liquors.

"When such things seem to *brace* one up, it is merely because they *benumb* the normal sense of being tired, which is nature's indicator that the nerves need rest. The same sort of effect is got from tobacco, whether chewed, snuffed, or smoked, and from opiates and other narcotics. All such *drug habits* tend to retard recovery of health, and some diseases simply cannot be cured while the habit is continued."

All these things having only a stimulating, narcotizing, intoxicating effect—having no other than an injurious effect—upon the human system, are not foods in any sense, and therefore are never to be used at all by those who would present their bodies "holy, acceptable unto God," and who are prepar-

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ing to be translated at the soon coming of the Lord.

Having found, then, what is not food at all, we will now study

WHAT IS NOT GOOD FOOD

It is proper indeed to study not only what is not good food, but what is not *the best* food, for the Lord wants his people to have the best of everything. He has given us the best gift in his power. In this he has given us the best religion in the universe; and he wants us to have the best health, so that we can enjoy in the best way the religion that he has given. And that we may have the best health, he wants us to live on that which is the best. On this subject the Testimonies use the expression that such and such "is not *the best*," many more times than the expression, "is not good." This simply illustrates the thought that the Lord wants us to use that which is *the best*.

Two questions have been asked concerning the previous lesson. Having shown up the injurious effects of tea and coffee, and that those things have no other than injurious effects, the questions have been asked "What about cocoa?" and, "When we leave off tea and coffee, is not cocoa a good substitute for them?"

Is we use the word "substitute" in the sense of *doing the same thing* that tea and coffee would do, then cocoa is a perfect substitute for them. But if we use the word "substitute" in the sense that is evidently here intended, of using cocoa with the expectation of its doing good where tea and coffee do only evil, then it is not a substitute at all.

We have seen that the evil effects of tea and coffee come altogether from the *theine* and the *caffeine* that they respectively contain—*theine* and *caffeine*, however, being but different names for the same identical thing. Now the truth is that a given amount of cocoa contains always nearly as much and often *more* of the same identical poison than is found in the same quantity of tea; and one-and-one-fifth times as much as is found in the same quantity of coffee. The active principle of tea is *theine*; the active principle of coffee is *caffeine*; and the active principle of cocoa is *theobromine*. And all three of these names are simply three different names for the same thing. Theine and caffeine and theobromine are identical. Perhaps we had better have the proof of this; so here it is:—

"Theine is an alkaloid *identical* with the caffeine obtained from coffee. . . . Theine is precisely the characteristic constituent of coffee."—"Encyc. Britannica," art. *Tea*.

"The constituent upon which the peculiar value of coca depends is the theobromine, an alkaloid substance which till recently was suppose to be distinct from, though closely allied to, the theine of tea and coffee. It is now, however, known that the alkaloid in these

and two or three other substances similarly used, *is identical*, and their physiological value is consequently *the same*."—*Id.*, *art. Cocoa*.

"The physiological and dietetic value of coffee depends principally upon the alkaloid caffeine which it contains *in common* with *tea, cocoa, mate, or Paraguay tea, guarana, and African kola-nut*."—*Id.*, *art. Coffee, also under Tea*.

The proportion of this constituent that is identical in tea and coca is as follows:—Tea, 1.8 or 3 per cent, average 2.4; cocoa, 2 per cent; coffee, 8 per cent.

Now when you leave off coffee because of the evil effects of *four fifths of one per cent* of stimulant, and take in its place coca that has in it *two-and-a-half times as much* of the same identical stimulant, it is evident enough that that is not exactly health reform. Indeed it is not reform of any kind, it is only to make the matter worse than it was before. And when you leave off tea because of the injurious effects of two and two-fifths per cent of stimulant, and "substitute" for it cocoa that has almost as much, and in many cases more, of the same identical stimulant, it is evident that this also is just as far from being true health reform as is the other.

This only illustrates the necessity of our using thought and judgment in all this work of health reform. It is not acting sensibly to leave off a thing that we have learned is bad, and then blindly take up, simply because it tastes well, something that is as bad or perhaps worse or is the same identical thing under another name or in another shape. Such is not health reform. We need to *think* on all these things, and act upon a thoughtful, well-informed, and well-balanced judgment. Of all things this is one in which hap-hazard action is not allowable. Every one needs to learn and never to forget that health reform does not consist in simply leaving off what we have learned is not good, but in using that which *is* good or even the best. When we use only what is good or the best, all those things that are injurious will drop away as dead leaves from a tree, and will simply be left behind and [*sic.*] never missed.

There is a difference, however, between cocoa and tea or coffee. That is, whereas tea and coffee have very little or none at all of *food* elements, cocoa has a great deal. More than four fifths of the constituents of cocoa, 82 per cent, are food elements; while in coffee less than *one* fifth are food elements, and in tea there

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are practically no food elements. So that from tea and coffee practically nothing is obtained but the stimulants, which are only injurious; while from cocoa the same or a greater amount of the same stimulant is obtained, yet *along with it* there is more than forty times as much of food elements. The proportion is, theobromine 2 per cent, food elements 82 per cent, fat 52 per cent, nitrogenous compound 20 per cent, and starch 10 per cent. Yet the greater proportion of food elements does not by any means destroy the stimulant. The effect of the stimulant is the same whether taken with the larger proportion of food elements in cocoa, or with very little or none in tea or coffee. It is better to do without the food elements as found in cocoa, and thus escape the stimulant, than to take the

stimulant with the food elements. In other words, it is far better to use that which contains food only, than to use what contains food and stimulant both.

This brings us to another principle of health reform. It is this: As anything, the effect of which is *only* to stimulate, is not food and therefore is not to be used at all; so also anything that *carries with it* any stimulant, is not *good* food and is therefore not to be used *if it is possible to avoid it*.

This is one of the reasons why flesh meats are not good food. Flesh meats have in them stimulating properties akin to those in tea, coffee, etc. Perhaps we had better have the proofs of this statement too, and so here they are. The "Encyclopedia Britannica" in discussing tea and its kindred stimulants, says:—

"The theobromine of cocoa is closely allied to theine, and the characteristic components of *the extract of meat* show certain points of contact with *these stimulant bodies*."

And Dr. Foote writes on this point as follows:—

"All flesh contains excrementitious products, upon which depend its so-called stimulating properties, as well as the strong or distinct flavors, which may taint the flesh of the feeders. Those who are unaccustomed to the use of meat are, by its occasional use, noticeably stimulated by these so-called extractive matters—so-called because they can be extracted in the laboratory, though it is not possible to eliminate them from butcher's meat. The Abyssinians and other tribes addicted to occasional gluttonous sprees, when they consume immense quantities of raw meat, have been observed to exhibit signs of intoxication as though stimulated with wine. . . . It is a common observation that children are made restless, irritable, and quarrelsome by much meat eating; due to the fact that they are very susceptible to its stimulating properties. . . . The origin, nature, and effects of . . . these extractive matters . . . are analogous to those of alcohol and ammonia. Every drop of venous blood is laden with it; so much so that if an animal is not well bled when it is killed, the meat is rendered quickly putrescent and is not a safe food. All waste products of living tissues, when applied to other living tissues, produce effects which are called stimulating. To the hungry stomach and faint heart these effects give a sort of quick satisfaction, and this is soon followed by the more staying gratification of the real food properties of the meat . . . Meat eaters are generally impatient of any delay of their meals beyond the usual hours; they miss their accustomed stimulus at the expected time. The stimulating effects of meat are probably the cause of that habit of the system which makes it seem sometimes unwise as well as difficult to do without it. Those who are prompted by their finer feelings to rid themselves of what they have come to regard as a savage propensity, are often *held in the strong bonds of appetite and habit*, and reluctantly conclude that it will be 'unnatural' for them to do without it."—"Food—What's Best to Eat," pp. 18, 19.

After these plain statements of scientific authorities as to the stimulating properties of flesh meats, perhaps I may be allowed to present, without being counted an extremist on health reform or the Testimonies, the statement the Lord made to us twenty-six years ago that "meat stimulates."—*Testimonies, Vol. 2, p. 486*. And in view of the fact that so "high" an authority as the Britannica shows the stimulating effects of the extract of meat to be akin to the stimulating effects of tea and coffee, it may not be too "strong meat" to present a statement to the same effect upon the authority of the Lord from the Testimonies.

"We do not hesitate to say that flesh-meat is not necessary for health or strength. If used, it is because a depraved appetite craves it. Its use excites the animal propensities to increased activity, and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use [*sic.*] of the flesh of animals tends to cause [*sic.*] a grossness of body, and benumbs the fine sensibilities of the mind."—*Vol. 2, p. 63*.

This and other statements concerning the injurious effects of flesh-meat are followed immediately with the statement of the injurious effects of tea and coffee. Thus these things are classed together in the Testimonies just as they are by the scientific authority. And this was done for us twenty-six years ago. Shall we then allow the evil effects of this stimulant in flesh-meats to hold us "in the strong bonds of appetite and habit," any more than we shall allow the kindred stimulant in tea and coffee and cocoa to hold and injure us?—Not if we are to be temperate in all things. Not if we are to practice temperance—self-control—indeed.

There is another thing that should be mentioned in this connection before we close,—a thing that makes meat much more injurious than it would otherwise be, and much more injurious than it was in olden

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time. That is, the way in which it is killed and the length of time between the killing and the eating of it. The way that animals are taken to the market, the way that they are killed, the way that the meat is handled, and the length of time that it is kept after the animal is killed before the meat is sold,—all these things are only direct and positive means of manufacturing those "extractive matters" in which lie the stimulating properties. Besides, such usage puts the meat in that condition where the fiber of the meat itself begins to break down in the first stages of putrefaction; and to eat such meat is to take into the system that which can only load it with deadly humors. And this is the kind of meat that nine tenths of the people use who use meat.

"Those who subsist largely upon flesh cannot avoid eating the meat of animals which are to a greater or less degree diseased. The process of fitting the animals for market produces in them disease; and fitted in as healthful a manner as they can be, they become heated and diseased by driving before they reach the market. The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already has impure

blood, it is greatly aggravated by eating of the flesh of these animals. The liability to take disease is increased tenfold by meat eating."—*Id.*, p. 64.

"Could you know just the nature of the meat you eat, could you see the animals when living from which the flesh is taken when dead, you would turn with loathing from your flesh meats. The very animals whose flesh you eat are frequently so diseased that, if left alone, they would die of themselves; but while the breath of life is in them, they are killed and brought to market. You take directly into your system humors and poison of the worst kind, and yet you realize it not."—*Id.*, p. 404, 405.

These statements could be abundantly corroborated from the writings of others; but what is the use of it? If a person will disregard the evidences here presented on this subject, he would disregard all the evidences that could possibly be brought together.

The evidences here given clearly show that flesh-meats, cocoa, tea, and coffee form but a graduated scale of stimulants and intoxicants; and that flesh-meats *as they are to-day* are not the least injurious in the scale.

As true temperance is not to use any [*sic.*] stimulants at all, it therefore excludes all foods which contain stimulants, and consequently true temperance excludes flesh-meats from dietetics.

"Will the people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures, and enjoy their flesh as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people *will exercise temperance in all things.*"

There are other things yet to be named that are not good food; but we shall have to leave them till the next lesson. But in the meantime be sure that in leaving off these things that are injurious, you do it by taking that which is good and only good and good *for you*.

September 1894

"What Is Not Good Food" *The Home Missionary* 6, 9 , pp. 204-206.

Our previous lesson closed with the statement of the fact that the stimulating properties in flesh meats cause them to be *not the best* food; and that these stimulating properties are greatly increased by impurities being multiplied in them. The fewer impurities, therefore, the less of stimulant.

There was a time when some flesh meats were eatable without special harm. At the same time there were, and are yet, certain flesh meats which were not to be eaten at all because they were no and are not fit to be eaten.

This distinction between flesh meats which might be eaten, and those which must not be eaten, is laid down in Lev. 11 and Deut. 14. The distinction is made

so clear and by tests so easy to be applied, that every one who can get hold of a Bible is without excuse in not understanding the subject. Among beasts the rule is: Whatever is cloven-footed and chews the cud; these might be eaten. But the must have *both* of these requirements. Anything that chews the cud only, or is cloven-footed only, or that goes on its paws, is not to be eaten, and never was fit to eat.

Among things that are in the sea, the rule is: Whatever has both fins and scales, might be eaten. If it has not both fins and scales, it is not and never was good for food.

Of winged creatures those that are not good are named, and all others might be eaten.

Yet the fact that these things were once eatable, does not prove that in all times and in all circumstances these same things are good for food. The truth is that the time will come when not a single earthly thing will be good to eat. When the plagues of the wrath of God are poured out upon the earth; when the curse is devouring the earth; then death will be in everything that is of the earth, and to eat of any earthly thing then will be only to partake of the elements of death. At that time the Lord himself will supply his people with bread and water as he did Elijah when he was persecuted and had to flee for his life.

As we come nearer to that time, the people of God, under his guidance and instruction, will draw nearer to the original diet of man. And before probation closes, we will exclude from our dietary everything that has come into the dietary of man since sin entered. And under the influence of this way of living, this people will reach the point before probation closes, at which, when every earthly thing becomes tainted with death, all can be dropped and the change made without inconvenience, to that which the Lord himself will supply.

God now gives us instruction and opportunity by which we can fully prepare for this time which we all profess is coming soon, and which *is* coming soon whether we profess it or not. Many at least of the children of Israel were not prepared for the change from their regular diet in Egypt to that which God supplied in the wilderness. They therefore lusted for the flesh-pots of Egypt, grew impatient with what they decided was a hard way, murmured against the Lord, and were destroyed of the destroyer. And this was written for our admonition upon whom the ends of the world are come. Any one now who will disregard, all through this time of preparation, the careful instructions that the Lord has so long and so patiently set before us to fit us for this all-important time that is now so near,—those who will disregard all this, and live on just what they please, expecting to continue so through the plagues, or to suddenly

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drop it all and change to the other in a day or an hour, will, as surely as did the children of Israel, long for the flesh-pots of the former time, will grow impatient with "the hard way," will murmur against the way the Lord is leading and what he is giving, and will as certainly as were they be destroyed of the destroyer, and that irrecoverably.

If beef were as nearly perfectly pure as it was in old time when it could be taken quietly and fresh from the herd, as by Abraham, in Gen. 18:7, 8, it would

now, in itself, be no more objectionable than it was then. But this cannot be so now with one person in a hundred of those who eat it. On the contrary, the beef that is used, except in very few instances, is put through the market in the way and with the results described in the previous lesson. The Testimony says even as much. Here are the words:—

"Could we know that animals were in perfect health, I would recommend that people eat flesh-meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do."—*Vol. II, p. 369.* ⁴¹

Instead of meat being of this character, however, it is the opposite. The animal creation is diseased. Flesh meat is diseased. And even though it was now diseased when it was in the herd in the field, by the time it has been put through the course of the market, it is laden with impurities. And the nearer we come to the end, the nearer we come to the time when none of it will be eatable because of the impure and injurious properties that will abound in it. For this reason, and for the further reason that a change will have to be made and that suddenly, at the beginning of the plagues, it is *now* time to take up the instruction that the Lord has given in this matter and apply it faithfully—that is, in a way *full of faith*.

When the Lord tells us that a thing is not good now, and that he does not want us to eat it now, it is not a sufficient answer to say, as many do, "It was eatable once and was allowed in the Bible, and why not now?" This is no answer at all, and for the simple reason that what was eatable and allowable once may not be so now, and what is now good will not be eatable in the time of the plagues—in fact cannot be eaten then at all.

Whether we can see *why* these things are not good, or whether the Lord ever tells us *why*, this can have no proper bearing in the case. The Lord says that such and such things are not good food in this time, and if we are willing to allow that he knows more than we do, we shall be willing to take his word for it, and drop the use of that which he says is not good, and take that which he says is not only good, but *the best*.

Now I am going to cite passages from the Testimonies that name some more things that are not good to be eaten now. With respect to some, perhaps the most, of these things, the reason is given why they should not be used, the injurious effects being named. In some points perhaps the reason may not be given. But whether the reason is given or not, shall we not consent that the Lord knows more on this subject than we do, and take his counsel and act accordingly? Where the reason is not given, please do not require me to supply it, for it is altogether likely that I cannot do it. And where the reason is given, do not attempt to offset it by saying, "If that is so, why does such and such a person use it?" Just leave out all that part of it, and accept it or reject it for yourself alone. Do not try to regulate what the Lord would have *you* to do, by citing what somebody else does. Do not forget that the health reform is an individual work, and each one is to apply it in his own case for himself alone. This is what *we* are to do, and whether other people do it or not is for them and not us to decide.

I read:—

"How drinks are debilitating to the stomach. Cheese should never be introduced into the stomach. Fine-flour bread cannot

impart to the system the nourishment that you will find in the unbolted wheat bread."—*Vol. II, p. 68.*

"If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers."—*Id., p. 352.*

"You place upon your tables butter, eggs, and meat, and your children partake of them. They are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children."—*Id., p. 362.*

"Flesh-meats and rich cakes and pies prepared with spices of any kind, are not the most healthful and nourishing diet. Eggs should not be placed upon your table. They are an injury to your children."—*Id., p. 400.*

"The butter and meat stimulate."—*Id., p. 486.*

"Saleratus in any form should not be introduced into the stomach; for the effect is fearful. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system."—*Id., p. 537.*

"We bear positive testimony against tobacco, spirituous liquors, suuff [*sic.*], tea, coffee, flesh-meats, butter, spices, rich cakes, mince

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pies, a large amount of salt, and all exciting substances used as articles of food."—*Vol. III, p. 21.*

"I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat."—*Vol. II, p. 370.*

"The mince pies and the pickles, which should never find a place in any human stomach, will give a miserable quality of blood."—*Id., p. 368.*

Now if you find yourself using some of the things that are here named as injurious, don't fly to the other extreme and go to starving yourself by dropping everything at once without putting that which is better in its place. To do that is only to perpetuate the evil; for an impoverished diet will produce the same results as flesh-meats and rich food,—it creates a poor quality of blood.—"*Testimonies, Vol. II, p. 368.*

"We should not recommend an impoverished diet. I have been shown that many take a wrong view of health reform, and adopt too poor a diet. They subsist upon a cheap, poor quality of good, prepared without care or reference to the nourishment of the system. It is important that the food should be prepared with care,

that the appetite, when not perverted, can relish it. Because we from principle discard the use of meat, butter, mince pies, spices, lard, and that which irritates the stomach and destroys health, the idea should never be given that it is of little consequence what we eat. There are some who go to extremes. They must eat just such an amount and just such a quality, and confine themselves to two or three things. They allow only a few things to be placed before them or their families to eat. In eating a small amount of food, and that not of the best quality, they do not take into the stomach that which will suitably nourish the system. Poor food cannot be converted into good blood. An impoverished diet will impoverish the blood."—*Id.*, p. 367. "These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those whom we would teach and help."—*Id.*, p. 370.

Let us turn then to the consideration of

WHAT IS GOOD FOOD

Yes, let us find what is the best food, and then enjoy ourselves to the full on that, in order that we may have the best of health and enjoy ourselves in every other right way. What then is good? What shall we find to put in the place of all these things that are not good to eat in this time? Here it is:—

"Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven."—*Vol. II*, p. 352.

"Fruits and grains, prepared in the most simple form, are the most healthful, and will impart the greatest amount of nourishment to the body, and, at the same time, not impair the intellect."—*Id.*, p. 400.

Those who discard meat "need to supply its place with the best fruits and vegetables, prepared in the most natural state, free from grease and spices. If they would only skillfully arrange the bounties with which the Creator has surrounded them, parents and children with a clear conscience unitedly engaging in the work, they would enjoy simple food, and would then be able to speak understandingly of health reform."—*Id.*, p. 486.

"God has furnish man with abundant means for the gratification of natural appetite. He has spread before him, in the products of the earth, a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says that we may 'freely eat.' We may enjoy the fruits, the vegetables, the grains, without doing violence to the laws of our being. These articles, prepared in the most simple and natural manner, will nourish the body, and preserve its natural vigor without the use of flesh-meats."—*Vol. III*, p. 50.

Adopt the free use of these things, and you will find that all those other things will drop away and never be missed. Then health such as the Lord desires that you shall have, enjoyment of life, and prosperity in all the things of God, will be yours. For "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."
ALONZO T. JONES.

October 1894

"Importance of Good Cooking" *The Home Missionary* 6, 10 , pp. 224-226.

WE have found that one of the vital principles of true health reform is to eat that which is good rather than merely to do without that which is not good; that it is not health reform to stop the use of what is not good unless that which is good is put in its place. And this is because an impoverished diet, even of things that are not injurious in themselves, has the same effect as a diet of those things that are of themselves not good. And it is but proper to say that good cooking of the things that are good in themselves, is an essential in the carrying out of this principle.

In putting into the dietary what is good in the place of what is not good, the attempt is a failure if that which is good in itself is not well cooked, or otherwise well prepared if it does not need to be cooked. That which is good in itself may be so poorly prepared as to cause it to be really injurious. And material that in itself is not good, may be so well prepared as to be really better food than material that in itself is far better, but which is poorly prepared.

For instance, fine-flour bread is not as good as is graham or whole-wheat bread. Yet it is a fact that too many people who could make good, light, fine-flour bread have attempted to be health reformers and to make their families health reformers, by leaving the use of this fine-flour bread, and proposing to put in its place graham bread or "gems" so heavy, and many times even so sour, as to be unfit for any use in the world. And all this because "the Testimonies say" that "fine-flour bread cannot impart to the system the nourishment that you will find in unbolted wheat bread."

But this is not health reform in any sense. Light, well-baked, fine flour bread is far better than is heavy, poorly-baked bread of graham or any other kind of flour. And bread that is sour should never be put on the table in any form nor for any purpose. The only thing to do with that is to throw it away. Nor is it any waste to throw it away. The *eating* of sour bread is the greatest possible waste that there can be about it. Yea, that is worse than waste—it is injury. No bread at all is better than sour bread. It is much the same also with that stuff, which probably we have all seen, that is *called* graham bread, or "gems," and which, though not exactly sour, is so heavy as to be turned back to dough rather than anything else by eating.

It is true that the Testimonies say that "fine-flour bread cannot impart to the system the nourishment that you will find in the unbolted wheat bread," and that "the common use of bolted wheat bread cannot keep the system in a healthy condition."—"Vol. II," p. 68. And they say a good deal more than this. It may be well to set down here some of the main points in this additional matter to that which is so often quoted in justification of the use of graham bread, that is, of the sort that we have mentioned. Here it is:—

"Because it is wrong to cook merely to please the taste or to suit the appetite, no one should entertain the idea that an impoverished diet is right. Many are debilitated with disease and need a nourishing, plentiful, well-cooked diet. We frequently find graham bread heavy, sour, and but partially baked. This is for want of interest to learn, and care to perform the important duty of cook. Sometimes we find gem cakes, or soft biscuit, dried, not baked, and other things after the same order. And then cooks will tell you they can do very well in the old style of cooking, but to tell the truth, their family do not like graham bread; that they would starve to live in this way.

"I have said to myself, I do not wonder at it. It is your manner of preparing food that makes it so unpalatable. To eat such food would certainly give one the dyspepsia. These poor cooks, and those who have to eat their food, will gravely tell you that the health reform does not agree with them.

"The stomach has not power to convert poor, heavy, sour bread into good; but this poor bread will convert a healthy stomach into a diseased one. Those who eat such food know that they are failing in strength. Is there not a cause? Some of these persons call themselves health reformers, but *they are not*. They do not know how to cook. They prepare cakes, potatoes,

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and graham bread, but there is the same round, with scarcely a variation, and the system is not strengthened. They seem to think the time wasted which is devoted to obtaining a thorough experience in the preparation of healthful, palatable food.

"Some act as though that which they eat were lost, and anything they could toss into the stomach to fill it would do as well as food prepared with so much painstaking. *It is important that we relish the food we eat*. If we cannot do this, but eat mechanically, we fail to be nourished and built up as we would be if we could enjoy the food we take into the stomach. We are composed of what we eat. In order to make a good quality of blood, we must have the right kind of food, *prepared in a right manner*.

"It is a religious duty for those who cook to learn how to prepare healthful food *in different ways*, so that it may be eaten *with enjoyment*. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as

this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood by weakening the blood-making organs.

"It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. Knowledge of how to prepare food healthfully, especially bread, is no mean science.

"In many families we find dyspeptics, and frequently the reason of this is the poor bread. The mistress of the house decides that it must not be thrown away, and they eat it. Is this the way to dispose of poor bread? Will you put it into the stomach to be converted into blood? Has the stomach power to make sour bread sweet? heavy bread light? moldy bread fresh? . . . Many a wife and mother who has not had the right education, and lacks skill in the cooking department is daily presenting her family with ill-prepared food which is steadily and surely destroying the digestive organs, making a poor quality of blood, and frequently bringing on acute attacks of inflammatory disease and causing premature death. Many have been brought to their death by eating heavy, sour bread. An instance was related to me of a hired girl who made a batch of sour, heavy bread. In order to get rid of it and conceal the matter, she threw it to a couple of very large hogs. The next morning the man of the house found his swine dead, and, upon examining the trough, found pieces of this heavy bread. He made inquiries, and the girl acknowledged what she had done. She had not a thought of the effect of such bread upon the swine. If heavy, sour bread will kill swine, which can devour rattlesnakes and almost every detestable thing, what effect will it have upon that tender organ, the human stomach?

"It is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour."—"Vol. I," pp. 681, 682, 684. See also "Vol. II," pp. 369, 373, and 537 and 538.

The point in all this is: Do not try to make health reform foods take the place of the old until they are *at least* as well prepared as the old. If the old was well prepared, and the new *is as well* prepared, the new will always be better than the old. It is true, and experience will demonstrate it every time, that when the health reform dietary is as well prepared as the old, it will always be not only accepted, but freely chosen instead of the old. Families who despised the thought of Seventh-day Adventists and hated the name of health reform, I have seen won to a full health reform dietary, simply by the wisdom and tact of the faithful wife in putting on the table *along with the other foods*, the health foods rightly prepared. In a little while the health foods were so freely chosen that the old kinds were not wanted at all, and so found no place.

"These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those whom we would teach and help."—"Vol. II," p. 360.

Having found in the list of what is good, that which is good for *you*, and having prepared it in a healthful and inviting manner, then thank the Lord for it, cast off all care and anxious thought, and eat it with a cheerful heart, and then, having so eaten it, *let it alone*. For if you do not let it alone, then it will hurt you. Of all the times that food should be let alone, it is after having eaten it. On this point I can do no better than to quote the words of the Testimonies. So here they are:—

"Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the attention is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, *it most assuredly will*. Forget self, and think of something cheerful."—"Vol. II," p. 530.

And again read:—

"You. . . keep thinking upon what you eat and drink. Just eat that which is for the best, and go right away, feeling clear in the sight of Heaven, and not having remorse of conscience."—*Id.*, p. 374.

This closes the series of lessons on health and temperance that we have been studying together. There has been no effort to treat the subject exhaustively, or even fully. All that has been attempted is simply to set forth the *principles*, with sufficient other matter to make clear the application of the principles, in order that all may see that the health reform is as simple as any other of the Christian principles. I know that if these principles are studied and carefully applied *by faith in Jesus Christ*, who is the Author of all right principles, nothing but the best of health can possibly follow. And thus will be fulfilled in all, the "wish" that "above all things, that thou mayest prosper and be in health."

So we may close where we began, with the statement that all health reform, and all good health, is

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contained in this simple statement: Find out all that you can that is good food. Then find in this list what is good *for you*. Then cook it well, or otherwise prepare it in an inviting form. Then thank the Lord for it, and ask him to bless it to your good. Then eat it with a glad heart. Then let it alone. *And breathe right*.

Do these things by true faith in Jesus, and you will be *all* right. Let all do these things by true faith in Jesus, "for whatsoever is not of faith is sin,"—and we shall *all* be all right. Then we shall be healthful and temperate indeed, and so shall be true health reformers.

ALONZO T. JONES.

December 1894

**"The Gifts: Their Presence and Object" *The Home Missionary* 6,
Extra , pp. 8-13.**

Reading for Monday, December 24

The "gifts" suggested are the gifts of the Spirit of God. And the subject of our study at this time is not the presence and object of one gift only, but the *Gifts: Their Presence and Object*.

We shall study first—

THE OBJECT OF THE GIFTS

This is so plainly stated in the Scriptures that surely none need mistake it. In Eph. 4:7-15, we read:—

"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; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying 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 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 are the several statements made as to the object of the gifts:—

1. The perfecting of the saints.
2. The edifying—the building up—of the body of Christ—the Church.
3. To create in the people of God such a steadiness and stability of heart and mind and character that they shall never be moved by any power that may ever be enlisted against them.

The chief of all these objects, that which might justly be termed *the object* of the gifts, seems to be "the edifying"—the building up—of the church. All the others seem to be contributory to this. Though "the manifestation of the Spirit is given to every man to profit withal:" yet his profiting is to be used to the edifying of the church.

He that speaketh in an [unknown] tongue edifieth himself; but he that prophesieth edifieth the church.

"He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, *that the church may receive edifying.*" 1 Cor. 14:4, 5.

"Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel *to the edifying of the church.*" Verse 12.

The propriety of praying or giving of thanks in an unknown tongue, is questioned because "the other is not edified." Verse 17.

"I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice *I might teach others also*, than ten thousand words in an unknown tongue." Verses 18, 19.

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. *Let all things be done unto edifying.*" Verse 26.

From all this counsel it certainly would appear that the one great object of the gifts is to build up the church in Jesus Christ.

From this and other considerations it is plain also that the object of the gifts is not in any sense to satisfy curiosity, nor a desire for their display. For, although we are bidden to "desire spiritual gifts," to "covet to prophesy," and to "covet earnestly the best gifts:" yet we are also cautioned that there is a more excellent way to obtain them; and a more excellent way to go, even without them, than to have them merely upon a desire for their manifestation.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

From this it is perfectly plain that the manifestation of all the gifts of the Spirit, if such a thing were possible, only in response to a desire for their bestowal, would do not one particle of good. As the manifestation of the Spirit is given to every man to profit, and as the manifestation of these gifts in response to only a desire for them, would "profit nothing," it is clear enough that our minds are not to be turned to a longing desire for the manifestation of the gifts of the Spirit of God.

No, the one thing to which our most earnest attention is to be turned, and unto which our hearts shall aspire with the most intense longing, is charity, *charity*, CHARITY—the love of God, "the bond of perfectness." Without this all else is nothing. This

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itself is the fulfilling of all the law and the prophets. And this all-important, this most to be desired thing is shed abroad in the heart by the Holy Ghost which is given us.

To seek such an endowment of the Spirit of God as will shed abroad in our hearts the love of God, that we shall love one another and all men with the love of Jesus Christ—*this* is the great thing to be desired, the chief thing to be coveted, the one thing to be sought after.

This brings all other good things in its train. It carries all things in itself. While though it were possible to have all other things without this, yet after all we would really have nothing, and we ourselves would be nothing.

Then turn away the mind from all things but following after charity. And desire spiritual gifts only as the consequence of the abundance of the love of God shed

abroad in the heart, and abounding in the life by the Holy Ghost. Let the seeking for this love of God absorb all the attention. Let the desire for this draw out the heart's deepest longings. Let this engage the most devoted consecration. Let all this be so until the promise shall be fulfilled to every soul: "He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water." For "this spake he of the Spirit which they that believe on him should receive." John 7:38, 39.

Though this is so plainly stated in the Bible, and though it is so easy to see and so reasonable, yet it is a fact that thousands of our people as well as multitudes of others, have allowed their attention and their desires, too, to be drawn away after manifestations of gifts in miracles and signs and wonders. Many of our own people have looked at the "holiness bands," the "faith healings," "Christian Science," etc., and have wondered why such things as were said to be done there, were not seen among us. And some have been drawn away by such things, to go with those bodies.

Many others have queried thus with themselves: "These things are promised to the people of God in the last days, and we are in the last days. These signs were to follow them that believe. Now if we are the people of God, why are not these things seen among us? Why don't these signs follow us as a people?" And they have thus queried themselves into a position where they are almost ready to doubt whether we have the truth.

It is true that these things are promised to the people of God. They belong with the people of God. They belong among us. They are promised to us. These signs shall follow them that believe. They are to follow us. They ought to be following us now; for, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." John 14:12.

Then why is it not so with us now? There is a reason for it. And that reason is, *the great lack of the love of God among us*. It is because of this very thing that we are now studying; namely, the desiring the manifestation of the gifts merely of themselves, without taking the more excellent way of earnestly desiring and diligently seeking the love of God to be shed abroad in the heart by the Holy Ghost, so that we shall love one another with the love of Christ. It is because of desiring the gifts, rather than desiring that charity—that love of God in the heart—which itself brings the gifts and all other of the good things of God. *This is the reason.*

Where would be the good of the gift of tongues to a person who uses the only tongue that he now has in backbiting, talebearing, and gossiping about his brethren and neighbors? Where would be the benefit of the gift of understanding all mysteries, to a people who neglect the most precious of all mysteries; namely, God manifest in the flesh, which is Christ *in you* the hope of glory; and which has been so fully and so clearly revealed to all that all are without excuse for not understanding? If Christ in the days of his flesh had acted this way, then how many of those wondrous works would have been wrought in him? how many of the gifts of the Spirit of God would then have been manifested through him?

No; these wondrous works were wrought in him because God dwelt in him by faith. The gifts of the Spirit were manifested through him because that Spirit dwelt in him and wrought in him *unhindered*. And this, too, while he in himself was just as weak as we are; while he was in fact just *ourselves* in the flesh—but trusting in God. For "*in all things* it behooved him to be made like unto his brethren," being tempted in all things "*like as we are.*" Heb. 2:17; 4:15. If we would find the works of Christ among us, then Christ himself must *be in us*. "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24.

Thus again we are brought to view the absolute necessity of having the Holy Ghost to shed abroad the love of God in the heart, that abounding charity in the life, in order to find the manifestation of the gifts according to the mind of God and to our own

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profit. O let all seek this with all the heart, and with a never slacking consecration, till he pour out to us in its abundance the latter rain.

"Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee. . . . And they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of is people: for they shall be as the stones of a crown, lifted up as an ensign upon this land." Zech. 9:12, 15, 16.

This is not to say, however, that there has been *no* seeking of the Lord, nor *any* devotion or consecration. Not by any means. There has been; and therefore there have been precious seasons of refreshment. Because, as there has been a seeking of the Lord and a measure of devotion, the Lord in his goodness has responded bountifully with light and blessing. And as is always the case with him, he has given far beyond the measure of our devotion and has bestowed even *his best gifts*. Yet because of the lack of a deeper consecration and more constant devotion, these gifts have not been appreciated and profited by. And the Lord could not give more while the best are not truly valued.

Therefore we can speak really and properly of—

THE PRESENCE OF THE GIFTS

as well as of the object of them. There is not, it is true, the presence of *all* the gifts; and this for the reasons already given; but there has been, and there is, the presence of certain gifts—and these the best ones, or at least the first in order. For "God hath set some in the church: First, apostles; secondarily, prophets; thirdly, teachers;" and "*after that* miracles;" and "*then* gifts of healings, helps, governments, diversities of tongues."

An *apostle* is one sent by the Lord with a special message, or to do a certain work. It is not necessary that there should be *twelve*, nor yet any certain number of them. There were *more* than twelve in the first days of the church. And as these in succession passed away, there were fewer of course. *One* alone sent of the Lord to do a special work in his cause, is as much an apostle as though he were one of a dozen or more. Nor is it essential that in order to be an apostle, he shall be acknowledged to be an apostle and received as such by those to whom

he is sent or in whose behalf he labors. Paul's apostleship was called in question almost everywhere he went, and was doubted by some who were prominent among the brethren, yet this in no wise proved that he was not an apostle. He was an apostle. Whether men recognized it or not did not affect the fact. He was sent of Christ to fill a special place in his cause and work; and it is the commission of Christ that makes men apostles, or prophets, or teachers, and not the will or choice of men.

Nor is it necessary that there should be a direct succession of apostles all the way down to our day, in order that there should be such in our day. It is the message with which he is sent, and the work that is given him of God to do that constitutes one's apostleship, and not any particular succession in office. None of the offices or dignities of the church of Christ are derivable by succession. They come only by appointment from the Lord Jesus himself, the Head of the church.

Nor does it follow that because one is an apostle, it is impossible for him to make a mistake in conduct. Peter made a mistake at Antioch; and James made a mistake at Jerusalem, when he with others required Paul to compromise the faith; and Paul made a mistake when he yielded to their requirement. Acts 21:18:18; "Sketches From the Life of Paul," pp. 211-214. Men whom even the Lord chooses and sends, may possibly make mistakes; but the blessed thing over all is the precious fact that Christ who is the Head of the church, and who lives in the church, will surely point out and correct their mistakes; *and Christ makes no mistakes.*

That the Lord has given to his cause in the third angel's message, such as these—men whom he has sent with a special message and to do a special work under Christ in giving mold and right direction to this cause—is evident to all. And these workers and their work, are to be honored as of the Lord.

"Every channel that God has used through which to communicate truth, is to be respected. God has appointed human agents who he has made channels through which the waters of life have flowed down through the ages of the past to our times. God has made them the depositaries of sacred truth, and they have been co-laborers with Jesus Christ in diffusing the light and truth that has made the church what it is to-day. Let God alone specify the mistakes that they have made; but let us be silent concerning what we may think is a defection. We have enough to do to learn the lessons he would have us learn.

"Increased light has come to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and many of these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen. If God in his great mercy has traced the imperfection of any of his workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues. Let us cherish the truth which he has spoken to us, and the counsel that has been given to us by men through whom God manifested his will in a marked manner. Let us be

grateful that there were men who appropriated the grace of Christ, and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, 'Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus.

"It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no experimental knowledge as to what it cost to become a Seventh-day Adventist when all the believers could be numbered within a small compass, should be guarded in their expressions in regard to the men through whom the Lord wrought as pioneers in His work."

THE GIFT OF TEACHERS

Teachers of his word and of his ways, as well as evangelists and pastors, it is also evident that God has given to his cause. Else what is the meaning of the system of ministers' institutes and Bible schools that has been established among us, from which men and women are to go forth to teach the word of God and his message in his way? and of which he has spoken these words:—

"The great advantages of the ministerial institutes are not half appreciated. They are rich in opportunities; but they do not accomplish half what they should, because those who attend them do not practice the truth which is presented before them in clear lines."

And this:—

"Anything, anything, but men who have had all the privileges of the ministerial institutes, and yet do not absorb the truth, and therefore *cannot give the truth to others.*"

And this also:—

"I was bidden to look and behold what continuous efforts had been put forth and how precious time and money had been consumed in educating ministers in Bible truth and instructing them how to work, and yet how small a number had responded to the light that had been given, how few had been led to tremble at the word, and to arouse from their dormant, sluggish, spiritual state, to take in the fact that there is a world to be warned, and that there are souls who are perishing out of Christ.

"The sanction of Heaven cannot be given to misuse of light and truth or to spiritual inactivity. Of those who have not improved their privileges it is written in the books of heaven, 'Thou wicked and

slothful servant, . . . thou oughtest therefore to have put My money to the exchangers, and then at My coming I should have received Mine own with usury.' Those who have been privileged to have the truth brought before them, should, irrespective of circumstances, receive the truth into good and honest hearts, and go to work as faithful stewards of the grace of Christ.

"He who has heard the truth, who has realized that the light of Heaven has shone upon his soul, and who has not walked in the light, has *hid his talent in the earth*. . . . If the truth is received in the heart, and valued as a heavenly gift, it will be a working element, that will work from the heart, and its workings will be apparent in the outward life. The ministers who have had the privilege of attending ministerial institutes one upon another and have not used the grand principles of truth set before them, in not letting their light shine forth in steady rays to others, *will lose the light they already have*, because they have not diffused it to others."

"The Bible truths of justification and righteousness by faith have been set before large numbers of people. Some have been animated and delighted with the truth for a short time, but they do not appropriate the truth, and their minds and hearts are not purified from their sins. They do not cultivate an abiding faith, nor drink the rich and living draught placed to their lips, and they soon lose the impression made upon their hearts. Shall we not seek to arouse the sluggish sensibilities of those who know the truth, and impress upon them their duty to practice it themselves, *and teach it to those who know it not?* In this work the angels of God will cooperate with them, and those who are dead in trespasses and sins will be convicted and converted. The truth will become a living, working principle in their own hearts, and as they communicate to others that which they have received, the angels of God will communicate fresh and new light to the Christ-like workers. Those who wish to know the reality of Bible truth in their own experience, should impart it to the poor souls who are in the darkness of error."

Thus it is certainly true of us that "when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Heb. 5:12.

God's gift of teaching and of teachers in that which, if accepted, would make us teachers, must not be slighted. These precious gifts are for the ministry, to bring us all in the unity of the faith and of the knowledge of the Son of God, unto a perfect man—unto the measure of the stature of the fullness of Christ. They will do this if allowed to accomplish that unto which they are sent. But in order that they may do it, they must be appreciated as the gifts of God, and accordingly received and retained by living faith.

The other gift, which we all know that the Lord in his goodness has bestowed upon the church,—

THE GIFT OF PROPHECY

we have reserved until the last to be considered. This gift, although acknowledged all these years to be in the church, has yet been but comparatively little appreciated or profited by, *for the real purpose for which it is given*, that is, *to draw us to the word of God* as it is in Jesus. The work of prophesying, it is true is "unto edification, and exhortation, and comfort," of the church, and of individuals. But yet this is rather in consequence of the one great object of the Spirit of prophecy, *which is to*

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draw men to the word of God and its precious fullness as it is.

The Spirit of prophecy is the means through which Christ himself gives the true understanding and right interpretation of his word. Christ is the Author of the written word of God. This word "holy men of God spake as they were moved by the Holy Ghost." It was "the Spirit of Christ" in these holy men, which testified the things that are written and now preached unto us with the Holy Ghost sent down from heaven. 1 Peter 1:11, 12.

It being the word of Christ himself, signified and testified by his own Spirit—by himself through his Holy Spirit—it follows that he alone *by that same Spirit* is qualified to interpret that word and infallibly give the right meaning of it. The only absolutely sure interpreter of any writing is the author of it himself. All others are liable to mistake, or fail to catch the real thought which the author intended to convey. How much more, then, is it so with the word of God—that word which is in meaning of eternal depth! How much more with this than with any other writing, are all others liable to mistake or to fail to catch the real thought of the Author! And how certainly therefore is the Author of this word the *only* one qualified to interpret it and to set forth its meaning! Christ alone, in his own proper person by his Holy Spirit, is the interpreter of his word. And that interpretation is infallible; because Christ alone possesses infallibility. Whoever else would presume to interpret the Bible and declare its meaning, would thereby put himself in the place of Christ. And this is the papacy.

Christ alone is the interpreter of his word. And the evidence which he gives, the testimony of Christ, as to the meaning of his word, *that is* the meaning of it *as he thinks it*. That is the truth itself as it is in Jesus. And he who receives it thus receives the thought of Christ. And "the testimony of Jesus is the Spirit of prophecy."

Consequently the one chief object of the gift of prophecy is to draw us to the word of God, and enable us to see *there* the "deep things of God;" to enable us to find there the precious hidden treasures; and to bring to understanding the things "that are hard to be understood."

This is the statement of the Testimony itself:—

by simple direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.

"The Lord deigns to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds *with the importance of the truth of His word*. The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth *is not brought out*; but God has through the Testimonies simplified the great truths already given, and in His own chosen way brought them before the people, to *awaken and impress the mind with them*, that all may be left without excuse.

"The Testimonies are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all."—"Testimony," No. 33, p. 193.

The right use of the Testimonies, therefore is not to use them *as they are in themselves*, as though they were apart from the word of God in the Bible; but to study the Bible *through them*, so that the things brought forth in them we shall see and know for ourselves *are in the Bible*; and then present those things to others *not from the Testimonies themselves*, but *from the Bible itself* so that all others may see for themselves *that the Bible says so*.

This and this alone is the right use of the Testimonies, whether used privately or publicly. The Testimonies are not to be appealed to with those that are without; for "prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14:22. And as they serve only for those who believe, these are to use them as the means of finding the precious things of the word of God *in the Bible itself*, and then present to those who are without these truths *from the Bible alone*.

As the benefits of this gift as well as of all the others, are "for the work of the ministry," let all our ministers as well as all others of our public workers make the right use of the Testimonies in their work, and there will not be nearly so much prejudice against the Testimonies either in the church or out of it. *That is*, let all faithfully study the Testimonies for themselves, to find the deep and precious things of the word that are there uncovered to the view, *and then* find these same precious things in the Bible (for they are all there somewhere) and make them your own *from the Bible* so that you can make them clear to all *from the Bible alone*.

This of itself will make us all "mighty in the Scriptures." This will give to us all "the tongue of the learned that we shall know how to speak a word

to him that is weary." And besides this then, when the Testimonies are brought to the minds of the people, even by the enemy, we can rest in perfect confidence, knowing that they will find there the very things that they have already heard from the Scriptures, and that they must therefore say that it is good. And besides, then we can tell them that it was by the aid of these that we were enabled to find so many of the deep and precious things of the Bible, and therefore we can with pleasure and with confidence recommend to them the use of the Testimonies for

the same purpose, with the certainty of rich returns to all who will make such use of them.

As a general thing indeed, it is better to use the Testimonies in this way *with those who believe*, as well as with those who are without. For a Testimony dated April 16, 1894, upon this subject, stating how every effort and every thing must draw the people to the word of God, goes so far as to say that the people "should not have their attention called to dreams or visions." As this passage is so full and clear upon this point, and as it covers to much of the line traced in this reading, we can probably do no better than to close with the quotation of the passage in full. It is as follows:—

"Calmly and clearly 'preach the word.' (See Scripture.) We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life.

"The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always, is the working of the Holy Spirit upon the mind of the teacher, *to make the word* as impressive as possible. The word of God is not a dead, dry theory, but Spirit and life.

"Satan would like nothing better than to call minds *away from the word*, to look for and expect something *outside of the word* to make them *feel*. They should not have their attention called to dreams or visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God.

"In the days of Christ this statement offended many of his professed disciples, so that they went back and walked no more with him. The Lord Jesus explained his own words. He said, 'It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life,' 'Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.' This living bread of which Jesus spoke is of consequence; *it is his word*, which he has given us.

"Teach these things. Educate the people to have a sound, solid experience, and do not create in them an appetite for something new, and strange, and startling. These are the very things which those that are weak in moral power crave as the liquor drinker craves liquor, and the result is that they are not sound in *the understanding of the word*. They have not root in themselves, and when the masterly working of Satan shall be made manifest, and he shall perform miracles to testify that he is Christ, those who have been controlled by feeling, who have fed on the sensational, and have been seeking for strange things, *will be carried away*, because they were not feeding on Christ.

"'He that eateth my flesh and drinketh my blood dwelleth in me and I in him.' They received life from Christ, just as the branch receives its nourishment from the vine. God help us to move soundly, solidly, because we are eating and drinking the flesh and blood of the Son of God.

"'Preach the word.' Compared with the word, everything else is weakness itself. The word of God is the weapon of our warfare. Educate, train the people to be doers of the word, and they will then abide in Christ, and Christ will abide in them. Then they will discern the delusions of Satan; they will not be ignorant of his devices."

Such is the object of the gifts—"The perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" *through the word of God*. May the Lord help us that we may so use these as he has appointed, and so be filled with the love of God, with that charity that is the bond of perfectness, which alone brings all good things in its trains.

ALONZO T. JONES.

**"Living Faith vs. a Dead Formalism" *The Home Missionary* 6, Extra ,
pp. 23-28.**

Reading for Thursday, December 27

THE term "living faith" is strictly proper; because faith indeed is a living thing. The just live by faith, and no man can live by what has no life in it. As we can live only by that which brings life to us, and as we live by faith, it is plain that faith is a living thing.

Again: Faith is the gift of God (Eph. 2:8), and he is the living God; Jesus is its Author (Heb. 12:2), and in him is life—he is the life. In the nature of things that which comes from such a source must be of itself imbued with life. And as faith does come wholly from him who is only the living God, from him who alone is life, and not from ourselves (Eph. 2:8); it is certainly imbued with life and so brings life to men, by which we may live indeed.

Again: Faith comes by hearing the word of God (Rom. 10:17); that word is "the faith word" (Titus 1:9), that is, the word *full of faith*; and that word is "the word of life." Phil. 2:16. Therefore as the word of God brings faith, and is full of faith; and as that word is the word of life, it is evident that faith is life, is a living thing, and brings life from God to him who exercises it.

What life is it then which faith brings to men?—Coming as it does from God, through Jesus Christ who is the "Author of life," the only life with which it is imbued and which it could possibly bring to men is *the life of God*. The life of God is what men need and what we must have. And it is the life that God wants us to have; for it is written: "Walk

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not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being *alienated from the life of God*." Eph. 4:17, 18. To be alienated from the life of God is to be separated from the life of God, and a stranger to it. This is the condition of those who are without God; for they are "aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world." Eph. 2:12. But the Lord does not want men to be separated from the life of God: for this is death. And he has no pleasure in the death of him that dieth.

Therefore those who are strangers and foreigners, those who are alienated from the life of God, *who will believe in Jesus*, he makes nigh by the blood of Christ; so that they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Thus to the believers in Jesus, he says: "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." Eph. 2:13, 14. Even though it be true that this refers to making both Jew and Gentile one, the point is that this is accomplished *only* by making both *at one with God*. And men are made one with God only in Jesus Christ, who has come between and makes us one with God *in himself*. This is the atonement—the *at-one*-ment.

Jesus came that men might have life, and that they might have it more abundantly. John 10:10. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. And Christ is received by faith, and he dwells in the heart by faith. Eph. 3:17. Therefore as the life of God only, eternal life, is in Jesus Christ, and as Christ dwells in the heart *by faith*, it is as plain as anything can be that faith brings the life of God to him who exercises it.

It is the life of Jesus himself that is to be made manifest in our bodies, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:11. And the life of Jesus is manifested in us, by Christ himself living in us; for "Christ liveth in me, and the life which I now live in the flesh I live *by the faith* of the Son of God." Gal. 2:20. This is living faith.

Again he says, "I will dwell in them and walk in them;" "I will not leave you comfortless, I will come to you;" and "because I live, ye shall live also." John 14:18, 19. It is by the Holy Spirit that he dwells in us; for he desires you "to be strengthened with might by his Spirit in the inner man, *that Christ may dwell in your hearts*." Eph. 3:16, 17. And "at that day"—the day that ye receive the gift of the Holy Ghost—"ye shall know that I am in my Father, and ye in me, and *I in you*." John 14:20. "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. And we "receive the promise of the Spirit *through faith*." Gal. 3:14.

"Christ hath redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." We must have the blessing of Abraham in order to receive the promise of the Spirit. The blessing of Abraham is righteousness *by faith*. See Rom. 4:1-13. Having this, Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had." And *we having this*, can freely receive the promise of the Spirit circumcising the heart unto holiness and the seal of the righteousness of the faith which we had. Having the blessing of Abraham, and so being sons of God, God *sends* forth the Spirit of his Son into our hearts. Gal. 3:26; 4:4-6. Having the blessing of Abraham, that you may receive the promise of the Spirit through faith, *then* ask that ye may receive—yea, ask and ye *shall* receive. For the word of God has promised, and faith cometh by hearing the word of God. Therefore ask in faith, nothing wavering, "for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Such is living faith—the faith that comes from the living God; the faith of which Christ is the Author; the faith which comes by the word of God; the faith which brings life and power from God to men, and which works the works of God in him who exercises it; the faith which receives the Holy Spirit that brings the living presence of Jesus Christ to dwell in the heart and manifest himself still in mortal flesh. This and this alone is living faith. By this, Christians live. This is life itself. This is everything. Without this, everything is simply nothing or worse; for whatsoever is not of faith is sin.

With such faith as this, that is with *true* faith, there never can arise any question as to works; for this faith *itself works*, and he who has it, necessarily works. It is impossible to have this faith and not have works. "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith *which worketh by love.*" Gal. 5:6. This faith

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being a living thing, cannot exist without working. And coming from God, the only works that it can possibly work are the works of God.

Therefore anything that professes to be faith which of itself does not work the salvation of the individual having it, and which then does not work the works of God in him who professes it, *is not faith at all*, but is a fraud that that individual is passing off upon himself, which brings no grace to the heart, and no power to the life. It is dead, and he is still dead in trespasses and sins, and all his service is only a form without power, and therefore is only a dead formalism.

But on the other hand, the faith which is of God, which comes by the word of God and brings Christ the living word to dwell in the heart and shine in the life—this is true faith which through Jesus Christ only lives and works in him who exercises it.

Christ himself living in *us*; Christ in you the hope of glory; God with us; God manifest in the flesh *not, to-day in our* flesh, by the faith of Jesus Christ—this and this only is living faith. For "every spirit that confesseth that Jesus Christ *is* come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that *is in you*, than he that is in the world." 1 John 4:2-4.

Therefore, "Examine yourselves whether ye be in the faith; prove your own selves." Jesus said unto them and to us all: "Have the faith of God." Mark 11:22, margin.

This is what the Lord has desired ever since sin entered. This he desires forevermore. This is the all-important lesson that he sought to impress upon Israel from the day that he brought them out of the land of Egypt. When Moses said to him, "See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me," the Lord did not even then tell him whom he would *send* with him, nor that he would *send anybody* with him. But the Lord did say to him: "*My presence shall go with thee.*" Instead of sending some one with us the Lord *goes with us himself*. It is far better to have the Lord himself go with us than to have some one else go, even though the Lord should send him. But this is just the great goodness of the Lord. He desires to go with us himself. He wants to be with us; this is the longing of his heart.

It is true that he sent Jesus, his only begotten Son; but this is altogether that he himself might come to us, and go with us always. For Jesus is the revelation of the Father. He is "God with us." By choosing sin, man separated himself from God. Yet in spite of this, the Lord would again dwell with men who would choose his way. But in sin, man could not bear the unveiled glory of the presence of the Most High. Therefore Jesus came to us and indeed became *us*, veiling his

transcendent glory with human flesh, in order that God with *him* might be God *with us*. He emptied himself and took our form and nature, that in his love and in his pity the Father might come to us as he is; and that we might know him that is true and be in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.

Therefore he said long ago, and says always: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, *with him also* that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. Thus in Jesus, God himself dwells in us, and goeth with us. And therefore thus said the Lord. "Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee; yea I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:10, 13. This is true to-day, and it was true to Israel in the day that God took *them* by the hand, to bring them out of the land of Egypt and unto himself. And it is no more true to-day and to us than it was in that day and to them. Therefore he said *then*, as he says now and always, "My presence shall go with thee, and I will give thee rest."

To this word *then*, Moses replied as we and all men must ever reply: "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." Ex. 33:15, 16.

Nothing but the constantly abiding presence of God can ever separate us from this world or from the people or the things of this world. And this, for the simple reason that, as a real matter of fact, all of this world that can ever both us is just what is *inside of us*, and a part of us. Jesus "gave

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himself for our sins, that he might deliver us from this present evil world." Gal. 1:4. Our sins are all from within us, and are but part and parcel of us. This body is a "body of death" simply because it is a "body of sin." Rom. 6:6; 7:24. In delivering us from our sins, Jesus delivers us from this present evil world. It is therefore plain that all of this world that can ever cause us any trouble is that which is in us and of us, by our sins being in us and of us. But thank the Lord that God in Jesus Christ *can* deliver and cleanse us from all sin.

He delivers us from our sins, by delivering us from ourselves. And this he does by giving us himself and taking up his abode with us, and so dwelling with us and being in us. Without God with us, we are ourselves only of this world and of the people of this world; therefore to undertake to separate ourselves from this world and from the people of this world, would be but an attempt to separate ourselves *from ourselves*. But that we never can do. Therefore it is eternally true that the only way in which we can ever possibly be separated from this world or from the people of this world, is by the presence of God going ever with us. "So shall we be separated from all the people that are upon the face of the earth."

Just here is the point where

A DEAD FORMALISM

enters and takes the place of living faith. People want to be the Lord's; they want to serve the Lord; they want to go to heaven; and knowing that this requires separation from the world, they "try to give up the world." But instead of finding the living presence of the Lord by living faith, which of itself would accomplish all that is required and all that the heart can rightly desire, they undertake to separate themselves from the world and from the things that are in the world. This they hope to do by professing religion, joining the church, practicing the forms of religion, and "doing their best" to keep the commandments and obey the Scriptures. Not having the living presence of Christ in the heart to accomplish of itself the will of God and to work the works of God, they hope to supply the lack by practicing of themselves the forms of religion. But all this is only the form of godliness without the power, and can never bring peace to the mind nor rest to the heart.

The profession of religion without the living presence and power of Christ in the heart and manifested in the life, is only a dead formalism. It matters not though it be the profession of Christianity itself, and a practice of all the forms of service and of worship that pertain to Christianity; if Christ himself is not a living presence and power in the heart and life, giving life to all the forms of service and or worship in which we engage, then it is all simply an outward service of mere forms and is therefore only a dead formalism.

The forms even of Christianity can never give life to the observer of them. No; life is found *only in Christ* himself, by a living faith. And having by living faith found him who alone is life, he then is life to us and to all the forms too. Then all the service, and all the forms of service of Christ are always a delight. But to practice the forms of God's service with the hope of *getting life*, instead of because we have the life of God already by having him who is the life, is a wearisome and vain procedure, and a profitless business.

That this principle may be seen as it is in truth, let us review the things that were written aforetime for our learning—the things that happened unto them for examples, and which are written for our admonition upon whom the ends of the world are come.

The Lord called Israel unto himself and chose them to be his people. He gave them his presence, even himself, to go with them. He preached the gospel to them, and the gospel is always "Christ in you the hope of glory." But they would not believe him. Num. 14:11; Deut. 32:20. So "the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. And so not having his presence in the heart to separate them from themselves, they were so like the nations round that they were constantly falling away to the worship of their gods. Then when by this their burdens grew so heavy that they themselves realized that they could not be borne, they would turn unto the Lord with all the heart, and would put their trust in him alone, and thus would find deliverance from their sins and from all their oppressors. But finding themselves delivered, they did not still cultivate and court the presence of the Lord, and therefore their

religion soon again became formal and they themselves so like the nations around that soon they again took up with their ways and worshiped their gods.

But if they had only set their hearts upon the Lord and trusted him *all the time*, as they did in these spells of reform, they would have found him

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to be *all the time* just what he was on these occasions, and then their whole course would have been but one continual progress upward and onward, growing in grace and in the knowledge of the Lord and Saviour. Then they would have been a light to all the nations around.

When, however, they had continued this course of "ups and downs" for a long time, then instead of being brought by their experience to the point where they should finally and forever distrust themselves and trust the Lord *only*, they came to the place where they actually distrusted *the Lord* and said that he had *not fulfilled his promises*—that the Lord had promised that they should be separate from all the nations, but it was not so; that he had promised that they should be separate from all the nations, but it was not so; that he had promised that when all their males should go up three times in the year to worship before him, no man should desire their land, whereas instead of this the heathen were constantly overrunning the land and taking everything they had when their men *were all at home*; that the Lord had promised that they should be blessed above all people, but instead of this being so, they were actually having a worse time than the heathen themselves!!

This was all true—though not in the way that they meant it. It is true that he who would have both worlds, finds a harder and more unsatisfactory way than he who takes only one, whichever it may be. And therefore the Saviour said, "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt." Matt. 12:33. He would rather have a man make no pretensions to godliness than to have him profess it and have it only a form without the power. So with Israel, what they said was true; but it was altogether their own fault, and not the Lord's at all. He never proposed to give them all the blessings, and do all these great things for them, *apart from himself*. To do that would only have built them up in their own estimation, and have separated them further from him, instead of from their sins and from the nations around. Instead of this, the Lord desired to draw them closer and closer to himself so that he should be in them and they in him, that he might be *all* in all of them.

Therefore all his promises were to be fulfilled to them, and all his spiritual blessings were to be realized by them, by the Lord himself being in them and with them. And this could be only by a living, abiding faith. And when they had not his presence with them, by which alone the promises could be fulfilled, they could say truly that the promises had not been fulfilled to them. And this is true always. But let the people find him, the living Christ, a living abiding presence in the heart by living faith, and they will find all the promises of God fulfilled always. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." 2 Cor. 1:20. O that all would find him the living Saviour, with *all* the heart! The world then would see what the Lord has been longing all these ages that they should see.

When in their unbelief they had reached the point at which the consequences of their own unbelief made it "clear" to their minds that the Lord had not fulfilled his promises, it was equally "clear" that they must do something to fulfill the promises themselves; for surely the promises must be fulfilled in some way, and if not by the Lord, then they concluded by themselves, of course.

The Lord had said of Israel, "The people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9); and that they should be separate from other people also. But as the continued raids of the heathen in overrunning the land had made it "clear," as they concluded, that for all practical purposes the government of God had failed, they decided that they must set up a government of their own "like all the nations," in order that they themselves might keep themselves separate from the nations.

Therefore they said to Samuel, "Make us a king to judge us like all the nations." And though the Lord told Samuel to "protest solemnly" against it, and show them the manner of the government and the mischiefs that it would create, "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us, that we may also be like all the nations; and that our king may judge us, and go out before us, and fight our battles." "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but *they have rejected me*, that I should not reign over them." Then when the mischiefs came which the Lord had pointed out, instead of the people and their rulers humbling themselves and seeking the Lord with all the heart, they still reflected all back upon him. And when the Lord would send his servants with a message for the people, the message was slighted and even resented, and the messenger was accused of creating discord, causing division, and troubling Israel! 1 Kings 18:17; 21:20; Amos 7:10-13; Jer. 38:1-6 and many other places.

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Instead, however, of this in any way separating them from the nations, it only made them so much the more like the nations. And the longer it continued the worse it grew, until they actually became worse than the heathen—but Israel and Judah in turn—and there was no remedy but to empty the land of them and scatter them among the nations. In their own way they had gone so far from the Lord, and had become so entirely like all the people that are upon the face of the earth, that the only way in which the Lord could get them separated *from* all the nations was to scatter them *among* all the nations. For when they had been carried captive out of their own land, and were scattered in little colonies among the heathen, then they wept when they remembered Zion, and in their sorrow and oppression they sought the Lord and found him. And his presence which they thus found, and which they should always have had, separated them from all the people among whom they were scatter and from all the people that were upon the face of the earth.

ALONZO T. JONES.

**"Living Faith vs. a Dead Formalism. (Continued.)" *The Home
Missionary* 6, Extra , pp. 28-32.**

(Continued.)

Reading for Friday, December 28

ANOTHER great evil sprang from the lack of the presence of the Lord to go with his people. Not having life by having him who is the life, they sought to obtain it through the forms of worship and of service which he had appointed. The Lord appointed certain forms and ceremonies through which the life that they should find in him should be signified and manifested in their service and worship. But not having him in the heart, who alone gives life and meaning to all the forms which he has appointed, and not having life from him, they sought to obtain it in the forms themselves. This led them into the bondage of an intense, exact and exacting ceremonialism, and to the vain hope of obtaining salvation by this; instead of the liberty and joy of a salvation by this; instead of the liberty and joy of a salvation already obtained by living faith. In short, not having life by *faith* they sought it by *works*.

For instance, the Lord gave the sign of circumcision as a seal of the righteousness which was obtained *by faith* without being circumcised. But they not having the righteousness which is by faith, sought to obtain it *by circumcision itself*. The *outward sign* of the presence of the Lord and his righteousness *within*, they made to take the place of that which it only signified. Circumcision was thus put in the place of Christ. And therefore in the nature of things, circumcision was looked upon and counted as the greatest of all things. And it was strictly logical that the rabbis should teach, as they did, that circumcision alone was "as great as all the other commandments;" and indeed that it was greater than creation itself, because God had created heaven and earth in order that men might be circumcised. See Farrar's "Life and Work of Saint Paul," pp. 226, 428.

Again: The Lord gave his law—the ten commandments—*first* to give the knowledge of sin and cause it to "become exceeding sinful" that they might appreciate Christ, the Saviour from sin (Rom. 7:13; 5:20, 21); and *secondly*, to witness to the righteousness of God obtained without the law and by the faith of Jesus Christ. Rom. 3:20-22. Therefore the tabernacle in which the law was preserved was called "the tabernacle of *witness*" (Acts 7:44); the ark in which the law rested was "the ark of the *testimony*;" and the tables on which the law was written were called "the tables of the *testimony*." *Testimony* is the evidence which a *witness* gives; and therefore the ark of the testimony was the ark of *witness*, and the tables of the testimony were the tables of *witness*, as the tabernacle was the tabernacle of witness, and all because they held the law of God which was the witness to the righteousness of God which they were to obtain by faith in the mediation of him whom all the services of the tabernacle typified.

But they not having righteousness by faith of Christ, sought to obtain it by works of the law. Not submitting themselves to the righteousness of God, they

went about to establish their own righteousness. Rom. 10:3. Not having the presence of Christ in the heart to work the righteousness of God in the life and so fulfill the righteousness of the law in them, and seeking to accomplish righteousness themselves by the law, they perverted the law from the

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purposes for which God gave it, to purposes of their own—purposes for which God never gave it and never intended it at all.

The ten commandments as men see them in the letter are but "the *form* of knowledge and of the truth"—the form of righteousness. Rom. 2:20. He who looks at the law itself, and seeks to do it as he sees it, is seeking but a *form of righteousness* at the best. It is true that the law, even in the letter, is the *perfect* form of knowledge and of truth; but still it is thus only the form of it. And though a man conform perfectly to it as he sees it, still his service would be but a perfect formalism and he but a perfect formalist—such as was Saul of Tarsus. Phil. 3:16.

But in Christ as the perfect *life* of the perfect form. As it is written, "The law was given by the hand of Moses; but *the reality* and grace was by the hand of Jesus Messiah." John 1:17. (Syriac). That is, while in the law as it is in the letter and as men see it, is the *form* of knowledge and truth, in Christ is the very *reality*. Finding him we find the very life of the law; for he is the living law itself. In him we find all the depth and meaning of the law as it is in truth—the very righteousness of God himself, which the law demands and which alone it will accept of us, but which it can never find in us till it finds Christ there. And finding him in us, it witnesses to the righteousness of God which we have in him.

Once more: God made a sacrifice for sinful man; and in this sacrifice, he gave the best that he had, the firstling of his flock, the best that he could possibly give. It was therefore perfectly fitting that he should teach sinful men who should rest their hope upon the great Sacrifice that God had made for them, that as a token of their appreciation of the fact that God has given the best that they have—the firstling of their flocks, and the firstfruits of their land.

This is the principle of the law of sacrifice of all times ancient and modern. And upon this principle, every offering is an expression of faith in God's sacrifice and of appreciation of it. Therefore, "*by faith* Abel offered" his sacrifice, the firstling of his flock, "*by which* he obtained witness that he was righteous." Abel's was the righteousness which is of faith; and his sacrifice was but the response of faith, in which he trusted. Thus it is ever in all true sacrifice; and whether that which is offered be little or much, it is equally meritorious; because the merit is not in it at all, but *in him who is the spring of it*. And though it be little, and even the very best, yet it being the best that the worshiper has, and so the best that he *can* give, and this being given in appreciation of God's best gift which the true worshiper has already received by faith and by the faith of which alone he offers it, it is accepted equally with the greatest offering that could possibly be made from a great abundance. Yea it is accepted *far in preference* to an offering of much greater amount, which is offered in its own merit and from a heart that appreciates not the wonderful sacrifice of the Son of God.

But unbelieving Israel, not having the righteousness which is of faith, and so not appreciating the great sacrifice that the heavenly Father has made, sought

righteousness by virtue of *the offering itself*, and because of the merit of his offering of it. In this way of "sacrifice" he who made the largest offering had the most righteousness, and consequently upon the merit of what he had done could afford to boast over the poor soul who could do no more than to offer a pair of little birds that might be bought for less than a nickel. This kind of service and of offering, the Lord rebuked in the parable of the Pharisee and the publican, and in calling attention to the poor widow with her two mites, who offered more than all the offerings of all the rich put together.

Thus was perverted every form of service, and everything which God had appointed to be the means of expression to a living faith, and which could not have any real meaning except by the living presence and power of Christ himself in the life. But not having him by living faith, his place was sought to be supplied with these things which were meaningless and lifeless without him. And that which his presence alone could accomplish—their separation from self and from the world—was sought to be wrought by themselves in a rigid conformity to these, in their hands, meaningless and lifeless forms.

And even this was not enough. For, not finding the peace and satisfaction of an accomplished righteousness in any of this, nor in all of it together, they heaped upon these things which the Lord had appointed for another purpose but which they had perverted to purpose of their own invention,—they heaped upon these things, ten thousand traditions, exactions, and hair-splitting distinctions of their own invention; and all, *all*, in a vain hope of attaining to righteousness. For the rabbis taught what was practically a confession of despair, that, "If but

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one person could only for one day keep the whole law and not offend in one point—nay, if but one person could but keep that one point of the law which affected the due observance of the Sabbath—then the troubles of Israel would be ended, and the Messiah at last would come."—*Farrar Id.*, p. 37. See also pp. 36, 83. What could possibly more fittingly describe a dead formalism than does this? Nevertheless that same dead formalism in the great majority of Israel in the time when Jesus came into the world.

And yet for all this conscious dearth in their own lives, there was still enough supposed merit to cause them to count themselves so much better than other people that all others were but as dogs in comparison. This, however, was but the easy consequence of their course from the beginning. For, having undertaken to separate themselves unto God from all the people that were on the face of the earth, while they were in fact *just like* all other people, the only way that they could do it was by *counting themselves better* than other people. And this altogether upon the merit of what *they* had done.

It is not so with those who are accounted righteous by the Lord upon a living faith freely exercised. For when the Lord counts a man righteous, he is actually righteous before God. And in this he is *really* better than other people; and by this very fact is separated from all the people of the world. But this is not because of any excellence of his own, nor of the "merit" of anything that he has done. It is altogether because of the excellence of the Lord and of what *he* has done. And the man for whom this has been done, knows that in himself he is no better than

anybody else; but rather in the light of the righteousness of God that is freely imparted to him, he in the humility of true faith willingly counts others better than himself. Phil. 2:3.

This giving themselves great credit for what the themselves had done, and counting themselves better than all other people upon the merit of what they had done—this was at once to land them fully in the complete self-righteousness of Phariseeism. In fact the word Pharisee means separated. And though in themselves they might be yet short of the mark, still in view of what they had, and what they had done, they in their own estimation could count themselves as so much better than all other people that there could not possibly be any basis of comparison. It seemed to them a perfectly ruinous revolution to preach as the truth of God that "there is no respect of persons with God."

And what of the actual life of such people, all this time?—O, it was only a life of injustice and oppression, malice and envy, variance and emulation, backbiting and talebearing, hypocrisy and meanness—binding heavy burdens and grievous to be borne and laying them on men's shoulders, while they themselves would not move them with one of their fingers; devouring widows' houses, and for a pretense making long prayers; giving "alms" and sounding a trumpet before them to get glory of men; profaning the temple, and yet very tenacious as to the gold of the temple; boasting of their great honor of the law, and through breaking the law dishonoring God; their hearts filled with murder, and their tongues crying loudly for the blood of One of their brethren, yet they could not cross the threshold of a Roman tribunal "lest they should be defiled!" Intense sticklers for the Sabbath, yet spending the holy day in spying treachery and conspiracy to murder.

What God thought and still thinks of all such ways as this, is shown plainly enough for our present purpose, in just two short passages of scripture. Here is his word to Israel—the ten tribes—while yet their day lingered:—

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. *Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.*" Amos 5:21-24.

And to Judah near the same time he said the same thing, in these words:—

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord:

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though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The Lord himself had appointed these feast days, and solemn assemblies, these burnt offerings, meat offerings, and peace offerings; but now he says he hates them and will not accept them. Their fine songs, sung by their trained choirs, and accompanied with instruments of music, making a grand display,—all this that they got off for wonderfully fine *music*, he called "*noise*," and wanted it taken away.

He had never appointed any feast days, nor solemn assemblies, nor sacrifices, nor offerings, nor songs, for any such purpose as that for which these were being used. He had appointed all these as the means of worshipful expression of a living faith by which the Lord himself should abide in the heart and work righteousness in the life, so that in righteousness they *could* judge the fatherless and plead for the widow; and so that judgment *could* run as waters down, and righteousness like a mighty stream.

Songs sung in the pomp and stylish intonation of a vain show, is but "*noise*;" while the simple words, "Our Father" flowing from a heart touched by the power of a true and living faith and "spoken in sincerity by human lips, is music" which enters into the inclining ear (Ps. 116:2) of the heavenly Father and brings divine blessing in power to the soul.

This and this alone is what he had appointed these things for; and never, never to be used in the hollow pretense of a dead formalism to answer in righteousness for the iniquity of a carnal heart. Nothing but the washing away of the sins by the blood of the Lamb of God, and the purifying of the heart by living faith—nothing but this could ever make these things acceptable to him who appointed them.

Even this side of the cross of Christ, which itself should be the everlasting destruction of it, this same evil thing has exalted itself and has been the bane of the profession of Christianity everywhere. Very soon, unconverted men crept into the church and exalted themselves in the place of Christ. Not finding the living presence of Christ in the heart by living faith, they have ever since sought to have the forms of Christianity supply the lack of his presence which alone can give meaning and life to these forms.

In this system of perverseness, regeneration is through the form of baptism and even this by a mere sprinkling of a few drops of water; the real presence of Christ is in the form of the Lord's supper; the hope of salvation is in being connected with a form of the church. And so on throughout the whole list of the forms of Christianity. Not content with thus perverting the divinely appointed forms of Christianity, they have heaped upon this, ten thousand inventions of their own, in penances, pilgrimages, traditions, and hair-splitting distinctions.

And, as of old and always with mere formalists, the life is simply and continually the manifestation of the works of the flesh—strife and contention; hypocrisy and iniquity; persecution, spying, treachery, and every evil work. *This is the papacy.*

This evil spirit of a dead formalism, however, has spread itself far beyond the bounds of the organized papacy. It is the bane of the profession of Christianity everywhere to-day; and even the profession of the Christianity of the third angel's message has not entirely escaped it. It is to be the world-wide prevailing evil of the last days clear up to the very coming of the Lord in glory in the clouds of heaven.

For, "this know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof:* from such turn away." 2 Tim. 3:1-5.

This all-prevailing form of godliness without the power, and which even denies the power, is the dead formalism against which we are to fight the good fight of living faith. The living faith which is brought to the world in the third angel's message, is to save us from being swallowed up in this worldwide sea of a dead formalism. And having delivered us from this deadly evil, it is to work in us the loud cry of God's last call and special message of warning to every nation and kindred and tongue and people, crying mightily with a strong voice, Babylon 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. For her sins have reached unto heaven, and God hath remembered her iniquities. They have a form of godliness but deny the power thereof: from such turn away.

Is this you individually to-day? Is yours a dead formalism, or a living faith? Have you the form of godliness without the power? or have you by living faith the living presence and power of the living Saviour in the heart giving divine meaning, life, and joy to all the forms of worship and of service which Christ has appointed; and working the works of God and manifesting the fruits of the Spirit in all the life?

Which is it with you to-day? You can tell. O flee from a dead formalism, to living faith! Flee from *self*, the source of a dead formalism, to *Christ*, the Author of living faith. Receive with meekness the engrafted word, the faithful word, which is the channel of living faith, and which is able to save your souls.

Though except as the means of finding Christ the living Saviour *in the word*, and the living faith of him, even this word itself can be turned to a dead formalism now as it was of old when he was on the earth. He said to them then (Revised Version), "Ye search the Scriptures, because *ye think that in them ye have eternal life*; and these are they which bear witness of me. And ye will not *come unto me that ye may have life.*" John 5:39, 40.

They thought to find eternal life in the Scriptures *without Christ*, that is, *by doing them themselves*. But "*this is the record*, that God has given to us eternal life, and this life *is in his Son*,"—*as we find him in the Scriptures*, and not in the words of the Scriptures without him. For they are they that testify of him. This is their object. Therefore, "he that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5:11, 12.

Have you him? Have you him? He is the full and free gift of God to every soul. O receive him as he is, that he may abide with you and be in you forevermore.

"True godliness elevates the thoughts and actions; *then* the external forms of religion accord with the Christian's internal purity; then those ceremonies required in the service of God are not meaningless rites, like those of the hypocritical Pharisees."—"*Spirit of Prophecy*," Vol. II, p. 219.

ALONZO T. JONES.

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"The Dangers of Riches Vs. the Blessings of Poverty" *The Home Missionary* 9 Extra , pp. 4-6.

"Whatsoever things were written aforetime were written for our learning," "for our admonition, upon whom the ends of the world are come." The more the Bible is studied, the more it will be seen how much of it is written with reference to the times of the end of the world. There is more written of the events of the last week of the Saviour's life than of all the rest of the three and a half years of his ministry. And when the record is carefully studied, it will be seen that this is so because the events of the last week of his life are simply a miniature of the last days of the whole world; and whoever would be prepared to pass through the perils of the last days, up to the end of the world, must have this experience of the last days of Jesus in the world, graven upon his heart and woven into his life.

When the prophecies are viewed in the light of the fact that they are written for our admonition upon whom the ends of the world are come, they will be found to be freighted with the deepest meaning for the world as it is to-day. This is true also even of the Pentateuch, for the times of the deliverance of Israel from Egypt are but a picture, in relation to both Israel and Egypt, of the times that are now upon the world, and are further to come upon the world. So that it is strictly true that though the Bible in all its parts is blessed truth for people in all times, yet the great object of the writing as a whole is for the admonition of those upon whom the ends of the world shall come.

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

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

To be fairly understood, these books must be read in connection with the prophets who prophesied in the last days of these kingdoms. Amos and Hosea, particularly, prophesied in the very last days of Israel; Ezekiel and Jeremiah, in the very last days of the kingdom of Judah; and the careful reading of the later portions of Kings and Chronicles, with Amos and Hosea, and Jeremiah and Ezekiel, will give as clear a view of the times which are now upon the earth, and which are yet to come, as is given even in Daniel and Revelation. Whoever gives to these books the careful study that they deserve, will see that they are certainly written for the present time, and are present truth as really as are the books of Daniel and Revelation.

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

Here is a striking lesson from the last days of Judah. When the time came that the city was completely overthrown, the temple destroyed, and the whole people, with their wealth, and the treasures of the temple of God, were all carried captive to Babylon, it was written, "*But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.*"

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

It was not alone at that particular moment that it was a benefit to be poor, and have nothing; it had been so for years before. Through all the last days of Judah it was so; also in the last days of Israel; because violence of all kinds was so rife in the land, both among the people who dwelt in the land, and from those who invaded the land to pillage and carry captive, that all who were rich, and indeed those who could not be counted especially rich, but were only moderately well off, were objects of prey, and were robbed and carried captive. So that, through all those times, even up to the final consummation, it was a special blessing to be poor and have nothing. To accumulate and lay up means was only to cause themselves constant unrest and perplexity, for fear of having it taken away by violence; and the times were so uncertain, and all things of the government were so unsteady, that no one [*sic.*] could tell when they might or might not be robbed of all that they had.

Now every one of us knows to-day what times of unrest and perplexity are already upon every land, and that this is deepening daily. All know what unrest

and perplexity there is in the business world, the labor world, and the political world. All know the violence that is brewing; and the threats that are being made to divide the spoil and distribute among all, the wealth that is owned and hoarded by the few. And just as certainly now, as in the last days of the kingdoms of Israel and Judah, *it is a danger to be rich*—that is, it is a physical, literal, worldly danger.

Of course it always has been a spiritual danger to be rich. For "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts." But now it is danger of another sort, for the last days of Israel and Judah are being repeated, and they that have means where it can be gotten at by the violent, will be the subjects of violence and robbery and every evil work. Therefore it is now true with especial emphasis, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

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

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the world is carried away with the great destruction, those who thus, so far as this world can see, are poor, and have nothing, will escape, and by the mighty Captain of the heavenly guard, will be given full possession of the land "which is the glory of all lands," where they can "dwell safely in the wilderness, and sleep in the woods."

O, that every one who professes to be a Seventh-day Adventist, who professes to be looking for the coming of the Lord, would consider these precious books of the word of God that are written especially for our admonition upon whom the ends of the world are come! O, that all might see that now is the time, and that the only safety, whether spiritual or physical, whether heavenly or earthly, is in putting into the work and cause of God all our trust, all our hope, all our strength, and *all the fruits of our strength!* Such a course now means both earthly and heavenly advantage, and only in such a course, can we find either earthly or heavenly advantage.

The Lord does not want any Seventh-day Adventist to be robbed, plundered, or spoiled, in the times of violence that are at the doors, and that are increasing daily. He has therefore written out instructions full and complete by which every one may be perfectly safe from all such things through all these times. Will you study the instructions which he has given? Will you believe him? Will you trust him? Will you put your means, be it little or much, where it will be absolutely safe?

Are you willing to have it appear to the world, and to have it indeed true so far as the world can see, that you are poor, and have nothing, yet at the same time know for yourself that you have eternal riches? Will you make to yourself "friends of the mammon of unrighteousness" that when ye fail, and when everything fails, "they may receive you into everlasting habitations"?

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

A. T. JONES.

¹ These articles have all been reprinted since in the Religious Liberty Library, No. 15. They should be obtained by the thousand and spread everywhere.

² This matter was printed in the preceding number of the HOME MISSIONARY, and it is not necessary to repeat it here.

³ In military tactics there are certain movements that are made in what is called "one time in two motions." The second motion is always the consequence of the first, and cannot properly be made except as it follows the first. Right breathing is also "one time in two motions." The primary, original, motion is of the abdominal and diaphragm muscles. The secondary is the rib motion, and is the consequence of the primary, and cannot properly be made except as it follows the primary.

⁴ We understand the contrast here drawn is between the *combined* use of milk and sugar and the use of flesh meats. The use of milk alone, or the moderate use of sugar alone would not be open to so great objection.