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"The Righteousness of God" *The Advent Review and Sabbath Herald* 74, 40 , p. 632.

"NOW the righteousness of God without the law, is manifested; being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; 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."

It is the righteousness of God, his own perfect and infinite righteousness, that is made known and shown forth. Nothing but this righteousness will ever do anybody any good. It is his righteousness, precisely as it is in him, that will or can avail. No one must ever be content for a single moment without the certain and full possession of this righteousness.

It is manifested without the law. Yet it is exactly the righteousness which the law all the time demanded and does ever demand. The law cannot manifest it, because it is "weak through the flesh." Therefore it must now be manifested without the law. Then when it is manifested, it being exactly what the law all the time had demanded, the law witnesses to it as being completely satisfactory. To every one who receives it, the law witnesses that all its own demands are fully met, that all its requirements are perfectly fulfilled.

And this righteousness of God, this perfect and infinite righteousness, was brought to the world and wrought out for men "by the faith of Jesus Christ." And this righteousness of God, God's own righteousness, in all its perfection and in all its infinitude, is manifested in a full and free gift unto all and upon all them that believe in Jesus. Bless his glorious name forever and ever.

You do believe in Jesus. You have believed in him a long time. Have you accepted in him this full and free gift of the perfect righteousness of God? Or have you been toiling and wearing out your spirit, soul, and body in the endeavor to do better? O weary, toiling soul, stop! Look to Jesus. Accept the perfect righteousness of God in the full, free gift in which it is given to you.

All your toiling to do better and to obey the law, will do no good; for it is not *your* righteousness that is called for; it is God's righteousness. It is not *your* righteousness that is demanded by the law; it is *God's*. It is not *your*

righteousness that will be accepted by the law; it is God's righteousness alone that will be accepted. It matters not how hard you try, nor how much you do, the law will never witness to *your* righteousness; the law will witness only to the righteousness of God.

Then cease the fruitless endeavor to establish your own right-doing. Accept the perfect righteousness of God, and rest. This righteousness belongs to you; for you believe in Jesus. Then accept, and in all its fulness, this great free gift of God. Do not be afraid to claim it: you are entitled to it by the very fact of your believing in Jesus. And your faith is frustrated, it does not attain its true object, if you do not claim the righteousness of God, and thus abandon all idea of ever attaining to any of your own.

For you are "justified freely by his grace through the redemption that is in Christ Jesus." "With him is plenteous redemption." "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: Cursed is every one that hangeth on a tree." He was made a curse for you, and by that he has redeemed you from the curse. Will you make that transaction all vain for you by not accepting the redemption which he *has* wrought?

And he redeemed us by being made this curse for us, especially in order that we might be justified, especially in order that we might have the righteousness of God. Then it is perfectly plain that when we believe in Jesus, and do not accept the righteousness of God in all its perfection, in the full, free gift in which it is given, we do certainly frustrate the very object of our believing at all, and thus simply war against our own faith. O let all such way be abandoned forever, and let faith work freely to bring to us all that God has given and promised!

For God has set him "forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." You do have faith in his blood. Then please accept the righteousness of God, which he is set forth purposely to declare. Not to accept this, when having faith in his blood, is to defeat the very purpose and work of faith. Let every soul that has named the name of Christ, accept his declaration of God's righteousness; for it is declared fully and freely unto all and upon all them that believe, and there is no difference, thank the Lord. For as all have sinned, the redemption and the righteousness are declared freely to all.

And this righteousness of God is declared unto you and upon you for the remission of sins that are past." You do have faith in his blood. Then please accept the righteousness of God, which he is set forth purposely to declare. Not to accept this, when having faith in his blood, is to defeat the very purpose and work of faith. Let every soul that has named the name of Christ, accept his declaration of God's righteousness; for it is declared fully and freely unto all and upon all them that believe, and there is no difference, thank the Lord. For as all have sinned, the redemption and the righteousness are declared freely to all.

And this righteousness of God is declared unto you and upon you for the remission of sins that are past. How many of your sins are past?—All of them, to be sure. As soon as sin is committed, it is past. Then the expression, "sins that are past," covers every sin that ever has appeared in your life up to the moment at which you read this line. And at this moment Jesus declares unto you and unto

you, God's righteousness for the remission of all the sins up to this moment. O believe it, receive it, and rejoice in it forevermore. Because forevermore that blessed word stands the same, that he declares God's righteousness unto you and upon you for the remission of sins that are past.

And do not fear, nor think for one moment, that it is not all right for you to claim all this. It is just right. It is all perfectly proper. For God set him forth "to declare I say *at this time* his righteousness, that he might be just and the justifier of him which believeth in Jesus." God can be perfectly just and do all this for you. He has fixed the whole matter so that he can. Therefore do you believe it all, and take it all, and delight in it all "now," "at this time," and forevermore.

**"All Things Are Now Ready" *The Advent Review and Sabbath Herald*
74, 40 , p. 633.**

"AND when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

"Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

"So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

"And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

Please let us study this scripture closely: we believe there is very important truth in it for all people just now, and for Seventh-day Adventists above all other people.

When the servant was sent out first, it was "at supper time." Supper time is in the last part of the day—even the very last hour. This was especially true of the days as then and there they were measured; for the day then and among that people ended at sunset. This makes it perfectly plain that when the servant was first sent to call the people to come, it was in the very last part of the day. And this makes it also plain that this parable has its application in the last part of the gospel day.

And though it was thus in the closing part of the day when the servant was first sent, yet he was obliged to go twice more before his work was done, and the supper fully furnished with guests. Then as it was at supper time, at the end of the day, when the first call was made, and yet two more calls had to be given, how much more must it be at the end of the day when the last call is made! As

the first was thus at the end of the day, the last must be at the very end of the end, the very last minutes of the last hour of the day. The first call, being to supper and at supper time, was in the time of the last call of the day; but as the servant was obliged to go out twice more and make the call, it is perfectly plain that whenever the third call is made, it will be the last call of the last call to the great supper.

No one who is at all acquainted with the book of Revelation can fail to see the parallel, *in point of time*, between the three calls in this parable in Luke 14, and the three messages of Revelation 14. The third message in Revelation 14 is followed only by the coming of the Lord upon the white cloud, with the "sharp sickle" in his hand to reap the harvest of the earth: and "the harvest is the end of the world." In Revelation 14 there is no message after that of "the third angel;" and in Luke 14 there is no call after the third call.

Whenever, therefore, the work of God, the work of the third angel's message, shall be directed especially to "the highways and hedges," we shall know certainly that the last call of the last call is being given in the world, and that when that work shall be finished, then the end will come.

How, then, stands the matter to-day? Are we at that point? Is that our specific work just now? For answer please read the following sentences taken from Testimonies of 1897:—

Then the messengers went into the highways and byways. . . .
This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world.

The church ought to have taken up this work in every Conference. . . . This work is the work the churches have left undone, and they cannot prosper until they have taken hold of this work in the highways and hedges.

It has been thought that Dr. Kellogg was working disproportionately for the poor and wretched ones, in medical missionary lines. Then why does not the General Conference go to work?

The very work Dr. Kellogg has been managing is the kind of work the whole of our churches are bound to do under covenant relation to God.

They [the people and the churches] could take up the same lines of work, in a limited degree, proportionate to their facilities, and the Lord would be their sufficiency. Nothing will, or ever can, give character to the work in the presentation of truth, as that of helping the people just where they are, as this Samaritan work.

These extracts are not taken from one Testimony, but from several. Indeed, this is the great burden of the Testimonies, so far, in 1897, that our message now is to the highways and hedges. The extracts here given are sufficient to show that this is so. And see how universal is the word,—*"each family," "every church," "every Conference,"* and *"the General Conference,"*—this embraces the whole organization under the third angel's message.

The inquiry was made, "Why does not the General Conference go to work?" We are happy to say, The General Conference has gone to work, and is at work, to do all that is possible to get every Conference, every church, and each family, interestedly engaged in the work of our grand message for this particular time, which is to go out into the highways and hedges, and call them, compel them, to come to the great supper.

And when this work is done, then the end comes. The last call—yes, the last call of the last call—is sounding: "Come; for all things are now ready." All things are indeed now ready. Are you ready? You cannot extend with any effect to others the call, "Come; for all things are now ready," unless you yourself are ready. There is must more to be said on this grand subject. but for the present it must suffice to say, "Get ready, get ready, get ready."

October 12, 1897

**"Christ is the Author of Faith" *The Advent Review and Sabbath Herald*
74, 41 , p. 646.**

CHRIST is the Author of faith. Satan is the author of doubt. Christ has given faith to every man. Satan gives doubt to every one. Every person can take his choice. Which do you choose? You can accept faith all the time, and so serve Christ; or you can accept doubt, and so serve Satan. Which will you choose? whom will you serve?

**"The Blessing of Abraham" *The Advent Review and Sabbath Herald*
74, 41 , p. 646.**

"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." Gal. 3:13, 14.

We are redeemed from the curse of the law, in order that we may have the blessing of Abraham; and we receive the blessing of Abraham, in order that we may receive the promise of the Spirit.

Without being redeemed from the curse of the law, we cannot have the blessing of Abraham. And without the blessing of Abraham, we cannot have the promise of the Spirit. Without the blessing of Abraham no one need ask for the gift of the Holy Spirit; for without that it cannot be given. However much a person may desire the gift of the Spirit, and however much he may ask, he cannot have it unless he has the blessing of Abraham first.

Not that the Lord does not want to give his Spirit to whomsoever asks; not that he fixes a hard standard, and compels every one, as a sort of penance, to come to that, or else he will not give his Spirit. No, no; but because that for the Lord to give his Holy Spirit to any person who has not the blessing of Abraham would be only to put his seal upon sin, and baptize sin for righteousness. This, of

course, God never can do; and this, of course, no one would ever knowingly ask him to do.

It is, therefore, all-important to know what the blessing of Abraham is, and to have it in possession. For when this is so, to all such the Holy Spirit is freely given, and without measure; and every such one that asketh receiveth: for he asks in faith, he asks according to the will of God, and knows that he receives. The blessing of Abraham is the key that opens into the fulness of the Holy Spirit: with this we may enter freely, and enjoy all his treasures; without this we must stand without, and, even though longing for it, can never obtain.

What, then, is the blessing of Abraham? In that same chapter of Galatians, verse 9, we read: "They which be of faith are blessed with faithful Abraham." They which be of faith *are blessed*,—the blessing comes by faith. And they "are blessed with faithful Abraham." Abraham obtained the blessing by faith. Faith itself is not the blessing; it is by faith that the blessing is received. It has to be so; for, "Whatsoever is not of faith is sin."

So, then, the blessing came to Abraham by faith,—the blessing of Abraham is received by faith. What did Abraham receive by faith?—"Abraham believed God, and it was accounted to him for righteousness." Verse 6. The blessing that Abraham received by faith was righteousness. Is *righteousness by faith*, then, the blessing of Abraham?—It look like it, doesn't it?

Let us see further, whether this will hold good: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" Rom. 4:1. We know he found a blessing: for the Scripture speaks of the "blessing of Abraham," and it comes on us through Jesus Christ.

If we are correct in thinking that righteousness by faith is the blessing of Abraham, then when the Scripture would tell us what Abraham found, we should expect it to take up this thought first of all.

How is it, then?—It is even so; for the Scripture proceeds (Rom. 4:2): "For is Abraham were justified [counted righteous] *by works*, he hath whereof to glory; but not before God." Anything in which a man cannot glory before God is no blessing at all. And as if Abraham had been counted righteous by work, he could not have gloried before God, it is perfectly plain that righteousness by *works* is *not* the blessing of Abraham.

What then? "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 [counteth righteous] the ungodly, his *faith* is counted for *righteousness*." This, then, is righteousness by faith—exactly what Abraham found. Abraham found a blessing; righteousness by faith, then, must be the blessing of Abraham.

But does the Scripture speak of this as a blessing, in such a way that we may be perfectly sure that just this is the blessing of Abraham? Read on: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." The word says that Abraham received a blessing by believing God. And then, continuing directly on that subject, the same word says that David describes the *blessedness* of the man who receives what

Abraham received. It is certain that there was only "blessedness" in what Abraham received; what Abraham received was righteousness, and he received it by believing God; therefore it is certain that righteousness by faith is the "*blessedness*," the *blessing*, of Abraham.

How does David describe the blessedness of Abraham, and of all other men who receive what Abraham received?—Thus: "Blessed are they who iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

The word "forgiven" is made up of "for" and "given." When iniquities are "forgiven," something is given for them. What is it that is given for them?—Righteousness, to be sure; for God has set forth Christ "to declare *his righteousness* for the remission of sins that are past." And, blessed are they "whose sins are covered." "He hath covered me with the robe of *righteousness*."

What *is* imputed to the man to whom sin is *not* imputed?—Righteousness only; for he is describing the man "unto whom God *imputeth righteousness*."

God gave Abraham *righteousness* for his iniquities; him who was sin, God covered with the robe of *righteousness*; and to him the Lord imputed *righteousness* instead of sin. It was all the righteousness of God, through and through. This is what Abraham received, and he received it by faith. there was in it blessedness to Abraham. And David describes the blessedness of all other men who receive it. This, then, is the blessing of Abraham.

But the Scripture tells it yet again: "Cometh this *blessedness* then upon the circumcision only, or upon the uncircumcision also? *for we say that faith was reckoned to Abraham for righteousness*." There can be no shadow of doubt, therefore, that *the righteousness of God which is by faith* is in very truth *the blessing of Abraham*.

Now have you the blessing of Abraham? Where did you get the righteousness that you claim, and upon which you depend for acceptance and approval with God? Did you get it from God himself? Did you get it by believing God? or did you get it by "doing your best"?

If you have any righteousness that you did not get from God, then you have no righteousness that you did not get by believing God, then you have none at all. If you have any other righteousness than the righteousness of God, then you have none at all.

It is the righteousness of God, and that alone, which men must seek. None other will avail. "Seek ye first the kingdom of God, and *his righteousness*." It is a free gift to every soul in the world. "Being justified [counted righteous] freely by his grace through the redemption that is in Christ Jesus, whom God has set forth. . . to declare his righteousness for the remission of sins that are past." "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."

Abraham believed God, and it was imputed to him for righteousness. "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." And you *do* believe on him. Then accept his righteousness freely, and in all its fulness, as freely and fully as it is given.

The righteousness of God, which is by faith, is the blessing of Abraham. They which be of faith are blessed with faithful Abraham. Thank the Lord for it, and thus accept the blessing of Abraham. For Christ has redeemed us from the curse of the law,—he *has* done it,—*that the blessing of Abraham* might come on us. Please do not, by unbelief, keep that blessing away. Cast away unbelief. Believe God, and let the blessing of Abraham, the righteousness of God, flow in, and fill all the life with its power and its sweet savor.

"Self-made" *The Advent Review and Sabbath Herald* 74, 41 , p. 646.

THE only force in the universe that can successfully produce good men is the "power of God unto salvation;" therefore the man who boasts of being "self-made" is a failure.

"The War-spirit" *The Advent Review and Sabbath Herald* 74, 41 , p. 647.

LEADING newspapers of England are openly talking of war as inevitable between England and Germany. The London *Saturday Review* says:—

Bismarck has long since recognized what at length the people of England are beginning to understand,—that England and Germany must come to blows over the right to levy from the whole world the tribute of commerce. England, with her long history of successful aggression, and convinced that in pursuing her own interests, she is spreading light among nations dwelling in darkness, and Germany, with lesser will-force but keener intelligence, compete in every corner of the globe. A million petty disputes build up the greatest cause of war the world has ever seen. If Germany were extinguished to-morrow, there is not an Englishman in the world who would not be the richer the day after to-morrow. Nations have fought for years over a city or a right of succession; must they not fight for £200,000,000 of commerce?

Other London papers speak in the same tone, one going so far as to say, plainly: "Germany must be destroyed. The sooner England attacks her, the better it will be for Great Britain and civilization." Thus the nations are angry, and the war-spirit grows. Thank the Lord, he has given his angels charge to hold the winds for at least a while yet; but it cannot be long before they will let them go; and when they do, who shall be able to stand?—Only those will be delivered whose names are in the Book of Life. "Get ready, get ready, get ready."

"Which Is the More So?" *The Advent Review and Sabbath Herald* 74, 41 , p. 647.

THE *Catholic Mirror* well says that "The most wide-spread objection to Spiritualism is that it is a delusion and a cheat." Yet in that same number of the

Mirror, in the department devoted to the work of converting Protestants, there is presented, among "the saving doctrines" of the church, that of "the communion with the dead."

Now the sole basis of Spiritualism is the very doctrine of "the communion with the dead." Without that there could not possibly be any Spiritualism, which could not possibly exist without this doctrine, is "a delusion and a cheat," what is the Catholic Church, at least so far as this "saving doctrine" is concerned?

Spiritualism is truly "a delusion and a cheat." It is a delusion and a cheat solely because of this doctrine of "the communion with the dead," without which there could be no such thing as Spiritualism. This doctrine alone is its life: and it is a delusion and a cheat solely because the idea of "the communion with the dead" is a delusion and a cheat." The "saving doctrine" of "the communion with the dead" is a delusion and a cheat, because that when a person dies, he is dead, and not alive; because "the dead know not anything," and so "have no more a portion forever in anything that is done under the sun."

Yes; "the most wide-spread objection to Spiritualism is that it is a delusion and a cheat;" and so it is precisely with the Catholic Church as to that "saving doctrine"—"the communion with the dead"—which alone is the life of Spiritualism.

"The Work for This Time" *The Advent Review and Sabbath Herald* 74, 41 , pp. 647, 648.

"THE money expended to prepare ministers for work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the righteousness of Christ, which is abundantly imputed to all who hunger and thirst for it. But the Lord has set before you another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges."—*Special Testimony*, No. 10, pages 5, 6.

The message of the gift of God's own righteousness which is by faith of Jesus Christ unto all and upon all them that believe, the teaching of "righteousness according to righteousness," was God's special message in its time. Now the Lord calls his people forward for "another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges."

The first of these was God's special message in 1888 and onward; the latter is God's special message in 1897 and onward. This does not mean that the first—the message of God's righteousness—ends now, and is to be dropped in order to take up the message to the highways and hedges. Not at all. The first still continues, while the last is added to it. Indeed, the first was, and is still, the preparation for the last; only the first was the special message then, while the last is added to it, and is the special message now.

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It is like the three messages of Revelation 14. The first one was the special message when it arose; then when the second message arose, it was the special

message, though the first one did not then cease: the two went on together, with the emphasis on the second. Then when the third message arose, it, in turn, became the special message; the first two did not cease, but all three go on together,—one great threefold message,—with the emphasis on the third. So now, the message of the righteousness of God was the special message when it arose; and now that the other work is given,—the call to the highways and hedges,—the first does not cease, but both go on together, with the emphasis on the last.

Therefore the message to the highways and hedges is just as certainly the present message for God's people to accept and proclaim to-day as was the message of the righteousness of God in its day, and as the second in its day, and as the third is to-day. Indeed, as pointed out before, this is the last call of the last call of the third angel's message itself; it is the third angel's message for this hour. And instead of any previous phase of the third angel's message being left behind, they all culminate in this, and go on with increased power and glory; and so the message will swell into the loud cry, and lighten the earth with the glory of God.

That this may the better be seen, another word says that the work "brought to view in Isa. 61:1-3" is "the very work that should be done," and that it "has been strangely neglected." What is the work brought to view in Isa. 61:1-3? Here it is; read it: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

When Jesus stood in the synagogue that day, and read this scripture, as in Luke 4:18, he read it, "He hath anointed me to preach the gospel to the poor." And the message to the highways and hedges, and in the streets and lanes of the city, is emphatically carrying the gospel to the poor. Therefore the work brought to view in Isa. 61:1-3, and the work in the highways and hedges and the streets and lanes of the cities, is precisely the same work. Isa. 61:1-3, Luke 14:23, and Rev. 18:1-4 compose the third angel's message as it is now, in the last quarter of 1897.

Remember, too, that when Jesus read Isa. 61:1-3 that day in the synagogue, and said, "This day is this scripture fulfilled in your ears," he at that time entered upon the last period of his work in the world. When that phase of his work ended, all was ended. And now that this is the time when God's people enter upon the same work as that upon which Jesus then entered, it is likewise true that we now enter upon the last phase of the work given us to do. And when this shall be ended, all will be ended.

Bear in mind, also, that these words which Jesus read that day in the synagogue, and which he said were that day fulfilled, begin thus: "The Spirit of the Lord God is upon me;" and that only a few days before this he had been

baptized with the Holy Ghost, in order to do that which thus lay before him in the last period of his work on the earth, and as that is precisely the work *now* placed before us, and upon which we are now to enter, it is thus absolutely certain that the time has come for us to be baptized with the Holy Ghost.

As it was necessary for Jesus to be baptized with the Holy Ghost, in order to do this work that then lay before him, how much more is it necessary that *we* be baptized with the Holy Ghost, in order to do this identical work that is now placed before us.

Do not forget that Jesus had been a perfect Christian all his days on earth up to the time when he must enter upon this work; yet he must be baptized with the Holy Ghost before he could enter upon this work. The Holy Spirit had been with him every hour of his life on earth, up to that time; yet before he could do the work that then lay before him, his closing work, it was necessary that he should be baptized with the Holy Ghost.

Therefore if you and I had been all our days as perfect Christians as was Jesus up to that time, yet it would be necessary for us to be baptized with the Holy Ghost, in order to do this same work, the closing work. And if the Holy Spirit had been with us as he was with Jesus the first thirty years of his life on earth, yet in order for us to do the work which is now placed before us, we would have to be baptized with the Holy Ghost.

Have we been such perfect Christians all our days as was he all his days?—O, no. Then how much more do we need the baptism of the Holy Spirit than did he! Have we had the Holy Spirit in our lives as had he those thirty years of his life?—O, No. Then how much more do we need the baptism of the Holy Ghost than did he!

Yet it was essential to the completion of the work of God in that day, that he should be baptized with the Holy Ghost. In that closing period of his work, there were trials, persecutions, temptations, and the cross to meet, which he could not meet successfully without this baptism of the Holy Spirit. So likewise it is essential to the completion of the work of God in *this our* day, that we be baptized with the Holy Ghost. In this closing period of our work, there are trials, persecutions, temptations, and crosses for us to meet, which we cannot meet successfully without this same baptism of the Holy Spirit.

Not only do we need this, not only must we have it, but thank the Lord we *can* have it. God longs for us to receive it. The Father loves us just as he loves Jesus. And praise his holy name, when he places before us the same work that lay before Jesus, he gives us the same Holy Spirit in full measure, to fit us for that work, just as he gave it to Jesus.

Thanks be unto God for his unspeakable gift, for his tender love, and for his gentle leading of his people.

October 19, 1897

"Editorial Page" *The Advent Review and Sabbath Herald* 74, 42 , p. 664.

THE time to favor Zion, yea, the set time, is come. This is the truth to-day. The time has come to receive the baptism of the Holy Spirit. The Holy Spirit is freely given, and is now waiting to be received.

Correspondence from all over the field plainly reveals that God is moving upon the minds of his people to seek, and pray, and believe, for the Holy Spirit. He himself is creating a longing, a hungering and thirsting, for the Holy Spirit, which he alone can satisfy with is fulness.

In the work of the General Conference Committee, God is leading in a way, and so plainly, that none can really question it. They are seeking to know and to study only the Lord's plan, and to have everything done according to the pattern shown in the mount. He leads in a way to show that a certain thing is the one thing to do, and that it must be done at once. And when the step is taken, light and blessing and progress attend it. And we, with them, can only say, "Lead thou me on."

For twenty-three years I have been studying the Bible, and must say that to me that book never said so much about the Holy Spirit as it does now. It seems now that most precious teaching with reference to the Spirit of God stands out everywhere. The word is freighted with it. And all this wealth of instruction only creates a longing for more of that blessed Spirit, and more of his gracious and gentle teaching.

The Holy Spirit has come. He is given. He "awaits our demand and reception," and "brings all other blessings in his train." Joy, joy, to every soul! Let us be glad, and rejoice, and give honor to him.

"The Church of To-day" *The Advent Review and Sabbath Herald* 74, 42 , p. 664.

"THROUGH Jesus Christ, God has made every provision that his people may connect with divine agencies, and that these agencies may co-operate with human instrumentalities. They may reveal to a world that is dead in trespasses and sins the power and sufficient of Christ. They will present before the world another world, of higher, holier laws than worldly wisdom can invent or earth obey,—a purer happiness and joy than earth can give to its votaries, coming through a service that is independent of all human inventions.

"Christ's church on earth is to resemble heaven,—a temple built after the pattern of things shown in the holy mount. Man must give up his ideas, his plans and devices, and let God work out his original intentions. The great Designer must not be impeded in his work by human wisdom. His work and purpose have not been understood. Through the miscalculations of man, the church to-day is so misshapen that it cannot be accepted by the great Builder. Human counsel has been so abundant that individual experience is rare. Men are placed where God should be; God's plans are turned aside, and men's measures brought in to

fashion and mold. But the great and perfect Designer pronounces the work imperfect. The temple that he is building after the pattern of things in the heavens must have the exact proportions assigned it by the great Architect, whose pattern is without a flaw. He has brought the golden measuring rod from heaven, and every worker is employed only as he works under his superintendence and according to his plans.

"There must be no human calculations. God will have only those as workers who will be laborers together with him, who will yoke up with Christ, and learn of him his meekness and lowliness of heart. His directions are, 'Make all things according to the pattern showed to thee in the mount.' Then a temple of heavenly design will be presented to the world, where the divine presence is manifested, and to which is affixed God's seal."

In order to make all things according to the pattern, we must see the pattern. Yes, we must be where we can constantly turn our eyes upon it for reference. For we must make all things according to the pattern—not according to our idea of the pattern, but according to the pattern itself.

In order for us to see the pattern, and to have it ever present for reference, we must be where the pattern is. But the pattern is showed only *in the mount*. Then it is certain that the only thing for us to do is to go up into the mount.

Is that true? Can we do that? Is there any word for it?—Read this: "O Zion, that bringest good tidings, *get thee up* into the *high mountain*." It says so, doesn't it? Thank the Lord! Then let us go up to him into the mount, and he will meet with us there; he will make all his goodness pass before us; he will put us in the cleft of the rock, and cover us with his hand—that blessed hand that was pierced for us; and he will proclaim the name of the Lord before us, revealing *himself* to us.

Then knowing him thus, the rest of the verse will be fulfilled: "O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God." Isa. 40:9.

And that will be the loud cry of the third angel's message. "Arise," "get thee up into the high mountain" where his glory is: then "shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . The Lord shall arise upon thee, and his glory shall be seen upon thee." Thus "the glory of the Lord shall be revealed," "the earth shall be lightened with his glory," "and all flesh shall see it together."

He wants us to—we *must*—be in the mount, in order to see the pattern so that we may make all things according to it. He wants us also to be up in the high mountain, in order that when the voice is lifted up with strength in the loud cry, it may be heard far, far away, even to the ends of the earth, and by every nation, and kindred, and tongue, and people.

Then, too, upon us, and because of his own completed work in us, there will be affixed the Lord's own seal—"the seal of the living God."

"Come up unto me in the mount, and be there."

**"The Seal of Righteousness" *The Advent Review and Sabbath Herald*
74, 42 , pp. 664, 665.**

"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*."

The blessing of Abraham was righteousness that he obtained by believing God,—righteousness by faith. Christ redeemed men from the curse, in order that this blessing might come upon them. He has redeemed *us* from the curse, in order that this blessing might come on us.

This blessing—this righteousness—is a free gift to all; and it freely belongs to all who believe God. And it is given to every one, in order that he may receive the promise of the Spirit. Thus it was with Abraham, and thus will it be with all the children of Abraham.

For, "Cometh this blessedness upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised."

"The sign of circumcision" was "a seal of the righteousness." Now what is real circumcision?—That is not circumcision, "which is outward in the flesh;" but "circumcision is that of the heart, *in the spirit*," whose praise is of God. Rom. 2:28, 29.

When this circumcision of the heart is accomplished, the person who receives it loves God with all his heart and with all his soul. For thus it is written: "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. 30:6. This is nothing else than having the love of God in the heart; and, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

It is perfectly plain, then, that true circumcision is the work of the Holy Ghost upon the heart,—cleansing it from all sin and the love of sin, and shedding abroad there the love of God.

But circumcision is the seal of righteousness. It is the seal of the righteousness of God upon the believer of God. It is the "seal of the righteousness of the faith which he had yet being uncircumcised." Therefore as circumcision is the seal of the righteousness of God, which is by faith, and as circumcision is the work of the Holy Spirit in shedding abroad there the love of God, "to love the Lord thy God with all thine heart, and with all thy soul," it is certain that the gift of the Holy Spirit, the baptism of the Holy Ghost, is *the seal of righteousness*—of the righteousness of God, which is by faith.

Then no one can rightly expect the gift of the Holy Spirit, the baptism of the Holy Ghost, unless he has the righteousness which the Holy Spirit can approve and seal as genuine. The *Spirit* of God can approve only the *righteousness* of God. And the righteousness of God can be attained only by the faith of Jesus Christ, because only by Jesus Christ was it manifested to the world. "Now the righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of Jesus

Christ unto all and upon all them that believe; for there is no difference."

The Holy Spirit being the seal of the righteousness of God upon the believer, then for any one who has not the righteousness of God to ask for the baptism of the Holy Ghost, is to ask the Holy Spirit to put his seal upon sin, and to baptize sin for righteousness. But that will never do. The Lord can never put his seal upon sin; he can never baptize sin for righteousness. Yet "all *our* righteousnesses are as filthy rags." There is no true righteousness but that which is of God; and that can never be obtained except by faith of Jesus Christ.

But every soul who has the righteousness of God, every soul who has obtained righteousness from God only by believing God, can go with perfect confidence, with full measure, to God, and ask for the gift of his Holy Spirit *and receive* it. He can ask in faith, nothing wavering; and asking in faith, and according to the will of God, he surely receives, and he knows it.

Having the righteousness of God, he asks according to the will of God; for the blessing of Abraham, the righteousness of God, comes to us through Christ for the express purpose that we may receive the promise of the Spirit. And when he gives his own righteousness expressly in order that we may receive the promise of the Spirit, then when one has accepted his righteousness, and because of this asks for the Holy Spirit, he is asking precisely according to the will of God, *and he shall receive*.

For, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Having given us his righteousness expressly that we might receive the promise of the Spirit, then when we have received his righteousness and ask for the Spirit, will he withhold the Spirit?—No, no! To all such he is more willing to give the Holy Spirit than parents are to give needed good gifts to their own children.

For the Lord to withhold the Holy Spirit one instant from him who comes with the righteousness of God upon him, when he gave his righteousness expressly that we might receive the promise of the Spirit, would be to set himself against himself. But this he cannot do; "he cannot deny himself." Then please do not think for one moment that he will deny himself by withholding the Holy Spirit from you when you come to him with the righteousness of God as the basis of your petition. Do not think for one instant that God will withhold from you for one instant the full, free gift of his Holy Spirit when you come to him with the righteousness of God, which is by faith.

Is it not perfectly plain, then, that in the precious message of righteousness by faith which God has been sending to his people, he has only been seeking to prepare them to receive the gift of the Holy Spirit, the baptism of the Holy Ghost?

And is it not also perfectly plain that those who refused that message of the righteousness of God, those who doubted it, those who slighted it, those who thought it was "nothing much," have been cutting themselves off from receiving the baptism of the Holy Spirit?

Again: "The promise of the Spirit" is received only "through faith." It is the seal of the righteousness of God. and the righteousness of God is obtained only by

faith. Then do you not see that in his precious message of righteousness by faith, the Lord has been mercifully reviving and cultivating faith in his people, so that when the time of the outpouring of his Spirit in the latter rain should fully come, they would be so familiarized with the exercise of faith that they could immediately receive the promise of the Spirit *through faith*?

But, dear soul, be of good cheer. It is not yet too late. God's righteousness is ever freely and fully given to all who call upon him, to every believer in Jesus. And to every soul he has given faith with which to receive it. O believe him! Receive his righteousness in full assurance of faith. And then, by the practise of faith in the exercise of receiving and glorying in his righteousness freely given to such a sinner as you are, become fitted to receive, in full assurance of faith, the promise of the Spirit in its pouring out now in the latter rain.

Every man is born into this world with an infinite hunger: hence infinity alone can satisfy him. Whether he shall thus be satisfied rests with each individual.

"Even So Send I You" *The Advent Review and Sabbath Herald* 74, 42 , pp. 665, 666.

IT is certain that the work of Christ in the last period of his life on earth is the very work that is placed before his people now. For we are *now* in the last period of his work in the world, as really as he, after his baptism, was in the last period of his life and work upon the earth.

This work is "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and opening of prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Before he entered upon this specific work, he was baptized with the Holy Ghost. Therefore he said, "The Spirit of the Lord God is upon me; *because he hath anointed me* to preach the gospel to the poor," etc. And thus it is written of him: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all

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that were oppressed of the devil; for God was with him."

Such is the record of Christ when God sent him; and that is the work which God sent him to do. That is the work which God now sends us to do; and such must be the record of every one who is sent to do this work. Christ could not enter upon this work until he was baptized with the Holy Ghost: neither can we. He could not do this work to which God sent him, without being anointed with the Holy Ghost and with power: neither can we.

Nor does he ask us to. Here is his word to us, his disciples, to-day, as truly as to them of old: "Tarry ye, . . . until ye be endued with power from on high." "As my Father hath sent me, *even so send I you. . . . Receive ye the Holy Ghost.*" John 20:21, 22.

God sent Jesus to preach the gospel to the poor; and anointed him with the Holy Ghost unto that work. "As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost."

The Father sent Jesus to bind up the broken-hearted, to preach deliverance to the captives, and opening of prison to them that are bound; and baptized him with the holy Spirit, that he might do it. "As my Father hath sent me, even so sent I you. . . . Receive ye the Holy Ghost."

The Lord sent Jesus to proclaim the acceptable year of the Lord, and to comfort all that mourn; and the Spirit of the Lord God was put upon him, in order that he might accomplish that whereunto he had been sent. "As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost."

"He whom God hath sent speaketh the words of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." "As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost."

And receive ye the Holy Ghost *without measure*, too. For as the Father sent Jesus, *even so* he sends you. And, "He whom God hath sent speaketh the words of God: *for* God giveth not the Spirit by measure unto him,"—he giveth not the Spirit by measure to him whom he hath sent, whether it be Jesus or you. For, "As my Father hath sent me, *even so* send I you."

Then as God gives to you the Spirit without measure, please receive him precisely as he is given. Please do not think of measuring to yourself what God has given to you *without* measure; for God gives to us and does for us "exceeding abundantly *above all* that we ask or think." Please do not, like unbelieving Israel of old, "limit the holy One of Israel." No! He has given the Holy Spirit without measure. "Receive ye the Holy Ghost" without measure.

God has placed before us a work which he says is the work for "each family," "every church," "every Conference," and "the General Conference" to be interestedly engaged in at this present hour. Not to do that work is not to keep pace with the advancing work of God; and not to keep pace with the advancing cause of God is only to fall and be left behind. But that work cannot be done at all without the baptism of the Holy Spirit. Without this there is no use of attempting it; it cannot be done. Jesus could not, and neither can anybody else. Yet the work must be done; it is the work of God for this time. Then it is as plain as A B C that we are shut up to the receiving or the rejecting of the baptism of the Holy Ghost.

And how this ought to rejoice every heart! And all the more, since for this very work God giveth not the Spirit by measure. Surely it is easy to be baptized in an ocean—all that is needed is to plunge in. Surely also it is easy to be baptized in the measureless ocean of God's Spirit. Plunge in.

As God giveth not the Spirit by measure, and as the Spirit is the seal of righteousness, it surely follows that every one who would have the Spirit without measure must first have righteousness without measure.

What righteousness is it that only is without measure?—The righteousness of God. And this righteousness of God, which only is without measure, to every one that believeth in Jesus. Then, having received the only righteousness that is without measure, we are prepared to receive the Holy Spirit without measure.

And this is the secret of the special message of the righteousness of God, which he has sent and still sends to his people. He knew that we had come to the time of the outpouring of the Holy Spirit without measure in the latter rain. He knew that we must receive this Spirit without measure, in order to meet and perform successfully what is before us. He knew that this Spirit is the seal of righteousness only. He knew that in order for any one to receive that Spirit without measure, as the seal of righteousness, the righteousness of which it is the seal must likewise be without measure. He knew that we did not have righteousness without measure. Therefore he graciously sent to us, in his own full, free gift, his own righteousness, the very righteousness of God himself,—so that we might receive this, and know of an everlasting surety that we have the righteousness which is without measure; and thus, because of this, in full assurance of faith, receive the Spirit without measure.

"O the depth of the riches both of the wisdom and knowledge of God!" "Good is the Lord—inexpressibly good." Praise his holy name forever and ever.

October 26, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 43 , p. 678.

"OUR God is a consuming fire."

If there were any degrees of excellence in the word of God, this passage would be one of the grandest and most glorious in all the Bible.

God is a consuming fire only to sin. And he is a consuming fire to sin only because of the intensity of the perfection of his holiness. In the presence of his holiness, sin cannot abide; it is instantly consumed.

O then open wide to him, heart, soul, and spirit,—the whole being,—and bid him welcome to come, with all the perfection of his holiness, and abide in you, that all sin may be consumed from within and about you, and you be partaker of his holiness.

It is written, "Be ye holy; for I am holy." And, "Without holiness no man shall see the Lord." But bless his holy name, he says, "I will dwell in them and walk in them." "My presence shall go with thee." His presence going with us; he abiding in us; and he, by his holiness, being a consuming fire to sin, we shall be made holy. Welcome him in his holiness, and so abide.

But O, if he is not welcomed, and we remain apart from him with our sin, then the day comes when we, with all the sin, shall stand in the blazing glory of his presence, and the sin will be consumed; and we, having clung to the sin and identified ourselves with the sin, shall be consumed also.

So while, if there were any degrees of excellence in the words of God, this would be one of the most glorious passages in the Bible, it would also be at the same time one of the most fearful—the more fearful, because the more glorious. Therefore let us, in godly fear, "fear this glorious and fearful name, THE LORD THY GOD." Deut. 28:58.

**"That Faithful 'Saying'" *The Advent Review and Sabbath Herald* 74,
43 , p. 678.**

"THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

This was at that time "a *saying*." What is a "saying"?—Here is the definition of the word: "A *saying* is impersonal, current among the common people, deriving its authority from its manifest truth or good sense."

At that time, then, it was current among the common people—of the Christians—that "Christ Jesus came into the world to save sinners; of whom I am chief." As a Christian was walking along the road, he would say, in faith, "Christ Jesus came into the world to save sinners; of whom I am chief." As a Christian was working in the field, with a full heart he would say, "Christ Jesus came into the world to save sinners; of whom I am chief." As a Christian was going about the house, or sewing, or cooking, or washing, or scrubbing, with joy she would say, "Christ Jesus came into the world to save sinners; of whom I am chief."

At first this "saying" derived its authority from its manifest truth and good sense, as manifested in the heart's experience of every Christian; but at last God himself put his endorsement on it as "a faithful saying [a saying full of faith], and worthy of all acceptance," and as such set it before the world forevermore.

To-day, however, this is not a "saying;" it is not current among the common people of the Christians. To-day when this Scripture is quoted, nine times out of ten it is as though it read, "Christ Jesus came into the world to save sinners, of whom *Paul* was chief." And then those who read it or quote it will soliloquize as to what a terrible wicked man Paul must have been; and then reason that "if such a bad, bad man as Paul, the chief of sinners, could be saved, surely I can be saved, who am not very much of a sinner."

Thus this blessed saying is no longer a saying. This which God has declared to be a faithful saying and worthy of all acceptance, and which he set before the world for all time to be a saying among Christians, is not now a saying at all. That scripture does not say, "Christ Jesus came into the world to save sinners, of whom Paul is chief." It does say, "Christ Jesus came into the world to save sinners; of whom *I* am chief."

To read this saying, or to think of it, as though it read, "Christ Jesus came into the world to save sinners, of whom *Paul* was chief," is to destroy it as a saying. For an essential characteristic of a saying is that it "is *impersonal*." And "impersonal" means "not relating to any particular person." Therefore to make this saying apply particularly to Paul as the chief of sinners is to destroy it as a saying.

That which is impersonal applies to all persons alike. It is an essential property of a saying that it shall be impersonal. That "Christ Jesus came into the world to save sinners; of whom I am chief," is a faithful saying. Therefore it applies *not* particularly to *Paul*, but to all Christians alike.

This is shown, also, by the fact that the Greek expression in this saying, is but another form of the expression of "*me the sinner*" (*Alford*), in the prayer of the publican in Luke 18:13; and conforms exactly to the words, "Let each esteem

other better than themselves." It is literally impossible for any person to esteem another better than himself when he does not believe that the other is better than himself. And no person can believe that another is better than himself, without first believing that he himself is worse than the other. But when a person finds out that he himself is the chief of sinners, it is then easy enough to esteem others better than himself. It is then, too, that he sees the force and the blessedness of that "faithful *saying*," and to him it becomes "a faithful *saying*, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom *I* am chief."

Perhaps you have not yet found out that you are the chief of sinners. If so, you are missing a most blessed part of Christian experience.

O, the days are coming back—yes, they are here now—when once more, as at the first, upon the authority of "its manifest truth and good sense," and upon the authority of the word of God, it shall be "current among the common people" of the Christians that "Christ Jesus came into the world to save sinners; of whom *I* am chief." And so once more this will be a *saying*. It will be once more, as at the first, the faithful saying that God appointed it to be. for it is as true to-day as ever it was in the world that "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom *I* am chief."

"That 'Afterward' Is Now" *The Advent Review and Sabbath Herald* 74, 43 , pp. 679, 680.

IN Joel 2:23 it is written: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain."

Note the two parts of this scripture, marked by the opposite tenses,—"*He hath given*," and, "*He will cause*,"—"*He hath given* you the former rain, and he will cause to come down for you the rain."

When it can be said that he *hath* given the former rain, it then can be said that he *will* cause to come down for you the rain; and this that *will* come is, of course, the latter rain.

But that is not all; when it can be said, "*He hath given* you the former rain," and it remains that "*he will cause* to come down for you the rain," it is both "the former rain *and* the latter rain" that come down. The former rain does not cease, but still comes down; it continues, and blends with the latter rain when it comes down, and thus, "*He will cause* to come down for you the rain, the former rain, *and* the latter rain."

Can we know when it can be truly said, "*He hath given* you the former rain"? Let us read the margin of these words, and see. Here is how it reads, then: "*He hath given* you *a teacher of righteousness according to righteousness*."

What would be the teaching of righteousness according to righteousness?—Surely it could be nothing else than the teaching of righteousness according to a righteousness which, as the standard, would be so perfect and so complete that there could not possibly be any question with regard to its acceptance by the Lord as perfect righteousness in behalf of whosoever might present himself with

it. And surely such righteousness could be nothing short of the very righteousness of God himself. The teaching of righteousness according to righteousness, then, can be nothing else than the teaching of the righteousness of God to people in such a way that they can receive it and know that they have it, and know that they are accepted of God in it.

Well, then, do you know of anything, has anything come to your attention, that would suggest to you that it could be said *now* that God *hath given* you the teaching of righteousness according to righteousness?

Have you yourself heard any teaching of the righteousness of God?

Have you yourself been told that the righteousness of God is freely and fully given to you?

Have you yourself been asked to accept the righteousness of God?

Have you been taught that the very righteousness of God itself is the only righteousness that will ever avail for any soul? that all other righteousness—all *our* righteousness—is filthy rags?

Have you been taught, and has it been insisted on to you, that "*now* the righteousness of God without the law is manifested, being

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witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe"?

Have you been taught that you are "justified [counted righteous] freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to . . . declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus"—have you?

Have you been taught that it is Christianity only to "be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"?

We need not ask any more of these questions. You know that for years all this has been taught diligently; and that people everywhere have been persuaded, and are still persuaded, earnestly, to accept this righteousness of God. you know that for years God has been sending to all his people the teaching of righteousness according to righteousness. Whether you have accepted it or not, you know that that has been done.

What then?—Ah! this: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." Joel 2:28. It shall come to pass *afterward*. What is the force of this word "afterward"? Let us read it in the following connection, and see if we can detect its bearing: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you a teacher of righteousness according to righteousness. . . . And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." Is it not plain, then, that this word says that *after* the teaching of righteousness according to righteousness, he will pour out his Spirit? This is the way it was at first; and this is the way it is *now*, at the last.

So God has sent to his people for years the teaching of righteousness according to righteousness; he has given the former rain, and now he pours out his Spirit, now he causes to come down the rain, both the former and the latter

rain. He has given "the former rain *moderately*;" but now he will give it *abundantly*, and the latter rain too.

According to the scripture, he was to give *first* the teaching of righteousness according to righteousness, and *afterward* pour out his Spirit. And the Testimony says: "The money expended to prepare ministers for work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the righteousness of Christ, which is abundantly imputed to all who hunger and thirst for it. But the Lord has set before you another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges."

This other work that the Lord has placed before us is the preaching of the gospel to the poor. In order for Jesus to do that work, he was baptized with the Holy Ghost; and in order for us to do that work, we must be baptized with the Holy Ghost.

That is the work set before us now. In order to do the work, we must be baptized with the Holy Ghost.

That is the work set before us now. In order to do the work, we must have the baptism of the Holy Ghost. Therefore the time of the pouring out of his Spirit, the time of the baptism of the Holy Ghost, is *now*.

Please read carefully this parallel, and see whether it is not indeed a parallel, and then say whether the time is not *now*:—

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you a teacher of righteousness according to righteousness; and it shall come to pass afterward, that I will pour out my Spirit upon all flesh.

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, . . . that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

Let us indeed "be glad and rejoice," and also give honor to him; for the marriage of the Lamb is come, and his wife is making herself ready; for to her is granted that she shall be arrayed in fine linen, clean and white; and the fine linen is the righteousness of saints.

O, put on the wedding garment, for the time is *now*! And sound aloud, far and wide, to all others the blessed call, "Come; for all things are *now* ready."

"Who Is Troubled?" *The Advent Review and Sabbath Herald* 74, 43 , pp. 680, 681.

IT is gravely remarked by the *Independent*, "It may be a relief to some who have been troubled by the idea that God wrote on the table of stone, with his own finger, an account of the creation in six literal days, to discover what careful readers have long known,—that the comment was no part of the original commandment."

Of the time when the fourth commandment, with the other nine also, was spoken from heaven, the "comment" as to the six literal days was spoken with all the rest. For it is written, "God spake *all* these words;" and then follow the ten commandment in full, just as they have been ever since,—literal six days and all.

Then, further, it is written: "The Lord *spake unto you* out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard a voice*. And he *declared unto you* his covenant which he commanded you to perform even *ten commandments*; and *he wrote them* upon two tables of stone." "*These words the Lord spake* unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. *And he wrote them* in two tables of stone, and delivered them unto me." "And he gave

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unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. . . . And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount."

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And *he wrote on the tables*, ACCORDING TO THE FIRST WRITING, the ten commandments, WHICH THE LORD SPAKE unto you in the mount out of the midst of the fire, *in the day of the assembly*: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; *and there they be*, as the Lord commanded me."

There, without any note or comment, is the Lord's own story of the speaking, the writing, and the giving, of the ten commandments, on tables of stone, to Israel. And the plain, simple truth is that God spoke the ten commandments as they are in the twentieth chapter of Exodus, *with the words* as to the *six literal days*; that he then wrote them, "*with the finger of God*," containing those words as to the six literal days, *twice*, upon two tables of stone; and that the second set of tables, with the writing "according to the first writing," were put into the ark, where they were preserved, and where they remained until the destruction of the temple by Nebuchadnezzar.

The words of the ten commandments, as finally put in the ark and kept there, were as we now have them, with the words as to the six literal days. The writing of these words was "according to the first writing." The first writing was "with the

finger of God," and was the *writing* of the words which had been *spoken* by the Lord from heaven.

Therefore, as the words of the ten commandments, *as preserved in the ark*, were as we have them to-day, and so *contained the word as to the six literal days*; as the words of the ten commandments as preserved in the ark were "according to the first writing;" and as the first writing was "with the finger of God," and was the *writing* of the words that had first been *spoken* by the Lord from heaven; then it follows certainly that the "comment," or "account of the creation in six literal days," was "a part of the original commandment" as spoken by the Lord from heaven, and written "on the table of stone, with his own finger."

And this is exactly what the word said at the first. Read: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. . . . Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Therefore, further, it is perfectly certain that anybody who may "have been troubled by the idea that God wrote on the tables of stone, with his own finger, an account of the creation in six literal days," can find relief by believing what God has said of it, far better than he can by "discovering" "what careful readers have long known" *that is not* so. It matters not how careful a reader may be, he can never know what is not so. And it literally is not so that the so-called "comment is no part of the original commandment;" it is all the word of God spoken from heaven and written with the finger of God.

With the exception of some words of the devil and some other unbelievers, there are no comments in the Bible, anyhow: it is all the word of God. For the Scripture came not "by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Therefore as to any trouble over the account of the creation in six literal days, it all turns on the simple question of whether or not we believe what God says. he who believes what God says has no trouble. He who does not believe what God says has nothing but trouble.

As for the comments on the word of God, the first one that was ever made in this world was by the devil. And his comment was that what the Lord has said was not so *as he had said it*. The woman accepted this comment, and so engulfed the whole world in trouble. And, "I fear, lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

"Good Words about the Sabbath" *The Advent Review and Sabbath Herald* 74, 43 , p. 681.

LATELY the Platte Presbytery addressed to the churches of its charge the following excellent words respecting the Sabbath:—

DEARLY BELOVED: In pursuance of our official duty, which is also a privilege and a pleasure, we earnestly and affectionately address to you, individually, without distinction of sex or age, as loyal lovers of the Lord Jesus, some words of exhortation.

We call your attention to the universally acknowledged and deplorable fact of the increase of Sabbath desecration. Set apart at the creation, and fundamental to the development and maintenance of the divine ideal of man's domestic and social, physical and intellectual, moral and religious life, the Sabbath is vital to God's plan, for both time and eternity, for the human race. The Sabbath was needed in Eden,—how much more outside of it!

An ancient philosopher said he could move this earth itself if he had a somewhere to stand,—a place on which to place the fulcrum of a lever. The Lord designs to move this world of sin and sorrow, to lift it up to heavenly places in Christ Jesus. But he needs to have, in respect to time, a place to stand, a somewhere from which to work the lever of divine truth,—and the Sabbath is that appointed place. Take away the Sabbath, with its opportunities for worship, reflection, instructing the ignorant, and sweetly persuading the hostile and indifferent; and the Lord is, in a very wide-reaching sense, practically shut away from his own earth. The powers of evil, human and infernal, are working actively, wisely, and all too successfully, to accomplish the very end.

The Lord once corrected such a condition of things among his chosen people by sending these away into captivity, desolating their homes, and keeping them waste "until the land had enjoyed her Sabbaths." And God's people in our own land must bestir themselves to rescue the Sabbath from its and his foes, or they will be sorry for it too late, and suffer sorely. God's enemies are sleepless and tireless; his people must be the same. Every attack must be met and repulsed; all undermining of the foundations must be watched against and thwarted.

Then from this point onward, the churches were exhorted and instructed as to the observance of *Sunday* and the rescuing of it from its enemies. "The lines of Sabbath desecration" singled out as chiefly to be avoided were, the *Sunday* mail, the *Sunday* railway service, and the *Sunday* newspaper.

Now the instruction with regard to the Sabbath, which we have here reprinted, is excellent, appropriate, beautiful, and true, *only as it is spoken of the seventh day*. Not one word of it can have any true application to Sunday.

It was the seventh day, not Sunday, that was "set apart at creation." Gen. 2:2, 3.

It was the seventh day, and never the first, that was, as the Sabbath, made "vital to God's plan for both time and eternity, for the human race."

It was the seventh day, not the first, which, as "the Sabbath, was needed in Eden;" and, indeed, "how much more outside of it"!

It was the seventh day, and not Sunday, into which God put the reflection of himself and all that he is to men, so that to "take away the Sabbath, . . . the Lord is. . . practically shut away from his own earth."

It was with respect to the observance of the seventh day, and never the first, that "the Lord once corrected. . . his chosen people by sending them into captivity."

Thus while all this statement of the presbytery as to *the Sabbath* is admirable, it is a mystery how men who can see so clearly, and state so well, that which is divinely true, can apply it in a way that is absolutely false, and to a day that is a positive fraud. It is certainly the very fruit of the tree of the knowledge of good and evil.

November 2, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 44 , p. 696.

IT is not what is outside of us, but what is *inside*, that makes us Christians and keeps us so.

If you think you could be a better Christian if they were better brethren and sisters in the church, you greatly mistake. It is just the other way: if you were a better Christian, you would find better brethren and sisters in the church.

If you think you could do better if only you had better neighbors, you greatly mistake. The truth is that if you would do better, you would have better neighbors. And if you were a better Christian, you would do better. You must *be* better before you can do better.

Christianity does not come from ourselves, nor from anybody nor anything that is around us. It comes down straight from heaven to every soul who will receive it. And having its source in heaven, it is not, and cannot be, effected by anything that is of earth.

Thus the Christian has joy in sorrow, peace in perplexity, riches in poverty, society in loneliness, and friendship among strangers and even enemies.

"That Broken Heart" *The Advent Review and Sabbath Herald* 74, 44 , p. 696.

JESUS died of a broken heart. Ps. 69:20. This is intensely significant.

It was the ingratitude and the reproach of those for whom he endured the cruel suffering of the cross, that broke his heart.

And when, in that great and awful day that is to come, all those who hold to ingratitude or reproach see what they have really done, and what they have lost, reproach will also break their hearts—though with them it will be *self*-reproach. Who can bear it? O then, please do not any longer be ungrateful or reproachful in the presence of the cross of Christ.

A deeper truth than this is that *it would be the same* with *those persons* if they were in heaven itself instead of in hell. To them heaven would be the same as hell; for it will not be what is outside of them, but what is inside, that will hurt.

And a yet deeper truth is that even though their ingratitude and reproach did not return upon them, and they were placed in heaven, yet they would die of a broken heart. For to take those persons, wholly unacquainted with true and lasting joy, and place them in the transcendent and eternal *bliss* of heaven, with the assurance that it was all and eternally theirs—the overwhelming consciousness of this fact would break the heart.

Do you not know that the heart can be broken by *joy* as truly as by sorrow? Do you not know that such a thing has occurred in this world—though of course in this world of trouble and sorrow, a heart broken by joy is far less usual than hearts broken by sorrow?

The one great consideration in all this is that it is not all of heaven to be in heaven; nor is it all of hell to be in hell. The *all* of either place is in being *fit for it*.

To be fit for heaven is what will find heaven to be all of heaven. And—awful truth!—to be fit for hell is what will find hell to be all of hell. No one can possibly find either place without the fitness for it; and there is no other place.

O then, dear friend, do not, against the cross of Christ, heap up ingratitude and reproach that fits for hell, and that will surely break the heart. Receive him, yield yourself to him, that *now* you may become acquainted with an *enjoy* the true and everlasting joy of heaven, that fits for heaven, so that when heaven itself, with all its glory, with all its transcendent bliss, with its fulness of eternal joy, is placed upon the hearts of the redeemed, *your* heart will not be broken by it.

Everything that occurred in the life of Christ on earth is laden with meaning. And this one—the most awful of all—is freighted with a most awful meaning. That broken heart! Think of it carefully, study it reverently.

"What Is Your Covering?" *The Advent Review and Sabbath Herald* 74, 44 , pp. 696, 697.

"WOE to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin."

The Spirit of God is the only safe covering for any soul. But here is described a people who are seeking to cover themselves with a covering that is not of God's Spirit.

Of people just as they are in this world the Lord says they "are wretched, and miserable, and poor, and blind, and naked." And it will never do to appear thus before the Lord. The hearts of men know this, and therefore they seek a covering. This is right; they must have a covering. But the great difficulty is, they do not seek in the right way for their covering: they "cover with a covering, but not of my Spirit," saith the Lord.

In another place (Isa. 59:5) he says they "weave the spider's web," of which to make for themselves garments for covering. What a queer notion a person must have, indeed, to think that such stuff as spider's web will be sufficient for a

covering in *that* day! No, no! The Lord continues, "Their webs shall not become garments."

But what is the material out of which they weave this spider's web stuff, to make garments to cover themselves? Here is the answer: "Neither shall they cover themselves *with their works*: their works are works of iniquity, and the act of violence is in their hands."

Of their own works they would make garments to cover themselves in the day when God shall search Jerusalem with candles. But such righteousness is as filthy rags, and can never cover any one so that the shame of his nakedness will not appear. Such material is but spider's web for protection and covering in the great day when the towers fall.

Their works are works of iniquity, and in doing more works they only "add sin to sin." But sin is what has made us naked. And surely that which made us naked can never clothe us. Therefore no works of our own can ever clothe us; by these we can never have any secure covering.

Yet this need not discourage us. Hear what the Lord, the righteous Judge, says: "Buy of me. . . *white raiment, that thou mayest be clothed*, and that the shame of thy nakedness do not appear." This will clothe us perfectly, and acceptably to the great King.

But "Buy," says he; and how shall I buy, how *can* I buy, when I am only "wretched, and miserable, and poor"!—O, "Come! Buy. . . without money and for nought; and ye shall be redeemed without money." Therefore, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath *clothed me* with the garments of salvation, he hath *covered me* with the *robe of righteousness*."

This robe is no spider's web stuff. Every thread of it—warp and woof—was manufactured of the character of the eternal God; and it was also woven by himself in the precious loom of the life of his only begotten Son on earth. This robe of the righteousness of God, which is by faith of Jesus Christ, will perfectly cover every soul who will receive it, and will make him fully welcome to the courts of the great King in that great day. To have this robe prepares us, too, for the covering of God's Spirit. For that Spirit is the seal of God's righteousness upon all who have that righteousness. And when he has covered us with the robe of his righteousness, he seals that righteousness upon us by the baptism of his Holy Spirit. And *thus* is the covering of his Spirit sought. Thus is it rightly sought. Thus is it sought so that it surely shall be secured.

This covering of God's Spirit is to shelter God's people in the terrible times of "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," and when the plagues of the just judgments and wrath of God are poured out upon a world confirmed in wickedness.

"I saw that Satan was at work to distract, deceive, and draw away God's people, just now in this sealing time. I saw those who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding, because they were not firmly planted on the truth, and *the covering of the Almighty* could not be drawn over them while they were thus trembling.

"Satan was trying his every art to hold them where they were, until the sealing was past, *until the covering was drawn* over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. *God has begun* to draw this covering over his people, and it will soon be drawn over all who are to have a shelter in the day of slaughter."

That is so. This covering will soon be drawn over all who will have a shelter. It is the covering of his Spirit. O, then, seek earnestly the gift of the Holy Spirit! Never rest till you receive the baptism of the Holy Ghost.

Do not try to clothe yourself with your works; it is but weaving the spider's web: they are but works of iniquity, and the Holy Spirit cannot put upon them his seal of approval. Clothe yourself only with the robe of God's righteousness; for this the Holy Spirit will willingly and gladly seal upon you as perfect righteousness forevermore.

Thus and then will you be covered with the covering of his Spirit, and will be sheltered,

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protected, saved, and delivered in the great day of his wrath. For the great day of his wrath is shortly to come, and who shall be able to stand!

What is *your* covering! "Receive ye the Holy Ghost."

"Editorial Note" *The Advent Review and Sabbath Herald* 74, 44 , p. 697.

SOME men and women resort to the toggery of some fantastic and grotesque garb or article of dress in which to do what they call the Lord's work. But religion is not for show, but for service. The only raiment which God will acknowledge and accept on the part of his servants is the robe of righteousness.

"Modern College Education" *The Advent Review and Sabbath Herald* 74, 44 , p. 698.

IN the *Cosmopolitan's* series of papers on "Modern College Education," number VII, in the October *Cosmopolitan*, is by Mr. Grant Allen, and is one of the best that has yet appeared. He does not hesitate to state plainly some wholesome truths, that ought to be repeated often, concerning the current system of education. These truths, though perhaps unpalatable to many professed educators, need to be emphasized by all possible means.

Mr. Allen declares that America, "in its system of higher education," "is imposing upon its young men in the nineteenth century a curriculum devised by dead-and-gone priests for the young men in the twelfth." He then continues in the following strain of plain truth:—

"College education, as we know it to-day, is mostly a matter of the dead languages, more particularly Latin. Greek, it is true, is still included in the ordinary course; but its inclusion is hardly more than

nominal. Nobody really *knows* any Greek, except a few very scholarly university professors. We all know in our hearts that the ordinary student never even acquires a sufficient smattering of the language to enable him to read a single page of classical Greek at sight. Let us clear our minds of cant on this subject—of cant, and still more of pretentious humbug. There is a conspiracy among college-bred men to bolster one another up in the conventional pretense that they all know Greek. Now, Latin they often enough do really know; Greek never, or next to never.

"On this point I will be explicit at the outset, for fear of misrepresentation—lest an opponent say, 'He sneers at an education of which he has not the rudiments.' I am myself an Oxford graduate in classical honors,—I took a First Class in our one classical examination,—and I was a classical foundation scholar of my college, Merton. I have also been a classical teacher in more than one English public school (Brighton College, Cheltenham College, etc.); and I have "coached" at Oxford. But I say unhesitatingly that I have only met three or four men in my life who had a competent knowledge of Greek; and I am not one of them. Our existing system teaches Greek efficiently to about one per cent. of its pupils; Latin efficiently to about fifteen per cent.; Latin alone, and badly, to the remainder.

"For brevity's sake, then, we may say, The modern college course is a course of instruction primarily in the grammatical elements of the Latin language; and secondarily, for a few students in the main contents of Latin literature. If we ask what relation this curriculum bears to the needs and requirements of modern life, we get no articulate answer; but if we ask, How did this curriculum come to be fixed for the higher education in Europe and America, the answer is clear—it was the necessary training of a priest in the twelfth and thirteenth centuries. . . . Our so-called education remains to this day an education originally devised for priests, and suited to the ideas of the thirteenth century.

"Of course it has been modified; especially it has slowly admitted the elements of science. But it still bears traces everywhere of its priestly origin; and it is still wholly out of accord with modern requirements.

"An education that should educate—that is to say, that should train the faculties—would have to proceed on very different lines. It would have to be constructed entirely *de novo*, beginning from ground upward, and sweeping away at once all relics of medieval preconception. . . .

"In a well-organized community, I doubt not, it would be found desirable always that a few specialists should know Greek or know Latin, just as it is found desirable that a few specialists should know how to decipher hieroglyphics and to read Assyrian cuneiform. But

nobody would suggest that hieroglyphics or cuneiforms ought to be made the main subject of study for every English or American barrister, or doctor, or merchant, or manufacturer. The bare idea is ridiculous. These are special subjects for a learned class, it is well that a few among us should know such things; it is impossible for any of us to know them all; it is undesirable for all of us to know any one of them. For if too many people knew hieroglyphics, and nothing else thoroughly, the importance of hieroglyphics would be absurdly exaggerated, which is just what happened, indeed, with Greek and Latin. Few of us know them, it is true, but all our learned class pretend to know them: and the mere pretense has caused an undue sense of their relative importance to grow up among us.

"Languages, however, though useless in themselves, are 'so valuable as training!'—error pure preconception. Most people have been put through no other mental gymnastic than the linguistic; therefore they think that particular form of gymnastic exceptionally important. When one comes to look the facts in the face, however, who learn languages most easily?—children, negroes, servants, the uneducated; these pick them up without an effort, and retain them well, while great philosophers and great scientists are often unable to acquire a moderate command of any tongue save their own. Even philologists are sometimes very bad linguists; and I have seldom met with highly developed philological faculty in a man who spoke several languages fluently. . . .

"People say we must learn Latin, in order to understand our mother tongue. That is because most educated men have a smattering of Latin. But they never say we must learn Anglo-Saxon, or un-Latinized English, for the same purpose; though a knowledge of Anglo-Saxon is immeasurably more important than a knowledge of Latin for the comprehension of English, and though we see every day the most erroneous conceptions about our own language set forth, through pure ignorance of the ground-work of its most fundamental Teutonic portion.

"I first began to take an interest in Anglo-Saxon from spelling out the bits of authorities cited in the notes to Freeman's 'Norman Conquest.' Having my interest in the language thus aroused, I bought a grammar, dictionary, and reader, and found at the end of six months I had taught myself more Anglo-Saxon in odd hours than I had been taught of Latin at school and college in ten years of hard labor. That was because, in the case of Anglo-Saxon, the interest preceded the learning; in the case of Latin, the drudgery came first, and by the time some spark of interest was aroused, drudgery had killed out all sense of freshness and pleasure in the subject."

The reason why "children, negroes, servants, the uneducated," learn languages so easily, is that they go at it the right way, instead of the wrong way,

as is done by the would-be wise ones: they learn a language by using it, instead of studying from three to six years *about* the language in a grammar of it, without being able to use it. Grown people and the educated can learn language as easily as do the children and the uneducated, if only they will go about it as these do.

Mr. Allen rightly says: "An intelligent system of higher education, designed to meet the needs of modern life, would begin by casting away all preconceptions equally, and by reconstructing its curriculum on psychological principles." This is the very thought in education, and even in true higher education, to which God is calling his people.

The world is finding out the serious lack in that which has been passed off upon it for higher education. Will the Lord's people recognize this, and earnestly seek God for guidance into that which is indeed the true higher education? Let us get away from the systems of the Dark Ages and into the light of God for to-day.

November 9, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 45 , p. 712.

"ONE shall chase a thousand." If you are a Christian, the Lord intends that you shall have more influence for good than a thousand other people can have for evil. He intends that you shall have more influence over a thousand worldlings and sinners than a thousand such can have over you.

What a disappointment to the Lord, then, what a grief to the angels, and what a satisfaction to Satan, it is, when a professed Christian—one who bears the name of the Lord, and stands under the ensign of the mighty One of Israel—yields to the influence of worldlings and sinners because they are many, and he is one!

Ah! when that is done, it shows that the *heart* is not loyal to the Lord. It shows that there is in the heart really a love for the world and a willingness to fellowship sin; and the name of the Lord is dishonored, and his ensign is disgraced, by the Christian *profession* of such people. And if you are excusing yourself from genuine Christian faithfulness by the plea that you are alone while there are many sinners around, that is what is really the matter,—at heart you are disloyal to the Lord and a sympathizer with the enemy.

Put is all away. Stand up like a true and loyal soldier. Fix your heart upon the Lord to be loyal to him, though not another soul on earth is so. Then though you be but *one*, yet you will have more influence over a thousand than the thousand can have over you. Remember, it is "not by might, nor by power, but by my Spirit, saith the Lord." "Now thanks be unto God, which *always* causeth us to triumph in Christ, and maketh manifest the savor of his knowledge *by us in every place*."

"He Shall Glorify Me" *The Advent Review and Sabbath Herald* 74, 45 , p. 712.

OF the Holy Spirit, Jesus said, "He shall glorify me." And how the Spirit should do this is declared in the very next words: "For he shall receive of mine, and shall show it unto you."

Now we also are to glorify the Lord. And how can we do this in any other way than that in which the Spirit glorifies him? The Spirit glorifies the Lord by receiving of his, and showing it to us; we, then, can glorify the Lord only by receiving, by the Spirit, the things of his, and *showing them to others*.

What things are they of which the Spirit takes and shows to us?—"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." The Spirit, then, takes of all things that the Father has, and shows them unto us: nothing is reserved. Thus he glorifies the Lord. And we are to take *all* things that he gives to us, and show them to other people: nothing is to be reserved. Thus shall we glorify the Lord.

True, the Holy Spirit does not show to us all these things *all at once*, but as we can receive them and bear them. Neither are we to show to others *all at once*, all that he has shown us. We must show them to others as they can receive them and bear them.

Yet the Spirit receives from the Lord *nothing* that he is *not to give away*. He receives from the Lord, only to show it to us; therefore what he receives from the Lord, he receives it only to give it away to us. And from him we receive *nothing* that we are *not to give away*. We receive it only to show it to others; therefore what we receive, we receive it, not to keep for ourselves or our own gratification, but *only* to give it away to others.

Wherever the Spirit finds opportunity to give to us most of the things of God, there he most abides and most fully works. And wherever is the place that we can give away the most of what we have received of him, there is the place for us to abide and work. This is the true test of where the call of the Lord is for you to abide and to work. Wherever you can give to others the most of what the Spirit has shown to you, *that* is the place to which you are called.

The ever-present question, then, of the Christian is, Where can I give the most fully to others that which I have received of the Lord?

And wherever that may be, *there go*, and glorify the Lord by taking the things of the Lord, by his Spirit, and showing them to others.

He who attempts to keep to himself and for himself, that which he has received from the Lord, surely loses it; while he who freely gives it all to others will always have abundance.

"He shall glorify me: for he shall take of mine, and shall show it unto you."
"Freely ye have received, freely give."

"Whom the World Cannot Receive" *The Advent Review and Sabbath Herald* 74, 45 , pp. 712, 713.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; *whom the world cannot receive*."

The work, then, cannot receive the Spirit of God. Mark: the Word does not say that the world *shall* not receive the Spirit; it says that the world "*cannot* receive" him.

It is not the statement of a penalty, or a judgment, visited upon the world, that it shall not receive the Holy Spirit; it is a statement of the simple truth of the nature of things, that it *cannot* receive him.

It is the same as saying of a blind man that he cannot see. Of a blind man there would be a great difference between the Lord's saying, He cannot see, and, He shall not see. For him to say of a blind man, He shall not see, would be a sentence fixed; whereas to say of him, He cannot see, would be but a simple statement of a truth already existing.

Thus it is as to the world and the Holy Spirit; it is not a sentence fixed that the world shall not receive him; but the simple statement of a truth that already exists, and exists in the nature of things.

The Holy Spirit is the Spirit of God. The world is not of God. The world, therefore, cannot receive the gift of the Holy Spirit.

The world lieth in the wicked one. The Spirit of God is the Spirit of the Holy One. The two are at opposites. The world, therefore, cannot receive the gift of the Holy Ghost.

The Holy Spirit is the Spirit of God. The world has another god—"the god of this world." Therefore the world cannot receive the Spirit which is of God.

The Holy Spirit sheds abroad the love of God. The love of the world is enmity with God. Therefore the world cannot receive the gift of the Holy Ghost.

Thus it stands, in the very nature of things, in the very nature of the world itself, that the world cannot—simply *cannot*—receive the Holy Spirit. And so also he that is *of* the world cannot receive the gift of the Holy Spirit. He who loves the world; he who loves the things that are in the world and of the world; he who holds friendship with the world; he whose god is the god of the world,—he simply *cannot* receive the Spirit of God.

But thank the Lord, Christ "gave himself for our sins, that he might deliver us from this present evil world." There is deliverance from the world, into the glorious liberty of the sons of God; men can be separated from the world unto God, and so can receive the Spirit of God. Of such it is said, "Ye are not of the world, but I have chosen you out of the world." "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost."

Yet one—yes, *the* one—great trouble with so many professed Christians is that they are not entirely separated from the world. They still incline to the world, to the ways, the fashions, the wishes, and the things, of the world. And this hinders their receiving the gift of the Holy Spirit, because that Spirit "the world cannot receive."

"Now we have received, *not* the spirit of the world, but the Spirit which is of God." No one can have the Spirit of God while entertaining the spirit of the world. No one can have the Spirit of God and the spirit of the world at the same time. No one can be led by the Spirit of God and the spirit of the world both at the same time; for they lead in directly opposite directions.

No one *can* receive the Holy Spirit while inclining to the world, to its ways, its fashions, or its wishes; for "the world cannot receive" him. No one *can* receive the Spirit which is of God while indulging the spirit of the world; for "the world cannot receive" him.

It is like a child having his hands full of tinsel and toys. His father holds out to him a beautiful, most-needed, and invaluable gift. But as he is, the child cannot receive the precious gift. It matters not how much he may be pleased and charmed with it and want it, his hands are full already, and he simply *cannot* receive the offered and most-needed gift. Ah! but he can let go of the tinsel and the toys; he can empty his hands. *Then* he can receive the good gift that is offered to him.

Thus it is with thousands of would-be Christians: the beautiful, most-needed, and invaluable gift of the Holy Spirit is freely offered to them; they are pleased and charmed with it; they "want it, O, so much!" they pray for it; they plead for it; they long for it;—but they cannot receive, simply *cannot*. And why?—Because their hearts and their hands are *already full* of the tinsel and the toys, the love and the lust, of the world, with the fashions, the wishes, the admiration, and the ways,

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of the world. Thus, however much they may want the Holy Spirit, and however fully and freely he may be given by the Father, they *cannot* receive him. Ah! but they can let go of the world, they can turn their backs upon it all, they can empty heart and hands of the tinsel and the toys; *then* they *can* receive the Holy Spirit, and the Lord himself will see to it that they shall.

This is consecration: and it is the very thought of the Scripture. When David had prepared of his "own proper good," and abundantly, for the building of the temple of the Lord, he said to all the people, "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5. The margin gives the Hebrew expression for "consecrate his service," and it is "fill his hand." In these words the call reads, "Who then is willing to fill his hand this day unto the Lord?"

No man can fill his hands unto the Lord, whose hands are already dull unto the world; but whosoever will empty his hands unto the world can easily fill them unto God. No one can fill his heart unto the Lord, whose heart is already full unto the world; but whosoever will empty his heart unto the world can easily fill it unto God. Yea, with all such, God himself will see to it that heart and hands shall be filled unto the Lord. "Because ye are sons, God *hath sent* forth the Spirit of his Son into your hearts."

Do you want the gift of the Spirit of God? Do you want to be baptized with the Holy Ghost? Do you want to receive the Holy Spirit?—Yes, you do, "O so much!"

Then are you of the world, so that you *cannot* receive him? Is your heart entertaining the spirit of the world, so that you *cannot* receive the Spirit which is of God? Are your hands full of the tinsel and the toys of the world, so that you *cannot* receive the Spirit of truth?

Which do you choose—the spirit of the world, or the Spirit of God? You *cannot* have both: which will you take? Who, then, is willing to fill heart and hand this day unto the Lord? Who is willing, who *will*, who *does*, empty out heart and hand this day unto the world, that he may fill heart and hand this day unto God?

"Receive ye the Holy Ghost," "whom the world cannot receive."

November 16, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 46 , p. 728.

"THE *eternal God* if thy refuge." Deut. 33:27.

He "whose goings forth have been from the *days of eternity*" is your Saviour. Micah 5:2, margin.

"The *eternal Spirit*" is your guide. Heb. 9:14; John 16:13.

The eternal Spirit guides you into the knowledge of "the *eternal purpose* which he purposed in Christ Jesus our Lord." Eph. 3:11.

Through him "whose goings forth have been from the days of eternity," "the eternal God" gives to you "*eternal life*," in order that "the eternal Spirit" may guide you into the knowledge of that "eternal purpose," in which he "hath called us unto his *eternal glory*." Rom. 6:23; 1 Peter 5:10.

And our light affliction, which is but for a moment, worketh—is working—for us an *eternal weight* of glory, while we look at the things which are *eternal*. 2 cor. 4:17, 18.

And, "Thus saith the high and lofty one that *inhabiteth eternity*, . . . I dwell in the high and holy place,—with him also that is of a contrite and humble spirit." Isa. 57:15. "Fear not: for I have redeemed thee, I have called thee by thy name: *thou art mine*." Isa. 43:1.

Do you not see, then, that the Christian belongs to eternity, and not at all to time?

O then stand up, and be a Christian in the full enjoyment of the presence of eternity and the consciousness of "the power of an endless life."

"Without Spot to God" *The Advent Review and Sabbath Herald* 74, 46 , p. 728.

"THE Word was made flesh, and dwelt among us."

This flesh was just such as ours is: for, "As the children are partakers of flesh and blood, he also himself likewise took part of *the same*."

"He took not on him the nature of angels; but he took on him the seed of Abraham." He took not the nature of angels but the nature of men—human nature. For as *man* was "made a little lower than the angels," so "we see Jesus, who was made a little lower than the angels."

For which cause he is not ashamed to call us brethren. And "*in all things* it behoved him to be made like unto his brethren."

Men are "laden with iniquity." So also was he: for, "The Lord hath laid on him the iniquity of us all."

The flesh of men is sinful flesh. His flesh was just like it; for God sent "his own Son in the likeness of sinful flesh." "He hath made him to be sin."

Men are so weak that he must say of all, "Without me ye can do nothing." And he was made in all things so entirely like us, that of himself he could say, "I can of mine own self do nothing.

Yet for all this,—in spite of all the sinfulness, and all the iniquity, and all the weakness, of human nature which he took upon him, and "was made" "like as we are,"—though all this was upon him, and though all this he was made, yet "through the eternal Spirit," he "offered himself without spot to God." Blessed be the name of the Lord!

And by this mighty truth he has settled it forever that though *you* be so weak that you can do nothing,—though *you* be laden with iniquity and full of sin,—yet *in him*, through the eternal Spirit, *you also* can offer yourself *without spot to God*.

"Receive ye the Holy Ghost." Thanks be unto God for his unspeakable gift; and blessed be his glorious name forever and ever.

"Will You Receive, or Will You Grieve, the Holy Spirit?" *The Advent Review and Sabbath Herald* 74, 46 , p. 728.

"GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

And how we shall avoid grieving the Holy Spirit is told us in the words: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Bitterness grieves the Holy Spirit. Yet there are professed Christians who hold, for years, bitterness against neighbors, and even against brethren. People professing to be Christians indulge bitterness against their own brethren in the same little church to such a degree that they will not go to church if the others go; and if they do go, and the others come in, they themselves will walk out. How such people can think themselves Christians is one of the greatest mysteries of the great mystery of selfishness. But such people can never receive the Holy Spirit while they indulge such a spirit as that: they grieve the Holy Spirit instead of receiving him. Let all bitterness be put away from you.

Wrath and anger grieve the Holy Spirit. These things are closely akin, of course. In the Greek, the word translated "wrath" signifies "the active principle of anger," whereas the word translated "anger" strictly is "the passions." "Wrath is temporary: anger is a chronic bearing of malice." "Both are effects of bitterness, considered as a rooted disposition." Yet there are professed Christians who have the active principle of anger so rooted in their disposition that when some word is said, or something is done, that does not just suit them, they instantly flare up like fire into the passion of anger: and then will hold to it and sulk under it, even for days. Such people cannot receive the Holy Spirit while they indulge such a spirit as that: they grieve the Holy Spirit instead of receiving him. Let all bitterness, and wrath, and anger be put away from you, that you may *receive*, rather than *grieve*, the Holy Spirit.

Clamor and evil-speaking grieve the Holy Spirit. clamor is that "in which angry men break forth" in abuse. Evil-speaking is "the more chronic form of clamor—the

reviling another, not by an outbreak of abuse, but by the insidious undermining of evil surmise and slander." Clamor might be defined as loud, angry speaking *to* or *at* a person, while evil-speaking is moderate angry speaking insidiously *about* a person. The Greek word translated "evil-speaking" is *blasphemia*, from which comes our English word "blaspheme." Loud, angry speaking and evil-speaking—clamor and blasphemy—grieve the Holy Spirit. People who indulge such things cannot receive the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and all evil-speaking be put away from you, that you may receive, and not grieve, the Holy Spirit of God, in whom ye are sealed unto the day of redemption.

Malice grieves the Holy Spirit. The Greek word translated "malice" signifies "moral badness, vice, depravity, baseness, cowardice, faint-heartedness, faultfinding." It is "the inner root out of which spring all those things," named before. "Those enmities are most savage which are cherished within, and make no show to those who are without." Such people cannot receive the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and all evil-speaking be put away from you, with all malice, that you may receive, rather than grieve, the Holy Spirit of God, in whom ye are sealed unto the day of redemption.

Yet all these evil things are cherished and practised by people who belong to the church, and profess to be Christians. Let every soul pray earnestly, "Create in me a clean heart, O God; and renew a right spirit within me." And let every one who so prays, receive this divine answer to that prayer: "A new heart also will I give you, and a new spirit will I put within you."

Then you will be kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you. There will be kindness instead of bitterness; there will be tender-heartedness instead of wrath; there will be forgiveness instead of anger; there will be the love, the mercy, and the gentleness, of God, instead of the clamor, the evil-speaking, and the malice of men and devils.

Then, too, you can receive the Holy Spirit; for he says: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Which, now, do you choose? Will you receive the Holy Spirit? or will you grieve the Holy Spirit?

You will do one or the other; there is no escape from that. For not to choose *is* to choose: not to choose to receive the Holy Spirit is to choose to grieve the Holy Spirit.

And why should there be any hesitation? Who would not rather entertain kindness than bitterness? Who would not rather indulge tender-heartedness than wrath? Who would not rather show forgiveness than anger? Who would not rather manifest gentleness than clamor? Who would not rather be loving than evil-speaking? Who would not rather be merciful than malicious?

Choose, O choose ye this day, that you will receive the Holy Spirit! "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another,

tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us."

"Grieve not the Holy Spirit." "Receive ye the Holy Spirit."

"Editorial Note" *The Advent Review and Sabbath Herald* 74, 46 , p. 730.

THE *United Presbyterian* of October 28 gives the following as a quotation from Mr. Moody: "In my opinion, the ministers are abreast of the times if they preach the old doctrines faithfully. If the sixty thousand ministers of our country should preach a rousing sermon occasionally on the fourth commandment, I think the effect on some of the stockholders of corporations would be beneficial." And we may add, that if they would adhere to the testimony of the Scriptures on the fourth commandment, the effect on all these ministers and their congregations would be beneficial. And then, living it, and teaching it, according to the Bible, they could present it with a divine sanction behind it, which would have effect upon stockholders of corporations and all others. But they may try as hard as they please to rouse the people to regard something as a divine institution which has no divine law behind it, and it will be of no avail.

November 23, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 47 , p. 744.

HE ever liveth to make intercession for us. Heb. 7:25.

What does Jesus live for?—"To make intercession" for us.

When it is said of a man that he "just lives to make money," the force of the expression is that he is devoted to that one thing; that his whole mind and heart are absorbed in that as the one great matter above all others; that he is wrapped up in this, and has no time for anything else.

Very good. That is the force of this blessed word of the Lord Jesus: "He ever liveth to make intercession" for us.

He is devoted, given up, to that one thing of making intercession for us.

The one great thing above all others, the one thing which he considers most worthy of his attention, the one thing in which his whole mind and heart is absorbed, is making intercession.

The one thing in which he is so wrapped up that he has no time for anything else, is making intercession for us.

Thank the Lord for that. "He ever liveth to make intercession" for us. That is the one thing that he ever lives for. Then there is no danger of his ever forgetting us. There is no danger of our ever being left out.

For thou "I am poor and needy, yet the Lord thinketh upon me." When does he think upon me?—"Ever," certainly. For "he ever liveth to make intercession" for us.

And because of this he saves to the uttermost *all* who come unto God by him.

"Which Spirit Have You Received?" *The Advent Review and Sabbath Herald* 74, 47 , p. 744.

"NOW we have received, not the spirit of the world, but the Spirit which is of God."

There are just two spirits,—the spirit of the world, and the Spirit which is of God. Everybody has one or the other. Nobody has, and nobody can have, both at once.

The line is clear-cut and absolute between these two spirits. Which do you choose? To which of these do you incline? To the ways of which one do you conform?

Do you care more for what the world will think than for what God says? If so, then you have received, not the Spirit of God, but the spirit of the world.

When the world dictates that you shall wear frills, feathers, furbelows, and the finery and frippery of fashion generally, while God says you shall adorn yourselves "in modest apparel," to which do you listen? which is the easier for you to follow? If you listen to the dictates of the world, and if it is easier for you to follow the world, in these things, then you have received *not* the Spirit which is of God, but the spirit of the world.

When the world's pride and lust of the eye dictates that you wear rings earrings, jewels, "gold and pearls," and such "costly array," while God says "*not*" such "array," which do you obey? which is most satisfying to you? which pleases you best? *And the men need not pass all this over to the women.* If you yield to the dictates of pride and the lust of the eye in doing the very things that God plainly says for you *not* to do, assuredly it is plain enough that you have received, *not* the Spirit which is of God, but the spirit of the world.

Perhaps you have said, and will now say, "What I shall wear is nobody's business but my own." That is perfectly true; and we will stand by you forever in that. We say, too, and in your behalf, What you shall wear is nobody's business but your own. That is a thing that is for you, yourself alone, to decide.

But here is the point: While it is a matter altogether for yourself to decide as to what you shall, and what you *will*, wear, yet you say that you want the gift of the Holy Spirit, you want to be baptized with the Holy Spirit. Perhaps you are praying for the Holy Spirit to be given to you. Probably you have asked God's ministers, may be you have even asked *us*, to pray for you, that you may receive the Holy Ghost. But the world cannot receive the Holy Spirit. Therefore if you incline to the world, to the fashions, the finery, the pride, and the display, of the world, you cannot receive the Holy Spirit, it matters not how much you pray. So long as you receive and indulge the spirit of the world in the wearing of jewels, gold, and pearls, and in fashionable display, you simply cannot receive the Spirit of God, it matters not how much we or any other of God's ministers may pray for you.

No; the Spirit of God and the spirit of the world are not yokefellows. They will not, they *cannot*, go together at all. Therefore, while it is indeed nobody's business but your own what you shall wear, or whether you shall conform to the

world's ways or not, yet at the same time, when you tell us that you want to be baptized with the Holy Spirit, and when you ask us to pray that you may receive the gift of the Holy Ghost, it is our place, as ambassadors of Christ, to tell you that the world cannot receive the Spirit of God. As ministers of Christ we are obliged to tell you that the Holy Spirit will not baptize fashion, worldly display, the lust of the eye, and the pride of life. In faithfulness to God and *to you*, we must tell you that you cannot receive the Spirit of God while indulging, or entertaining, or inclining at all to, the spirit of the world.

"Now we have received, *not* the spirit of the world, but the Spirit which is of God." Is this so with you? Do you prize the Spirit of God more than you do the spirit of the world? Do you care enough for the Spirit of God to give up the world, the things, the ways, and the spirit, of the world, that you may have that good Spirit? Do you say Yes?

Then do you, just now, repudiate forever the spirit of the world, and receive forever the Spirit of God, so that you can and do say, in a living faith, "Now we have received, *not* the spirit of the world, but the Spirit which is of God"? Please do so, and be free forevermore. "Receive ye the Holy Ghost."

"Are You Agreed?" *The Advent Review and Sabbath Herald* 74, 47 , pp. 744, 745.

"CAN two walk together, except they be agreed?"—No.

If two persons, even dear friends, are walking together, arm in arm, and strike a disagreement, they either stop at once, and come to an understanding, or else they drop arms and walk no farther together.

It is literally true, therefore, and it expresses itself in the natural, unconscious actions of men, that two cannot walk together, except they be agreed.

Now you want to walk with God. And God wants you to walk with him. But how can you walk with him unless you agree with him?—You cannot.

It matters not how much you *want* to walk with him, it matters not how hard you try to walk with him, you simply cannot walk with him unless you agree with him.

But when you do agree with him, you *can*—yes, you *will*—walk with him, just as certainly as you walk at all. There is no power in the universe that can keep you from walking with God when you agree with him.

But it is not really walking with God at all, to walk with him a while, and then walk apart from him for a while. Really to walk with him is to walk with him all the time; it is to abide with him, and walk. And in order to walk with him all the time, it is only necessary to agree with him all the time.

Do you, then, agree with him all the time? Do you agree with him in everything? He has told you all things that you ever need to know, in order to walk with him all the time. In his Word he has told you all his counsel, in order that you may be perfect, "thoroughly furnished unto all good works;" in order that you may know and have "all things that pertain unto life and godliness."

Do you, then, agree with him in everything that he has said in that Word? If you do, there is nothing in the universe that can prevent your walking with him always.

But how shall you agree with him, if you do not know what he says? Therefore, of course, you must diligently read his Word to know what he says, so that you can intelligently agree with him. And when you have read his Word, do you then agree with him in everything that you have read? Do you?

When you have read what he says, do you accept it at once as the settled truth, and say, "That is so"? or do you hesitate, and query, and say, "How can that be so? I cannot see that; I do not understand that"? If this latter is the way—and you know that much of the time that *is* the way—that you do, then will you call that agreeing with the Lord?

When he has told you a thing, and you reply, "How can that be?" do you think that *that* is agreeing with him? When you have read his plain Word, spoken to you in your own plain, every-day language, and you reply, "I can't see that; I don't understand it," will you say that that is agreeing with him? In so doing, decidedly you are *not* agreeing with him; and so long as you stand so, you cannot, simply *cannot*, walk with him.

But you will say, "How can I agree with him till I understand what he says?" That is just where the whole secret lies; instead of agreeing with him, you want him to agree with you. Instead of yielding your ideas, and im-

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PLICITLY accepting what he says, *whatever it may mean*, you insist that what he says shall be submitted to your understanding; and if it agrees with your understanding, you will accept it, and agree with him; otherwise you will not. But that is not agreeing with him at all; that is insisting that he shall agree with you.

All that you need to know in order to agree with God, is to know what he says. And when you know what he says, if you have more confidence in him than you have in yourself, if you allow that he knows more about it than you do, you will agree with him whether you understand it or not. Therefore the Lord directs, "Consider what I say; and the Lord give thee *understanding* in all things."

Do you not see, then, that understanding of the Scriptures comes from God just as certainly as do the Scriptures themselves? Do you not know that you are to forsake your understanding as well as all the rest of yourself? "Trust in the Lord with all thine heart; and lean not unto *thine own understanding*." Do not ask that what the Lord says shall be submitted to your understanding. No; but submit your understanding to what the Lord says. "Casting down imaginations [reasonings], and every high thing that exalteth itself against the knowledge of God, and bringing into *captivity* every *thought* to the obedience of Christ."

Find what the Lord says: that is easy, for it is all plainly said, in simple language. Then accept that as the settled truth, without any "if's," or "and's," or "but's," or "how's," or any queries of any kind whatever. Agree with it as the settled truth, saying, "That is so." Do this with everything that is said in the Bible. As soon as you read it or hear it, say, without any hesitation, "That is so." This, and this only, is agreeing with God. And so agreeing with him always in all things, you will as surely walk with him always.

"Enoch walked with God three hundred years." Enoch agreed with God, there was no difference of opinion between them, for three hundred years. Enoch walked with God only because he agreed with him. Agreeing with God, it was impossible not to walk with him.

So it is, and so it will be with you. Agree with him always, and you will walk with him always. You cannot possibly walk apart from him when you agree with him. That very Word of his, in which you agree with him, will itself hold you in the way with him.

Therefore we "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."

Please study all this carefully; for we are going to call your attention to some things that the Lord has said, so that you may agree with him, and walk with him safely and securely.

November 30, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 48 , p. 760.

DO you ever think that the Lord did not hear you when you prayed?

If so, do you think now that he would have heard you if you had cursed?

And if you think he would have heard your curse, and yet that he did not hear your prayer, then it must be that you think he would rather hear cursing than to hear praying; else why should you think he would hear curses, and not hear prayers?

But you know that such an idea is that would never do. You know that he would rather hear prayers than to hear curses. Then please *nevermore* think that God does not hear you pray.

Why, he *tells* you that he will hear you pray; and that even while you are speaking, he will hear.

He tells you that he *harkens*, that is, he *listens*, to hear you.

Yes, more than that; not only does he *listen*, but if your faith is so weak that you can scarcely shape into words your heart's need, then he *inclines his ear*, he leans over, to listen and catch your prayer.

"The Lord harkened, and heard it, and a book of remembrance was written before him."

"I love the Lord, because he *hath heard* my voice and my supplications."

"Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

Please, then, nevermore dishonor the Lord and wound your own soul, by thinking that he does not hear you when you pray.

"Whose Heart Is This?" *The Advent Review and Sabbath Herald* 74, 48 , p. 760.

"THE heart is deceitful." Jer. 17:9.

Whose heart is deceitful?—My heart, of course, your heart, anybody's heart, everybody's heart.

It is not the heart of some particular person, to the exclusion of all others, that is deceitful; it is the heart of each particular person, inclusive of the whole race. The expression is a general-particular, and signifies the heart itself, wherever in the world it may be found.

Do you agree, then, that *your* heart is deceitful?—You must, or else disagree with the Lord. And if you disagree with him, how can you walk with Him?—You cannot. Are you willing to raise a question of knowledge, or a question of veracity, between yourself and the Lord?—No, no! let God be true, though it reveals every man to be a liar.

Then, as for you and me, it is settled, is it, that the heart—your heart, my heart—is deceitful? I say, "Yes, my heart is deceitful." Do you say the same?—"Yes."

Very well, then; let us read the verse farther.

"The heart is deceitful *above all things*." Is your heart deceitful above all things? If yours is not, then whose is? And is each one is to decide this for himself, and each one decides that *his* heart is not deceitful above all things, but that it must be somebody else's heart that is so, then it will be found that nobody's heart is deceitful above all things, and *then* what becomes of this scripture?

More than this: when you say that your heart is not so, and every other one says that his heart is not so, where do you, with all the others, get the opinion that your heart is not so?—O, it is your heart that says it. That is, your heart tells you that your heart is *not* deceitful above all things. Thus whether it is so or not, becomes simply a question of veracity between God and your heart. The Lord says the heart—your heart—is deceitful above all things; the heart says, "It is not so." Which will you believe? Does your heart know more than God knows? Does the heart tell the truth, and the Lord tell a lie? Which do you believe?

You say you "believe the Bible." Very good; this is the word of the Bible. Therefore you believe that your heart is deceitful above all things. Then you will never trust your heart for anything, nor accept its opinion on any point,—it is too deceitful to be trusted,—but you will trust God for everything, and accept his Word on every point. Thus, agreeing with God always, you will walk with him always.

And there is more yet in that verse: "The heart is deceitful above all things, *and desperately wicked*." That is "excessively, violently, unrestrainedly" wicked. See what the Lord Jesus says of it: "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Is not the heart, then, indeed desperately wicked? Jesus knows what is in man: he is "the faithful and true Witness," and of the heart he has testified truly.

"Who can know it?"—True enough. Being deceitful above all things, who can know it? who can know the deceitfulness of it? And being desperately—excessively, unrestrainedly—wicked, who can know it?—Only he who is infinite in knowledge, in goodness, and in truth—only *he* can possibly know it. And he does

know it. His own answer to this question is, "I the Lord search the heart, I try the conscience." He knows the heart, and has told us all about it, so that we may not be deceived by it, nor betrayed into evil by its desperate wickedness.

Let no one be discouraged: he who knows all about that deceitful, desperately wicked heart, says to you, "A *new heart* will I give you. . . . I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Therefore in full assurance of faith, we, every one, can ever pray, "Create in me a clean heart, O God." For this is according to his will. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Then let every one ever pray, "Create in me a clean heart, O God; and renew a right spirit within me;" and ever accept the answer, "A new heart will I give you, and a new spirit will I put within you."

Having asked according to his will,—indeed, in the very words of his will,—*know* that you have the petition that you desired of him.

"Thanks be unto God for his unspeakable gift."

**"The Things of God to Us" *The Advent Review and Sabbath Herald*
74, 48 , pp. 760, 761.**

THE Holy Spirit is given to show to the believer the things of God. "He shall receive of mine, and shall show it unto you."

And it is *all* the things of God that he will show to the believer; nothing is kept back. "All things that the Father hath are mine: *therefore* said I, that he shall take of mine, and shall show it unto you."

In Christ, God gave everything—Christ, the greatest of all, and all other things because of him. For "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Note, the question is not, How *shall* he with him freely give us all things? but, "How shall he *not* with him also freely give us all things?"

That is to say, When God loved us, and so cared for us as to spare not his own Son, but delivered him up for us all,—having done this, how can *he keep from doing* all the rest?

Having given to us this greatest of all gifts while we were *enemies*, how can he keep from giving all other things when we are his friends?

And when we have received Christ, the greatest of all possible gifts of God, how can he keep back from us anything that is his? He does not want to. He wants us to have all the things that are of God. And that we might know how fully and freely all things are given to us, and how welcome we are to all, he first gave the first, greatest, best, of all possible gifts—his only begotten Son, the Son of his love.

And to every believer in Christ the Holy Spirit is given in order that he may know these things of God, which in Christ are given. "Now we have received. . . the Spirit which is of God; *that we might know* the things that are freely given to us of God." And remember that "*all* things that the Father hath," *all* the things of

God, are given to Jesus; he is "heir of *all* things:" these are all freely given to us, and *all* these things the Spirit takes and shows to the believer. Bless the Lord!

Thus it is that "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, and wait for him. *But God hath revealed them unto us by his Spirit:* for the Spirit searcheth *all things*, yea, the deep things of God." And he searches these deep things of God, in order to bring them forth and show them to you. Thank the Lord!

Therefore, please do not rob yourself of this great blessing of the knowledge of God by passing all this over beyond the resurrection of the dead. It all belongs *here and now*, as well as there and then. It is true that "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, and wait for him," *now, this very day*. For "God hath revealed them"—not, *will reveal them after the resurrection*, but, "*hath re-*

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vealed them—unto us by his Spirit." And the Spirit is given now, and reigns now, and "we have received the Spirit which is of God" *now*, in order that we might know *now* these things that eye has never seen, nor ear heard, nor have entered into the heart of man, but which *now* are freely given us of God. Do not you love him? Are not you waiting for him? O, then, receive his Spirit, that he may show you all these wondrous things of God, that you may be filled with all the fulness of God.

The Lord's own recorded wish and prayer is, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; . . . that ye might be filled with *all the fulness of God.*" Is this your wish and prayer? If so, then you are asking according to his will, and you know he hears; and knowing that he hears, you know you *have* the petition that you desire of him. Bless his holy name!

"Be filled with the Spirit." Filled with the Spirit, is filled with Christ; and filled with Christ, is filled with all the fulness of God. Thanks be unto God for his unspeakable gift of Christ, and for the unspeakable gift of his Spirit, which reveals to us the fulness of Christ and of God.

**"The Defeat of Justice" *The Advent Review and Sabbath Herald* 74,
48 , pp. 761, 762.**

IN New York a man and a woman united in murdering the woman's husband. The deed was so well planned and so carefully carried through that though they were both arrested and held for trial, it was quite well understood that there was not evidence enough to convict them unless one of them should confess.

The man was put on trial first. In the midst of the trial the woman confessed, but laid on the man the principal part of the built. This led the man to talk; and he acknowledged a part of the deed, but laid upon the woman the burden of guilt. But wherever lies the burden of guilt, the talk of the two has shown conclusively that they both took such a material part in the murder as to make them both completely guilty under the law.

The next day after the woman confessed, one of the jurors was taken with an illness so severe as to break the jury. That jury had to be discharged, another selected, and the trial to be begun again.

But *now*, though the court, the lawyers, and the whole community know perfectly that both the accused are fully guilty, the lawyers have deliberately set themselves to clear them. It is argued that neither the man's statements nor even the woman's confession can be made use of in the new trial; and that therefore, there being not enough evidence, without a confession, to convict them, if both can be persuaded to hold their tongues, the lawyers can wear. . . all legal processes, and so save them.

It is possible that this scheme cannot be successfully carried through. But th. . . .

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The court ordered a new trial, in a decision which, it is said, "would have resulted in the discharge of the whole band," though they were confessedly guilty. In this instance the people, in desperation, turned out, and hanged the whole lot of them.

There is no question that lynching is bad. But when, from cause repeated all over the nation, it is understood that lawyers endeavor more to clear the known guilty than to discover guilt and do justice, and that courts are their too-willing tools in that business, what else can be reasonably expected?

One of the lawyers in the New York case mentioned above plainly says that "notwithstanding the guilt of his client, it is the lawyer's duty to free him if he can." The *Chicago Times-Herald* says that it does not believe that this canon will "meet with the approval of the American bar." Whether it will or not, everybody knows that such is almost the invariable practise of lawyers and courts all over this nation. And it is this, more than all other things, that is the cause of lynching.

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:14.

December 7, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 49 , p. 776.

WHEN you meet a friend, or an acquaintance, whose good wishes you prize, how it pleases you to hear him say, "I was just thinking of you."

And when this person is one of standing and importance among men generally, it pleases you more. In such a case, even though he were a stranger to you, you would be greatly pleased if he should meet you or write to you, and say, "I was thinking of you."

Now there is a Person of the highest possible standing,—a Person of the greatest important in the estimation of the greatest and best of men in all ages. He is your Friend, even though he may not be an acquaintance of yours. And every day, yes, every time he meets you,—which is often,—he says, "I was just now thinking of you."

This great and honorable Person is the Lord, and he says, "I think toward you." It is thoughts of good, too, that he thinks: "I know the thoughts that *I think toward you*, saith the Lord, *thoughts of peace* and *not* of evil."

And do not forget that with him is "no variableness, neither shadow of turning;" he is "the same yesterday, to-day, and forever." Therefore he is always—yesterday, to-day, and forever—thinking of you; thinking thoughts of peace toward you; thinking how he may do you good. Does not that please you? If not, why not?

How freely and how truly, then, every soul can say, as he has given us the word to say, "The Lord thinketh upon me." Yes, though "I am poor and needy, *yet* the Lord thinketh upon me." Bless his holy name forever and ever!

"Creation" *The Advent Review and Sabbath Herald* 74, 49 , p. 776.

"IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

These two passages of Scripture were written a long time apart, and in the Bible they stand a long way apart,—Gen. 1:1, 2, and Eph. 2:10; yet the first one was written with particular reference to the second; and the second, to be well understood, must be considered in view of the first.

By the word of God, through Jesus Christ, the heaven and the earth were created. By the word of God, also, it is, that we are created in Christ Jesus; for we are "born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever."

When the heaven and the earth had been created by the Lord, the earth was yet an empty, formless, fruitless mass; it was without form, and void. And it was necessary that the Spirit of God should come upon it and brood over it, to bring it into form according to the purpose of God, and to fill it with fruitfulness and beauty to the glory of God.

So likewise we, when first created in Christ Jesus, are, so far as "good works which God hath before ordained" are concerned without form, and void. The life is entirely empty; the habits, as for good, are absolutely unformed. And upon this new creation it is essential that the Spirit of God shall come, that over it the Spirit of God shall brood, in order that it may be perfected according to the purpose of God, and be filled with the fruits of righteousness and the beauty of holiness, to the glory of God.

If upon the first creation, the Spirit of God had not come and brooded, fulfilling all the further word and purpose of God, it would have forever remained an empty, shapeless mass, without light, or life, or fruitfulness.

So with us who are new created in Christ: if upon this new creation the Spirit of God does not come and brood, fulfilling all the further word and purpose of God, we, too, shall remain as empty and formless, as certainly without light or life

or fruitfulness, as would have been that first creation if the Spirit of God had not come upon it.

For that first creation to have remained without form, and void of all light and life and fruitfulness, could never have been to the glory of God. It would have been a blotch in space and a reproach to the Creator, worse than not to have been created at all.

And for us who have been new created in Christ, to remain empty of the good works which God ordained, and void of light and life and fruitfulness unto God, can likewise never be to the glory of God. This, too, is to be a blotch in spiritual space, a reproach to the Creator, and worse than not to have been created at all.

Even so it is said by the Lord: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it *empty, swept, and garnished*. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

Here was the man new created in Christ. The evil spirit had been expelled by the power of God. The place had been cleansed and garnished. It was empty. It was right that it should be emptied of all the old things: they were only evil. But it was emptied of these only in order that it might be filled with light, and life, and the good works which God had ordained. It could be filled with these only by the brooding presence of the Spirit of God. Yet this was not done. The Spirit of God was not received and retained and courted. Therefore the place remained empty; and when the original spirit returned, he *found* it empty. In addition to this he found it swept and garnished—a much nicer place to live in than it was before. He proposed, therefore, to have a nicer time than he had before, and he gathered to himself his seven companions worse than himself, and *they filled the place*.

The place was created to be filled with light and life, fruit and beauty, to the glory of God. This could be only by the Spirit of God. That Spirit was not received and given the opportunity to fill it. It therefore remained empty. But it was not created to remain empty. Therefore when it could not be filled to the glory of God by the Spirit of God, it *was filled* to the reproach of God by the evil spirits.

Now we know that there are many who have given themselves to God. They have received his word. They have been new created in Christ. But their lives have not been filled with the fruits of righteousness to the glory of God. They themselves bemoan the emptiness and unfruitfulness of their lives, as to the good works which God ordained. They themselves deplore the dark confusion of the old habits striving for the mastery against the longing desires for the symmetrical formation and firm establishment of the new. Dear, discouraged souls, receive the Spirit of God. Let him move upon that void and formless creation. Let him brood over that waste and confused life. Then that creation will not be in vain. It will be filled, formed, and made fruitful with the fruits of righteousness which are by Jesus Christ, with the good works which God before ordained that we should walk in them.

It is only by the brooding, fruit-giving presence of the Spirit of God that this can ever be accomplished upon any creation of God. Therefore do not think of

going one moment without this Spirit, by which alone can be accomplished the purpose of God in any of his creations. Thank him that he has new created you in Christ. Thank him that though this new creation be at first, or even now, after so long a time, without form, and void, yet the Spirit of God, moving, hovering thereon, can fulfil all the great purpose of God, to the glory of God forevermore.

Receive ye the Holy Ghost. Be filled with the Spirit. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be, shall be called the Son of God.

"Eulogies" *The Advent Review and Sabbath Herald* 74, 49 , pp. 776, 777.

A EULOGY is, "specifically, a speech or writing delivered or composed for the express purpose of lauding [high praising] its subject." To eulogize a person is thus to speak well, to speak in high praise, of him.

Now, brother, sister, what would you think if you were told that God, even the God and Father of our Lord Jesus Christ, had eulogized *you*? that is, that he had spoken and written well of you—yes, even in high praise of you? Would you think that such was an altogether extravagant statement?

Yet that is precisely what the Lord, the great God, has done. He tells you so in his own Word.

You believe in Christ; you have received him; you have given yourself to him, to be his servant. Then read this: "Blessed be the God and Father of our Lord Jesus Christ, who *hath eulogized us* with all spiritual eulogies in heavenly places in Christ."

In our common version this reads, "Hath *blessed* us with all spiritual *blessings*," etc. But the word translated "blessed" is *eulogesas*, and the word translated "blessings" is *eulogia*,

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in Greek, and, by adoption, is our English word "eulogy." Therefore the Lord tells you plainly that he *has eulogized you* with all spiritual eulogies; that is, he has spoken well of you, he has spoken in high praise of you.

What, then, has he spoken of you? What has he said in high praise of you?—Let us see. You have received Jesus. And on this he says, "As many as received him, to them gave he power, right, and privilege to become the sons of God, even to them that believe on his name."

He has spoken of you, then, as *his son*. Is this speaking well of you? Is this high praise of you? Read this word, and see how he himself regards it: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

To be *called* the sons of God is to *be* the sons of God. And to be the sons of God is to be loved as he loves Jesus, his only begotten Son; for he has no favorites among his sons, he loves them all alike. And he wants the world to know that he loves us just as he loves Jesus. John 17:23, 26. And for him to speak so well of us is surely high praise.

Again: he has spoken of you that you are his friend. Here is the word: "Henceforth I call you *not* servants; for the servant knoweth not what his Lord doeth: but I have called you *friends*; for all things that I have heard of my Father I have made known unto you." To be *called* the friend of God is to *be* the friend of God. And to be called, by the Lord himself, the friend of God, is nothing short of very high praise.

But time and space would fail us to draw out fully all the eulogies the Lord has given of us,—“saints,” “holy brethren,” “dearly beloved,” etc., etc. And bear in mind that it is in the “heavenly places,” too, that he has eulogized us with all these wonderful eulogies. Think of the high and lofty One that inhabiteth eternity, the King of the Universe, in the heavenly places, among the heavenly inhabitants, eulogizing *us!* Yet that is what he has done: he “hath eulogized us with all spiritual eulogies in heavenly places in Christ.”

What, then?—Surely, when he has eulogized us, it is a very small thing that we should eulogize—speak well of, highly praise—him. And when he has eulogized us in *heavenly* places, shall we not eulogize him in *earthly* places? When he has eulogized us in heavenly places *in Christ*, shall we not eulogize him in earthly places *in Christ*? And shall we not thus, so far as may lie in us, do our part, as he has done his part, to cause heaven and earth to meet in Christ?

O, then, let every one who has named the name of Christ exclaim forever and everywhere in earthly places, “Eulogized be the God and Father of our Lord Jesus Christ, who hath eulogized us with all spiritual eulogies in heavenly places in Christ.”

December 14, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 50 , p. 790.

HAVE you ever thought that God was away off from you, and you did not know how to get hear to him?

His answer to all that is that “he is not far from every one of us.”

To be “not far” is to be *near*. Then as he is *not far from* every one of us, he is certainly *near to* every one of us.

Had it occurred to you that this word—“he is not far from every one of us”—was first spoken to a great crowd of heathen, Greek heathen, too, sunken to the very depths of idolatry and all other Greek heathen abominations; and that there was not a single even professed Christian there, except the man who spoke it?

That is the truth: it was spoken by Paul at Athens; and he was there “alone,” and he spoke it to a crowd of none but heathen. To them all he said, by inspiration of God, “He is not far from every one of us.”

That being true of heathen, and *such* heathen, too, how is it, then, with you who *do* believe in him and love him? Is he far from you?—No, no; he is *not* far from you; he is near to you.

Yes, he is more than *near* to you: he says, "Lo, I am *with* you." More than that: he says: "I am with you *always*." Yea, even more than that: he says, "I will never leave thee, nor forsake thee."

Then please, please, never think again that God is far from you. Nobody but the devil can ever suggest such a thing. Please believe the Lord rather than the devil.

"Unto Perfection" *The Advent Review and Sabbath Herald* 74, 50 , p. 790.

DO not make the mistake of thinking that you must be absolutely perfect before you can receive the Holy Spirit.

It is only by the power of the Holy Spirit that we can ever be brought to perfection. And for this very purpose the Holy Spirit is given.

Here is the word: "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."

These are the gifts which were imparted by the Holy Spirit to the church at Pentecost and onward. For in another place it is said: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; . . . but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:7-11.

Thus the gifts of apostles, prophets, evangelists, pastors, teachers, knowledge, wisdom, healings, miracles, etc., etc., are all direct gifts of the Holy Spirit, and are received only by receiving the Holy Spirit.

Yet what is the object of all these gifts?—"The perfecting of the saints." Eph. 4:12.

Then as these gifts are the direct gifts of the Holy Spirit, and cannot be received but by receiving the Holy Spirit, and as these gifts are for the perfecting of the saints, it is plain that it is only the power of the Holy Spirit that can bring us to perfection.

Therefore instead of being required to be perfect in order to receive the Holy Spirit, we must receive the Holy Spirit in order to be perfect.

Again: after mentioning the gifts and the operations of the Holy Spirit, the word of the Lord is that now "we know in part, and we prophesy in part. But *when that which is PERFECT is come*, then that which is in part shall be done away." This also plainly shows that we must have the Holy Spirit in order to attain to perfection; and that to bring us to perfection, is the very object of the gift of the Holy Spirit to the believer.

It is only "through the eternal Spirit" we can ever offer ourselves "without spot to God."

O, then, "receive ye the Holy Ghost"! Receive him now, make no delay.

In order to receive the Holy Spirit, all that is necessary is that you have the righteousness of God, so that in asking for the baptism of the Spirit, you will not be asking him to baptize sin for righteousness. And this righteousness of God is a free gift unto all and upon all them that believe in Jesus; for there is no difference.

In order that the Spirit of God may come upon you and brood over your life, giving it form and comeliness to the glory of God, all that is necessary is that you shall be created new in Christ Jesus, by the word of God, which liveth and abideth forever.

The gift of the righteousness of God, which is by faith of Jesus Christ,—the righteousness that is *imputed* to the new-born believer in Jesus,—is declared for the remission of *sins that are past*, making the life righteous from the beginning unto this moment.

Then, the gift of the Holy Spirit, which is by faith of Jesus Christ, comes upon the new-created believer in Jesus to brood upon the life forever, *imparting* the righteousness of God, that, instead of sin, the life may forever bear the fruits of righteousness, which are by Jesus Christ, to the glory of God.

This gift of the Holy Spirit, then, is for the perfecting of the saints, for the work of the ministry, for the building up of the church; and his blessed work will continue *until we all come* in the unity of the faith, and of the knowledge of the Son of God, *unto a perfect man, unto the measure of the stature of the fulness of Christ*.

O, then, "receive ye the Holy Ghost"! Receive him now. Make no delay. "Be filled with the Spirit," that ye may be "filled with all the fulness of God."

"Eulogies Again" *The Advent Review and Sabbath Herald* 74, 50 , pp. 790, 791.

"EULOGIZE them that persecute you: eulogize, and curse not."

This is the literal working of Rom. 12:14, as nearly as it could possibly be put in English. As it reads in our Bible, it is, "Bless them that persecute you: bless, and curse not." But as the word translated "bless" is *eulogeite* in Greek, from which comes our English word "eulogize," the literal English of the verse is, "Eulogize them which persecute you: eulogize, and curse not."

Now to eulogize a person is to speak well of him, to praise him, to use good language and fine phrases concerning him. And this is how the Lord says that we are to speak of them that persecute us. Did you ever do it? And if you did, do you still do it? Do you do it all the time?

Perhaps you say that "we cannot do that." But that will never do: there stands the Word of the Lord, saying that that is precisely the thing which we are to do. And he does not tell us to do things which cannot be done. Therefore if you cannot speak well of, praise, use good language and fine phrases toward, those who persecute you, the difficulty is with you, and you need something that now you have not. Do not forget that "all of God's biddings are enablings."

What, then, will enable a person to do this, who now cannot do it? Let us see: "When we were enemies, we were reconciled to God by the death of his Son." "We ourselves were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."

Being such as this, why did God reconcile us to himself?—This is why: "God so loved the world, that he gave his only begotten Son." "The kindness and love of God our Saviour toward man appeared." "For his great love wherewith he loved us," he saved us.

But why did he love such people as we were?—The simple answer is, Because he is Love. Love is what he is; and he cannot be anything else, because he is God. To be anything else than what he is,—the same yesterday, to-day, and forever,—he would cease to be God. Therefore, being God, and being Love, this is why he loved us and still loves us. Being the eternal God, and being Love, this is why he loves us with an everlasting love. And he cannot do anything else.

Now, God being Love, do you think that it was, or that it *is*, difficult for him to love people? Being Love, do you think he has to *try* to love people, even bad people? In other words, Do you think that it is difficult for him to be himself? Do you think he ever has to *try* to be simply what he is?—No, no! of course not.

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The love of God, in himself, in his own heart, did all this for his enemies and those who persecuted him. The love of God in the heart of Jesus, even in dying agony, said of his persecutors, "Father, forgive them; for they know not what they do." And it was not difficult for him thus to eulogize them: the love of God that was in his heart did it.

Now, the love of God being the same yesterday, and to-day, and forever, is likewise the same *everywhere* that it can be found. And being the same always and everywhere, in its very nature it will act the same way always and everywhere. Then if this love were to dwell in you, would it not do in you exactly as it did in God and in Christ?—Assuredly so. Very good, here is the word: "The *love of God* is shed abroad *in our hearts* by the *Holy Ghost* which is given unto us."

Therefore if you cannot speak well of, if you cannot praise, if you cannot use good language and fine phrases toward, them that persecute you, it is simply because the love of God is not in you. And if the love of God is not in you, it is simply because you have not the Holy Ghost. Then the only thing for all or any to do is simply to receive the Holy Ghost, which will shed abroad the love of God in our hearts, by which we can always and easily eulogize them that persecute us; eulogize, and curse not.

"Ask, and it shall be given." "Receive ye the Holy Ghost."

"Watchman, What of the Night?" *The Advent Review and Sabbath Herald* 74, 50 , p. 790.

HOW often appeal is made to the clock, to ascertain the hour of the day or night! A query of another kind in relation to the time, the prophet says will be asked. It is expressed in these words: "Watchman, what of the night?" that is, Where are we in the course of the night? how soon will the morning come? To such inquiring souls the watchman is the timepiece. "Ye are the light of the world," says Christ to his followers,—light not only to show them the way in which to walk, but to show them where we are in the course of time. And our teaching and lives should be to them as plain as the hands on the face of the clock. Let us be careful that we do not point to the wrong hour.

"A Goal Wanted—and Supplied" *The Advent Review and Sabbath Herald* 74, 50 , pp. 791, 792.

IN the *School Journal*, Col. F. W. Parker, the noted expert in pedagogies, advertises for a goal in education. His advertisement stands under the heading, "Wanted—A Goal." What he means by "goal" is "an end; an aim; a clear, distinct goal for education." He says that "in other professions there is a definite aim;" and wants to know why there should not be for the educational profession.

We should say so, too. To a good many people, it has been, for a good while, evident that the current system of education is entirely aimless—utterly without a goal. And what could confirm this more than the fact that one of the acknowledged authorities should find himself obliged to advertise for a goal for education? That the profession itself has at last discovered this, is a hopeful sign; and that even *one* of the profession realizes the need of a goal sufficiently to justify advertising for one, is a cheering token of progress.

We answer that advertisement. We name for education not only *a* goal but *the* goal. We quote, because we are not the author of the idea. Here it is: "The true object [goal] of education is to restore the image of God in the soul."

There, without any qualification, modification, or restriction, is precisely what that advertisement calls for,—"and end; an aim, a clear, distinct goal for education." Every teacher who accepts it, and who sincerely applies his energies to reaching it, will find all heaven enlisted with him in it. Let ever teacher in the United States accept this true goal, let each one sincerely strive to reach it, and there would be given to education such impetus, such breadth, and such power, as have never been imagined by even the acknowledged leading educators of the country.

We know that many will say, "But we teach in state schools, and it is not the province of the state, or the state teacher, to teach religion." Yes, that is true. And we acknowledge that the goal which we recommend is strictly for the ideal, the truly Christian, education; and the state cannot adopt it. Yet it must be accepted as the true goal by every teacher who would aim at the ideal of education.

However, the state school and the teachers therein need not continued without a goal. Accepting the principle upon which the state school is professedly established, there is a true goal for that education. The object, the aim, the goal,—indeed the very reason of existence,—of the state school is said to be, and we believe it is, to make, or secure, *good citizens*. That, then, must be sincerely

accepted as the goal of state education, or else it is absolutely without a goal. And when

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that is sincerely accepted as the goal, the direct line to that goal must be persistently and uncompromisingly adhered to, or else, again, by missing it, state education finds itself really without a goal.

The best citizen, in the sense in which government and the world contemplate the concept, is he who exemplifies most fully the essential, the fundamental, principles of the government to which he belongs. Therefore any system of education the object of whose existence is to make good citizens, in order to reach that goal must, in the very nature of things, diligently inculcate, as the thing of supreme importance, the essential principles of the government to which the parties belong. For, manifestly, people cannot be made good citizens of one government by inculcating upon their minds, and saturating them with, the principles of other governments.

Now in the United States the essential principles of the government are embodied in the Declaration of Independence and the National Constitution. These documents, then, are the things which are of supreme importance, and which must be inculcated as such in the system of state education in this country, or else that education, by missing its true goal, will find itself really without any goal. Of course this includes, the teaching and study of such branches as are an essential preparation for the intelligent study of these documents in their proper bearings.

Yet as a plain matter of fact, the Declaration of Independence and the National Constitution are the things to which there is given about the least attention in the system of state education in the United States. Students are perhaps given a few weeks on the Declaration and the Constitution, whereas children and youth are kept for years dinging at Latin and Greek, inevitably, though it be unconsciously, imbibing the spirit of aggression and despotism of Rome and Greece; and all this in an effort "to make good citizens" of the free republic of the United States! An attempt to make sober citizens by giving them intoxicants for years, with, somewhere in their career, pure water for a few weeks or even months, would be equally effective in reaching the goal of sober citizenship.

Let Good Citizenship be accept in fact, as it is in theory, as the goal of state education in the United States; let the essential principles of the government, as embodied in the Declaration and the Constitution, with the connecting and illustrating history, be the things of supreme importance in the teaching and study; let that direct line to the goal be persistently and uncompromisingly adhered to by every teacher in the state schools; and there would be in that education an impetus, a breadth, and a power that have never yet been seen in it, and that never will be seen in it without this.

Then in all education that is not state education, let the Restoration of the Image of God in the Soul be accepted as the goal; let every teacher therein, by living faith and the living Word and the enlistment of all the power of heaven,—Father, Son, and Holy Ghost,—sincerely strive to reach that goal; and education

will display such impetus and breadth and power as have never been seen in the world since the days of Solomon.

December 21, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 51 , p. 812.

HAVE you sometimes thought that the Lord had so far forgotten you that even if he did care for you, it was only in a very general way?

Then read this word to you: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

He has all the stars in mind; he calls them all by names; not one escapes his attention and care. Then why should you think that he has not you in mind, that he does not call your name, and that you have escaped his attention? "Why sayest thou, . . . My way is hid from the Lord, and my judgment is passed over from my God?"

"He healeth the broken in heart, and bindeth up their wounds." How do you know?—Ah, because "he telleth the number of the stars; he calleth them all by their names."

As he easily remembers all their names, so he just as easily and just as surely remembers your name. "I will not forget thee."

Believe him. Trust him. "The eternal God is thy refuge, and underneath are the everlasting arms." Bless his holy name!

"Christ's Word to John the Baptist" *The Advent Review and Sabbath Herald* 74, 51 , p. 812.

JOHN THE BAPTIST sent two of his disciples to inquire of Jesus, "Art thou he that should come? or look we for another?"

John had proclaimed the coming of the Messiah. He had called the people to look for this coming One. He had told the people that in this coming One, they should believe for the remission of their sins.

Being now in prison and shut away from personal observation of Jesus and his work, and expecting to be put to death any day, he desired to have from Jesus the assurance that he was indeed the one whom he had proclaimed. John desired evidence upon which he could, with full assurance, pass even within the gates of death, that Jesus was indeed the Messiah, the promised Saviour of men.

Jesus did not hesitate. He gave at once, even "in that same hour," the desired evidences. "In that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen

and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

All these were given to John as assurances of the Messiahship of Jesus. They were given as evidences upon which a man could confidently rest his faith for salvation by Jesus. They were given as assurances that he who had preached salvation by him, had not preached in vain. And they are all just as good for these purposes to-day as they were the day they were given.

One of these evidences of his Messiahship was, and is, that "to the poor the gospel is preached." And notice the connection and association in which this fact stands: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised." All these are considered to be great miracles. Yet in direct association with all these great miracles, and without any suggestion or sign of distinction in its character from the others, stands the statement of the fact that "to the poor the gospel is preached." This demonstrates that the positive, set preaching of the gospel to the poor is no less a miracle than are all the other things named by Christ in this connection.

It shows that the same power is required to preach the gospel to the poor that is required to make the blind to see, the lame to walk, the deaf to hear, to cleanse lepers, or to raise the dead. This is plain enough from other scriptures, for instance, the one which says that the gospel is the power of God; but in this place it is put in such direct association with the others that there is no possibility of mistaking it.

Yet such is not the view of the gospel, that is now generally held, even by those who profess to believe and proclaim the gospel. To-day any manifestation of power that would cause the blind to see, the lame to walk, the deaf to hear, to cleanse lepers, or raise the dead, would be stared at with wide-eyed wonder, while the preaching of the gospel, even to the poor, would be counted as a very commonplace matter.

Why is this? Is it because people have become so used to the preaching of the gospel that it has become stale? or is it because that which passes for the preaching of the gospel is so lacking in the essential power of the gospel that it cannot attract serious attention?—Evidently it is the latter, because the gospel, preached with the essential power that belongs to it, will never become stale; it will no more lose its power to attract attention than would the performance of any other of the miracles here mentioned.

This is shown in the preaching of Jesus. It was with no display of eloquence nor of oratory, it was not with any of the tricks or enticing words of man's wisdom; it was but plain and simple statements of truth. Yet the multitude were "astonished at his doctrine" no less than at his other miracles. It was so, also, in the preaching of Peter, John, Philip, Stephen, and Paul. Their words was "with power;" and those who heard "marveled," were "amazed," and were "cut to the heart."

Let the gospel be preached again with its primitive simplicity and power, and it will receive the attention and have the effect that it did in the primitive times. And when the gospel shall be honored for what it really is—the power of God; when it shall be preached as the power of God and with the power of God,—that is, when

it is preached to the poor; when the working of the gospel shall really be looked upon as the working of miraculous power,—it will be found once more that it will not only attract and affect people as it did in those days, but there will be seen also accompanying it the manifestation of the same power in opening the eyes of the blind, causing the deaf to hear, the lame to walk, to cleanse lepers, and to raise the dead.

Yet so to preach the gospel is only to preach it with the Holy Ghost sent down from heaven. For said Jesus, and so must say every one who would preach the true gospel, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor."

To preach the gospel to the poor is the supreme test of its miraculous power, because the anointing of the Holy Ghost is essential to the preaching of the gospel of the poor.

The gospel message is now to the highways and hedges, to the streets and lanes of the cities, to "the poor, and the maimed, and the halt, and the blind." The baptism of the Holy Spirit is essential to the preaching of the gospel to these. Therefore, "As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost."

"How to Be Patient" *The Advent Review and Sabbath Herald* 74, 51 , pp. 812, 813.

HAVE you prayed for more patience, and then wondered why you should find it harder than ever to be patient.

Well, if you will think of that a moment, you will find that instead of a thing to be wondered at, it was the very thing to be expected.

You know that the Scripture says, "Tribulation worketh patience." That is, patience is manufactured by tribulation. It is the product of tribulation. It can only be by tribulation.

Do you not see, then, that when you prayed for patience, you really prayed for tribulation? because patience could come to you, it is produced, only by tribulation.

But the difficulty with you was that already you had more tribulation than you were able to bear and be patient. Then was it not perfectly natural that when you prayed for more tribulation, you should find it harder to be patient?

Surely tribulation never needs to be prayed for. Nobody in this world ever had so few trials and troubles that he needed to pray for more. Yet as it is only tribulation that produces patience, to pray for patience is only to pray for more tribulation.

As patience is produced by tribulation; and as nobody ever needs to pray for tribulation,—everybody has enough of that whether he prays or not,—it follows, plainly enough, that patience is not a thing to be prayed for at all.

What, then, shall we do? How shall we pray when we need patience?—See whether this scripture does not suggest the true answer to these questions: "*Strengthened with all might*, according to his glorious power, *unto all patience* and long-suffering with joyfulness."

It is *power* that we need to pray for. How much?—"All." "Strengthened with all might." It requires almighty power to be patient all the time, in this world. You yourself have realized that this required more power than there is in you of yourself. The Lord knows perfectly that this is so. Therefore he has supplied almighty power, and has written his "desire," that you might be "strengthened" with is "unto all patience."

This world is a world of trouble. "Man is born unto trouble, as the sparks fly upward." It is easy for sparks to fly upward; indeed, that is their natural course. It is easy, also, for trouble to come; that is the natural course

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of things in this world. And this natural order of things, God employs to produce the virtue of patience, which, when we let it "have its perfect work," will make us "perfect and entire, wanting nothing."

Though tribulation is essential to the production of patience, yet not all who meet it find patience wrought by it. Only in the Christian is found the true fruit of the working of tribulation. Anybody can be bright and pleasant when everything goes smoothly; and anybody can fret and complain and be snappish when things go contrary to expectation. It is only the Christian who can be bright and pleasant when "everything goes wrong;" only the Christian can bear long-suffering with joyfulness. And the Christian can do this only because he is "strengthened with all might," according to the glorious power of God.

It is therefore only those in whom tribulation meets almighty power, that it can accomplish the true object of its working and produce patience. Tribulation from the human side, and almighty power from the divine side, meeting in the believer, the product is the divine virtue of patience.

Tribulation, however, comes to us daily, prayer or no prayer. Its real object is to produce patience. But it can truly do this only where it is met by almighty power. This power is "to us who believe," "to every one that believeth." And the Lord's direct promise and written desire is that you shall be "strengthened with all might, according to his glorious power, unto all patience."

Therefore the truth and the sum of the whole matter is: Do not pray for patience; pray for almighty *power*. *Never* pray for patience; *always* pray for almighty power. And when you pray, believe that you receive it, and you shall have it. Then patience can have her perfect work, and you can be perfect and entire, wanting nothing.

"Editorial Note" *The Advent Review and Sabbath Herald* 74, 51 , pp. 813, 814.

IN the preface of his new and very valuable book, "Asshur and the Land of Nimrod," Mr. Hormuzd (Hor-moozd) Rassam speaks of "how easy it is to get on with all the inhabitants of Biblical lands, especially the Arabs, provided that are not treated with unbecoming hauteur and conceit." This is a point worthy of all acceptance by all travelers, and especially missionaries. And the principle is applicable to other lands as well as Biblical lands. Indeed, when would-be missionaries act upon

any other principle, they belie their profession, and are not true missionaries at all. The Christian principle is, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves." This accomplishes the utter annihilation of all hauteur and conceit, and makes it easy to get with all inhabitants of all lands, as every one can testify who has sincerely tested it.

Mr. Rassam further remarks, "I ever found Arabs, Kurds, and Turkomans (all of whom are, of course, Mohammedans), most tractable people to deal with, and I always found them true, loyal, and most hospitable." This statement, derived from an experience of forty years or more, we can certify can be verified in a much shorter time by any one who will constantly act upon Mr. Rassam's—that is, the Christian—principle.

"Rioting or Order—Which Will You Have?" *The Advent Review and Sabbath Herald* 74, 51 , p. 814.

OUR readers all remember the wild, riotous, and dangerous times last summer in the great strike in the coal regions in Pennsylvania. It will also be remembered that at one place the sheriff and his deputies, in guarding life and property, found it necessary to fire upon the riotous crowd. Some persons were killed. At that time there was a loud and savage demand for the life of the sheriff and his deputies. Undoubtedly they would have been put to death at once, had not the State militia protected them. Now, however, the militia has been withdrawn; and though the strike is ended, and the riotous passions have somewhat cooled, still there is a demand that the lives of the sheriff and his deputies shall be taken.

In response to this demand they have been indicted for murder, and are now awaiting trial. In the whole community there were not enough friends of law and order to furnish bail. The men were obliged to buy bonds to deposit for their bail.

Of course a change of venue will be taken, because in such a community it would be impossible to secure a fair trial; and when the trial finally comes, it is hardly possible that the men will be convicted. But the great point of interest in the whole procedure is that when it is understood that the officers who are elected and sworn to preserve the peace must not do so; and if they do so against riot and murder, they will be prosecuted for murder, then of course they will *not* do so. Then the rioters and the violent will have full sway, and *they will know it*, and will act accordingly. Then, too, the people will find it out, and will find that they are paying dearly for their whistle. Their sole dependence will be the military, and then they will speedily be brought to the choice between a military government and no government at all. Pennsylvania has made a first-class start to this goal, and there are a number of other communities that are ready to follow. The land is fast filling with violence, as in the days of Noah. And so shall the days of the coming of the Son of Man be.

December 28, 1897

"Editorial" *The Advent Review and Sabbath Herald* 74, 52 , p. 828.

"WE know that all things work together for good to them that love God."

Do you love God?—Of course you do. Then it is settled that all things work together for good to you; and you know it.

Knowing this, it follows, as a matter of course, that you never scold nor complain about anything whatever that occurs.

This must be so, because it is perfectly plain that no person will scold or complain about what he knows is working for his good.

Note that the Word does not say, "All things *shall* work together for good," as though it referred to some future time, and meant that "it will all come out right after a while."

No; it is present tense, "All things *work* together for good." They do it just now, while they are occurring. They are going on—working together—"all right" just *now*; and we are to comfort ourselves with this truth *now*, not putting it over in the future, with the word that it will "come out all right sometime," while we are sulking or fretting under it just now.

Suppose it be so, that you "cannot see it." The Lord says it, and it is so. And if you cannot see it, it is because you do not look right. Look at it as the Lord does, and you will see it as the Lord does. Then you will *know* it, for he says so. And knowing that it is so, you rest in him in perfect peace.

"The Eighth Commandment" *The Advent Review and Sabbath Herald* 74, 52 , p. 828.

"THOU shalt not steal." This text tells what we shall *not* do. It is the negative form of an obligation.

If you want it stated in the positive form, you will find it in the twelfth chapter of Romans and the seventeenth verse, the latter part of the verse: "Provide things honest in the sight of all men." That is the positive statement of the commandment which, in the negative form, is, "Thou shalt not steal;" in other words, Thou shalt be honest, and provide things honest in the sight of all men.

Another place says not only in the sight of men, but in the sight of the Lord. Thus the positive form of the eighth commandment is, Thou shalt be honest in the sight of the Lord and in the sight of men. And if I do not provide things honest in the sight of the Lord, I cannot provide things honest in the sight of the Lord, I cannot provide things honest in the sight of men. We are to be honest in the sight of God all the time. We are to work in the sight of God; not simply as in the sight of God, but actually in the sight of God.

"All things are naked and opened unto the eyes of him with whom we have to do." Then where is the use of trying to cover up anything, or to do anything in secret, or have any secret way? Whoever will open his life unto the Lord, whoever has his whole life honest with God, will be honest in the sight of all men

just as certainly and just as easily as he lives in the sight of all men, because his life will be simply the expression of what is within. And when the life is held open to God, as the flower to the sun, then God fills the life with fragrance, just as the sun does the flower, and "maketh manifest the savor of his knowledge by us in every place."

Two verses in the one hundred and thirty-ninth psalm put this in the way in which he wants us to look at it. We will first read the first few verses. Here is stated a great fact, whether we recognize it or not: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether."

From this it is easy to see that every man must be dishonest with the Lord before he can be dishonest with men; for if he is honest with the Lord, he will recognize this fact which we have read,—that every thought, every word, every way, is wide open to the Lord. Whether man realizes it or not, it is so; and if he is honest with the Lord, he recognizes that fact; and then, as he never tries to hide from the Lord any thought, any word, or any deed,—when the whole life is so open as that to the Lord,—the life will be just as open and honest as that to men. He cares not what men know about him; for they cannot know anything bad about him. He does not shun to have men know what he does; for he cannot do anything dishonest or mean. He will not do anything crooked, it is not in him to do it; for God is with him to correct his life, and to make it pure and sweet and clean.

The last two verses of the one hundred and thirty-ninth psalm are the expression of the every-day life of the Christian: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Every man who will take the first verses of this psalm, and recognize that this is a fact, and then, in the sincerity of his heart, will repeat to the Lord the last two verses, will be honest always. He will provide things honest in the sight of all men. He will be a Christian all the time. For when he is holding his life open to the Lord, and is asking the Lord to try him, and see if there is any wicked way in him, he is ready then that the Lord shall do that thing, and lead him in the way everlasting; and he will certainly be led in that way. And all this is spoken in the commandment that says, "Thou shalt not steal."

"The Lord's Coming" *The Advent Review and Sabbath Herald* 74, 52 , pp. 828, 829.

JOHN THE BAPTIST had proclaimed the coming of the Messiah. He had told the Jews the coming of the Messiah was so near that those to whom he was then preaching must expect him, must look for him, and must believe on him when he should appear.

There was, indeed, at that time a general expectation of the Messiah. As John himself was preaching, "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." He was asked, "Art thou the Messiah?" "And he confessed, and denied not; but confessed, I am not the

Messiah." They said again to him, "What then? . . . What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." And "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

However, when John had been some time in prison, and was expecting every day to be put to death, he sent two of his disciples to ask Jesus, "Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Thus the preaching of the gospel to the poor was given by Jesus himself as one, and not the least one, of the evidences that he was the Messiah. Even at the very beginning of his ministry, as he stood in the synagogue, he read and applied to himself, as fulfilled that day, the scripture, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

Not only did he give the fact of "the preaching of the gospel to the poor" as one of the great evidences that he was the Messiah; but he gave it also as one of the great evidences that he was the Messiah who was then to come, and whom John had preached as the one on whom the people should believe in order to be

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saved. This point, then,—that he was the true Messiah, who had been heralded as the then coming one,—is the particular one in this communication between him and John.

John had believed with all his heart, and had preached with all his might, that Christ was then coming. This was not enough, however, for that time, because there was general expectation that then the Messiah was coming.

Many were looking for a messiah then to come; but they were not looking for the right kind of messiah. The Pharisees, the priests, the scribes, and many of the people were looking for a messiah; but the messiah for whom they looked was one who was but the reflection of their own worldly and selfish ambitions; and any one who would not satisfy their own ambitious views in this, would not be accepted by them as the messiah. Therefore, though they were looking for a messiah, yet as they were not looking for him in the right way, and were not looking for the right kind of one, they were, in reality, not looking for the true Messiah at all. John the Baptist, therefore, preached not only that the Messiah whose coming he preached was *the true Messiah*.

And now in the darkness and gloom of the prison, and in daily expectation of death, beset with the temptations and discouragements of Satan, John desired evidence from Jesus that he was the true One whom he had preached, and who was to come. He desired certainly to know that he himself had not got ahead of the Lord's true message; but that all that he had preached was certainly true, and was being fulfilled in Jesus alone, without there being "another" to be looked for.

Jesus gave to John the desired and the certain evidence that he asked for; and in it, as an essential part of it, was, "To the poor the gospel is preached." Therefore those who, in that day, looked for a Messiah who would preach the gospel to the poor, who would show fellowship with the lowly, who would lift up the fallen, who would seek the outcast and the forsaken, and who would receive sinners,—those who looked for such a Messiah as this, looked for *the true Messiah*.

This evidence of the Messiahship of Jesus is good for all time; it is as good for to-day as it was for the day in which it was given to John. To-day there are many who, in former times, have believed with all their heart, and proclaimed with all their might, that the Lord is coming; they have looked for him, and have expected him to come. But as he has seemed to tarry, and as the perils, the corruption, and the darkness of the last days have pressed in, intensified by the temptations and discouragements of Satan, who is working with great power because he knoweth that he hath but a short time, these dear souls, too, like that other one who had zealously proclaimed his coming, have been led to query, Is he really coming? Have we been too ardent? Have we proclaimed too strongly that he is coming? Have we got ahead of the Lord's true message? Is this truly the message of his coming? Is he really coming in response to this message, and in fulfilment of our proclamation?

Are you one of these? Have these queries passed through your mind? Dear soul, be of good cheer: the word comes to you, and the evidence, as it did to John; and through his church this word and evidence is exemplified now, as in his own person then,—*"To the poor the gospel is preached."* Thousands of voices are rising up in the power and Spirit of Christ, and saying, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." This is Christ's evidence to you to-day, as it was to John the Baptist, that your labor has not been in vain, that your proclamation of his coming was timely and correct, that he himself is coming, and that there is no other to be looked for.

Likewise to-day there are many talking of a coming of the Lord, many who are looking for a coming of the Lord; but, as of old, their own ambitions and opinions have so obscured the truth of it that he will never come as *they* are expecting: therefore, in reality, they are not looking for the true Messiah in his second coming; they are not looking in the right way for his coming, and so are not looking for the *right coming* of the Lord.

Now, we, with all these others, are looking for the coming of the Lord. How shall we know—how shall anybody know—that we are looking for the real, true coming of the Lord?—Ah! those who look for the true coming of the Lord will be witnessed unto by the Lord Jesus, in the person of his church, that *"to the poor the gospel is preached."*

Does, then, the church of Christ with which you belong bear this divine credential? Does that church, as a church, as the body of Christ, in the name, and Spirit, and power of Christ, "preach the gospel to the poor"? In view of this demand, do you not see the wonderful significance of the fact that the church which the REVIEW AND HERALD represents is now, as a church and the body of Christ, called bodily to go "into the streets and lanes of the city," and "into the

highways and hedges," to extend the divine call to "the poor, and the maimed, and the halt, and the blind,"—in a word, to preach the gospel to the poor? He is clothing "his body, which is the church," with the divine credentials, and is thus giving to all people the divine evidence that he, the true Messiah, is coming again; and that all who look for his coming, *in harmony with this evidence*, will be looking for the true coming of the Lord, and so will never be ashamed nor disappointed.

And when his whole church, at his call, rises up in his own power and Spirit, and thus, with the Spirit of the Lord God upon her, preaches the gospel to the poor, then, by that same power, the eyes of the blind will be opened, the deaf will be made to hear, the lame to walk, and the dead to rise; and that power will, without a check, simply swell into the power and glory of his coming.

Praise the Lord, the Messiah is coming. Be of good cheer: the gospel is preached to the poor, and Jesus is certainly coming. "Get ready, get ready, get ready:" the Lord is coming.

**"Russia and Turkey" *The Advent Review and Sabbath Herald* 74, 52 ,
p. 828.**

SPEAKING of the situation in the East, the December *Review of Reviews* says: "Nothing but the very strongest combination can avail to check Russia's ultimate progress toward Constantinople." The rumors of an alliance between Germany and Turkey, it does not consider authentic enough to be accepted, but adds: "It is significant, however, that Russia should now have reminded the Turkish government that a large part of the war indemnity of twenty years ago remains unpaid. Hitherto Russia has not pressed Turkey for the money, and has seemed to regard the pecuniary claim as a means by which to keep Turkey under moral domination. But it has been reported that the Turks intended to use the indemnity paid them by Greece for the purpose of rehabilitating the Turkish navy, and this idea does not find a pleasant reception at St. Petersburg. If Turkey's indemnity is to be spent for ships under the tutelage of Germany, with a view to increasing the aggregate strength of the combination against the dual Alliance, Russia may well prefer to collect her outstanding bill against Turkey, and apply the proceeds in naval construction on her own account. The gathering in Constantinople of agents representing the Krupp gun works of Germany and the Armstrong works of England, found their negotiations seriously interrupted by the Russian attitude. In order to give her diplomacy the proper impressiveness, Russia has allowed it to be known that her strong fleet in the Black Sea is in a state of entire readiness, a squadron of eleven vessels, including four first-class battle-ships, being now ready to proceed to the Bosphorus on a few hours' notice.