**“The Church of To-day” The Bible Echo 13, 10, pp. 72, 73.**

“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. {BEST March 7, 1898, p. 72.1}

“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. {BEST March 7, 1898, p. 73.1}

“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.” {BEST March 7, 1898, p. 73.2}

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. {BEST March 7, 1898, p. 73.3}

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. {BEST March 7, 1898, p. 73.4}

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.” Isaiah 40:9. {BEST March 7, 1898, p. 73.5}

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.” {BEST March 7, 1898, p. 73.6}

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. {BEST March 7, 1898, p. 73.7}

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.” {BEST March 7, 1898, p. 73.8}

A. T. JONES.

**“The Secret and Open Life” The Bible Echo 13, 11, p. 81.**

“WHEN thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” {BEST March 14, 1898, p. 81.1}

Note, this does not say that He will reward you in *secret.* No; He sees you in secret, He hears you in secret; but He rewards you, He answers you, *openly.* {BEST March 14, 1898, p. 81.2}

In this, then, He teaches you and me that we are to care for the secret life, and He will care for the open life. And as certainly as we are watchful upon our secret life, and keep it straight with God, so certainly will He be watchful upon our open life, and will keep it straight with men. {BEST March 14, 1898, p. 81.3}

Yet man’s way is the reverse of this: he is inclined to be ever watching his *open* life, trying to correct a wrong impression here, to straighten a crooked influence there, all the while neglecting the *secret* life, of which these outward things are but the reflection. {BEST March 14, 1898, p. 81.4}

Can a crooked stick cast a straight shadow?—No more can a life that is crooked in secret be straight openly. When a crooked stick has cast its crooked shadow, is it the sensible thing to go tinkering the shadow to make it straight?—No; correct the stick, make it straight; then there will be no difficulty with the shadow; all who see it will see that it is straight. No more is it sensible to be tinkering your outward life to have it straight; straighten the secret life, and God has certified that your open life shall be straight. {BEST March 14, 1898, p. 81.5}

Then put your time and attention upon your secret life; keep your time and attention there; spend much time with Him who seeth in secret: and He will put His time and attention upon your open life; He will keep His time and attention there, and will spend much time with you openly, and before those who see only openly; and will see to it that your open life tells only of the good, the pure, and the true,—that it tells only of God. {BEST March 14, 1898, p. 81.6}

A. T. JONES.

**“How Shall We Do His Will?” The Bible Echo 13, 12, pp. 91, 92.**

WE pray often, some of us every day, “Thy will be done in earth, as it is in heaven.” But how many have ever taken the time to find out just how His will is done in heaven? Yet where can there be any real point in our prayer, “Thy will be done in earth, *as* it is *in heaven*,” so long as we do not know how His will is done in heaven? {BEST March 21, 1898, p. 91.1}

Such a prayer is certain to be vague and indefinite, a mere generalization, unless we know how His will is done in heaven. But when we do know that, our prayer can be definite, positive, and full of faith, and thus with the sure result that, so far as we are concerned, his will will be done on earth precisely as it is in heaven. {BEST March 21, 1898, p. 91.2}

What a wonderful thought that is,—that the will of God will be done in us on earth just *as* it is done in heaven! Yet it is certainly true, or else that prayer is all in vain, and the giving of it to us by him is but a vain and tantalising thing. {BEST March 21, 1898, p. 91.3}

But the Lord does not present to men vain things. It is intended, and it can be so, that that word shall be accomplished as certainly as it is prayed. Though, again, we say, How can this be unless we know how His will is done in heaven, so that this prayer by us can be definite, positive, and full of faith? {BEST March 21, 1898, p. 91.4}

Who are in heaven to do the will of God there?—The angels, to be sure. Then when we know how the will of God is done by them in heaven, and what they do that the will of God *may* be done in them in heaven, we can know how to pray this prayer so that it shall mean to us just what it says,—we shall know just how the will of God shall be done on earth as it is in heaven. {BEST March 21, 1898, p. 91.5}

What, then, of the angels? {BEST March 21, 1898, p. 91.6}

First: In heaven the angels “do always behold the face of My Father which is in heaven.” Matthew 18:10. {BEST March 21, 1898, p. 91.7}

Second: His angels harken to the voice of His word. Psalm 103:20. And they “do His commandments” *through* “harkening unto the voice of His word.” {BEST March 21, 1898, p. 91.8}

Third: The will of God, *as in His word,*—“as it is in heaven,”—is conveyed to the knowledge of the angels by the Spirit of God—“Whithersoever the Spirit was to go, they went.” Ezekiel 1:20. {BEST March 21, 1898, p. 91.9}

Fourth: When the Spirit of God thus conveys to their knowledge the will of God, *as it is in His word*, to which the angels are “harkening,” instantly their spirit responds, and thus His will becomes at once their will, too,—“Whithersoever the Spirit was to go, ... *thither was their spirit to go*.” Verse 20. {BEST March 21, 1898, p. 91.10}

Fifth: When, by the instant submission of their spirit to his Spirit, His will has become their will, the thing is done; His word is fulfilled, His will is accomplished, quick as the lightning’s flash—“Withersoever the Spirit was to go, they went, thither was their spirit to go.” “And the living creatures ran and returned as the appearance of a flash of lightning.” Verses 20, 14. {BEST March 21, 1898, p. 91.11}

That is the way that the will of God is done in heaven. And that is the way that it is *to be* done in the earth. That is what is in the prayer, “Thy will be done in earth, as it is in heaven.” And that is the way that His will *will be* done on earth, in every one who, knowing how His will is done in heaven, puts him self in the same attitude with those in heaven, and makes the prayer in an intelligent faith. {BEST March 21, 1898, p. 91.12}

And this attitude of the angels in heaven is precisely the attitude which it is intended that we shall hold on earth. Read, then, of ourselves:— {BEST March 21, 1898, p. 91.13}

First: We are always to behold the face of God, “in the face of Jesus Christ.” “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.” 2 Corinthians 4:6; 3:18. “Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God.” Psalm 123:1, 2. {BEST March 21, 1898, p. 91.14}

Second: We are to harken to the voice of His word—“Mine ears hast thou opened.” Psalm 40:6. “The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.” “He wakeneth mine ear to hear as the learned.” Isaiah 50:5, 4. {BEST March 21, 1898, p. 91.15}

Third: The will of God *as in His word*, is to be conveyed to our understanding by the Spirit of God. We are to be ever dependent upon the Spirit of God for this. “Consider what I say; and the Lord give thee understanding in all things.” 2 Timothy 2:7. “The Comforter, which is the Holy Ghost, whom the Father will send in My name, *He shall teach you all things*, ... whatsoever I have said unto you.” John 14:26. “He shall not speak of Himself; but whatsoever He shall hear, that shall He speak.” John 16:13. {BEST March 21, 1898, p. 91.16}

Fourth: When the Spirit of God does convey to our understanding the will of God as it is in His word, instantly our spirit is to respond, and yield submission to His Spirit, that His will may be our will. “As many as are led by the Spirit of God, they are the sons of God.” “*The Spirit itself* beareth witness *with our spirit*, that we are the children of God.” Romans 8:14, 16. And “the minding of the flesh is death; but the minding of the Spirit is life and peace.” Romans 8:6, margin. {BEST March 21, 1898, p. 91.17}

Fifth: When we thus harken to His word and receive, by His Spirit, the understanding of His will as it is in his word,—“as it is in heaven,”—and our spirit responds to his Spirit so that His will becomes our will, *then* the thing is done; His word is fulfilled, His will is accomplished, in us on earth as it is in those in heaven: and it is done just as quickly—“as the appearance of a flash of lightning”—in our innermost, secret life, and shines through all time, openly, before those who are without. For “My word... shall accomplish that which I please.” Isaiah 55:11. And the word of God always acts *instantaneously*—“He spake, and it was.” Psalm 33:9. The leper said, Lord, “If thou wilt, thou canst make me clean.” The Lord replied, “I will; be thou clean. And as soon as He had spoken, *immediately* the leprosy departed from him, and he was cleansed.” Mark 1:40-42. {BEST March 21, 1898, p. 91.18}

Do you now see more clearly, do you understand better, *how* the will of God *is* done in heaven, and how it is *to be* done on earth? Can you now pray more intelligently, “Thy will be done in earth, as it is in heaven?” And will you now pray directly, positively, and in full faith, “Thy will be done in earth, as it is in heaven”? {BEST March 21, 1898, p. 92.1}

A. T. JONES.

**“The Lord’s Wish” The Bible Echo 13, 13, pp. 98, 99.**

TEMPERANCE is self-control. Evangelistic temperance—Christian temperance—is self-control *in all things,*—of body, soul, and spirit. For he which “striveth for the mastery is temperate [controls himself] in all things.” This is the only true temperance. And this is in order that we may glorify God in both body and spirit,—glorify Him, and Him alone, in all things, and so meet the object of our creation and of our redemption. {BEST March 28, 1898, p. 98.1}

The Lord has created and redeemed the body as really as He has the soul. He cares for the body as really and as fully as He does for the soul. And He wants us to care for the body as really and as fully as we care for the soul. Therefore He has said, “I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” Thus it is certain that the wish of the Lord is that our prosperity in health shall be even—evenly balanced—with our prosperity of soul, or spirit. {BEST March 28, 1898, p. 98.2}

No one will for a moment question that God has given directions and prescriptions abundant to assure the prosperity of the soul. Every one knows that every one who will sincerely accept the word of God as to the good of his soul will assuredly find his soul prospering abundantly. Yet as the Lord has recorded His wish, “*above all things*,” that our health may prosper *evenly* with our souls, it certainly follows that he has given directions and prescriptions assuring prosperity in health *evenly* with the directions and prescriptions assuring prosperity of soul. {BEST March 28, 1898, p. 99.1}

Yet this is very little thought of, even by professed Christians; and by many who happen to think of it, it is not believed sufficiently to lead them to an honest study of the word of God to know what He has said on the subject, and then give it a place in the life. Many will bear great concern about the prosperity of their souls, to the utter neglect of their health, when if only they would take thought and care as to how they are living, and correct that by the word of God, the prosperity of their souls would be so abundant that there would be no room for anxiety in the matter. {BEST March 28, 1898, p. 99.2}

Many people will ask for prayers that they may enjoy the blessing of God, when all that is needed is that they quit using some pernicious thing in food or drink. Many will “call for the elders of the church” to pray that they may not be sick, when all that is needed is simply a good bath, or perhaps only a good hot foot-bath. They will ask for prayers for recovery from sickness, when a bath, or perhaps only a foot-bath, would have entirely prevented the sickness. {BEST March 28, 1898, p. 99.3}

Now we are not saying anything against calling for the elders of the church or praying for the sick; but we do say that the Lord never intends that prayers shall take the place of thought and common sense in every-day, simple things. He does not intend that he and miracle shall be substituted for individuality and intelligence. He has given us responsibility, intellect, and judgment. He has given us His word and his Spirit to be our knowledge and guide. In his word he has told us that “above all things” he wishes that we may be in health; in His word and our own bodies He has made every possible provision that, by the co-operation of His word and ourselves, we may indeed, “above all things,” prosper and be in health according to his wish. {BEST March 28, 1898, p. 99.4}

That we may do all that is possible to help in this great thing, we shall publish, in this department of Evangelistic Temperance, the Bible principles of evangelistic *health*, which are essential to evangelistic temperance, and the development of perfect Christian character. {BEST March 28, 1898, p. 99.5}

A. T. JONES.