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# DAILY BULLETIN

— OF THE —

## GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., TUESDAY, MARCH 7, 1893.

No. 25.

### GENERAL CONFERENCE PROCEEDINGS.

#### TWENTIETH MEETING.

THE twentieth meeting of the thirtieth session of the General Conference opened at 10 o'clock, A. M., Monday, March 6, 1893, with prayer by Elder A. T. Jones.

Minutes of the nineteenth meeting approved.

It was moved by D. A. Robinson to adopt the report of the Committee on Improvement of the Standard of the Ministry, page 483 of the BULLETIN.

In speaking to this question, G. C. Tenney read from "Gospel Workers," page 122, 134, etc., after which the report was adopted.

S. H. Lane moved to adopt the report of the Committee on Credentials and Licenses, pages 483 and 484 of BULLETIN, by considering each name separately, and voting at the end of the list.

No name was referred, but several were added which had been omitted by oversight. Elder G. B. Starr's name being omitted, as he receives credentials from the Australian Conference, after which the report was adopted.

M. C. Wilcox moved the adoption of the report of the Committee on Resolutions, page 486 of BULLETIN, by voting on each item separately.

The report was carried without discussion.

C. L. Boyd moved the adoption of the report of the Committee on Distribution of Labor, page 486 of the BULLETIN, by voting on each number separately.

Each number was adopted as presented, without discussion.

It was moved by F. M. Roberts to adopt the report of Special Committee on page 486 of BULLETIN.

Discussed by delegates Shultz, Bollman, Prescott, Eldridge and McCoy.

Moved by I. H. Evans to lay on the table.

Supported by J. O. Corliss.

Lost.

Further discussed by A. T. Jones. Colcord and Bollman.

Previous question was called and affirmed by vote.

The resolution was then adopted with two dissenting votes.

W. S. Hyatt presented a further report for the Committee on Distribution of Labor, as follows:—

54. That Henry Nicola of Iowa, go to Battle Creek to labor.

55. That Leon Smith go to London to connect with the editorial work on *Present Truth*.

56. That Dr. J. E. Caldwell labor in District No. 2.

57. That J. O. Corliss go to Washington, D. C., to labor.

58. That D. H. Lamson go to Nebraska to labor.

59. That all other requests and recommendations be referred to the General Conference Committee and Foreign Mission Board.

This report was then adopted by separate voting as presented.

J. N. Loughborough presented a report for the Committee on Finance, as follows:—

4. *We recommend*, That the funds needed for a school, where, in connection with the training to be had at the Sanitarium, persons of more mature age can be fitted for usefulness in the work, be raised within District No. 3 by apportionment, on such a basis as may be agreed upon by the General Conference Committee and the delegates representing said District.

*Whereas*, The General Conference is receiving from different places in the country, calls for financial assistance in erecting church buildings which, if granted, would seriously interfere with the general work, therefore

5. *Resolved*, That we recommend that these be considered as local enterprises, and that these requests be addressed to State Conferences or Districts for such action as they may deem best.

No. 4 carried without debate on motion of I. H. Evans.

No. 5 was discussed by J. N. Loughborough, S. N. Haskell, and the Chair.

Dr. Kellogg moved to amend by the addition of the words "after consultation with the General Conference Committee."

The amendment was carried and the resolution adopted.

Professor Prescott presented a further report of the Committee on Resolutions as follows:—

67. *Resolved*, That we recommend that the General Conference Committee appoint the editors of our various periodicals, as fast as they come under the control of the denomination, as provided in a previous resolution, and that such editors hold their positions until the next regular session of this Conference.

*Whereas*, The educational interests of the denomination demand enlarged facilities for the purpose of properly educating our youth, and for the training of those of more advanced years to prepare them to enter the work; therefore,

68. *Resolved*, That we recommend that the Mt. Vernon Sanitarium be turned into an academy.

69. *Resolved*, That the General Conference Association be instructed to confer with the stockholders of the Mt. Vernon Sanitarium Company with a view to have them transfer said company's property into the hands of the General Conference Association, upon such terms as they may agree upon, to the end that the above resolution may be carried into effect as soon as may be deemed advisable.

*Whereas*, The Publishing Houses were designed to do the publishing work and to transact all business pertaining thereto for the denomination; therefore,

70. *Resolved*, That we ask the Publishing Houses to establish a branch office in each General Conference District, and that they deal directly with the canvassers, assuming the same relation to the District as the Tract Societies now sustain to the State in which they are located.

71. *Resolved*, That each District Publishing House receive the stock of the different Tract Societies in its District at a fair valuation.

72. *Resolved*, That the District Publishing Houses keep the books, and assume all the risks of dealing with the agents.

73. *Resolved*, That each State shall furnish a State agent to look after the canvassing work as now; and that the District Publishing Houses shall give to the State for maintenance of the State agent seven and one-half per cent of the retail value of the books sold in the State.

I. H. Evans presented a further report of the Committee on Nomination, as follows:—

Additional names for General Conference Executive Committee; I. D. Van Horn, D. A. Robinson.

Trustees for General Conference Association for District No. 4: A. R. Henry, C. F. Stevens, W. B. White, J. P. Gardiner, R. A. Underwood, N. W. Allee, J. Sutherland.

Moved by C. H. Jones that we take a recess till 3 o'clock this afternoon.

Carried.

Recess expiring, the delegates took seats again at 3 o'clock P. M., March 6, 1893, and the meeting proceeded.

Hymn No. 354 was sung, and prayer was offered by Elder W. W. Prescott.

Minutes of the morning portion of the meeting corrected.

It was moved to adopt the report of the Committee on Resolutions presented in the forenoon, by voting on each item separately.

No. 67 discussed by delegates Henry, Colcord, Evans, Lindsay, and Prescott.

C. Eldridge moved the following, prepared and placed in his hands by W. A. Colcord, as a substitute for the resolution:—

*Whereas*, Our denominational papers speak for the denomination, and

*Whereas*, The General Conference is the highest authority that God has upon the earth ("Testimonies for the Church," Vol. 3, page 492), and

*Whereas*, The General Conference has already decided that our denominational periodicals should be controlled by the General Conference (see BULLETIN page 437), therefore

*Resolved*, That it is the sense of this body that the selection of editors for our denominational papers should be made by the General Conference, and that immediate steps be taken for the carrying out of this plan.

The substitute was put to vote and carried.

W. A. Colcord then introduced and moved the adoption of the following resolution:—

*Resolved*, That it is the sense of this Conference that our pioneer Church papers, — the REVIEW AND HERALD, the *Signs of the Times*, and the *American Sentinel* — should each be conducted by an editorial committee of three.

Supported by C. P. Bollman.

Discussed by delegates Bollman, Henry, Colcord, Wilcox, and A. T. Jones.

Lost.

Nos. 68 and 69 were discussed by delegates A. T. Jones, Prescott, Van Horn, the Chair, Irwin, Mitchell, and Oberholtzer.

Carried.

Nos. 70 to 73 were subjected to two or three verbal changes by the Committee.

These resolutions were explained by C. Eldridge, and questions answered.

Discussed by delegates Evans, Land, Mitchell, Hyatt, H. E. Robinson, Miles, the Chair, Underwood, Breed, and C. H. Jones.

D. A. Robinson moved to insert the words "where it is desired," after the expression, "General Conference district," in No. 70.

After considerable discussion, it was moved by Prof. Prescott that these resolutions be laid on the table. Carried.

A further Resolution, No. 74, was then submitted, as follows:—

*Resolved*, That the regularly constituted chairman of the General Conference Committee shall be one of the five forming the

quorum of this Committee, as provided in Resolution No. 56, on page 478 of the BULLETIN.

Carried.

The report of the Committee on Nominations, presented in the forenoon, was adopted without discussion.

A. R. Henry spoke on the subject of railway transportation, suggesting that each one of the Committee on Transportation study the regulations of the railroads in his district, and abide by their rules.

Allen Moon spoke on the same point, giving valuable hints to our laborers who travel.

The minutes of the portion of the meeting held after the recess were then read and declared approved, and upon motion, the Conference adjourned *sine die*.

The President of the General Conference expressed his thanks to God and gratitude to the Conference for the spirit of harmony and love which have characterized the session, stating that it had been the best meeting over which he had ever presided.

Elder S. N. Haskell then dismissed the meeting, it being about 6 o'clock, P. M.

ELDER O. A. OLSEN, *President*.

W. H. EDWARDS, *Recording Secretary*.

Elder A. T. Jones spoke in the evening following the adjournment of the General Conference. Allen Moon, D. T. Shireman, and J. J. Graf were ordained to the work of the ministry at the close of the evening service, Elder S. N. Haskell offering the prayer, and Elder Jones giving the charge.

### THE THIRD ANGEL'S MESSAGE.—NO. 22.

ELDER A. T. JONES.

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60:1, 2.

A week ago to-night the text with which the lesson closed was this same one. And you remember the question was asked at the end of the reading of those scriptures which we were then studying, Is not this the time? Is it not now time for the fulfillment of this text which we have been reading, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"?

On Sunday following there came this word, and it was read in the Conference:—

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

This was the point which we had reached by a number of different lines of study, and that is the

point where we now stand. He who will claim that light and that glory by faith, can have it. [Congregation: "Amen."] He who does not, cannot have it. I read a passage to you from Brother Prescott's talk the other night, on page 444 of the BULLETIN. It is a word of caution and instruction which he gave us that is worth repeating:—

"It is so easy for us to get wrong ideas about these things, and in that way we ourselves be deceived about it. I have thought that some would have a wrong idea about what is meant when we say that we must go forth in the power of the Spirit, and that we must have power when we go forth."

So have I, and that has been done. But we had the caution over and over several times at the beginning of the Conference, against any one setting any theory or fixing any thought as to how this thing that God had given, was to come. Because as certainly as we should think how it was going to come, that is the way it would not come. That is the one way in which it would not come at all. It would not come that way and could not possibly come that way.

"I do not understand that to mean that we are to come here to be consciously loaded up, so that when we go from this place we have a certain feeling of a conscious power in our own selves that has been given to us, and that we have it, and carry it with us, and can handle it, as it were, and measure it, and look at it, and when we need it take it out and use it."

I would not want to guarantee to you that nobody in this congregation had got that idea about it. I was especially pleased one morning in the ministers' meeting—those who were there will remember what I refer to—when one of the brethren got up and gave his testimony in regard to the manifestation of God's blessing and presence during the meetings of this Conference; he had jotted them down on paper in a long list. If every one of you had been marking the tokens of God's special favor in these meetings instead of looking for something you will never see, you would see vastly more than what you see now. I mean that we are not to have our ideas fixed that the Lord must work in a certain way, and in that way look for something that will never come.

"All power is given unto me in heaven and in earth. Go ye therefore . . . Lo, I am with you." The power is in Christ, not in us, and the having the power is the personal presence of Christ in us."

And when we have that personal presence of Christ in us and with us, the power is from Christ then and not from us.

Here is a thought: The Apostles were not always able to work miracles at will.

"The Lord granted his servants this special power, as the progress of his cause or the honor of his name required."—*Sketches from the Life of Paul*, p. 135.

A good many people think that when the apostles went out endowed with the power to work miracles and all this, all they had to do when they came to a man who was sick, was to work a miracle and restore him. There was nothing of that kind at all; they could work no miracle at all, except as the Spirit of Christ with them signified the will of God in that case; so that—I care not how great apostles they were—they were dependent upon the direct guidance of the Spirit of God, in each individual case, and all the time; and that means us.

“The power is the personal presence of Christ in us,” and the having the power is that, “and that does not necessarily mean in the sense of a thrill of power in us all the time; but it means an abiding faith that Christ is in us,” and it means not only an abiding belief in that, but an abiding consciousness that he is there, that his power is there working in us, with us, for us, through us, always and in all things, to the glory of God alone, not at our bidding, not at our guidance in any sense.

“And then when we go out, no matter what the difficulties are we are not appalled by them; because of the conscious faith that Christ is with us, and he is all-powerful. Well, when he is with us in the fullness of his power, our faith grasps him continually. It is not a question of *feeling the power*, it is a question of *knowing the power*.”

Now, we have found in our study also, that Christ redeemed us from the curse of the law, in order that the blessing of Abraham might come upon us. What do we find the blessing of Abraham to be? [Congregation: “Righteousness.”] How? [Congregation: “By faith.”] And Christ redeems us from the curse of the law, that the righteousness which is by faith might come on the Gentiles, *i. e.* on us, *that* we might receive the promise of the Spirit through faith. How did we receive the righteousness? [Congregation: “By faith.”] Did you have a certain kind of whirl of feeling before you could receive that righteousness? [Congregation: “No.”] Did you have a kind of whirl of feeling, a thrill or great commotion before you could know whether that righteousness was yours or not? [Congregation: “No.”] How did you obtain the righteousness of God which is by faith of Jesus Christ? [Congregation: “By faith, and believing his word.”] You know that God said to you and me in his word that that is a free gift to every man who believes in Jesus, do you not? And then you accepted that free gift, and thank God that his righteousness is your own; that is how you obtain it, and that is faith. Now, that was received, and can only be received ever, by faith alone.

That is received by faith in order that something else may be received by faith. What is that? [Congregation: “The promise of the Spirit.”] Then, as we found that the righteousness of God upon his

people is the one thing, the only thing, the all in all, the fitting up of the people for receiving the promise of the Holy Spirit, and the outpouring of it, at God's own will—as we have found that that is so, and that is received by faith, then in order to receive the other at all, it must be received exactly as that was received, that is *by faith*. Then, when God tells you and me,—having given us his righteousness, and we having received it gladly have therefore accepted it in its fullness by faith as God intends us to receive it, and it is made our own by Jesus Christ bringing it to us,—then when God tells you and me: “Arise, shine; for thy light is come, and the glory of God is risen upon thee,” and when you and I do as God says, and arise *by faith* in him, *he* will see that we shine. [Congregation: “Amen.”] When he tells you and me that his glory is risen upon you and me, who have that righteousness which is by faith of Jesus Christ, then you and I are to thank him that his glory *is risen upon you and me*. Thank him that that is so, and take our stand deliberately, fairly, openly, and candidly and honestly before God, under the canopy of the angels of God and his glory which he gives; and then if he does not see that we shine, that is his fault. We need not doubt but what he will see to that.

Now, that message: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee,” is as certainly and as distinctly the message of God to you and me, and through you and me as ministers to the people, from this day henceforth, as was that message four years ago of the righteousness of God which is by faith alone in Jesus Christ. [Congregation: “Amen.”] [The speaker, upon request, re-stated the last proposition.] And the people of to-day who reject this message, which is now the message of to-day, as they rejected and slighted that four years ago, are taking the step which will leave them everlastingly behind, and which involves their whole salvation.

God has given us a message, and has borne with us these four years, in order that we might receive this which is now the message. Those who cannot receive that message are not prepared to receive this message, because they rejected that. And now when God gives the other in special measure in order that this may be received, and both together are slighted, then what can become of those blind eyes? What can become of them!

So as we have been called upon to state several times during the Institute, and this work, It is a fearful time. Each meeting is a fearful thing. But, brethren, though that has been so in the time that is past, and of the meetings that are past, this meeting to-night is the most fearful one that we have yet come into.

So I turn again to the text, and I say again that the message there given to us; is the message for you and me to carry from this meeting. And anyone who cannot carry that message with him from this meeting had better not go. Any one who cannot go from this meeting with the living consciousness of the presence of Jesus Christ in its power, with his light and his glory upon him, and in his life, that minister had better not leave this place as a minister, or as a professed minister; because he goes to a work that he cannot do; he goes to meet a people whom he cannot meet; he goes to meet responsibilities that he cannot meet; he goes to meet solemn scenes that he will not understand; he goes to take steps that he knows not which of the next ones will be to him a fearful one. That is where we are now, brethren and sisters.

It is for us now to face it, and face it *joyously*, too. It is for us to face it, I say, in all its solemn responsibilities; to face it with all its fearful consequences. But we are to be so prepared by faith in Jesus Christ, and clothed with his own righteousness alone, and depending upon that alone—so prepared by this to face it, that we can face it with joy, with the confidence that God goes with us, and desires to manifest his power, and go joyfully and gladly to meet the scenes that are to be met; to take up the work that is to be taken up; and to meet the solemn responsibilities, and scenes, and actions, and occurrences that will come, always gladly in the Lord.

That is for us. We need not be a particle discouraged because this is so. We ought to be the gladdest that we ever were in this world, that we are there to-night. [Congregation: "Amen."]

Let me read that text again, to get another thought out of it: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory." *Thou shalt see upon thyself* His glory *ye shall see in yourself*, and upon yourself? [Congregation: "No; No."] "*His Glory shall be seen upon thee.*" Let it.

Do not go about superintending that thing; that is none of your business. You are not to regard that matter at all. If it is the glory of the Lord he will take care that it is seen upon you. You would not know that it was the glory of God if you should see it upon yourself; because it is not self-glory. When I see glory upon myself there will be self-glorification. Don't you see? It is not self-glory that we are seeking; it is not self-glory that God is going to manifest to the world; it is the glory of God that he is going to manifest; it is that glory that is going to be seen.

Therefore it says what it means, and means.

what it says. "*His glory shall be seen upon thee.*" Thank him that it is so, for he says so. Thank him that he says so. Then thank him that it is so *because* he says so. Then let him do it. You have nothing to do with superintending that at all, just keep yourself out of it. He who undertakes that will lose the whole thing. Don't you see it is the same heart work there?

We want righteousness, but so many people want to see it in themselves, and upon themselves before they will believe that they have it; but don't you see that they will never get it in that way? They never will get it until they put self out of the way; until they turn their backs upon themselves and look at his word. Then when we turn our backs upon ourselves and look upon him whose this glory is, and in whom it is,—when we look to the place where this glory is, then each one will know from that time that it is his so long as he looks to the place where it is. "We all with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory" to what? [Congregation: "To glory."] Has his glory appeared to us? [Congregation: "Yes."] *Has it?* [Congregation: "Yes."]

Let me read that blessed text in 2 Corinthians: "God who commands the light to shine out of darkness." He did it once, did n't he? [Congregation: "Yes."] He has done it again. Darkness covered the earth; gross darkness. God commanded the light to shine and it did shine. Again he says, "Darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." His light shall be seen upon thee, and therefore he says: "Arise, shine; thy light is come." Again, he has commanded the light to shine out of darkness. [Congregation: "Amen."] Is that not so? [Congregation: "Yes."] He *hath* shined in our hearts." Well, then, he has done it, has he not? Are you saying that? [Congregation: "Yes."] I do not mean that you shall say that merely because it is in the text, but I want you to say it because in your heart you know it is so. By that yielding of the will, that submission of the will, that laying all upon him,—that is faith.

Well then, he says so. Now we can go on with this text: "God, who commanded the light to shine out of darkness, has shined in our hearts." Has he? [Congregation: "Amen."] Now can you thank him that he has? [Congregation: "Yes."] Any one who can thank God that God has shined in his heart, thanks him from the heart; he can thank God that he does stand there by faith; he can do this just as certainly as he can thank the Lord that his righteousness is his own.

Let us read some more of that verse: "God who

commanded the light to shine out of darkness, hath shined in our hearts." Thank the Lord. What is it for? "To give the light of the knowledge of the glory of God." Has he given you the light of the knowledge of his glory? [Congregation: "Yes."] Has he? [Congregation: "Yes."] Has not his glory arisen for you and me? Has not his glory then arisen for and upon each one of us, and in each of our hearts? Has the light not shined as God commanded it to shine?

We will continue the text: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God *in the face of Jesus Christ*." Then the man who can look with open face into the face of Jesus Christ, who can thank God with his whole heart that the glory of God is risen upon him, then God will see to it that that glory shall be seen upon him. Brethren, that is so; and O, that every heart in the house to-night might lift his face, unveiled, to that glorious face that shines so gloriously and graciously upon the sons of men, and hath saved us from our sins and transformed us from glory to glory into his image,—from glory to glory even as by the Spirit of the Lord.

Then that Spirit *has come* to those who can look into the face of Jesus Christ. And that Holy Spirit which God gives to those who look into the face of Christ will transform us into his own image, and we shall see his glory reflected, and men will see his glory too. Brethren, it is so, and to-night we must receive the promise of the Spirit through faith.

Moses was with the Lord that time in the mount, and when he came down his face shone with the glory of God. How much did *he* know about it? Nothing at all. "Moses wist not that the skin of his face shone." He did not know anything about it; the people knew about it. Did these people who saw the glory on Moses' face have faith? [Congregation: "No."] Moses had faith in order that it might shine. The faith of Moses received it, in order that it might shine; and when it did shine from his face, though he was unconscious of it, even the unbelieving people could see it.

Stephen stood before the Sanhedrim — men whose hearts were steeled against God and against his Christ, — but his face shone with the glory of God as it had been the face of an angel; and all they that stood in the council looked upon him, and saw it. Did Stephen know it? No. It was not Stephen's glory. He had nothing to do with it. God was there in that presence, because that Stephen had such faith in Jesus Christ, and was looking with unveiled heart, with unveiled face by faith into the face of Jesus Christ; and when he did that, the glory of the Lord was risen upon him, and the heathen,

and the worse than heathen — the wicked Pharisees — could see the glory of God upon him.

We have found in our study that the work to-day stands exactly as it did where the apostles left it. Well then, when that promise of the Spirit came upon the people in that day, God manifested his own power, in his own way, at his own will, upon those who were his; that is the way he will do it again.

Let us read that verse again now. "God who commanded the light to shine out of darkness, hath shined in our hearts." Don't forget it. Well, how *can* we forget it. It is so, is it not? "To give the light of the knowledge of the glory of God in the face of Jesus Christ." Then we found in the lesson last Friday night that we were to obtain the righteousness of God which is by faith of Jesus Christ, by looking into the face of Jesus; and while we look there, receiving that righteousness more and more, being molded more and more into his image, the law of God stands there in all its glory witnessing that that is the way to look. We found that that was the occupation of the angels also, in heaven; "their angels do always behold the face of my Father who is in heaven." Well then, brethren, when we go into the company of angels, looking where they look, to receive what they are looking there to receive, and the law witnesses that it is our own, then why shall not that blessed canopy cover us? And that is the covering of God drawn over his people. So then the requisite to this is the faith that lifts up the face to the face of Jesus; and it is not because of our goodness, but because of our *need*.

[By permission of the speaker, Prof. Prescott read the following:—]

"The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. Look up by faith, and the light of the Glory of God will shine upon you."

[The speaker resumed.] I did not know that that was there; but, brethren, we can be thankful that the Spirit of God guides us to it here. And do not forget this passage that we have been wanting to get to so long, and now it comes in just exactly: "Now the righteousness of God without the law is manifested. . . . Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God."

We have studied this before; that the righteousness of God without the law is manifested by the law. There is another phrase: "Being witnessed by the law *and the prophets*." Do not forget for a moment, or fail to remember always, that where the righteousness of God is, which is obtained by faith of Jesus

Christ, *the prophets of God* will stand in that place, and witness to that man that he has it. [Congregation: "Amen!"] That means at this time, for he is coming to us now. So, I am glad that the Spirit of God has led us to it in his way, and his prophet stands and witnesses that that is true, and that we have the truth in that thing as it is in Jesus Christ, and as shining from his holy face. [By request the quotation was read again.]

Then, brethren, look up. Then, when we see the signs in the sun, moon, and stars, and upon earth distress of nations, then *look up*; lift up your heads. Rejoice, for your redemption draweth nigh. *Look up*; because that comes alone by looking up in the face of him that has said it. We *need* to look up, for that brings the righteousness, the glory, of Jesus Christ, and it is that glory which makes us immortal. But it is the same glory that *consumes*. We are to look up. He wants us to look up in order to receive it. And he wants us to look up before that great day in order that we may look up in that day.

Now, the Lord wants us to look up, and he tells us what it is for. Look up and reach up the hand by faith, and he will take it. Then, let him. Then, when God takes that hand of faith, he will hold you and me more securely than we could possibly hold him if *we* took *his* hand. You see, it is the same way as we many times lead our own little children along. We hold *their* hand, and when they stumble, they do not fall. At other times we have been walking along, and *they* have had *our* hand; then they have stumbled and fallen. Thank the Lord, he says, "*I will take your hand.*" Then, though we stumble, we shall not be cast down. [Congregation: "Praise the Lord!"] Oh, God is good.

[By request, the following text was read: "For the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13.] When he says, "I will hold your right hand," Oh, let him have it. Then you have no uneasiness at all.

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In connection with that I will read: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." What is his glory? Let us be sure of that. Here is a message which we had some time ago, to which I will refer you; on page 16 of the BULLETIN:—

"The work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel."

Then that glory is that righteousness, that goodness, that character, of his own. Where then do we see righteousness alone? [Congregation: "In the face of Jesus Christ."] As we look at that, what effect has it upon us?—It changes us into the same image; transforms us into the same image from righteousness to righteousness, from glory to glory, from character to character, even as by the Spirit of the Lord.

Well, arise, and shine, because the light has come. That is the Lord's command. That is why I said before,—that is the message from this day henceforth as certainly as it is received. It is that to us. It is in fact the same thing, as certainly as it was four years ago, only with increased splendor, with increased power. Now, with the accumulated force of four years' exercise, God puts it forth to his people. The proposition is again: Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Who will? Who will? [Numerous voices: "I will."] Good! Do it. How long will you? [Voices: "Always."] How constantly will you? How often will you? [Voices: "Always."] I tell you brethren and sisters, those who will do this will find in their lives a subduing power such as they never knew before. It will bring that poverty of spirit, and that humiliation of soul which will give the Spirit a chance to work in his own wonderful way. That is where we are. Well then, Arise, and shine, because the light *has* come, and the glory of the Lord *hath* risen upon thee.

I will read from page 187 of the BULLETIN:—

"To him who is content to receive without deserving, who feels that he can never recompense such love, lays all thoughts and unbelief aside, and comes as a little child at the feet of Jesus, all the treasures of eternal love are the free and everlasting gift."

All these treasures are a free and everlasting gift to us who have nothing with which to obtain it. The Lord says they are mine. I know they are mine too, for he says so. And I am going to thank him all the time.

Now there is another splendid text which we must read, that speaks to us now. Isa. 52:1.

"Awake, awake." We have been asleep, have we not? You know that we have. "Awake, awake; put on thy strength, O Zion." Put on what? Strength. We have found by examining the situation in which we stand, that we need a power, we need a strength that is greater than all the power that this world knows put together. We have found that we need strength, have we not? [Congregation: "Yes."] Then we need it for this message just now. Put on your strength; you have got it. "Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." What are the beauti-

ful garments? [Congregation: "Righteousness."] The fine linen is the righteousness of the saints. "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." This is the righteousness which comes by faith in Jesus Christ. And here likewise is a word which the Lord addressed to us in this Conference. In the BULLETIN, page 408, I read:—

"At this time the Church is to put on her beautiful garments,—  
'Christ our righteousness.'"

Well then, there it is: "Put on thy beautiful garments, O Jerusalem, the holy city." What is she putting on her garments for? Where is she going? O, she is going home; she is going to the wedding supper, thank the Lord; and the people who went to the wedding suppers in those times had to have garments that were prepared by the master of the feast; and the Lord does the same thing now. [Congregation: "Amen."] Brethren, let us all thank the Lord; let us be thankful all the time.

But that is only a part of it. Here is the most blessed promise it seems to me, that ever came to the Seventh-day Adventist Church. "For henceforth there shall no more come into thee, the uncircumcised and the unclean." Thank the Lord; he has delivered us henceforth from unconverted people; from people brought into the church to work out their own unrighteousness, and to create division in the church. Church trials are all gone; thank the Lord; all mischievous talebearers and tattlers are gone. The church now has something better than that to talk about. They can now talk of saving fallen men and women. They will have a goodness, and a joy, a holiness and a glory that is in Jesus Christ, to talk about, which is real indeed, and we know it.

That is a splendid promise. And do you not see how alone it can be fulfilled? When we go forth from this place, knowing nothing at all but Jesus Christ and him crucified; refusing to know anything but that; refusing to preach anything but that; depending upon his power; depending upon his glory, knowing that it is come and that he has commanded us to shine, then it can be fulfilled. Do you not see that nobody will be drawn to that except those who are drawn from the heart, and in whom the heart is converted? Do you not see that you yourself will know that they are converted before they are taken into the church? "No more shall come into thee the uncircumcised and the unclean."

Brethren, there is another thing that belongs there now. When God has graced his Church with his power and his glory, and the power of his Spirit, the most dangerous place in this world for a hypocrite to

be, is in that church. Ananias and Sapphira tried it, and that lesson was recorded as a lesson to all people, from this day forward, at least. There is no place now in the Seventh-day Adventist Church for hypocrites. If the heart is not sincere, it is the most dangerous place that that man ever was in in the world.

Then, those who are not going along with this work had better get out quick. It is dangerous to stay here if you are not going along; and we cannot go along without having the glory of God and his light shining in the heart, and in the life. We are to be called to stand before kings and before authorities, and to speak against the oppressions and the wickedness of persecutors carrying out their venom against those who would love the Lord. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

Liberty is now proclaimed to the captives. Praise the Lord. "The Spirit of the Lord 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 preach the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." "Shake thyself from the dust; arise and sit down O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money." Good, that is accomplished.

"For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there, and the Assyrian oppressed them without cause." Then what did he do? [Congregation: "Delivered them."] Exactly. Then when does this apply? At the time of deliverance. Then we have reached that time, have we not? We have reached the time of oppression, and when that time of oppression has come, then the time of God's wondrous deliverance has come too. So let the oppression become more severe; let the fire become hotter: it only shows that deliverance is that much nearer. Thank the Lord.

"Now therefore, what have I here, saith the Lord, that my people is taken away for nought? They



that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed." That is so; they have done it already. "Therefore my people shall know my name." What is his name? I AM that I AM. They will not only know *about* him; they will know that *he is what he is* too; and he is the Almighty. And his people, knowing his name,—the All-powerful One,—will know his power manifested in them, for them, to them and through them.

"Therefore my people shall know my name: therefore they shall know in that day that I am he that doth thus speak; behold it is I." I am the one that is talking now. Good. Then what? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, *Thy God reigneth!*"

Let kings, and powers, and governors, and States—let them exalt themselves as much as they please; God has given you and me a message to the people,—"*Thy God reigneth.*" "Thy watchman shall lift up the voice; with the voice together shall they sing." Why, of course, he said long ago we should sing as we go on the way to Zion.

"For they shall see eye to eye, when the Lord shall bring again Zion." Brethren, while we look into the face of Jesus Christ, and that light shines into our minds and hearts, we need have no trouble at all in seeing eye to eye, even though you are on the other side of the earth, and I on this side. There will be that companionship of ideas and truth that will bind our hearts through the center of the earth. God is in it, and that is why it is so. God can make it so. There is no other power in the universe that can make it so.

"Break forth into joy." Why not, I would like to know? We need not have a special meeting to break forth into joy, it is not necessary to jump up and down, and kick over the benches and chairs. It is the joy of the Lord, and not fanaticism. It is not a feeling that is wrought up by such demonstrations.

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people; he hath redeemed Jerusalem." The Lord hath comforted his people. He has done it, has n't he? Well, then, let us praise the Lord for his comfort.

"The Lord hath made bare his holy arm." He is going to do something now. When a man has something to do and begins to roll up his sleeves, you know he means business. The Lord has taken that familiar figure, to show the earnest work he has undertaken, and that applies right now. He has made bare his holy arm—hath rolled up his sleeves—he is entering into a work now that will create a

sensation, as in the days of Samuel when he said to Eli: "He will do a thing in Israel at which both the ears of everyone that heareth it shall tingle." Let us see that our ears tingle with joy. "The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God." Let them; let them.

"Depart ye, depart ye, go ye out from thence." That means cut loose from this world, does it not? Are you cutting loose? Have you departed? Have you bidden farewell to earth? [Congregation: "Yes."] Is the world under your feet? [Congregation: "Yes."] Not only is it under your feet but is it stamped under your feet? I know, and you know, that when we separate ourselves from all things of this world, God can and does give you and me the consciousness of something that is better than all this world put together.

"Touch no unclean thing." That is the same word as that used in 2 Corinthians: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight." No, we are not going to be scared, nor afraid of anything. "He that believeth shall not make haste." He is in no hurry. The Lord never gets in a hurry; but he can take his own good time, and lots of it, too. He that believeth shall not make haste. Another translation has it, "shall not be ashamed," another, "shall not be confounded," or not easily be put off his balance.

And, by the way, you will find yourself called to places where there will come a perfect storm of voices and tongues from twenty different sides. Then you do not want to get in a hurry, or get off your balance. Then is the time when you are not to be frightened, and run away. O no! He has put us in the world to stay here just as long as he wants us here. "Ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward." Good. He is the vanguard and the rearguard. He is the advance guard, and the rear guard also. That is good company to be in.

Brethren, that is the message now. That is the message that you and I are to carry from this place, and he who cannot carry it should not go. Oh, *do not go*. As we have been exhorted by the Spirit of the Lord in this place, let no one go without the consciousness of that abiding presence—the power of the Spirit of God. No one *need* go without it. For it is *obtained* and *kept* by faith in him, into whose face we look, in order that we may receive by faith, the righteous-

ness of Jesus, that we may be prepared to receive and do receive the Spirit of God by faith.

### REASONS FOR ENCOURAGEMENT.

PROF. W. W. PRESCOTT.

In the lessons which we have been studying together through the Institute and Conference, our minds have especially been directed to the Promise of the Spirit; and we have been studying together something of the operations of the Spirit in our own hearts and in the work of God. We come this evening to our last study together, and I wish to direct your minds to some of the encouragements in the work which God has committed to us.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet; and with twain he did fly. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard a voice from the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And he said, Go." Isa. 6:1-9.

Isaiah was a young man when he was called to the work of God, and he was called under circumstances which, to any heart not fully staid on God, would have been most discouraging. Judah had been sinning against God, and the judgments of God had been coming upon them as a nation, and the Assyrians were sent against them. And not only this, but in the hearts of the people themselves there was such perverseness, such stubbornness, as to render it more than likely that the messages of warning, and the reproof which this young prophet would have to deliver to the people, would not be received. So Isaiah stood there one day under the portico of the temple, and suddenly the gate of the temple and the inner veil seemed to be lifted, and he "saw also the Lord sitting upon a throne, high, and lifted up, and his train filled the temple." And

Isaiah was permitted to look within the most holy place, where he himself could not be permitted to go, and there he saw the King of kings in his glory. And as he saw him the glory filled the whole house.

With this view came such a sense of the holiness and majesty of Jehovah as the young prophet had never before felt, and with that of course, came such a sense of his own unworthiness to be a messenger of the King of Glory, that he could only break out into these words, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Then the angel, taking a coal from off the altar, came to him and touched his lips, and said, "Thine iniquity is taken away, and thy sin purged." Then when the inquiry came, Who will go for us, Whom shall I send? there came the reply from the same unworthy prophet, and he said with a sense of holy confidence in God, "Here am I, send me." The reply was, "Go."

And then for nearly sixty long years this prophet was a spokesman for God amidst the most trying circumstances. But through that experience, he never lost sight of the vision that day in the temple. After that always in every experience he saw the Lord of hosts, and he saw how his glory filled the whole temple; and although there remained with him a permanent sense of his own unworthiness; always in his heart were the words, "Here am I, send me."

Take the case of another prophet. When Ezekiel was called to his work, a vision was also vouchsafed him:—

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance." Eze. 1:4, 5, first part.

"And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

"Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl; and they four had one likeness, and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went.

As for their wings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

"And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels." Verses 19, 20.

"When those went, these went; and when those stood, these stood; and when those were lifted up from the earth the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech as the voice of an host: and when they stood they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and up on the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward. I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and heard a voice of one that spake." Verses 21-28.

"And he said unto me, Son of man, stand upon thy feet and I will speak to thee. And the Spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that has rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a

rebellious house,) yet shall know that there has been a prophet among them." Ezek. 2:1-5.

Thus nearly two hundred years later is the prophet Ezekiel called to his work, under circumstances equally discouraging. The ten tribes had passed into captivity, and the kingdom of Judah was weakened, but God had a message for Ezekiel to give to his people. But before he sends him out on a mission in which he will meet with continual rebuffs, continual refusals from this rebellious people, God encourages him also with this vision, the lesson in the vision being,—God's hand in it all; God's hand is underneath the wings; God's Spirit is in the living wheels. The nearness of God and the special care of God for his own work. How encouraging to one sent on such a mission as that!

Let us come to a later case. One Saul of Tarsus had a very remarkable experience. He was one who felt it his duty to persecute those who believed on Jesus Christ, and was standing by and consenting to the death of the first Christian martyr. He afterwards told of his own experience as he stood before king Agrippa. Hear a part of it:—

"Whereupon as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

"And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." Acts 26:12-19.

Saul started out on his journey as one of the first missionaries to the Gentiles. And they came to Antioch in Pisidia, where they preached the truth in the demonstration of the Spirit and power. But the people being stirred up by certain ones of the city, drove out Paul and Barnabus. What do you suppose was the feeling of Paul as he was driven out of the city because of the message which had been committed to them to give? It seems as though we can follow him every step of the way and hear him say

in his heart: "Whereupon I was not disobedient unto the heavenly vision." He could not go back on that experience of his heavenly vision when the Saviour so wondrously appeared to him.

He came to Iconium, from which place he fled. Still that thought was in his heart, "Whereupon I was not disobedient unto the heavenly vision." They passed on their journey and came to Lystra and Derbe, where they proclaimed the truth. Here it was that the people took them to be gods; and when they restrained the people from offering sacrifices to them, these turned against them, stoned them, dragged Paul out of the city and left them for dead. But he stood upon his feet, and we hear the same words: "Whereupon I was not disobedient to the heavenly vision," and went on his way.

So he went from place to place and came to Philippi, the chief city of Macedonia, where he was imprisoned, beaten, and his feet made fast in the stocks, with Barnabas at his side. Then it seems as though those same words were in his mind, "Whereupon I was not disobedient to the heavenly vision," and so Paul and Silas prayed and sang praises to God.

Follow him all through his experience, to the time when he stood before Nero for the last time. No matter if it was in ship-wreck; no matter if when he was beaten with stripes; no matter if when he was in perils of the wilderness, in perils by false brethren, concerning his experience the answer always comes: "Whereupon I was not disobedient to the heavenly vision."

Isaiah had an encouraging personal experience; Ezekiel had an encouraging personal experience; Paul had the same. In these experiences it seems to me that these two thoughts are especially emphasized:—The personal presence of Christ, as a preparation for the work; and the personal presence of Christ as the power in the work.

These lessons are not simply to be read as historical. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And the lesson that was for Isaiah in his experience, and for Ezekiel in his experience, and Saul in his experience, is for us in our experience.

There is to my mind a wonderful parallel between the work committed to these men, and the work committed to God's servants at this time. I will not take time to draw a parallel in particular: I have no doubt that all the circumstances have been already grasped by your minds and you have drawn the parallel for yourselves. Let me read a few words showing what the present situation is:—

"We have not time to confer with flesh and blood. The power of Satan is apparently in the supremacy. He is seeking to convert

all things in the world to his purpose; to imbue human beings with his own spirit and nature. The conflict will be terrible. The minds and hearts of men seem sur-charged with hostility against divine revelation. The passions are stirred with envy against purity and holiness, and devotion to God and his requirements. The will is set like granite against all that is called God, or that is worshiped."

Now the encouragement which I would like especially to impress upon every heart, is the lesson found in the words of the Saviour:—

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and Lo, I am with you alway even unto the end of the world." Matt. 28: 18-20.

[Congregation: "Amen."] It seems to me that to us as with Moses in his work, there should be now, in such a sense as never before, the idea of the personal presence of God in Christ. When Moses went to his work, and all through his work, it was not simply that he believed in a God in heaven; but "he endured as seeing him who is invisible," and there was that sense of the reality of the personal presence of God with him, so that in a most literal way he not only *believed* in God, but he *saw* God. And in all his experience, when the children of Israel turned against him, and rejected his work—a murmuring and a rebellious people—yet all the time with Moses was a sense of God with him, and now it is Emanuel—God with us. Now it is not to be a sentiment: it is not to be considered as a beautiful thought merely, but it simply must be believed in as a living reality.

When I say that, I mean simply this: that we have come to such a time in the history of God's work in the earth, after six thousand years of the great controversy, when in our day the controversy is to be closed, and the battle is to be the thickest, and to wage the fiercest just before the close, and such power is to be seen opposing the work of God in the earth as we have never seen before. There will be such a power as will simply overwhelm us—so far as any strength or power of our own is concerned—for a new life and power is springing up from beneath, and is taking fast hold of Satan's agencies preparatory to the conflict. But with that comes the glorious word that a new light and life and power is descending from above.

That may be all so, but it will not be for you and me personally unless we believe in that power as the power for us, unless we go out to our work, not with a defiant spirit, but with the spirit of Isaiah, who said, "Woe is me, for I am undone," yet when he

had received the assurance that his sins were forgiven, and his iniquity was purged, and he heard a call, Who will go, Whom shall I send? with that same spirit and with that holy confidence in God, he said, "Here am I, send me," and God was with him. And God will be, as of old, in a most literal sense, with every one of his servants whom he sends out to his work now.

One who has watched the trend of events for the last five years, and whose eyes are open now to see where we stand, cannot fail to see that a most marked change has come. And it seems as though a crisis in that change had come during the past year; and just before the session of this body this work was consummated, as it were,—the seal set upon it, that there would be no going back. Now, we come to this work and our attention is especially directed to one central thought all the way through, that is, the righteousness of Christ, that we shall be endued with power after that the Holy Spirit has come upon us, and that it is now time to look for it; to pray for it; to talk about it; to believe for it and have a fitting up; and we know that it will be perfectly useless for us to go out in this work without such a fitting up.

That is a literal fact. It is literally useless—and I thank God that there is no necessity for it—for us to go out to carry the third angel's message unless it be to carry it in the words of the message, and that with the loud cry. Because the time of the loud cry is here, and unless there is more than human power in the work now, Satan will triumph against it. And every one that goes to the work now without the presence and power of Jesus Christ will be tossed about, with no stability of his own, with no certainty in his work—such an one I say will not be able to stand in his work.

But there is no necessity that a single one should go to his work without a sense of God's presence with him. God wants to go with every one, and he wants his power manifested in every one; he wants to give victory to the truth, and in such a way as never before; and we are to lay hold of him, and that power in his work, and believe in it, and go out with a permanent sense of unworthiness, yet with a permanent sense of power in God. That is the work for this time.

It is true that all the powers of governments are and will be against this work. It is true that every agency which will lend itself to Satan will be used now against this work, and against those who engage in the work. But what is that to one who really believes that the same God who drew the canopy of his angels over his people when he talked to them of old will do the same for his people now! What is that to one who believes that God who is the

same yesterday, to-day, and forever, the God who delivered his people of old, and brought them out with an high hand and an outstretched arm, the God who opened the way through the Red Sea, the God who delivered his people in every time of need, is with his people now! Praise God!

Why, there is an untold value in the earnest consciousness of the presence of God in Christ, as a living power, for every one who goes out to labor for God now. Worlds are not to be compared with it. It is above price; and yet it is as free to every one who believes it as is the air that we breathe. So although we may be called to face these powers of opposition, God does not want us to be discouraged in the least. "Be of good cheer. I have overcome the world." "Be strong and of good courage—for the Lord thy God is with thee whithersoever thou goest." That is his word; so we may say, "The Lord is my helper; and I will not fear what man shall do unto me." Those scriptures are to be taken in a special sense, and we are to rest our faith on them now.

"Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the seas a way for the ransomed to pass over?"

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the Son of man that shall be made as grass; And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hath feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?"

"The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread shall fail.

"But I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is his name." Isa. 51:7-15.

"Awake, awake, put on thy strength, O Zion; put

on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

The time is now here, and the work is already begun, in which the whole earth shall be lighted with the glory of the Lord. The time is come when his word to his people is, "Arise, shine, for thy light is come." Now God wants us to take hold of this as a practical, actual experience. Not simply as a lesson, not simply as a thought with which to stir up a little enthusiasm, but as actual, practical experience in our daily life, and to *believe* that the glory of the Lord *has* come upon us in the righteousness of Jesus Christ which we have received by faith; and that we are to go out with such messages of light and power and blessing as will draw all people to Christ. "I, if I be lifted up, will draw all men unto me." Every man, then, who hears that message in its power will be actually obliged to exert himself or he will be drawn to Christ. [Congregation: "Amen."] There will be such displays of God's power and his Spirit and his work that every one will be obliged to choose whether he will be drawn to Christ, or whether he will willfully keep himself away — as it were, tear himself away from the drawing influence of that Spirit. And God — his name be praised — is to give such triumphs in the third angel's message as we never dreamed of before. Not unto us, but unto *thy name* be glory, for the truth's sake.

Now is the time for every servant of his to stand in his place, with a spirit of the utmost humility, with no confidence in himself but with unbounded confidence in God his Saviour. Sometimes as I think of this I can hardly contain myself; as I think of the experience before God's people; as I think of his servants going out in this work, their faces lighted up with a holy consecration, and the power of God resting upon them, and the promise

that these signs shall follow them that believe—God's power manifested in all his works, and thousands in a day turned to God and his truth. O, it is a glorious thought. I thank God every day that he permits us to be the humble instruments through which he works to accomplish his mighty purpose. I thank God every day that it is our privilege to be laborers together with God; to be associated in the most intimate relationship with God; with his Son, and with his holy angels, in the work now being accomplished for a fallen race. Let us walk worthy of the high calling wherewith we have been called, with all humility.

Well, I want simply to leave this word — a word of hope, a word of confidence in God. We do not know what will happen before we meet again in a General Conference, and we do not need to worry what will happen before that time. We simply need every day to have a growing confidence, and a living experience in God, and to thank him every day that we have a part in his own work; to thank him every day that he will carry through his own work and will carry us through with it if we will let him. And then it seems as though it will be only a short time when some of these glorious experiences which are described to us in the Spirit of Prophecy will be right here for us; and we shall see him as he is, and be made like him; and then it will be our privilege to stand in his living presence. "I shall be satisfied when I awake with thy likeness."

Why, we do not half take in all God wants to be unto us, and what he wants us to be to him. Wondrous things, and wondrous experiences he wants to bring to us in his own work. "Faithful is he that calleth you, who also will *do it*." So be of good cheer. Wherever God calls a man there he goes with him. Wherever his work is, that is the best place for him to be. Wherever God gives us a message to declare, God will be with us and will be in the message, and will give power to his messenger, and the work will triumph everywhere. Then how can we do anything else but be of good courage in the Lord? "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and amen."