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[37]

THE PROMISE OF THE HOLY SPIRIT. --- No. 1.

PROF. W. W. PRESCOTT.

AT 7:00 o'clock P. M., Prof. Prescott commenced his discourse upon the promise of the Holy Spirit. He read as a foundation Luke 11:5-13. He said: The study we are to take up is the study of the Holy Spirit. Ever since this subject was assigned to me, I have been thinking about it, how it could be studied in a way most practical. It will be my plan to move along by easy steps to receiving the Spirit, and when the Spirit is received it will teach us more about itself that we can learn in any other way.

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I shall not take up any theory, for it would be all wrong. It is not theory we want so much as experience. This scripture I have read says if we knew how to give good gifts unto our children how much *more* shall your heavenly Father give the Holy Spirit to them that ask him. We do know that it is a pleasure for us to do that. And he is not only *as* willing to give his Spirit, but he is *much more* willing to give it to those who ask him. You think how much joy it gives you to bestow good gifts to your children, and then remember that God is *much more* willing to give the gift of the Spirit to you. Why do we not have it? Let us see if we can find the reason. Prof. Prescott then read John 14:14: "If ye shall ask anything in my name, I will do it." Notice the expression "in *my name*." Read verse 26. "The Comforter which is the Holy Ghost, whom the Father will send in *my name*." The Comforter is sent in Christ's name. We read also in John 15:16, "that whatever ye shall ask of the Father *in my name* it shall be given you."

Whatever we ask in Christ's name we shall receive. What then is it to ask in Christ's name, if all our petitions

are to be presented thus? Let the following from "Steps to Christ," p.117, answer:---

"Jesus said, 'Ye shall ask in my name: and I say unto you that I will pray the Father for you, for the Father himself loveth you.' 'I have chosen you, . . . that whatsoever ye shall ask of the Father in my name, he may give it you.' But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and Spirit of Jesus, while we believe his promises, rely upon his grace, and work in his works."

Now we see what is meant by asking in Christ's name. It is to pray in the mind and the Spirit of Christ, while you believe in his promises and rely upon his grace to work in his works. When we have this mind in us, we expect what we ask we shall receive. Then suppose we ask and our request has not been granted to us? What then? We should go back to the word and ask in *his name*, in the mind and in the Spirit of Jesus, while we *believe* his promises and work in his works. We must do it while believing his promises; must ask in living faith, the faith that makes every word of God a living reality to us. That will make us living representatives of God: that makes Christ take us and do the works through us. Those who thus believe on him have that grace which is an active agency that works in us.

To ask, then, on this basis means that Christ must dwell in us. We can truly ask in the name of Christ only when he dwells in us. Faith is the gift of God, and grace is the gift of God, and it can only be wrought in us when Christ dwells in us and works the works of God. Everyone who asks according to the true meaning in the expression receives the Holy Spirit. If we have asked and have not received it, there is a reason on our part, and not on God's part.

We should find out what is in the way of the pentecostal season, and then we want to remove it. This is the most important thing before us. There is nothing that my soul longs for more than that the baptism of the Spirit shall rest

upon the services of God at this time. Let us address ourselves to find out what it is that hinders, and then by the help of God remove it. This will not come to us in our way. It will not come to us in any easy, passive manner. We must have experiences like removing right eyes and cutting off right hands. Everyone who wants that experience, wants to be ready to give everything, even life itself, to God. [Murmurs of Amen.] And we should remember that it is easier to say Amen than it is to *do* what God says.

Let us now look for the reason: We read in Rev. 7 that there are to be 144,000 who will have the seal of the living God. The same company are again brought to view in Rev. 14, and it is said of them in verse 5, they are *without fault* before the throne of God. The same expression is again used in 1 Peter 1:19, *without blemish*. Again in Jude 24, *faultless*. And again in Col.1:22, it is *unblamable*. The thought is that as Christ is without blemish so we are to be.

Prof. Prescott then read Rev.18:1. We all understand that this refers to the closing work of the third angel's message, when it will go with a loud cry. And now I will read from an article from Sister White in the REVIEW of Nov. 22, 1892:---

"Let everyone who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he hath sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."

Now that angel of Rev.18 is the angel that is to join the third angel and swell the message into a loud cry. And this message from Sister White says it has *already* begun to shine. What, then, is our duty at this time? It is to go out

and give the *LOUD cry of the message to the world*. Prof. Prescott then read from "Historical Sketches of Foreign Missions," p.155.

"Our only safeguard against the wiles of Satan is to diligently study the Scriptures; to have an intelligent understanding of the reasons of our faith; and to faithfully perform every known duty. [39] The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation. . . . Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus, and closing every means of entrance to Satan? Are we daily obtaining clearer light and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to receiving the latter rain from heaven?"

We must overcome the disposition to sin or we cannot receive the latter rain. The light that is to lighten the earth with its glory has already begun to shine. What does this mean to us practically? It means that the shaking time is here and that God is going to make a separation in his own people, and those who do not have Jesus living in them will not be permitted to take any part in the work of God when it swells into a loud cry. To my mind God has begun to deal with his people in dead earnest. It is no time to dally with God; no time to spend in idleness. If ever God's people should walk carefully and softly before him it is now. His people at this time should wait for the power of God.

Rev. 3:18. What is the counsel of the faithful and true witness? It is to be either cold or hot. God wants us to be *something*. He wants us to be one thing or the other. The gold tried in the fire is the faith and love; the clothing is the righteousness of Christ, and the anointing is the unction of the Holy Spirit. The preaching of this will cause the shaking among God's people. Standing this side of events that have taken place the last four years we ask, Has it been fulfilled? Some think they do not need the righteousness of Christ, and others oppose it.

As many as he loves he rebukes and chastens. Last year at the week of prayer the especial testimony to us was, "Be

zealous, therefore, and repent." Many more people than we imagine are longing for Jesus Christ. The loud cry and the latter rain go together. As the time has come for the loud cry it has also come for the latter rain, and we are to ask for it.

The first work of the Spirit of God is to convince us of sin, and it will be the same here. If we do not say *yes* when the Spirit convinces us of sin, it will not convince us of righteousness.

The Lord has long been waiting to give us his Spirit. He is even now impatiently waiting that he may bestow it upon us. How much longer shall he have to wait?

Now we have been accustomed to turn to pentecost as the time when the Lord did the greatest work he ever did for his people. But now a work that will be greater than pentecost has begun, and there are those here who will see it. It is *here*, it is *now* we are to be fitted for the work. We have not a moment to lose; not a moment to waste.

THE PROMISE OF THE HOLY SPIRIT. --- No. 2.

 W. W. PRESCOTT.

HEB.1:9: "Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." This scripture of course refers to Christ, and we wish to note one or two things about it before we take the general meaning. "Thou hast loved righteousness, and hated iniquity." This word iniquity [63] is the same word that is in 1 John 3:4,--- transgression of the law--- "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law," or iniquity, or lawlessness. Thou hast loved righteousness, and hated the *transgression of the law*, or hated lawlessness; "therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Fellows. This word "fellows" is found in the seventh verse of the fifth chapter of Luke where it is translated partners. "And they beckoned unto their partners, which were in the other ship." *Their partners*. Now I will read the verse a little different. Thou hast loved righteousness and hated sin, iniquity, transgression of the law, "therefore God, even thy God, hath anointed thee with the oil of gladness above thy partners." Who are the partners? Why, we are the partners; we are workers together with God, we are laborers together with him, we are God's fellow-workers.

Now turn if you please, to Acts 10:37, 38: "That word, I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." You will remember the testimony that was borne about Jesus by Nicodemus, as recorded in the third

chapter of John and the second verse. "For no man can do these miracles that thou doest, except God be with him." Read in Mark 16:17, 18: "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now it is said of Christ, "How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." This is the anointing spoken of in the first text. "God hath anointed thee with the oil of gladness above thy fellows." It is very easy to see without taking any length of time to explain it, why this is spoken of in this way. That anointing oil with which the priests were consecrated we find here, and why it is called the oil of gladness, we learn from Rom.14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." So it is called anointing with the oil of gladness.

But the objective point that I want to note is the reason why he was anointed with the "oil of gladness," above others, his partners, his fellow workers, his fellow laborers. The reason is because he loved righteousness and hated sin, hated iniquity, and hated every thing different from God. That was the reason. He loved righteousness and hated sin, hated iniquity. And hating iniquity, as it is spoken of in this text, means more than a mere passing dislike for it, feeling a little uncomfortable under it. A perfect hatred for sin! And in this very fact is seen a wondrous trait in the character of Christ. So in the work that he did for us here, although he hated sin with a perfect hatred, *hated*, yet he gathered to himself all the results of sin; put himself right in the place of the sinner, to bear the results of every sin; and not simply that way, but he took those things right to his very soul; and he endured, in taking upon himself the consequences of sin, what we cannot possibly comprehend, because we cannot understand the perfect hatred with

which he regarded sin. The fact is, our minds have become blunted and dull, and we have become accustomed to sin, and sin has left its impression upon our minds.

Sin is a perfect horror of blackness; sin is the horror of great darkness, and yet we have become so accustomed to it that it makes little impression upon our minds. We cannot understand, we cannot appreciate the feeling with which Christ regarded sin. Sin is being contrary to God. Now when Christ, who had been one with the Father, one in every thought and purpose, in every work, thus voluntarily put himself in that attitude where he must suffer the consequences of sin, put himself in the place of those who were out of harmony with God, he voluntarily put himself out of harmony with God, by taking this sin; although he hated iniquity and loved righteousness, he came to this world, put himself right in the sinner's place for our sakes; (and we cannot begin to appreciate what this meant to him) --- all this was done that we may appreciate how God looks upon sin.

Sin is not simply doing a thing; it is being in that condition. Sin in the character, is being out of harmony with God, is being different from God. Now, Christ voluntarily put himself there, although there was that perfect union between him and the Father, and since that perfect union was the same in thoughts, purposes, and plans, yet he put himself where of necessity God must treat him as though he was out of harmony with him; and it was that experience that brought out that cry of anguish: "My God, my God, why hast thou forsaken me?" But for this experience here upon earth, because he loved righteousness and hated iniquity, God anointed him with the oil of gladness above his fellows, or above his partners.

The same idea is expressed in different words in John 3:34: "For he whom God hath sent speaketh the words of God: for God giveth not the spirit by [64] measure unto him." A bountiful pouring out of it, no measure at all, a perfect, bountiful pouring out of it and anointing above his fellows. Why? Because he loved righteousness and hated iniquity; because he spoke the words of God. That is why

God dealt with him in that way. So in John 6:27, we have the expression "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." God anointed him with the oil of gladness," --- a simple figure of expression for the giving of the Spirit to him, and the figure of anointing the priests with the oil. He gave the spirit to him by no measure, because he spoke the words of God, because God dwelt in him, and he yielded himself to God that He himself might appear in him, and that his character might also appear, and so had God the Father sealed him.

Now I do not intend to undertake to take up at any length the idea of what it is to be sealed, but just refer to two or three scriptures, and leave that subject till later. Eph.1:13, and also 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." 2 Cor.1:22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." It is evidently in connection with this sealing work, and we read some scriptures last night in regard to this sealing, receiving the seal of God in the forehead, and the number that was sealed, and how that the four winds were held while this sealing work was going on, that the Holy Spirit must appear in this way, and that it is that by which we are sealed to the day of redemption. So God sealed his Son by giving to him the Holy Spirit. Now, the Holy Spirit is given in a greater or less degree to every one because it is the agency through which God works and draws us to himself, to work with us in this way.

But you understand that our study just now is upon the special outpouring of the Spirit; more than the ordinary outpouring of the Spirit --- the *special* outpouring of the Spirit, and the task to which we have applied ourselves, is to find out what hinders it, and so remove it. Not that the Spirit of God has not been given in any degree to his people, here and elsewhere, for which we are all thankful, but it is time for more than the ordinary display of his power, it is time for the special outpouring. Now, we want to know what hinders its taking place immediately. Now

we want to know what hinders that it does not take place right here. In the first text that I read, we find, because "Thou hast loved righteousness and hated iniquity." That is why God gave Christ the Spirit without measure, and I say that the presence of sin and the practice of iniquity is what hinders it.

Now I want to show you that it is the mercy of God that this special outpouring of his Spirit does not come upon those who are cherishing sin. I want you to note that point when praying for the outpouring of the Spirit, and I want you to see that it is the special mercy of God that he does not directly answer these prayers to any one of us who are cherishing sins. In the twelfth chapter of Heb., and the twenty-ninth verse, the statement is made, "For our God is a consuming fire," and you remember in the record of Ex.19 when God came down upon Mt. Sinai, the strict commands concerning the people's approaching near the mount, and we read in verse 18, "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace and the whole mount quaked greatly."

In Ex.24:17, we read "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel," and you remember how the people were frightened, and the explicit commands given them by God that they should not step beyond a certain line, and that they should not come into his immediate presence, and that if they did, they would be destroyed at once. When Moses came down from the mount, the people could not look at his countenance in their sinful condition.

Turning to Acts 2:2-4, we read concerning the special display of the outpouring of the Spirit of God, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak in other tongues, as the Spirit gave them utterance."

Now, what was the experience they had preparatory to

that day of Pentecost, before receiving the Holy Spirit? We read in John 20:22, "Receive ye the Holy Ghost." That was several days before this experience. But the day of Pentecost was the time for the special presence of God, and the outpouring of his Spirit. His special power was manifested in the forked flames of fire. Those darting tongues of fire appeared there, and sat upon them. Now those disciples would have been consumed by that very display, and so would you and I, if this same experience came to us with sin about us. I say, it is a very solemn thing in more ways than one to ask God for the special outpouring of his Spirit as on the day of Pentecost. Everyone who asks for this and is cherishing known sins, is asking for his own destruction, as Ananias and Sapphira were destroyed. It is the great long-suffering of God that such prayers are not im- [65] mediately answered, and He waits that they may be answered without destroying us.

God's purpose is that sin should be destroyed, and his presence, unveiled, destroys sin always and everywhere. Sin cannot come into the presence of God. It is entirely impossible that it should do so; and with whomsoever sin is found in the presence of God, in destroying that sin, the person himself is destroyed, because sin is through and through him; it is his very being, from the crown of his head to the soles of his feet, and throughout. Now it is utterly impossible for us to separate sin from ourselves. God can do that thing; God can take sin from us, but he will not take that from us contrary to our will. When he tells us that that is sin, and that He wants to remove it, we must consent to it, or it will not be removed. When fire and brimstone is called down from heaven, it will be simply the glory of God's presence that will destroy sinners. They cannot stand before him.

Read Isa.33:13-16, and see what experience is necessary in order that we may stand in such circumstances: "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall

dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Now that experience is necessary.

What was the experience of the disciples as a preparation for this outpouring? Let us read a brief statement concerning it:---

"For ten days the disciples prayed before the Pentecostal blessing came. Then it required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image." --- *Special Test., No. 2, p.19.*

Now I want you to think of this. Those disciples had been with Christ for three and a half years, had seen him after his resurrection, sat and spoke with him, but had not yet received the Holy Ghost, and even after his ascension, before this special blessing could come upon them, it required ten days of confession and repentance in order not to be consumed by that blessing.

Now, if that was the case with them, what shall we say of ourselves? To my mind, the worst feature of the whole situation is just what the Laodicean message says, and the worst is we don't see it. Now, if we don't see it, let us take the word of God as it is, and say it is so, let us so continue. We have sinned and done iniquity, and there is no good thing in us. Day by day let us draw near to God by repentance and confession, and God will draw near to us with mercy and forgiveness. Now that is the point that I want to dwell specially upon, that the reason why the special outpouring of the Spirit of God does not come upon his people, is that they must repent, else they would be consumed by it. Let me read just a word here to show the relation of repentance and confession and the removal of

sin to this outpouring of the Spirit: ---

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." --- *Test. 31, p.210.*

Now, there is the whole matter in a few words; and I say we must face this now. It is no use to let these things slide easily. Now, these things are for me, and these things are for every one here, as the solemn message of God to his soul. Not one of us will ever receive the seal of God while our characters have one spot or stain upon them.

Thou hast anointed him with the oil of gladness above his fellows. Why? --- Because he loved righteousness and hated iniquity. "It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement." And there is no question about it. "Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." Now, that is just as simple and plain a statement as can be. What is the thing for us to do? It seems to me, for me personally, and for every one who desires this experience, that it is to begin to confess our sinfulness to God with humility of soul, with deep contrition before God to be zealous and repent. Now, that is the only message that I can bring to-night. It is just that.

Now the question as to whether there is any need of it. Suppose we say we do not see anything to confess at all. That does not touch the matter in any way. When God sends us word that we are sinful, it is for us to say we are so, whether we can see it or not. That should be our experience. We feel rich and increased in goods, and know not that we are wretched and miserable and blind and naked. This is just our condition exactly, whether we can see it or not. When God sends us a message and tells us to believe it, it is time for us to be about it. When he sends out these instructions, it is time that we should confess our

sins, and set about to remove them, and to see how long a time it will take, just notice this example in 2 Sam.12, where the Lord [66] sent the prophet Nathaniel to David, who said "Thou art the man." In verse 13 we read, "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord hath also put away thy sin; thou shalt not die." Now, that is the length of time that it requires. But, until we come to that point where we can say personally, "I have sinned against the Lord," he will not put away the sin, because, in the order of his plan, he will not remove sin from us contrary to our acknowledgment; all that he asks of us is to acknowledge sin.

Notice this in Jer. 3:13: "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Read also verse 12: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever." Simply acknowledge the iniquity, the sin; that is what he asks, and, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now we have come to this time when the light has begun to shine, that is, the light which is to light the earth with its glory; and the angel has descended to unite with the third angel to swell this "loud cry." We found last night that only those would be permitted to take a part in this work during the "loud cry" who have resisted temptation in the strength of the Mighty One; and that is simply another expression for those who have cleansed their souls from defilement; that is, they have repented of their sins, and God has removed them.

I don't know what it will take, I am sure, but it seems to me sometimes that there will be something to awaken us to the way that God looks at sin, and the way he looks at us. But we have refused the warning of the Spirit, and the instruction that he has sent, and the testimonies that he has sent us again and again right on this point: "Repent, and do

the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." For years this has been the warning, repent! repent! repent! But we have not heeded this testimony, but have come to that point where we say: "I am rich and increased with goods, and have need of nothing." And yet I say that if ever there was a needy company, it is this company.

Now God has made it just as plain as can be, just as plain as that two and two are four, and this instruction is not one that has come to us a long while ago, either. Let me read: ---

"I have been shown that impure practices, pride, selfishness, self-glorying have closed the door of the heart, even of those who teach the truth to others, so that the frown of God is upon them. Cannot some renovating power take hold of them? Have they fallen a prey to a moral disease which is incurable because they themselves refused to be cured?"

That is the point; God can cure it, unless we refuse to allow him to take hold of the case. Read further on:---

"O that every one who labors in word and doctrine would heed the words of Paul, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' "

Again, under an article of the same date:---

"We have been asked why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation."

Notice that it is not sins of ignorance. It is because, in spite of all the light that has come to us, all the reproof and instruction, we cherish *known sins*. I say, we do that and yet are praying for the special outpouring of his Spirit upon us when it would mean death to us. Now, I say it is a solemn thing, and we stand in a solemn place. There is sin cherished among us; there is no question about it. We are

cherishing known sins. Now, we may go on cherishing these known sins, and if God heard our prayers and made this special outpouring of his Spirit as upon the day of Pentecost upon us, it would bring death upon every one who is in that condition. If we go on without that special outpouring and without that Spirit, and still cherish those known sins, the glory of God when he comes would cause our death then, just the same, to say nothing about the second death. Now, if we are ready to die to-night, we may live in Christ Jesus. But those who persist to hold to sin, they shall surely die a little later, and that involves the second death also.

Now I am perfectly aware that I am speaking with great plainness, and I do not speak this without thought and prayer. I speak what I believe to be the message of God to our souls, mine and yours. I say that it is time for us to be zealous and repent that God's special outpouring of his Spirit may come upon us without destroying us. If we don't make this matter a matter of earnest prayer, I say it simply means death to you and to me. And it seems to me, that the laborer who would go out from this Conference without a special experience in the blessing and power of God through repentance and acceptance of Christ, and the special presence of God with him, would as it were, go to his very death then, because the power of Satan is to be manifested in a wonderful manner. We are beginning to see that that is so. Now the only thing that preserves any one who goes out in the glorious cause of truth, is the special power of God manifested in his behalf, to [67] keep him physically I mean, from calamity and destruction, because Satan aims to destroy every one who would attempt to enlighten the people at this time.

As we are now just at the close of time, and the light has come to enlighten the world, Satan's purpose is to destroy physically, and cause the death of every messenger of the cause who goes out to give light. And it is just because the angels of God are commissioned to take care of these messengers of truth, that they are not destroyed; and when we go out to give the light with the special protection and

power of God with us, we may stand against the power of Satan. Another feature: That is, the ones who have gone out in this work have obtained power. There is no question about that. Now no one can go out with the message, to meet that power which springs up from beneath, unless they have received the new light and life and power which has descended from on high, and taken possession of God's people who are not dead, as many now are, in trespasses and sins. I say, we might just as well look the matter right in the face, and do as the disciples of old did, tarry till we are imbued with power from on high. It is no use to go this way any longer, and my advice is most solemnly to every one who cannot go out now imbued with power from on high and bear this light from heaven, and to do the work that God has to be done now, *stay at home*.

Now I know that this is very severe. But I tell you, brethren, something must come to us, something must take hold of us; we cannot linger any longer or go on in a careless, easy-going manner. We cannot come to this assembly, this institute and Conference and go day after day in an easy-going manner. It is time for every one to be trembling in earnest for his own soul's salvation. Now just see what the instruction is; it was given and printed ten years ago. "We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost." Note what constituted prayer on that day of Pentecost. "It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image." Now I do not think that his great blessing will come to you and me individually, except we listen to this instruction. There is an individual work for every one of us to do in connection with this gathering, and that means solemn heart-searching before God, taking his word and repenting, that we may receive this power.

Now, to my mind, it does not mean that we can come here and go on as usual: get up in the morning, after

breakfast have a social chat, come to this service and listen to it, talk and visit, come down at 2:30 and hear some more, and at 7:00 come and hear more; and come back and do the same thing again the next day. I tell you that will not bring it. *It will not do it.*

God is sending a special call to his people at this time. It is: Be zealous and repent, "or else I will come unto thee quickly, and will remove thy candlestick out of his place." Now, that is the simple situation that faces you and me tonight. The question is, What are we to do about it? What are you and I going to do about it, right here, now, at this Conference? That is the practical question, and the whole purpose of this instruction is to bring us face to face with that question. Again I say, What are we going to do about it?

We do not need new instruction so much as we do to act on the instruction that has already been given. I enjoy the seasons of coming together, and of listening to these instructions, and the explanation of God's word. This I enjoy very much. But I tell you, we might come and go here, week in and week out, year in and year out, and yet not meet the mind of God concerning this time. Take this word:---

"O, how we need the divine presence! For the baptism of the Holy Spirit, every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God, for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptize his missionaries with the Holy Spirit." --- *Special Testimony, No. 2, page 19.*

Now here is the simple statement of it.

At this time we expect to select men for various fields of labor, to send them out to the ends of the earth, to carry *what?* To carry the "loud cry" of the "third angel's message." It is no use for them to go, unless they have a message with the power of God's Spirit to go with them. The word is, that God's people should be meeting together in companies, calling upon him for special help, power, for

the outpouring of his Spirit, as the disciples did on the day of Pentecost. Are we doing it? How long has this instruction been given us? It has been over six months (July 15, 1892), and I would like to know how many have taken this and acted upon it who are now at this Conference. I say it is no use trying to get ourselves into the notion that we may call upon God for his Holy Spirit while we neglect the plain instruction given as to how to prepare for it.

Let us look this right in the face. This is not a mere sentiment nor feeling; God wants to do this work right here and now, and he has sent us his instruction in every particular to tell us just how we may prepare for the outpouring of his Spirit. We [68] do not need so much new instruction given us as we do to act upon the instruction that we already have. I say it is time for us to begin now on these things. There is not a day to lose. Companies should be meeting together. We have not an hour to spend in visiting. God has not given us these privileges to use in that way. He has called us here together for a special thing, and he wants to bestow his Holy Spirit upon this people, as he did upon the disciples; and as it began at Jerusalem first, so he wants Battle Creek to receive the outpouring of his Spirit during the Institute and the Conference. And it is for you and me to say whether it shall be so or not. That is the plain statement of the case, and the lesson that I want to enforce. And it is a fact that because known sins are cherished by you and me that the power of God's Spirit cannot come upon this people. God is calling upon us to confess those sins and to yield up these sinful desires, that he may remove them from us, even though it is like tearing the right hand from us. This is the experience that God is waiting for us to have.

Heb.10:26, 27, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Dr. Young translated it, "For if we sin wilfully, after that we have received the full knowledge of

the truth." If we sin wilfully, then comes this experience.

Let us see how this compares with the testimony dated Aug. 20, 1892:---

"My brethren, we are living in a most solemn period of this earth's history. There is never a time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. We are now upon the very borders of the eternal world, and stand in a more solemn relation to time and to eternity than ever before." --- *Special Testimony*, p. 6.

While we stand here in the blaze of the light of the Spirit that God is sending us, it is a heinous thing in his sight to indulge in known sin, and even more so than before, because of the opportunity and the light that he is giving us. Again:-

"Now let every person search his own heart, and plead for the bright beams of the Sun of righteousness to expel all spiritual darkness and cleanse from defilement. 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' "

Well, it is simply a question of time, and, although I had a great deal more to present, I might as well stop here. But brethren, think about these things, pray about these things, let us do some serious, solemn work before God.

THE PROMISE OF THE HOLY SPIRIT. --- No. 3.

 PROF. W. W. PRESCOTT.

LUKE 18:9-14: "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted."

I wonder in how many minds the feeling would rise, But that was the prayer of the publican, and we are not publicans! That is just exactly what the other Pharisee thanked God for, ---that he was not. That is just what the Pharisee said,---he thanked God that he was not that way. "I thank thee that I am not as this publican." The prayer of the publican was: "God be merciful to me a sinner." That is all. And the Saviour says: "I tell you, this man went down to his house justified rather than the other." Why? Because he was a sinner, and he knew it; God knew it, and they agreed together that it was so. When he asked God to be merciful to him, the only way that God could be merciful to him was to forgive the sin, is to make one righteous instead of sinful. God wanted this man to be made righteous, and he himself wanted it, and they could agree on that, and thus it was so.

Take the case of Paul as he states it in his first letter to his son Timothy: "This is a faithful saying, [104] and

worthy of all acceptance, that Christ Jesus came into the world to save sinners: *of whom I am chief.*" 1 Tim.1:15. Now, I say this should be the experience of every one of us: "God be merciful to me a sinner." Now, Paul does not say that he was the chief of sinners before he was converted. He simply says, in the most emphatic way, in the present tense: "I am chief of sinners." What will give to anyone, whether it be Paul the apostle or whether it be you, any one of us, that view of ourselves, that we will be ready to say that, not simply as a form of words, but from the heart? What only can do it? The very same thing that wrought that experience in the apostle Paul, and it works that experience in everyone who knows it, when one sees Jesus Christ.

Now, I cannot abhor myself by looking at myself, and you cannot hate sin and be troubled at your sinful condition by looking at yourselves. Not at all. To attempt to do this, would be just like this: Suppose all the lights here were at once put out. Who could say then whether his neighbor was good-looking or bad-looking? Who then, by holding up his hand before him, could tell whether it was white or black? --- There is no light, everything is the same, there is no chance to tell anything about it. The reason why we don't see these things, is because Satan has put his own hellish shadow over us, and has brought darkness over us. And it is only as light from God shines into our hearts, that we can have any idea of our own sinfulness before God, and our need of him.

When Paul was on his way to Damascus, what were his feelings? He describes them to us in Phil. 3, "A Pharisee of the Pharisees, an Hebrew of the Hebrews, of the tribe of Benjamin, circumcised the eighth day, of the stock of Israel," etc. He had everything to congratulate himself for. But, when Paul, Saul of Tarsus, even that satisfied man, who would have put to death at that very moment, every Christian, met the Lord in the way, he said: "Lord what wilt thou have me to do?" He was converted, and acknowledged the very thing he had been fighting, and yielded up the whole thing right there. The moment he said

"Lord," he acknowledged Jesus Christ, the very one whose disciples he was on his way to Damascus to persecute. Now concerning his conversion, we read: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood." Gal.1:15, 16. It was after this experience, and after this Son had been revealed to him, that he wrote to his son Timothy: "I am the chief."

It was the same experience in Job's case. In Job 42:1-6, we read, "Then Job answered the Lord and said, I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understand not; things too wonderful for me which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Now, I say, that will be the experience of everyone, and it is not an experience simply once in a life-time. It is not simply the experience that comes at conversion: but every time that one catches a glimpse of the glory and purity of Jesus Christ, he can but abhor himself.

I am really troubled to know how to find words to express these things. It is necessary to present before our minds the need of self-abhorrence for those who stand in the presence of God. There is nothing that I can say that can help the matter, but it must be with us just as it was with those on the day of Pentecost. They really did not have any appreciation of what Jesus Christ was; but while Peter was talking to them in a plain and simple manner about the Spirit, the Holy Spirit told them about Jesus Christ: the Holy Spirit revealed Jesus Christ to them --- a man they had never seen before --- and instead of seeing him merely as he had been reported to them, as a wine-bibber, as one who ate and drank with sinners, as an imposter, they saw Jesus Christ as the sin-pardoning Saviour. They saw something of the purity of his character,

and they saw him, of course, in a true light.

It is only as the Spirit teaches you and me something about Jesus Christ, that we can have any idea of how we stand before God. A good lesson on this matter is found in the ninth chapter of Ezra. In his prayer, Ezra says: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up into the heavens." I do not know what to say. When a servant of God like Ezra comes before God with such a statement as that, what shall we say, what shall we do? That was the prayer of a man who saw something of the sinfulness of sin, --- who saw something of what it meant to be out of harmony with God.

Now, we are taught that the servants of God are to "weep between the porch and the altar and cry, Spare thy people, Lord, and give not thine heritage to reproach." But it seems to me, in considering this question, that before we can do that, we ought to weep for ourselves.

Look over the record of the past three or four years and see what God has been doing for us, and then see where we stand now. God has been dealing with [105] his people in a very remarkable manner, and God *is* dealing with his people still in a very remarkable manner. God has been waiting for the co-operation of human agents in his work. That word he has sent to us again and again: but the last word is that God is waiting impatiently. It is a wonder to me, that instead of impatiently waiting, he does not sweep us out of his sight, and take a people that will be ready to co-operate with him. What shall we do when God sends us word right here and now that he is waiting impatiently for us? How long did he wait for the fruit on the tree? He waited three years did he not? Then was he going to cut it down? No. He said just wait one more year, then if it does not bear fruit, let it go. How long has it been since God in a special manner began to send this light and this instruction and this reproof for you and me? Reckon it up. Four years. It is the fourth year since Minneapolis, and going on the fifth.

Now, I say, these things are terribly solemn for us to

face, and I know not what to say. But from my soul I can only say that we have come to a terrible, solemn time for us. God has waited and sent reproof, and waited and sent reproof --- four years.

Notice the special force of the expression found in the first appeal that was sent out to ministers and Conference committees, p.34:---

"Will you exchange your hope of heaven for worldly gain? Many are doing this very thing. Satan has held out his tempting bribe, and they have accepted his terms. Should the tree be cut down, it would lie prone to the earth, --- lost, lost, eternally lost!"

What is the meaning of this? When you put that with your own experience you can see what it means. It means that it is time to bear fruit, or to cut down the tree.

I have no disposition to try to crowd anyone, but I feel that it is my duty to present these things in the plainest manner possible, and to let the Spirit of God do its own work upon our hearts. That is all I can do. Just take a few words, to show how we are to take a view of Christ, and that we are not to look to ourselves to see whether we are wrong, but to the light from God, in Christ. "One ray of the glory of God, one beam of the purity of Christ, pervading the soul, makes every spot of defilement painfully distinct." Why, I tell you the simple fact when I say that if God would to-night let some additional rays of his Spirit shine in our hearts, we could not go home and rest easy, and sleep quietly, and take matters the same as usual.

I tell you, it is a terrible thing to be wilfully sinning against God, and it is a terrible thing to be cherishing sin against him. Words simply fail to express my horror of such a situation. Here we are, and this message is to be given with a "loud cry," and who can say in the spirit of it: "Here am I, send me to give that loud cry"? God must visit his people. God must enlighten our minds and give us some new views of Jesus Christ. I pray he may do it right early. It is only his Spirit that can do this. We have had these words before our minds for years and years, but God's

Spirit must teach us what they mean. God's Spirit must really teach us what the purity of Jesus Christ is. We are utterly unable to comprehend it, to understand it.

There is another phase of this matter that I want to speak about, and that is, What are we going to confess? Now, I apprehend that many would say: "If there is anything sinful about me, I want to confess it:" and many confess to God just that way, and say: "Lord, if I have sinned, I am sorry for it." Now, when God sends us word that we have sinned, it is an insult to high heaven to come to him and say: "*If* I have sinned." Well, if I have not sinned, He is a liar, because He has sent word to me that I have. How is it? Shall I come to God and say: "If I have sinned, I hope you will forgive me"? You see it is impossible to say it. There is no if about it. He tells us that it is so, and it is time for us to confess it without any "ifs" in the matter.

You do not find any such confession of sin as that in the Scripture. You don't find Daniel, the one greatly beloved, to whom the Lord sent that special word, "Thou art greatly beloved," confessing sin with an "if" in it. Not at all. Notice his confession, the way it reads: "We have sinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets." I will just stop there a moment and consider that. "Neither have we hearkened unto thy servants the prophets." How is that?

"Some criticize the message and the messengers. They dare even to reject the words of reproof sent to them from God through his Holy Spirit." --- *Danger in Adopting Worldly Policy, p.8.*

Now Daniel says: "Neither have we hearkened unto thy servants the prophets." The fact is, as it seems to me, that we have become so accustomed to the idea of regarding or disregarding these things, as our interests are at stake, that we have utterly lost the sense of the sanctity of God's Word and of his message. It is a fearful thing to disregard God's

word and message; yet we have become so accustomed to do this. Why? Because sin is there, and because God does not immediately send evils upon us, we disregard these warnings. We do not appreciate what a terrible thing it is in the sight of God to disregard the plain statement of his Word, and the plain reproofs of his Spirit. We have been doing this for years and years, and this should be our prayer: "God be merciful to us, and save us."

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That must come from hearts that appreciate the situation. Notice these words:---

"Those who are carnally minded now, notwithstanding the warnings given of God in his word and through the testimonies of his Spirit, will never unite with the holy family of the redeemed." --- *Special Testimony, p. 39.*

Someone asks, Well what shall we confess? Let me read this statement found in "Gospel Workers," p. 83. I do not want you to lose this thought:---

"We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves."

That statement almost took me out of my chair when I read it. If God does not have mercy upon us what will become of us? I want to read that statement again, to see whether we have any need of making a confession, or whether there is anything in our past experience that is not just right.

"We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves."

What shall we say other than "We have sinned and done wickedly in thy sight"? What shall we say before God? Will it not be true that we shall be obliged with Ezra to say: "I am ashamed and blush to lift up my face to thee, my

God"? Do you think I am overdrawing the picture just for the sake of a little temporary effect, or to work up a sensation? There are the simple statements in the matter. Now, if God's word has any effect upon our hearts, if the testimony of his Spirit meets with any response from us, we shall not have to ask any more: "What is there for me to confess?"

Take another phase of it as presented in the following familiar scripture, which I will not take time to read, but will simply bring the thought before your minds. Mark 7:21, "For from within, out of the heart of men, proceed evil thoughts." Verse 20: "That which cometh out of the man, defileth the man." We are to purify that which comes out of the heart. It is that which is evil, it is the foundation that is defiled. Now, one may address himself with all earnestness, and with all the will-power at his command, to make his outward acts perfect, and he may even be able to do it as far as his outward actions are concerned; and yet every one of them be tainted with evil, because that which cometh out of the heart of man defileth and is evil. The heart must be changed by the power of God, and until that is the case, every action is evil. Now, what is the power, --- how do we link ourselves to the power that purifies? It is by faith. "Purifying their hearts by faith." Acts 15:9.

Let us see how this connects with this thought:---

"A living faith in Christ will bring every action of the life and every emotion of the soul into harmony with God's truth and righteousness." -
-- *Gospel Workers*, p. 23.

That is simply another way of saying: bringing into perfect harmony with the law of God, --- with the character of God. That is the living faith that brings us into perfect harmony with God. Well, can we see the reason of that statement, "Whatsoever is not of faith is sin"? Now, faith is not simply a thing that comes at conversion, and then we are through with it. Faith must be a living, active principle in us. That is the living faith that brings us into harmony with God. Faith is that power which brings the divine light

into the soul, it is the only thing that brings us into harmony with God, the only thing that prevents every action from being sin. But "whatsoever is not of faith is sin," because it is faith and faith only that purifies the heart and that sanctifies its motives, so that the spring of action may be right; and unless that is so, the outward action cannot be right in God's sight. That is the teaching of the Saviour about obeying the commandments. He says "he that hates his brother is a murderer."

Last summer when I was attending the Indiana camp-meeting, I was invited to speak in the woman's prison. I think there were eighty-three women in this prison. They told me that ten of them were under life sentence for murder. Well, some of the brethren afterward asked me if they were not a pretty hard-looking company to speak to, whether they were not a pretty hard set. I tell you in my soul, I felt they were not any worse than many of the people I had spoken to at the camp-meeting: and if all the murderers in the world were shut up in jail, there would not be people enough left to guard them. Now, you see God does not look at these things as we do. A man that walks up and down the street and hates his brother, is a murderer in the sight of God. We can't deal with that, but God does deal with that.

Now, it seems to me that that alienation, that hard feeling and suspicion among brethren, is a most terrible thing in God's sight. That is simply murder in one degree: this is murder in another degree, that is all. God has been sending us special instruction upon that point, putting away differences. (We have been talking, you know, about what it is that hinders the Holy Spirit's coming in.) Notice this statement in "Gospel Workers," p.370:---

"It is our privilege to take God at his word. As Jesus was about to leave his disciples, to ascend into heaven, he commissioned them to bear the gospel message to all nations, tongues and peoples. He told them to tarry in Jerusalem till they were endued with power from on high. This was essential to their success. The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the [107] apostles as evangelists,

assembled together at Jerusalem. *They put away all differences.*"

And the instruction that was for them is for us now, for we want the same experience, the same experience that they had: and what we are trying to find out, is what hinders it, that it may be removed, and that that experience may be ours. "They removed all differences." And has not the instruction come to us that companies should be gathered together, and pray for the descent of the Holy Spirit, pray for the baptism of the Holy Spirit, more than the ordinary workings and the ordinary outpouring of the Spirit,---the abundance of it? "They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit." And have we not got to do that very thing, if we do anything at all? If we do it at all, we have.

"They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit: for they were to preach the gospel in the demonstration of the Spirit and in the power of God. It was a time of great danger to the followers of Christ. They were as sheep in the midst of wolves, yet they were of good courage, because Christ had risen from the dead, and had revealed himself to them, and had promised them a special blessing which would qualify them to go forth to preach his gospel to the world. They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency.

"This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven: for a people are to be prepared to stand in the great day of God. Although Christ had given the promise that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly: they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the promised blessing was to come. They were one in faith and spirit. They were agreed.

"Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' Surrender everything to Christ, and let your life be hid

with Christ in God. Then you will be a power for good. One shall chase a thousand, and two shall put ten thousand to flight." --- *"Gospel Workers," p. 370.*

If you have noticed in the record of the Acts, this idea of agreement is repeated. The book of Acts is specially for our study now. Acts 1:14: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 2:1: "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:46: "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

There are other references also, containing this same idea of their being of one accord. One is found in the fifteenth chapter, verse 28: "For it seemed good to the Holy Ghost and to us." Now why did it seem good to the Holy Ghost and to them? Why was it? what was the reason for this? They were of one accord, and the Holy Ghost was right there with them, to instruct them, to teach them, to lead them; and that same experience is for us. But has not God been sending his Holy Spirit as a witness, as a seal to alienations, to any hardness, to any evil course persisted in, to those despising this instruction and refusing to give up sins wilfully cherished, to any known sin? Has God not been doing this? He has been sending his Spirit to convince of sin. Whether we see it or not, there needs to be confession, restitution. Notice this word again:---

"I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory." --- *"Danger of Adopting Worldly Policy," p.11.*

Well, perhaps you will say: "Why, when that comes, there will be no resistance, every one will see that, and those who have stood out will have to give in when they see this light and glory and power." Let me ask you: Did they give up when Christ was here with this light and

power? Was there light? Why, look and see what the record says about the light. Did it convince those who would not believe? No. They rejected Jesus Christ and then put him to death, because he did not come and meet their ideas, their own plan and interpretation of the prophecies, and because he did not meet their ideas and did not conform to their plan, they rejected him and put him to death. In the same way, Jesus Christ is being rejected today, and crucified afresh.

There is another point that I want to touch (I am not coming back to this again, and harp upon this string. I shall leave it with you and God. I had a few things that I wanted to say, and I want to finish this.) Now, some will begin to ask: How are we going to tell whether sins of the past are brought up to our minds by the Holy Spirit, or by the devil? Unless my experience leads me astray, there are many who have made this inquiry in their own minds, How are we going to tell whether sins that are brought up to our minds are brought up by the Holy Spirit, or by the devil? Now, let me ask you a question. Suppose you were to come into the vestibule, and you were standing out there now when somebody inside was talking, and suppose a stranger should come in with you, and he should ask: "Who is speaking?" Could you tell him? Why? (voice: "you would hear the voice.") But he would hear the voice too, would he not? (voice: "you would know the [108] voice.") Now, how are you going to know whether the Lord is talking to you, or whether the devil is? Let us take this word: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: *for they know his voice.*" John 10:4.

Now, I say to those who have been in the ministry, and who have been teaching Christ to the people and to-night can't tell the difference between the voice of Christ and the voice of the devil, it is time for us to stop and learn the voice of God. Now, if any one who has been a teacher of the people, raises that question in his mind, let him know that the very fact that that question is raised in his mind, is the evidence that he wants to learn Jesus Christ. But, you

still ask: "How will they know his voice?" I can't tell you, and if I could, it would not do any good. He says: "They shall know his voice," and you will have to take his word for it, not mine. And if you take his word for it, he will see that his word is true; but I can't tell you how. I know it is true, and I know he makes it true to those who believe. But, to those who stand off as did the Jews, those will never know anything about it. On that basis, they never can and never will; and if we wait to have it all explained, we will not know anything about it, and I cannot tell you, and shall not try to tell you. I can tell you this: he says: "My sheep hear my voice, and I know them, and they follow me." John 10:27.

Here is a word that will help us on that perhaps, and notice how we have instruction upon every point in this way: "Amid the confusion of innumerable doctrines, the Spirit of God will be our guide and shield to those who have not resisted the evidences of truth." Now, how are you to know his voice? Because he silences every other voice. If we yield to him, we will know the voice; "my sheep know my voice, and they follow me." Why, I tell you, brethren, we are coming to times when we can't sit down week in and week out, and hear God's side of the question, and wait, and consider, and see how Brother A. goes on, and Brother B. goes on, or what this one or that one says. We must know the truth because the Spirit of truth is in us. That is the reason. We will just as surely, you and I, in spite of all the light we have had under this work, be led astray. The fact is, we will change leaders and not know it, unless we have the Spirit of God with us. That is the simple fact. We will change leaders and not know it. We have been told so, and I can show it to you in so many words. I want to read a word about it:---

"Every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe." --- *"Danger in Adopting Worldly Policy,"* p. 7.

You and I will do it, unless we are fully surrendered to God and kept by his divine power, and we will array ourselves against this work, against the truth of God, and will join with Satan and fight God's work, unless we are kept by the power of God. It is time for us to begin to mistrust self and to flee to God for his keeping power. It must be so.

Now, as I said, I will not come back to this point unless the Lord leads me back, (and I presume some have already thought I have dwelt too long upon it), but I have felt that I wanted to say some of these things in the plainest manner possible. But, if this instruction is from God, I say it is time for us to receive it, and act upon it, and I leave it with you, and for the Spirit of God to lead you.

THE PROMISE OF THE HOLY SPIRIT. --- No. 4.

 PROF. W. W. PRESCOTT.

MEN do not usually put out danger signals unless in their minds at least there is danger, and God does not deal any the less honestly with his people. And when God puts out a danger signal, it is time to note the time and place and to remember that there is danger there. When the signal is repeated, the sense of danger should be impressed upon our minds; and when the danger signal --- the warning --- is repeated again and again, it is to stir the hearts with the solemnity of fear, as in the very presence of the actual danger.

I wish to bring the situation just as briefly as I can before you with reference to the warnings that have been sent to us very recently, all in one line, and I will select some extracts to show how the warning has been repeated and repeated again. From the Special Testimony, "Appeal to Ministers and Conference Committees," page 9:---

"Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is no time now to hide your colors, no time to turn traitor, when the battle presses sore. . . . It is no time now to lax our efforts, to become tame and spiritless. . . . Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestions the world may make. We can make no compromise. . . .

"When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency, and should be the more warm and decided, and their testimony should be more positive and unflinching. But we [237] are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. . . .

"God has no place in his heart for half-hearted men and women, those who are neither cold nor hot. Christ says, 'I will spew thee out of

my mouth.' God calls for men who are whole-hearted. . . . Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. . . .

"By many, the words which the Lord sent, will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things to tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people will have for this time. . . .

"As the end approaches, the testimonies of God's people will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy."

Again from "Danger of Adopting Worldly Policy," beginning on page 4, I read:---

"We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught. . . .

"Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature, or they will be found professedly working for God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence on human wisdom, which is foolishness in the sight of God. . . .

"Those who believe the truth must be as faithful sentinels on the watch-tower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good will be manifested more and more, as he brings his forces into activity in his last work of rebellion, and every soul that is not fully surrendered to God and kept by divine power, will form an alliance with Satan against heaven, and join in the battle against the Ruler of the universe. . . .

"The message we have to bear is not a message that men need

cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. . . . God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame spiritless way, but in demonstration of the Spirit and the power of God. . . .

"To-day the world is full of flatterers and dissemblers; but God forbid that those who claim to be guardians of sacred trusts, *shall betray* the interests of God's cause through the insinuating suggestions and devices of the enemy of all righteousness.

"There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul."

Now as though that were not sufficient, I want to call your attention to the instruction that has come very recently, and I will read from articles by Sister White in REVIEW of Jan. 31, and Feb. 7, 1893:---

"There will be among us those who will so blind their eyes that they will fail to perceive the most wonderful and important truths for this time."

Who knows whether that means me or not? I think we had better, every one, take it as belonging to "myself."

"Those who have not a daily experience in the things of God will not move wisely. . . .

"Scores of men have preached the word when they themselves had not faith in it, and did not obey its teachings. They were unconverted, unsanctified, unholy. . . . No longer question your need of a personal Saviour. . . .

"Many accept the theory of truth, and compromise with the world, the flesh, and the devil. . . . We are to feel, to act, as one with Christ. . . .

"Christ says to his followers, 'Ye are the light of the world.' Shall we envelop our light in a thick covering of worldly policy? Shall we seek for scientific measurement of how much light shall emanate from us to the world? God help us to live under the direct rays of the Sun of

Righteousness, that we may be channels of light to the world. . . .

"There are men of the world who will volunteer to be our guides; they regard their course as wise, but they are of the class who, professing to be wise, need to become fools in order to become wise in God's wisdom. They lead away from the path where the voice of Jesus is heard, saying, 'This is the way; walk ye in it.' They are false teachers, blind leaders of the blind. They divert the attention from the very work to be done in this period of the world's history."

Now mark the following:---

"But those who follow the leader step by step, will hear and recognize the voice of the True Shepherd. . . .

"The people of the world will try to induce us to soften down our message, to suppress some of its more distinctive features. They say, 'Why do you make the Seventh-day Sabbath so prominent in your teaching? This difference is always thrust before us. We could harmonize with you if you would not say so much on this point. Let arguments in the *Sentinel* be free from mention of the Seventh-day Sabbath, and we will give it our influence and support.' This is their invitation to compromise, and there has been a disposition on the part of some of our workers to adopt this policy. But those who favor this action, entertain deceptive sentiments, are bound by false modesty and caution, and manifest a disposition to withhold the confession of faith. Seventh-day Adventists have discussed the feasibility of conceding to these demands; but shall we permit the world to shape the messages that God has given us to bear to them? Shall we entertain the proposal of Satan, and thereby entangle our souls, and the souls of others, for the sake of policy? Shall we betray sacred trusts? If the world are in error and delusion, breaking the law of God, is it [238] not our duty to show them their sin and danger? We must proclaim the third angel's message.

"What is the *Sentinel* for? It is to be as the voice of the watchman on the walls of Zion, ready to sound the danger signal. We should cry aloud, and spare not, and show the people their transgressions. We are not to cringe, and beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your true colors to the gaze of men and angels. Let it be understood that the Seventh-day Adventists can make no compromise. In our opinions and faith there must not be the least appearance of wavering. The world has a right to expect something of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we present even the semblance of being uncommitted.

"We are not to voice the sentiment of the world. . . . Shall we be time-servers? Now, before we advance another step, let us look carefully to see what are our feelings, our aims, and purposes."

I will now leave these extracts, and read from the REVIEW of Feb. 7:—

"Those who are more desirous of securing promotion and a good name in the world, than of maintaining right principles, will betray sacred trusts. They will cripple their own influence, they will darken counsel by their words, and make false reasoning to look sound and right. All the success and patronage that can be secured by policy plans will serve only as a snare to those who work on this principle.

"Some are flattering themselves that a more auspicious time is coming, when God will vindicate his honor by lifting up his holy law. Many who now look upon the cross as too heavy to bear, think they will then obey the truth, and triumph with it. But in maintaining the right, it is not safe, because of circumstances, to yield in any degree firm adherence to duty, or to teach others that they may yield with comparative safety. . . . To place ourselves in a position where we have an appearance of yielding, is a new position for this people. . . . Many who claim to believe the truth have rested in the theory, and have not felt the necessity of maintaining vital connection with the pure, sacred springs from which they must derive their life and inspiration. When they should have been earnestly praying to heaven, humbling their hearts before God, they have been busy with human calculations, human imaginings, have been exalting self in place of exalting the Lord. Yet they seemed unaware of their danger of leaving the precious principles of truth. We need to pray continually that God will help us to abide in the truth, and not be swayed from the principles by those who are not sanctified to God, or allow the principles of worldlings to mould our institutions. . . . This is the work now to be done on earth. Those who are living in the transgression of the holy law of God, will not find the truth palatable. When it is made plain that Sunday is a spurious Sabbath, founded in the power of the man of sin, they will say in language too plain to be misunderstood, 'We want not a knowledge of thy ways, O Lord.' Others will say as did Pharaoh, 'Who is the Lord, that I should obey his voice?' But in the face of all opposition, we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to the world. . . . We should be alarmed at the least manifestation of a disposition to hush the voices that proclaim the third angel's message. That angel represents the people of God, who give the last warning to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as light-bearers to the world; but should the standard fall from their hands, the Lord would raise up others who would be faithful and loyal."

Now, that is so, brethren, and it seems to me, as never before, that we have come right up to the time when God wants to know who is going to be faithful and loyal, that he may know who is going to do this work. "It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self-love, to selfish considerations, ambition, love of ease, or desire to shun the cross. We are commanded to 'cry aloud, spare not, lift up thy voice like a trumpet!' Shall we labor to make the name of God a praise in the earth? Shall we obey his voice, or shall we listen to the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of eternal realities? The truth is everything to us, or it is nothing. Let those who want to make a name in the world, go with the world; but let those who would serve God, obey God, and not man. Now, what does that mean just at this time? It means, we, you and I, need the warning to take our orders from God, and be where we can recognize the voice of the True Shepherd. How can we receive orders from above and obey them unless the channels of communication are open between our souls and God?

Now there are two ways of compromising: one is that one compromises and don't know it; the other is that one compromises because he has not the moral courage to do otherwise. And, there is just one cure for both difficulties. Let us read it; turn with me to Isa. the eleventh chap., and I will read three verses: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

The special point that I want to make there is this, that one who is endowed with the Spirit of God does not depend upon what he hears with his ears, or sees with his eyes. Notice the marginal reading of "he shall make him of quick

understanding in the fear of the Lord." The Hebrew is "quick of scent or smell." It seems to me that the idea there, is a kind of instinct, but that is not the word: it is the kind of perception that comes outside of the senses, and gives it the thought of an immediate consciousness of the situation. The idea is that it does not come through what I see or hear, but when the channels of the soul are open to God, there is immediate consciousness of the situation, even per- [239] haps against the sight of the eyes and the hearing of the ears.

There will be plans suggested in the work of God that you cannot find any fault with, that is outwardly, I mean: but anyone that is connected with God will say, They are wrong. You may be put in that place, but if you are connected with God, you will say, I cannot follow them, because we are not to judge after the sight of the eyes nor the hearing of the ears: "It is very hard for self to occupy a subordinate place. It lifts up itself in many ways, runs without Christ, works without prayer and consecration. Man's wisdom is foolishness: but many do not yet know this. They form connections with persons no more pious or consecrated than themselves. They counsel and plan with them, and if their devising is accepted, it will surely lead away from the right path. Their self-sufficiency is great, they do not feel the necessity of prayer at every step. They judge after the sight of the eyes, and the hearing of the ears, but they have not the discernment that God gives, which would enable them to look beneath the surface."

Not to enlarge upon that point, the only thing that can save us from changing leaders and not knowing it, is that the spirit of perception shall come by the inflowing of the Spirit of God into the soul. That is certainly so. Our only safety, then, in this time, when the specious devices of Satan will be brought to bear, when Satan, who is manifested as an angel of light, shall work himself in through every possible channel to suggest plans that will soften down the message, to turn us away from the one thing that God is giving us to declare at this time, I say the only safety for us, for you, for me, is that the Spirit of

discernment, which comes only through the indwelling of the Spirit of God, shall take possession of us and save us from those things.

Now the other side. The other way of compromising is through lack of sufficient moral courage to do otherwise, and the only cure is the same cure. It is no use whatever for you and me to say now, even in our hearts, I know what I am about. You never will catch me betraying the third angel's message. I stand firm. Let me whisper in your ear, "Let him that thinketh he standeth take heed lest he fall." And let me say, that our only safety is in saying continually, "Lord, save, or I perish." We are now in the perils of the last days. Now Satan will work with all signs and lying wonders. Now he will begin to increase the power with which he works until it will reach the climax in his actual personal presence here, to work himself, visibly.

A little while ago, one who had formerly been connected with this people was advertised to speak in this city. One came to me and said, "I would like to go and hear him. Of course I know he has not the truth, but I never heard him, and I would like to go and hear what he has to say. I do not think it will hurt me. I do not think he will turn me from the truth." And I said in reply: "The time will come when the announcement will be made, 'A wonderful being of light and splendor is here working miracles, speaking the same tones which Jesus spake when he was here preaching to the people.' I wonder how many Seventh-day Adventists will say, 'Now I never saw the devil, I never heard him preach. Of course I know he has not the truth but really I would like to go and hear what he has to say against it?' I want to tell you that one spirit is just of a piece with the other. What have we to do with chasing after those who we know have not the truth? There is one who says, "I am the truth." We had better spend our time and efforts going to hear what he has to say to us. Now I say, the only thing that will keep us, is the presence of the Spirit of God. It is not will-power. It is not a determination to stand firm. That is our greatest weakness, if we put it in that light. If we put it in the light of our determination to stand firm and

our will-power, there is our very weakness. Our strength is in saying, "Let him that thinketh he standeth take heed lest he fall." Our strength is in our weakness, because "my strength is made perfect in weakness."

Now I wish in the brief time remaining to me to call attention to the lesson which to me applies with great force at this time. We have now come to the time of the second fulfillment --- and that in large measure --- of the outpouring of the Spirit of God, and I wish to speak of the effect of the outpouring of the Spirit of God on the disciples.

You know how those disciples, everyone of them, forsook Christ and fled; you know how they denied that they would leave him, and Peter said: "Though all men shall be offended because of thee, yet will I never be offended," and they all said they would not deny him. And that very night everyone left him. Their weakness was in the fact that they refused to believe what he told them. When he said, "You are going to fall," they said, "No, we are not going to fall," and they fell. If, when he told them they were going to fall, they had said, "Lord, save us from it," they would have had a different experience. But it was their determination that they would not fall, and that they did not need any such warning and instruction, that led them into that experience.

Let us come to the experience after the outpouring of the Spirit. I will hastily sketch some of the facts brought out in the book of Acts. This book is a wonderful book to study at this time.

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What was the one thing which to declare at that time would rouse up the opposition and the passions of men, more than anything else? It was to tell them, that Jesus was the Christ, and "You crucified him." That was the thing that did it. In the face of what consequences was it? In the face of the law which forbade any new religion, and the penalty of which was death to one of the common rank. And these men were all Galileans, of the common rank. So when they went out proclaiming that religion they went

with their lives in their hands, and they knew it.

What was the burden of the message that they were all declaring? That they were witnesses of his resurrection. They were to go out and tell the story to those rulers, the religious leaders, that they had taken Jesus Christ the Son of God and had put him to death; that he was risen from the dead; that he had ascended to heaven, and that only through him was there salvation for anyone,--- for the leaders, the managers, the rank and file of the Jews, for anyone. The only hope of salvation was in that Christ whom they had taken and crucified. That was the message they were to go out and declare, and that in the face of the law which said, "Death." When the Spirit was poured upon them, the very first day that Peter stood up, what was the message? Read Acts 2:22, 23: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

What was it? He charged them face to face with murder. That was what it was. God's Spirit witnessed to this word, and to those who were ready to receive light and truth, conviction came, and three thousand souls were converted that day.

Then Peter and John went up into the temple to pray, and they saw a lame man there and healed him. Then the people came together to know about it, and Peter said: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."

Then the managers began to be stirred. The people

began to be converted under this sort of a message, and the rulers were "grieved," and they laid hold on them and put them in prison, saying that they would examine them on that matter, with the firm determination, however, that nothing should be said about Christ. They wanted nothing to do with that. So they asked them in the first place, What about this lame man that you healed yesterday? We do not want to know anything about your religion, however. Then Peter, "filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel." And notice the way in which he said it. Here were these poor despised men, the despised of the despised, brought in before that array of official authority, and this man, who, you will remember, a short time before was scared almost out of his senses by the simple inquiry, "Are you not one of this man's followers?"--- and who had replied, No; I am not. I do not know anything about him.--- Now in the face of the law whose violation was death, and in the presence of the dignitaries and rulers of the nation, when asked about that lame man whom they had healed, said:---

"Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This was the stone which was set at nought of you builders, which has become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:8-12.

Did they declare the message that was given them to declare? Indeed they did. Did they dare to stand in the presence of the officials and those high in authority and say, You put him to death, you murdered him? They did. Did they tone down the message any and say that because of some laxness in some official capacity, this man was taken by parties to us unknown, and as near as we can find out some violence was done to him, for which we are very

sorry? Oh, think of it! *You murdered him.* That was the word. You took him and by wicked hands crucified him. That was the charge.

And those unlearned men, whom these rulers thought they could scare by their official authority, stood right there and said: You men of Israel, and rulers and elders of the people, This is the man you crucified.--- You put him to death. You are the murderers. What was the consequence? "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. I hope they will [241] take knowledge of us in the same way. I do, indeed. Well, they thought this thing must be stopped in some way, but here was the man, healed, and they could not say anything against that, and so they thought they would command them, and threaten them, and let them go. But when they had commanded them to speak no more in this name, Peter and John said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

I tell you, those men had a message that was like fire shut up in the bones. It would come out. And when it came out in that way, it had converting power in it. And the power was not in them as men, but they were filled with the Holy Ghost. The Holy Spirit is a cure for cowardice. The Holy Spirit is the cure for cringing before men. But I tell you it makes a man humble before God.

Well, when they had threatened them and let them go, what did they do? "Being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. [Do you not see that their trust was in the Creator as their Redeemer?] Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy

child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak the word." Acts 4:25-29.

They did not say, Let us stay at home, because there is great danger ahead. The Holy Spirit is a cure for moral cowardice. The Holy Spirit inspires men to declare the message of God without cringing, and that in the face of death.

Now I say in all sincerity that we might as well make up our minds here and now, before we go a step farther, to face death and down it. That is true. I understand, just as well as you, that it is a great deal easier to talk about that in a warm, comfortable room, lighted by electricity, with a nice carpet on the floor, than it is to say it when we come up to the point where we have to give up our lives. But I want to tell you that that is an actual fact, and unless we stand right there at this moment, and say that we will give up friends, homes, and that nothing shall separate us from the Love of God which is in Christ Jesus our Lord, we might as well stop now. That is a fact. It is a simple statement of the fact, and it is an awfully solemn fact to me.

I will touch on one other point. I will briefly sketch the experience of Paul and Silas. You will remember the commission of Paul to go to the Gentiles, and that as he and Silas preached they were forbidden by the Holy Ghost to preach the word in Asia. Then "a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Then they started right away to go over. The first place at which they stopped any time was Philippi, and after a few days there, what was their experience? They were put in jail and whipped, and their feet placed in the stocks. Listen, and hear the conversation that passed between them.

"Well, Paul," said Silas, "are you sure that that was a vision that said, Come over into Macedonia and help us? Are you sure that you were led by the Spirit of God when

we came over here? Don't you see, about the first thing we are in jail, and my back is awful sore. Paul, what do you think about it? Do you not think we would better go back?"

"And at midnight Paul and Silas prayed, and sang praises unto God."

"Now, Silas," said Paul, "what do you think? Would we better pray?"

"Well, I think we would better have silent prayer. There is a rough crowd of people around here, and if we pray, we would better have silent prayer."

"And at midnight Paul and Silas prayed, and sang praises unto God: and *the prisoners heard them.*"

Yes. They did not hear that other conversation you have heard. They heard them praying and singing praises to God, and the Holy Ghost came and shook the place and opened the doors.

Do you not see in that a lesson to us? Come over into Macedonia and help. What do you think? Was it the Spirit of God that called you? "Those who follow the Leader step by step, will hear and recognize the voice of the True Shepherd." And they will not go back on it, even though their backs are beaten, and their feet are put in the stocks, and they themselves in jail. The endowment of the Spirit of God is a wonderful cure for moral cowardice. It makes men bold in the Lord, yet humble in the Lord.

Then, there are two ways in which we may compromise the truth. The Spirit of God gives that discernment that goes below the surface and shows us these things, so that we do not judge after the sight of the eyes, nor hear after the hearing of the ears, and the Spirit of God confers upon us the moral courage.

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I will close by reading a paragraph from that little article, "The Holy Spirit Awaits Our Demand and Reception":---

"The Christian must build all the foundation if he would build a strong symmetrical character, if he would be well balanced in his

religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable."

You may put him to death. That does not touch the strength of will and purpose that comes through the endowment of the Spirit of God.

THE PROMISE OF THE HOLY SPIRIT. --- No. 5.

PROF. W. W. PRESCOTT.

It seems as though we were learning from day to day how much instruction there is for us in the experience of the apostles as they were commissioned to go forth to their work, and as they were endowed with the power for the work. Going on with the thought that was suggested last evening, notice how striking is the parallel between the condition of that time and the condition of the present time under which the work of the message is to be done.

The apostles were few in number,--- men who had no standing in the world at that time, and they were forced, under the very circumstances of the case, to depend upon some power,--- some influence outside of themselves. Think of it for a moment. They had no institutions of learning. They had no publishing houses. In a certain sense they had nothing. And yet they had that without which you may have institutions of learning, you may have publishing houses, you may have organizations unnumbered, and yet be utterly unable to do the work of God. They had the power of the Spirit.

Notice what they had to meet. The whole power of the world was against them. There was no government at that time under which they could begin their work under favorable circumstances, and then branch out into countries less favorable. There was one power that ruled the world, and that power was opposed to any religion the tendency of which was to stir up men's minds, or to turn them in any way from the worship of the gods recognized by the State. And to have a company of men, comparatively unknown, with but few followers, come out with a new religion, the tendency of which was most decidedly to stir men's minds and turn them away from the established religion,--- to

have them not only profess this religion, and teach this religion, but claim the right to profess it and teach it, and claim the right in the face of the law to disregard the State religion and to turn just as many as possible against it--- nothing could be more exasperating to an arbitrary power than just that position. And that was the position taken by the apostles. In the face of a law whose penalty to men of their rank was death; in the face of the law not to teach any new religion, nor to turn men's minds away from the religion recognized by the State, they went out, and that, too, under the express command of Jesus Christ, to preach that gospel to every creature.

Now some power must attend them, greater than the power of the State; and that power came to them on the day of Pentecost. And so they were told to tarry in the city of Jerusalem, to wait for the promise of the Father, that they should receive power after that the Holy Ghost was come upon them. How is it to-day? Here is a people of no particular standing in the world, a people that can make no boast of learned men; a people that as compared with other denominations can make no boast of institutions of any sort; no ground of this kind upon which to rest any claim to attention in the world. Although we may think that we have educational institutions, and publishing houses, and sanitariums, and all that, yet anyone who knows the situation, knows that when you compare these facilities with those possessed by other denominations, there is nothing upon which to rest any claim of attention before the world. And now we stand with every earthly power against this work, our own government having turned in such a way that religious liberty is really at an end. The principle of religious liberty has been abolished now. And yet the command comes to-day with greater power than ever to this people, Go and give this message. Go everywhere and give this message, and that, too, as I read last evening, in the face of all opposition. There is to be no compromise. There is not to be even the appearance of wavering. The message is not to be softened down in the least, but in the plainest manner, truths unpalatable are to be taught.

In the time of the apostles the one truth which was the most unpalatable was to say to the people that they had crucified Jesus Christ, the Lord of Glory. Now the one truth most unpalatable is to say, that the image to the beast has been made in this country, and that those who now, with the facts plainly before them, intelligently choose the Sunday institution are receiving the mark of the beast in doing so. And it is our business to tell them so now. Now that is an unpalatable truth. Not only that, but as a matter of fact, the time will soon be here when it will be practically as unpalatable a truth to tell them that there is life and salvation only in Jesus Christ; to tell them that they do not know anything about justification by faith. And how shall we tell it unless we know the truth concerning it? I say that it will be just as unpalatable to them to tell them that truth as to tell them that in receiving the Sunday institution they are receiving the mark of the beast. So the commandments of God and the faith of Jesus will be equally unpalatable to teach in every nation.

Perhaps some have thought we have now found a doctrine upon which we shall have clear sailing, and that we can always preach justification by faith, and people will agree with us. It is not so. That is to say, it is not so if the genuine Protestant doctrine of justification by faith is preached, and not the papal [254] doctrine of justification by faith, and it will be received as a favorable message, just as we can preach the papal doctrine of the sabbath, and it will be received. But if the Protestant--- the true Christian-- doctrine of the Sabbath is taught, and likewise if the true Christian doctrine of justification by faith is taught, the time is near at hand when one will be just as unpalatable as the other, and both will meet with the same opposition. And yet we are taught that we have a message that we are not to cringe to declare, and we are not to beg the pardon of the people for telling them the truth.

Now I thought possibly some might draw the conclusion from my other remarks---perhaps more from the way in which the matter was said than anything else---that the way to approach people was to go out and say, *You did it*. That

is, as though the apostles went out before these men and audiences with fierceness of spirit declaring to them, You are murderers. I want to tell you, it is in no such way that the message will go with power, because the power will not be in the fierce spirit of denunciation, but in the tenderness of love. But how shall we preach such a message as that in the tenderness of love, unless we have the mind of Jesus Christ? How can we go to people who are directing every effort to unjustly oppress us, to drive us from our homes, to bring the heavy hand of the civil law upon us, and tell them just what they are doing, in the spirit of love and tenderness, unless he who is love and who is tenderness dwells in our hearts? There is no other way. It is not natural for us to love people that are doing all they can to injure us. And our bearing a particular denominational name does not put love in the heart.

The example of Christ in his teaching is then to be ever before us. Remember his denunciations of the Scribes and Pharisees, as he called them hypocrites; but remember that when he uttered those scathing denunciations it was in the spirit of the utmost tenderness. When we read those words we cannot see the tears that flowed from his eyes; but it is nevertheless true that such was the case. So it was when he wept over Jerusalem, the place where he was treated as in no other place, saying, "O Jerusalem, Jerusalem!" It was with the most earnest longing that they might receive him, and with no spirit of hardness because they rejected him. He had only the deepest sorrow, because when they rejected him they were bringing death and destruction upon themselves. That was the spirit of it.

Let me read a few sentences from the manuscript of the forthcoming new "Life of Christ":---

"Jesus did not repress one word of truth. But in his intercourse with the people he exercised the greatest tact and thoughtful attention. He was never rude; never heedlessly spoke a severe word; never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity, but tears were in his eyes as he uttered his scathing rebukes." [I tell you, nothing short of that same spirit dwelling

in our hearts will enable us to follow that example in the plain message which we have to give]. "He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour, but he regarded them with pitying tenderness and sorrow so deep that it broke his heart. His life was one of self-denial and constant care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity, yet he stooped with the tenderest compassion and regard to every member of the family of God. In all he saw fallen souls whom it was his mission to save."

Remember that we are to follow the example of Christ in his teachings, but the only way that we can do this, as it is true that the only way we can manifest his character in anything, is that he shall dwell in us, and do the teaching in us, and manifest his own character through us. It is utterly impossible for us to address ourselves to the task of manifesting the character and the Spirit of Christ. How can a man show that which he does not possess? How can love be the ruling motive of the heart, and show itself in every action of the life, if that love has never been shed abroad in the heart? for love comes only from God. "We love, because he first loved us." Love is of God, and the power that is to be in the teaching now,---the power for which we are to look, is to manifest itself in such a way as to be perfectly evident to every one that the power is of God, and not of any man.

When Peter and John stood with that holy boldness before that council and declared that it was in the name of Jesus that the man was healed; when they had put them aside and conferred a little, do you remember the conclusion to which they came? It was, that they had been with Jesus. Now two things follow from that. First, the power was manifested in such a way, and these men gave glory to God in such a way, that even their enemies were forced to confess, much against their will, that the power was of God through Jesus Christ, and so the glory went to him. And, second, after they had thus confessed that these men had been with Jesus, and therefore that the power was

the power of Jesus Christ, when they opposed it they confessedly opposed Jesus Christ, and not the men.

So it must be in this work. It must be apparent that the power is of God in Christ, and not in the human instrument. And it must be so apparent that even the enemies will be forced to confess it, and then their opposition will be confessedly not against the human instrument, but against God in Christ, who is the power in them. So, eloquence will not win this battle. Strategy will not win this [255] battle. Human plans will not win this battle. Advice volunteered by men wise in the world will not, when followed, win this battle. God will manifest his power in this work in such a way as to make it perfectly evident to all that it is the power of God, and that no one shall glory in flesh. And the power is to be in the deep love. That is the power of God.

It is satanic to compel people. When Satan can hold persons in his service by the allurements of the world, he holds them in that way. When those allurements fail to hold, then he begins to bring the pressure to bear upon them, and pressure of any kind, to force the will, is satanic. And therefore laws that are made to force the will in things of religion are the very essence of the spirit of Satan. God wins by love, and when love fails to win, he does not use force. I have sometimes stood almost overwhelmed in the presence of this thought. The very God of the universe, who creates all things by his word, who upholds all things by the word of his power, holds himself in abeyance at the command of the human will. And God, whose power is such that by the mere breath of his mouth we should all fail and be destroyed, . . . Nay, more; God, whose power keeps us in life, even though we are rebelling against him whose power sustains us and gives us the very power which we use against him; that very God stands and holds his power in abeyance, waiting the consent of the human will.

God holds out every inducement. His love draws; but when any man says No, and continues to say No, he controls the situation. The time will come, to be sure, when God will manifest his power, and when those who have

persisted in rebellion will be destroyed; but during this time of probation God waits on the human will in matters of religion. To compel the conscience is satanic. To win a loyal, loving service is God-like. Now when we go out to carry the message of God for all people in the world, the idea of compulsion should be left out, and the winning power of love should be displayed. And before it can be displayed through the instrument, it must be displayed *in* the instrument.

Well, what has this to do with the outpouring of the Spirit? Simply this. What is the first fruit of the Spirit? Love. More than that. Read with me Rom. 5:1-5: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost [Holy Spirit] which is given unto us."

It is worth noticing that the word here rendered "shed abroad" is the very word that is used in Peter's discourse, quoting from Joel in Acts 2:17: "And it shall come to pass in the last days, said God, I will *pour out* of my Spirit upon all flesh." And as the Spirit poured out, so love is poured out in the heart, and the measure of the freeness of the gift of the Spirit is the measure of love in the heart. So when there comes the outpouring of the Spirit into any individual's heart, there comes with it a flood-tide of love, and in that love is the power for the message. You will remember in this connection Jer.31:3: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

I will read Gal.3:1: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Paul had had such an experience

himself in crucifixion with Jesus Christ that when he preached that truth to the Galatians it came to them with the same force as though the crucifixion had actually taken place in their presence. Who can describe a shipwreck like the one who has been shipwrecked? Who can describe a crucifixion like one who has been crucified? And said Paul: "I am crucified with Christ." Now when one has been crucified with Christ in his own experience, he can tell people of the love of that Saviour who was crucified for them, in a way that brings the matter before their minds as though the event actually occurred in their presence; and when that is presented, as it can be only by one who has himself been crucified, if people are not moved by the love of God in the gift of his Son, and the love of Christ in his death for them, there is no power under heaven that can move them. And in my very heart I have had the utmost pity for anyone whose heart was not melted by that exhibition of the love of God in Christ. It seems as though a heart of stone would melt before it.

But the laborer with God cannot present by any words of his, by any command of language which he may possess, that picture to other minds, as it is in his mind. Words cannot convey the thing itself. Words make the picture, but it is only the Spirit of God that can present that to other minds. You know how that is in our own experience. You read a familiar text of Scripture. How much does it mean to the different ones in a congregation of two thousand persons? It means just what that text has been in actual experience to the individual. Just that. When you preach to people to whom these thoughts are new, whose hearts have not been touched with these things, how can you preach to [256] them in a way to reach hearts? It must be just as it was in the days of the apostles. It was not the words that were used, but it was because the Holy Spirit took those words and made the impression upon the heart itself. So when those simple words were spoken there, the people who heard, saw the picture of Jesus Christ as he actually was. This is because the Spirit of God knows the mind of Jesus Christ, knows the love of Christ, and can

present it as it really is.

When we present these truths our only hope is that the Spirit of God, in the heart of the listener, co-operating with the spirit in us presenting these truths will make the impression, will present the truth in its fullness and will give those who are in darkness such pictures of the light of God, such pictures of the love of Christ, as will win them. It is not in the power of eloquent words, it is not in the power of personal magnetism to do it. Nothing but the Spirit of God with the laborer, poured upon the people as he speaks to them, will do the work. Just as the Holy Ghost fell on the people when Peter spoke, so it must when we speak.

You remember the discourse of Stephen in the seventh chapter of Acts. When he was going over that very familiar history in such a simple way, what was the Holy Ghost doing? The Holy Ghost was with the people, and saying to them, Do you not see that means you? Do you not see what he is coming to? Stephen was not telling them that. Stephen was simply repeating the facts of history that were familiar to all of them, but as he worked along in his discourse the Holy Spirit kept working with that people, saying, Don't you see how that means you? Don't you see what he is coming to? Don't you see that condemns you every step of the way? And before he could finish the discourse and make the application himself, the Spirit had gone away beyond him, and they were ready to put him to death for a conclusion which he had not drawn himself, but which the Spirit had been impressing on their hearts. They were ahead of him in his discourse. That is the power of the Spirit in itself.

There is another thought that I would like to speak of in the remainder of the hour. How are we to distinguish between the power that will attend this message, and the power that will attend the false message? because there is to be a power, Nay, there is *now* a power attending falsehood and its proclamation. Why, I want to say to you that unless we have the power of God to meet it, we will be swamped as certain as the world. This is certainly so. It is

of no use for a man knowingly to go and butt his head against a solid stone wall. But it is just as sensible for a man to do that as for one now in the face of the testimony that a new life and power has come up from beneath, and is taking hold of all Satan's agencies;--- it is just as much lacking in sense and good judgment for one to go out now from this Conference knowingly to meet that power unless he is assured that God is with him, as it would be to run his head squarely against a stone wall. That is the truth. That power of the opposition is real, and we shall know it. How then are we to distinguish between the power that is to be in this message and the power that is to be in the false message? Let me read a brief extract from "Early Writings," pages 46 and 47. The general subject is the end of the 2300 days. After describing the trouble of the Advent people at that time, at the end of the 2300 days, and their relation to others about them, who refused the light and turned from it, the writer says:---

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with him. I did not see one ray of light pass from Jesus to the careless multitudes after he arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. Then he raised his right arm and we heard his lovely voice (recognized the voice of the True Shepherd, it is a lovely voice) saying, 'Wait here; I am going to my Father to receive the kingdom; keep your garments spotless (buy the white raiment), and in a little while I will return from the wedding and receive you to myself.' Then the cloudy chariot, with wheels like flaming fire, surrounded by angels, came where Jesus was. He stepped into the chariot and was borne to the holiest where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to him in the holiest, and pray, 'My father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much

power, but no sweet love, joy, and peace."

What is this lesson? The faith that finds Jesus finds him in the Holiest now. What was the message to the churches? "Behold I have set before thee an open door and no man can shut it," and those who look for the light of glory in the face of Jesus Christ, must look to him through that open door in the holiest. Those who are still looking at the same place as of old to find him, are prepared to receive the deception. Now the thought is, that in this influence which Christ breathes, there is light, and power, and much love, joy, peace. In the influence that comes from Satan,---and that influence is now here in a special manner, there will be light,--- [257] and no wonder, for he fashioneth himself as an angel of light. You will remember the lesson we had on Sabbath on that question of light; there will be light and much power, but no sweet love, joy, peace. That is to say, the power will be the satanic power of compulsion. The power in the true message will be the winning power of love. That must be the difference; that *is* the difference. So if we have the message for this time in power, it will be with much love, joy, peace; and that in spite of the oppressive laws,— yea, in spite of threats of loss of life itself, --- there will be much joy and peace in it all.

See how nicely these things come together. I will read two or three verses. John 20:21, 22: "Then said Jesus unto them again, Peace be unto you; as my Father has sent me even so send I you," [and those words are for us to day.] "And when he had said this he breathed on them and saith to them, Receive ye the Holy Ghost." Now what was coupled right with it? "Peace be unto you." So he said to his disciples, "My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled." They were to go forward with joy in the Lord, and were to have holy joy and holy peace all the time. He is our peace, and if we possess him we shall possess peace in its fullness. He is my beloved. If we possess him we shall possess love in its fullness. Read Rom.14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace and joy

in the Holy Ghost." Rom.15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." You see how it all fits together; the Holy Ghost will have light and power in it for us. It will also have much love, joy, peace; and in that way it will differ from the power that will attend the false message; and that love, that joy, that peace can only be possessed by those in whom Jesus Christ himself dwells. "Strengthened with might by his Spirit in the inner man, that Christ may dwell in your heart."

I spoke of the necessity of the Holy Spirit making the picture before the mind of the people, and in conclusion will read an illustration:---

"Some of you have seen the great picture that was painted by Muncakszy of the Christ. That picture was being exhibited in Canada, at Toronto, I think, and there came a rude, rough, wicked sailor to see it. He entered the room at the time of day when there were no others there; and paying his money to the woman who sat inside the door, he came in and stood for a moment, looking at the canvas as though he would glance at it and go away. But as he looked he could not turn. He stood there with his eyes fixed on that central figure of majesty and love. In a few moments, he took off his hat and let it fall upon the floor. After a few moments more he sat down upon a seat, and then he reached down and picked up a book that described the picture, and began to read; and every few seconds his eyes would turn toward the canvass and toward the figure of Christ. The lady who sat by the door saw him lift up his hand and wipe away some tears. Still he sat; five, ten, fifteen, sixty minutes went by, and still the man sat there as though he could not stir. At last he rose, and coming softly and reverently toward the door, he hesitated, to take one last look, and said to the woman who sat there: 'Madam; I am a rough, wicked sailor; I have never believed in Christ; I have never used His name except in an oath; but I have a Christian mother, and my old mother begged me to-day before I went back to sea, to go and look at the picture of

the Christ. To oblige her I said I would come, and I have come. I did not believe that anybody believed in Christ; but as I have looked at that form and that face I have thought that some man must have believed in Him, I am going out from this time to be a believer in Jesus Christ and a follower of His.' Oh beloved, as I heard that story, the tears came unbidden to my eyes, and my heart glowed with a mighty longing. I thought if a poor, weak man, living himself in a godless land, could take his brush and preach on canvass, and cause our Christ to glow upon it, until a rough, rude, wicked, licentious man should be won to believe him, what might not my God do if he might paint Christ in me---nay, if he might reproduce Christ in a human life, that the life might be Christ's and that men might come to believe on Him."

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