The prophet Amos prophesied of a famine that would one day sweep the entire land—“not a famine of bread, nor a thirst for water, but of hearing the words of the Lord” (Amos 8:11). Explaining the urgency of “preaching the Word,” the apostle Paul also warned of a time when people “will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Timothy 4:3, 4).

Today, there are increasing signs that those days prophesied by the Bible writers are upon us. One clear indication for this spiritual starvation is the shortage of Biblical preaching from Christian pulpits. Observing the broad evangelical landscape, one perceptive Christian author has noted:

Many pastors seem content to dole out pabulum to spiritual babies instead of teaching the full counsel of God. Many evangelical ministers have succumbed to delivering secular-sounding, motivational pep talks aimed at soothing the felt needs of restless church shoppers or, worse, salving the guilty consciences of unregenerate church members. Rather than expounding the depths of God’s Word, many Bible-believing ministers have chosen the path of least resistance, content to scratch the surface of shallow souls and tickle the ears of languid listeners. The result is congregations are starving—even though many of the famished may not be aware of it—settling for sickly sweet, yet totally inadequate, spiritual pabulum. ¹

This spiritual famine for the Word is also discernible in our own Seventh-day Adventist pulpits. Even though preaching is the first of four major responsibilities for which the Seventh-day Adventist pastor receives salary and is responsible (the other three being shepherding, training, and evangelizing),² our preachers are increasingly relegating the pulpit ministry to a second-class status. In many places, the highlight of Sabbath worship service is not the sound proclamation of the Word of God, but rather gospel gimmicks—music, skits or dramas, puppets, movies, talk shows, multimedia, or some other types of entertainment.³

With the growing silence of the Bible in our pulpits, many preachers are fast becoming religious comedians, clowns, and politicians. Even when they make attempts towards Biblical preaching, the trend is toward joking, jesting, and anecdotes. At the very best, the typical preacher today can be described as a religious motivational speaker focusing on human relationships, prosperity, self-help, recovery from addictions, ideological agendas, or some other “relevant issues.”

One respected evangelical scholar has accurately described the result of this absence of sound Biblical preaching: “It is no secret that Christ’s church is not at all in good health in many places of the world. She has been languishing because she has been fed, as the current line has it, ‘junk food’; all kinds of

² Adventists Affirm : Famine in the Land http://www.adventistsaffirm.org/article/190/previous-issues/volume-21-...
artificial preservatives and all sorts of unnatural substitutes have been served up to her. As a result, theological and Biblical malnutrition has afflicted the very generation that has taken such giant steps to make sure its physical health is not damaged by using foods or products that are carcinogenic or otherwise harmful to their physical bodies. Simultaneously a worldwide spiritual famine resulting from the absence of any genuine publication of the Word of God (Amos 8:11) continues to run wild and almost unabated in most quarters of the church.

If ever there was a time when pastors and preachers needed to heed the Biblical injunction to “preach the Word” (2 Timothy 4:2), it is now. This is why ADVENTISTS AFFIRM is devoting two consecutive issues—this present one and the next—to the pulpit ministry.

In this current issue we spotlight the pulpit ministry of the pioneers of our faith. The intent is to show how our Seventh-day Adventist pioneers sought every opportunity at the pulpit to present our distinctive message and to prepare a people for the Lord. Whether it was at a worship service, funeral service, church dedication, in the territories of unbelievers, in homes, etc., the early pioneers found ways to proclaim the unvarnished Word. Their example is in marked contrast to the current situation.

Ellen G. White (1827–1915) sets the tone by explaining the purpose and manner of preaching. Sr. White was one of the pioneers of the church. From its very inception, Seventh-day Adventists have believed that she was a recipient of the true gift of prophecy. In addition to being a prolific writer, E.G. White was also known for her public speaking, speaking to crowds of varying sizes—the largest on one occasion being about 20,000 people.

Roswell F. Cottrell (1814–1892) was raised a Baptist, but joined the Advent movement in 1851. He served for a time as a member of the Review and Herald editorial committee. His discourse, “Sermon Preached to the Seneca Indians” is believed to be the earliest Sabbathkeeping Adventist sermon that has survived. Published in the May 14, 1857, issue of the Review and Herald, the sermon is also believed to be the first attempt by a Sabbathkeeping Adventist to share his faith with members of any American Indian tribe. Cottrell wrote a number of poems and several hymns, two of which are included in the current Seventh-day Adventist Hymnal.

Uriah Smith (1832–1903) was both editor of the Review and Herald and secretary of the newly formed General Conference. He is well known for his work, The Prophecies of Daniel and Revelation. Smith preached the funeral sermon for sixteen-year-old Henry White, eldest son of James and Ellen White, on Monday, December 21, 1863, in Battle Creek, Michigan. This sermon, which appears to be the earliest funeral sermon to have been preserved, gives us a glimpse into the thinking of the pioneers as they buried their loved ones in anticipation of the resurrection.

James White (1821–1881) was a cofounder and visionary leader of the Seventh-day Adventist Church. He is credited with starting many of the denomination’s earliest publications, publishing houses, and the Battle Creek College. He also wrote several books and hundreds of articles for various church papers as well as serving as president of the General Conference for a total of ten years. James White preached this sermon on Sabbath, March 5, 1870, in the third Seventh-day Adventist church building to be erected in Battle Creek, Michigan.

Sarepta Myrenda Irish Henry (1839–1900) was a writer and public speaker in the temperance and health reform movements. She was convicted of the Seventh-day Adventist truths while receiving treatment for a heart condition at the Battle Creek Sanitarium, and was baptized in 1896. Shortly afterward she was healed and began preaching and teaching in churches and camp meetings across the country. At the encouragement of Sister White (who was in Australia at the time), Mrs. Henry began a “Woman Ministry” to encourage the women of our church to rise up to their Christian calling as women. For several years she wrote a weekly column, “Woman’s Gospel Work,” in the Review and Herald. S.M.I. Henry’s sermon sums up the early Adventists’ understanding of the valuable role of women.

John N. Andrews (1829–1883) (after whom Andrews University is named) is widely considered the “theologian” of the early Seventh-day Adventist movement. He also served as president of the General Conference (1867–1869), editor of The Advent Review and Sabbath Herald (1869–1870), and became the denomination’s first official overseas missionary in 1874. As a theologian Andrews articulated the Seventh-day Adventist understanding of Revelation 13, showed why the Sabbath begins and ends at
sunset, and his extensive research in History of the Sabbath and the First Day of the Week provided the most comprehensive work on the history of the seventh-day Sabbath. Andrews preached his sermon on Sunday afternoon, April 20, 1879, to an overflow crowd of about 5,000 people during the dedication of the “Dime” Tabernacle in Battle Creek, Michigan. He took his text from the mottoes on the windows of the church.

Stephen N. Haskell (1833–1922) was an evangelist and administrator. He pioneered many missionary activities for the church. For example, in 1885 he led the group that was sent to open denominational work in Australia and New Zealand. In 1887, with three Bible instructors he began SDA work in London, England. He made a world tour on behalf of missionary work in 1889–1890, visiting western Europe, southern Africa, India, China, Japan, and Australia. Haskell was also responsible for the organization of the first SDA church of African-Americans in New York City (1902). He led in temperance work in Maine (1911), began printing books for the blind (1912), and assisted in the development of the White Memorial Hospital (1916). He is best known for his books The Story of Daniel the Prophet, The Story of the Seer of Patmos, and The Cross and Its Shadow.

Alonzo T. Jones (1850–1923) was on the General Conference Committee in 1897 and was editor-in-chief of the Review and Herald from 1897 to 1901. He also became editor of the Signs of the Times, and was later joined by E.J. Waggoner. In 1888, these two men stirred the General Conference session in Minneapolis with their preaching on righteousness by faith. For several years thereafter, they preached on that subject from coast to coast. Ellen White accompanied them on many occasions. She saw in Jones’s presentations of “the precious subject of faith and the righteousness of Christ . . . a flood of light” (1888 Materials, p. 291).

We are indebted to several individuals, especially Adventist Heritage Ministry, for providing us with good samples of sermons and some relevant background information on them. We offer this issue to you, in the hope that your heart will be richly warmed as you “listen” to the messages that shaped the life and mission of our denomination. More importantly, we pray that the example of the early Adventist preachers inspire all ADVENTISTS to reAFFIRM the centrality of Biblical preaching in our various churches.

NOTES

5 Adventist Heritage Ministry is dedicated to preserving and sharing the history and experiences of the early Seventh-day Adventist Church. For more information, visit the Web site: www.adventistheritage.org.
Funeral Sermon of Henry N. White

By Uriah Smith

Preached on December 21, 1863

It is but a few months since he who now lies before you in the silence of death, left us in all the vigor of life, and the buoyancy of youth and hope. Who of us could then have thought that such would be his returning? If it had been told us that death would so soon take away one of our number, who would have looked upon him as that one? But the blow has fallen upon him—perhaps I should not say upon him; for he is not the afflicted one; it is the living hearts that feel, while he has passed beyond the sorrows and vicissitudes of Earth.

A funeral was held on the occasion at the place of his decease, Topsham, Maine, the 10th instant. He, with his two brothers had been stopping there for about two months, and they had formed many acquaintances, who could not be satisfied to have him removed without funeral services with them; which were accordingly held. And as he has been brought here to be deposited in the family burial place, in Oak Hill Cemetery, it has been thought proper, for the gratification of the church of which he was a member, and of the youth with whom he was acquainted and associated, that some further services should be held here. We are here for this purpose today; and to contemplate, for a few moments, the lessons which this dispensation of Providence brings before us.

We call this a dispensation of Providence. We believe in such dispensations. The remark is often made, that all our afflictions, disease, and death, are the result of physical laws transgressed, and that alone. And while in many instances this may be true, we still believe it is the Christian’s privilege, to recognize an overruling Providence, and see a Father’s hand in all the events that specially affect him. We read that the steps of the good man are ordered of the Lord; also, that whom the Lord loveth He chasteneth; and that if we are without chastisement, we are not recognized as sons. This shows us that there are certain afflictions which we may receive as chastisement from the hand of the Lord. In illustration, we might refer to the case of Job, upon whom the Lord permitted affliction to come for purposes of His Own; and also, to the case of Hezekiah, in whose experience the Lord’s hand was also visible. And how comforting the thought that, in events which are dark to us, of which we cannot understand the design, there is One Who sees beyond the narrow limits of our vision, Who is ordering events for us, working for our good, and Who will eventually bring all things out right.

But when, through the leadings of this Providence, our pathway lies along by the side of the tomb, and our friends are taken away from us by death, it is but natural that the stricken heart should inquire what their condition is, and what is their future prospect. Paul well knew that bereaved hearts would be sorrowful; and he does not command us not to sorrow; but only to sorrow not without hope. And he well knew what the first and the most anxious inquiry of the sorrowing heart would be. Hence he approaches this subject and says: “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” Mark the expression, “I would not have you to be ignorant.” And whatever point there is, upon which inspiration would not have us ignorant, we have in that declaration the assurance, implied, at least, that there is full and definite instruction given us concerning it. We accordingly find scattered all over the Sacred Page, expressions and declarations, setting forth the condition in which the dead are placed. In the grave, says one, there is no
remembrance of Thee. In the grave, says another, who shall give Thee thanks? The dead praise not the Lord, neither any that go down into silence. The dead know not anything; their love, their hatred, their envy, and all their emotions and passions are now perished. And multitudes of similar declarations we find, all going to show that the grave is a place of unconsciousness, silence, and inactivity.

But this question being settled, another immediately arises. If the grave is such a place, and if death is a sleep, is it, as atheism and infidelity assert, an eternal sleep? And on this question, more important, perhaps, than the other, the Word of God is, if possible, still more explicit. Job puts the question direct: "If a man die, shall he live again?" This is the very question at issue; and he answers it in the language that immediately follows: "All the days of my appointed time will I wait till my change come." Job 14:14. But how do we know that this is an answer to the preceding question? How do we know what he means by waiting, and what the change is, that shall afterwards come? Turning to some further testimony of Job's we read, "If I wait, the grave is mine house: I have made my bed in the darkness... . And where is now my hope? As for my hope, who shall see it?" If he once went into a state of death, where was his hope? If he waited, the grave was to be his house. This shows us, plainly enough, that the waiting to which he refers, is waiting in the grave; and that the change that is to follow is the change that takes place from that condition. And what is that change? The next verse declares: "Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." That is it. The Lord will call him from his lowly resting place. Man, the noblest work of God, will not be forgotten and left to perish. The Lord will have a desire to the work of His hands. The voice of the Archangel and the trump of God will be heard, calling them forth, and they will arise at the summons. "Thou shalt call, and I will answer Thee."

Again Job bears testimony on this question. He writes in a manner to show that his subject is one of vast importance. Job 19:23–27. He says: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen, and lead [i.e., laid] in the rock forever." As much as to express a desire that they might be preserved for all generations in all coming time. And what is his testimony, apparently so important? It is this: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me."

David says, "I shall be satisfied when I awake with Thy likeness." The prophet Isaiah exclaims. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." The prophet Hosea also testifies on the point: "I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be thy plagues. O Grave, I will be thy destruction. Repentance shall be hid from mine eyes."

We come to the New Testament, to the teachings of Him through Whom life and immortality are said to have been brought to light, and we find not only the same great fact stated of a redemption from death, but also the time when, and the means by which this glorious event shall be accomplished. Paul, in writing to the Corinthian brethren, says, "Behold I show you a mystery: We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, Death, where is thy sting? O, Grave, where is thy victory?" In writing to the Thessalonians, Paul again, after saying that he would not have us ignorant concerning them which are asleep, that we sorrow not as others which have no hope, says: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. [Bring with Him from the dead.] For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Thus all our inquiries are answered. The state of the dead is revealed unto us. And though the grave is declared to be a place of unconsciousness, we also learn that it is not the final abode of the saints; but they shall be redeemed therefrom with a great and glorious redemption.
But death, whenever and wherever it is seen, has a voice for us. As we behold it even in the vegetable, or more especially in the animal kingdom, it is impressive. When it takes one of the human race, it calls still more loudly upon us. The thought which it then suggests is this: That class of beings of which I am a member, is subject to the destroyer, so that I, too, am under his power. But when it comes still nearer to us; when it enters a neighborhood, and an acquaintance is taken, a friend, a schoolmate, a classmate, how much more impressive is its solemn presence. There is, therefore, a lesson for the young in the event which we here contemplate today. I would then say to them, Look upon these relics of mortality, these emblems of the grave, and ask yourself if you have any guarantee of life which he had not. Reduced in one short week from all the activity of life, to the silence of death—have you a lease of life even as long as that? Think, then, that you may fall as suddenly, but not as safely. He has fallen, triumphing in a Saviour’s love, and in firm hope of a part in the first resurrection. Place yourselves in his condition, and inquire, When and where would be your waking? Would it be with the just in the first resurrection, or with the rest of the dead who live not again till the thousand years are finished? Are you not called upon, then, if you are without hope, to haste to secure an interest in that arm upon which he leaned? or if you think you have a hope, to examine well the grounds upon which it rests?

But it is not in the event of his death alone that Henry has spoken to you and to us. He has left a dying testimony for his friends and for the young, by which he being dead yet speaketh. It is embodied in a brief sketch of his experience, prepared by one who was with him during his last sickness.

I would say to the church here, that we as a church, are partakers in this bereavement. As one of our number, we have felt a great interest in the welfare of Henry. We rejoiced when he first gave his heart to the Lord. We were glad when we first heard him inquiring the way to Zion, and turning his face thitherward. We were glad when we saw him, less than a year since, go down into the water, obedient to his Lord in the ordinance of baptism. Of the thirteen who then went forward together, two have already fallen in death. Scarcely one short year elapsed, and two already gone! What shall I say to the remaining eleven? Are they not called to renewed diligence, faithfulness, and constant readiness, should a like summons come for them?

It is unnecessary for me to attempt to say anything to those who are now specially called to mourn. They have long been acquainted with the true Source of comfort and consolation, and are fully competent to draw therefrom such supplies as are adequate for all occasions. So far as they are called to mourn, we mourn with them. Our hearts are all open to them in the warmest sympathy. So far as they have consolation, we also share in that. And it seems that all the comfort is theirs that is possible to fall to the lot of mourners. For what greater consolation can there be than to see so much of the fruit of their labor secured to them; to see one in whose moral and religious training they have labored so faithfully, now safely beyond all their anxiety. No more anxious tears will be shed for him. But the record remains that their labor shall be rewarded, and the son and brother shall come again from the land of the enemy. Thus while the Lord has dealt with them in seeming severity, He has also dealt in mercy. While with one hand He has smitten, with the other He has upheld. While one hand has held to their lips the bitter cup of bereavement, the other has held a cup of sweetest consolation. While one hand has pointed to the tomb, the other has pointed to the bright scenes of glory, honor, and immortality, that lie just beyond. And so, calm in the assurance of faith, and in anticipation of a reunion which is soon to come, and which, when it comes, will be eternal, they and we can bury the dead out of our sight—“earth to earth and dust to dust, in the sure and certain hope of a joyful resurrection, and the life of the world to come.”

—From An Appeal to the Youth, 1864
We have assembled today for the purpose of uniting together in the solemn act of dedicating this house as a place of worship for the Lord of Hosts, and it seems eminently proper, before we unite in presenting this house to God as a place for His worship, that some statement should be made of the distinctive doctrines of the people that worship here. A just respect for the opinions of our fellow men seems to indicate that this should take place on our part, that the object which we have in view in building this house, and the work which we are endeavoring to carry forward in this place and elsewhere, may be correctly understood by all who are here present. I cannot in the brief space of time that is allotted me attempt to give at any length the reasons for our faith. These you can find, on every point, in our publications, and to them I must refer you; but I shall endeavor this afternoon briefly to set before you some idea of our faith and some idea of the nature of the work we are attempting to perform; and I have chosen as the foundation of my remarks the several portions of Scripture which have been placed upon the window at the rear of this platform; for these were chosen as a distinctive enunciation of the principles which guide us, and the faith we cherish. I will read these to you from the Word of God. The Scripture inscribed on the central window is, as some of you may be able to see, the Ten Commandments, or law of God, and these I will first read, as found in Exodus 20:3–17:

1. Thou shalt have no other gods before Me.
2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.
3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.
4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.
5. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

I will now read the Scripture that is found on the right-hand window:
Here are they that keep the commandments of God, and the faith of Jesus. Revelation 14:12.

The Scriptures which I have chosen for the foundation of my remarks necessarily lead me to speak upon three important subjects. First, the views which we cherish with regard to the law of God. Second, the views which we cherish with regard to the Gospel of our Lord Jesus Christ. Third, the views which we cherish with reference to our position in the fulfillment of prophecy.

I shall not address you at great length. My subject is extensive, but I shall speak upon it in a very brief manner.

First, then, I will call your attention to the views which we entertain concerning the law of God. I am sure that every right-minded person in this assembly must regard this question of the law of God and the relation that man sustains to the moral law as a question of immense importance, and one that is worth of the most serious attention and thought on the part of all intelligent men.

We understand, in common, I believe, with all that fear God, that this law of God is the great rule of right. It is the embodiment of the principles of God's moral government. The nature of this law is such that the attributes of God forbid that it should ever be abolished. So long as the Almighty maintains the principles of right, so long must this sacred code remain in force. We understand very well that there is another system of law distinct from this moral law, known as the ceremonial law, which was but a shadow of things to come, a representation in types and shadows of the good things promised in the Gospel of Christ. We understand that this ceremonial law passed away when the great Sacrifice was offered for the sins of men. But the law of which I speak in this place is the moral law of God, which contains the sum of man's duty toward God and toward his fellow man. And these immutable principles of right that are here embodied represent to us the will of God concerning man, how God views the actions of mankind, and the distinction which God makes between right and wrong. In this respect I am happy to believe that there are none here this afternoon, or at least very few, that entertain any ideas different from our own, and that there is with us who are here entire unanimity in believing that this great rule of right, given by God for the purpose of governing mankind, is the standard by which all human actions should be tested.

In the New Testament we have certain declarations made with regard to it. Thus it is stated in the third chapter of First John that sin is the transgression of the law, and in the third chapter of Romans and twentieth verse we have the declaration that by the law is the knowledge of sin. So we understand that the New Testament refers to the law of God as a great rule of right, which shows what sin is, and sets before us a perfect standard by which our conduct should be estimated. On this point, I am happy to believe that there is on the part of those in this house entire agreement; but now I ask your pardon while I call attention directly to the fourth commandment, as marking one of the important, distinctive features of the people who worship in this house, and who have erected this house for the purpose of advancing what they believe to be the cause of truth. Now, let me say that although the denomination which we represent here today has had a brief existence,—is young in years,—the conclusion is not to be hastily formed that new doctrines have been advanced by this people, or that there is no justification for our existence as a distinct people. It is proper that I should remark that there are no new truths in the Bible, and that we do not come forward as the representatives of new principles and doctrines, which we invite you to accept in place of certain ancient truths of God's Word; but we come before you as a people that have to present certain ancient truths that have been lost sight of and trampled in the dust. Our mission and our work is like that of John the Baptist preceding the first advent of Christ, who called attention to the errors and wrongs which had arisen among the Jewish people, and gave force to his testimony by saying, "Repent ye; for the Kingdom of Heaven is at hand."

This is precisely our work, to call attention to certain ancient truths,—truths as ancient as the creation of our earth,—and to endeavor by all means in our power to restore again to the proper observance of mankind these truths which have been trampled in the dust. If what I say is true, then there is justification, abundant and ample, for our existence as a people, and for the work we have endeavored to do. When I read the fourth commandment, therefore, I call your attention to one of the grand points which we believe justify our existence as a distinct people, and the work we have undertaken to do.

Now, I have to state concerning this fourth commandment what I am sure no one in this assembly will deny, that it does solemnly enjoin upon all who are amenable to it—and that is all mankind—the
observance of that day upon which God rested from the work of Creation. The fourth commandment, I say, in plain language sets before all who are amenable to its authority, the duty of hallowing that day upon which God rested from the work of Creation. There is no opportunity here in this commandment, if we will be as honest before God now as we shall be in the Judgment Day, to say that this means that we should render to God one-seventh part of our time; that no particular day is set before us, but any day which we are pleased to agree upon, provided it be one. There is no opportunity to take this position in the light of the plain language of this commandment, and that day upon which God placed His blessing is the day that is the subject of this commandment.

You will notice another fact, which is that God ordained the observance of this day as the memorial of His great work of Creation, so that all intelligent creatures might keep God in their memory.

And now I will call your attention to a remarkable fact which stands in immediate association with this giving of the law of God, that about one month before the Ten Commandments were proclaimed upon Mt. Sinai it pleased God to provide food for His people by sending manna from Heaven, and He did this in such a manner as to mark by three great miracles each week which was the seventh day, so that there was no possible chance for the children of Israel, when they heard this commandment, to doubt for a moment that a definite day was set for them, and that they had a knowledge of that day.

I know well that it is now said that the resurrection of Christ has changed the Sabbath; but all intelligent Bible-readers know that there is no such declaration as this to be found in the New Testament, and you do well know that if we were to insert in the fourth commandment a reference to the resurrection of Christ it would essentially change the language of the commandment. It is impossible to bring this into the commandment. There are no words spoken in the New Testament which furnish any evidence, except by inference of a very doubtful character, that the resurrection of Christ has any reference whatever to the fourth commandment. Here stands the law of God.

Now let me make one remark bearing on this point which we have thought all should understand. We have no objection that men should assemble on the first day of the week for the worship of God. So far from this, it is with us a frequent custom to do this, as we have done this day; but there is in the New Testament only one instance of a single church which met on the first day of the week, and that after nightfall. We have no objection at all to people worshipping on the first day of the week, but this is what we object to, that when they meet in religious assemblies on that day they should make that an excuse for neglecting to hallow the day set apart at the creation of the world,—should neglect the day which God has commanded and excuse themselves for so doing by meeting on some other day. It is all right to worship God on any day, but it is an imperative duty that the seventh day should be observed as a memorial of the creation of the heavens and the earth.

Pardon me for another remark closely connected with this subject. In the New Testament there is a divine memorial of the resurrection of Christ, and it is not abstaining from labor on the first day of the week, for nothing is said about this; but it is that men, when they repent of their sins and enter upon the service of Christ, should signify the fact that they have died to their sins and are commencing a new life by being buried with Christ in baptism, and raised from the water in His divine likeness. It is not simply on one occasion that a man should celebrate the resurrection of Christ, but every time the memorial of the resurrection of Christ is celebrated by the church he participates in it.

Here, then, are two ancient truths which have been lost sight of by a great number of our fellow men; but while they are not new truths, they are, nevertheless, truths which have been trodden in the dust by very many, and upon us as well as upon others rests the responsibility of attempting to raise them up before mankind. I say, therefore, that there is just reason on our part for attempting to hallow the rest day of the great Creator. Nay, more than this, there are just reasons why we should endeavor, by all proper means, to call the attention of our fellow men to these great truths. And now perhaps the response will be addressed to me by those who are perfectly honest in making it, that we who keep the fourth commandment and all the commandments are justified by the law of God, and are, therefore, fallen from grace. It will be my privilege to respond to this. A humble effort to keep God's commandments on the part of Christian men who are conscious that they have broken them, is altogether another thing from seeking to be justified as though they were righteous, and had never sinned against God. But the proper response comes by calling your attention to the second division of my subject as expressed in the Scripture on the left-hand window, and this response I make to the
statement that we are justified by the law of God. "Being justified freely by His grace, through the redemption that is in Christ Jesus." Romans 3:24.

And here beloved friends, we are happy to unite, as we trust, with a great majority of those who are present on this occasion, in the statement of the fact that we are justified from sin through the blood of our Lord Jesus Christ, and that this is the sole ground of justification with us before God; of us, I say, who have broken God's law and are justly condemned by it.

I call attention to the statement I made with regard to the Gospel of Jesus Christ as brought to view in this passage. I think I shall be able to show that there is most perfect harmony between the observance of the law of God and the Gospel of our Lord Jesus Christ, by which men who have broken God's commandments are pardoned, and placed in a position where they may serve Him. When it is said that we are justified by grace, it plainly appears that before that time we were condemned.

I ask those who are here today to consider this question: What is it that condemns the sinner, and what holds him in condemnation? There is but one answer that can be given to this: The sinner is condemned because he has broken the law of God, and that condemnation is so just that God never justifies the sinner until He has first caused that sinner to see his sins with such distinctness that he shall acknowledge his condemnation to be just, and shall, by such repentance as shall cause an entire change in his conduct, seek for the forgiveness of his sins through the blood of our Lord Jesus Christ.

And now I ask you to notice the important statement made by the apostle with regard to the ground of the justification and the manner in which it is accomplished. He states it thus: "Being justified freely by His grace"; that is, by His free, unmerited favor extended toward us through the redemption that is in Christ Jesus. Now, what are we to understand by this word "redemption"? I think we can all understand without difficulty that redemption is the buying back of something that has been forfeited, and in this sense the redemption of Christ Jesus is the act of our Lord Jesus Christ in offering His precious life in the place of the lives of all sinful men. But why did the Lord Jesus Christ lay down His life for sinful men? The answer is this, that men had broken God’s law, and deserved to die because they were transgressors of the holy law, and that law was so holy, and that condemnation so just, that there was but one way in which they could be pardoned and God still remain just, and that was that a great Substitute should be offered. There was only one Being in the whole universe That could make that sacrifice and become that Substitute. All others being owed service, but the Son of God, being One with the Father, and existing with the Father before the creation of the angels, presented Himself as a Sacrifice to the law of God, and His life was accepted in place of the lives of those who had broken it.

My friends, this is the costly price of our redemption,—the death of the Son of God. Now, let no one present here this afternoon suppose that it is a light thing to break God’s law. Pardon can be extended to man only at an infinite cost on the part of Him Who extends it to us. There are some conditions to this pardon, and these are that men should repent of their sins, and believe on the Lord Jesus Christ. You understand what repentance is, that men who have broken God’s commandments should leave off breaking them. That repentance causes an entire change of conduct; and when men believe on the Lord Jesus Christ, in order that they may be saved and find pardon for their sins, that faith in Christ is not a dead faith, not a mere assent to the doctrines of the New Testament, but a living faith that produces obedience to God and leads men to keep His commandments. I understand the Gospel of Christ to be the great remedial scheme by which men who have broken God’s commandments shall be brought back again to the favor of God, their hearts changed by the grace of God, and their sins forgiven, and from that time forward they shall walk in obedience to the commandments of God until they shall walk through the gates into the City.

I say this afternoon, in dismissing this part of my subject, that we who are here have extended to us a free and gracious offer of pardon. You have sinned against God, broken God’s commandments, but there is a free offer of pardon; and I repeat to you that every man and woman that will return to God by repentance and faith, that will seek God and make an unconditional surrender to Him, will find pardon here this afternoon. I do most cordially invite all who have not done so, here, this afternoon, to make a sincere surrender to God, receive the forgiveness of their sins, which is freely offered, and find how gracious is the Saviour to forgive their sins.

My third division is introduced by the statement found in Revelation 14:12: “Here are they that keep the
commandments of God, and the faith of Jesus."

In speaking upon this part of my subject I have to call your attention to the fact that this is a part of what we call the third angel's message, or the proclamation of warning found in the fourteenth chapter of the Revelation. There are three great proclamations of warning brought to view. The first of these is the announcement that the hour of God's Judgment has come; the second is an announcement concerning the fall of Babylon; and the third is a solemn warning concerning the seven last plagues to come on the world at the close of its history, and it closes with the statement I have just quoted. And next the sacred writer says that he looked, "and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle," representing the Second Advent of the Lord Jesus Christ, or events immediately connected with it.

It is well known, doubtless, to all who are here this afternoon, that we are Adventists; that is to say, that we are believers in the grand event represented in the Scriptures as the descent of the Son of God from Heaven in the clouds, with power and great glory, accompanied by all the hosts of Heaven, and with the sound of a great trumpet, at which the just shall rise again to immortality, and all the living shall be changed in a moment, in the twinkling of an eye.

We who are interested in the erection of this house believe that this event is near at hand. We are aware that this doctrine is unpopular; that it is often made the subject of ridicule on the part of those who have no faith in it. We are not able to see that there is any just ground for this. Perhaps the fact that many classes of people known as Adventists have set many times for this event, has given the public occasion to laugh at the prospect of the near advent of Christ. We set no time for this event. We do not believe the precise time to be given in the Bible, but we do understand from the Sacred Scriptures a fact which I shall present to you presently; we do understand that this great event is an impending event, and that the generation now on the earth will not pass away until this event takes place. We are therefore interested to call the attention of men to this prophecy which indicates the approach of the Judgment, and to call the attention of the public to this work of preparation; and included in this preparation is this work in behalf of the restoration of God's commandments, which have been trampled down, and the obedience to these commandments in the manner ordained in the Bible.

I briefly speak, then, for a few moments, concerning the prophetic testimonies that indicate the near approach of the advent of our Lord Jesus Christ; but the first thing I have to say on this point is that the popular view that the world will be converted before the coming of Christ is, in our estimation, a grand error, and an error of modern origin; not an ancient faith of the church, but a modern doctrine by which that ancient faith has been eclipsed. The period of a thousand years brought to view in the twentieth chapter of the Revelation is not a period that precedes the coming of Christ, but a period that succeeds that event,—that begins with the resurrection of the just and terminates with the resurrection of the wicked; and the resurrection of the just takes place at the coming of Christ.

To show that there is to be no such event as the conversion of the world, I have but to refer you to the parable of the wheat and tares, in the explanation of which we are told that the wheat and tares—which represent the righteous and the wicked—are to grow together until the harvest, and that is the end of their world. Again, we have in the twenty-fourth chapter of Matthew an outline of the Gospel dispensation, where the sorrows and woes of the church are brought to view, and the record terminates with the statement that the days preceding the coming of the Son of man will be like the days which preceded the Flood,—days, not of righteousness, but of wickedness.

Now I speak for a moment concerning the testimony of warning of the near advent of Christ. I can but barely allude to it, and shall occupy but a moment. If, then, you turn to the book of Daniel, you will find that there are four great lines of prophecy leading us down from the time of Nebuchadnezzar to the Second Advent of Christ; and I select the line of prophecy given in the seventh chapter of Daniel as a sample of these lines of prophecy. In that chapter the prophet saw in vision four great beasts arise out of the sea, and upon the head of the fourth beast were ten horns, and among these ten horns a little horn came up, which spoke great things against God, and wore out the saints of the Most High, and thought to change times and laws. In the explanation it is said that these four great beasts are four universal empires that should bear rule over the earth. It is well known what these were. Their names are given in other parts of the Bible. They were Babylon, Medo-Persia, Grecia, and Rome. The ten horns represented the ten kingdoms into which Rome was to be divided. This division took place four hundred
years after Christ. The little horn, which thought to change times and laws, represents, beyond all dispute, that priest-king—the papal power—that arose in Europe immediately after the division of the Roman Empire, and that has accomplished this very work against God’s people and the law of God. The space of his dominion is given as a time, times, and a half, and this is explained to be 1260 days. These days are explained in the fourth chapter of Ezekiel to represent years, a day for a year. Beginning with the time the papal Roman kingdom came into power in A.D. 538, this period brings us down to 1798, when the dominion of the papacy was taken away. It is to be consumed and destroyed, and then the Judgment sits.

I feel safe in saying to this audience that every feature of this prophecy has been accomplished, and we stand where the great Day of Judgment is an impending event.

I have not time to give you the other lines of prophecy. I will refer you to the twenty-fourth chapter of Matthew. This gives, as I said before, an outline of events during the Gospel dispensation, showing the calamities, plagues, persecutions, and distresses that should come on God’s people. It brings us down through the Dark Ages to the close of that persecution. The sun was to be darkened, which took place in 1780; the moon was to be darkened, which took place in immediate connection; the stars were to fall from heaven, which took place in 1833. This brings us down to the generation which Christ said should not pass away until these things be fulfilled.

I would be glad to trace these lines of prophecy through the Revelation, but time will not permit me to do it, and as our publications treat fully on these important subjects, I refer you to them. Suffice it to say that we are brought down to what we believe to be the last generation, and the one to whom the third angel’s message is directed; and this warning that the hour of Judgment is come is the warning that has broken on the ears of those who are present here today. We are the people living in the age when these warnings are addressed to mankind.

I come now to the closing part of this great warning, saying, first of all, that it relates to that great time of trouble which will come upon the world before the deliverance of God’s people, when the seven last plagues shall be poured out upon all mankind; and there are no other words of such awful solemnity as these, and so calculated to incite us to repentance, self-denial, cross-bearing, and patience.

Now, connected with this solemn admonition of God that the time of trouble is before us, is the statement in the twelfth verse: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." By these commandments we understand the Ten Commandments, spoken by God, which constitute the moral law, and which stand distinct from the Gospel of Jesus Christ. By the faith of Jesus we understand the teachings of the Saviour as given in the New Testament. Here are they that keep, not one, but all of the commandments of God, and the faith of our Lord Jesus Christ. So far from there being any opposition in sentiment in these two statements, you will see that they are in perfect harmony. The Gospel of Jesus Christ shows how men who have broken the commandments of God may be pardoned, and God yet maintain His justice.

"Here," says the prophecy, and we believe it to relate to our time, and even to the humble people who are engaged in this work. It certainly marks a space of time distinguished from others that have preceded it by the fact that the people of God at that particular time are keeping His commandments. To keep God’s commandments it is necessary to keep them all. To break the commandments it is only necessary to break one. I will read St. James’s rule on this, and you will see that it is very stringent: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He That said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” James 2:10, 11.

So the apostle lays it down as a rule that if we break one of God’s commandments, we become guilty of breaking the whole law of God. Thus when it is said in the fourteenth chapter of Revelation that here are they that keep the commandments of God, it does not announce a people that keep nine of God’s commandments, but a people that keep all of them,—a people that keep the commandments of God, believe in our Lord Jesus Christ, and walk in obedience to His precepts.

And so I will leave this thought with you this afternoon, saying that this house has been erected by a people that believe that the commandments of God are all sacredly binding, and that they are not
changed by the Gospel of our Lord Jesus Christ. We believe that the period through which God’s commandments have been trampled underfoot is marked in prophecy, and that we have come to that time when their restoration is to take place. We believe that that work is intrusted to the people now on Earth, and we ask all who are here present to participate in this sacred work. This house has been erected in the hope that it will be the means of turning many to the testimonies of God, and leading them to pay attention to the grand event which we believe is impending,—the Judgment, and the coming of our Lord Jesus Christ.

Therefore, we extend to our friends here present this afternoon the most cordial invitation that they will meet with us from time to time to listen to these great themes, and judge from these weighty truths, as we think they are, if the Judgment is at hand, and if there is need of that preparation which will make us ready for that great event; and may God add His blessing to these feeble remarks, through Jesus Christ our Lord. Amen.

—From *The Advent Review and Sabbath Herald*, May 8, 1879
Let us study tonight in connection with what we had last night, so we may have before us fresh what the Lord has opened for us, upon which we may be sure where we stand with the full assurance of faith. “If we ask anything according to His will, He heareth us: and if we know that He hear us,” then “we know that we have the petitions that we desired of Him.” 1 John 5:14, 15.

Let us begin with Romans 5:20. The point of study tonight is to see what place the law of God occupies in our obtaining righteousness alone by Jesus Christ. This is another phase of the thought we had last night—the Lord has given us confidence that we can claim by faith the promise of the Holy Spirit.

“Moreover the law entered, that the offense might abound.” In other words, Romans 3:20, “by the law is the knowledge of sin.” What was the first purpose of its giving? [Congregation: “To show us what sin is.”] To make sin abound; to give the knowledge of sin. So, “the law entered, that the offense might abound,” that sin might appear, that it might appear as it is.

Now let us read on in Romans 5: “Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound.” Then did the law come alone, making sin to appear alone? [Congregation: “No.”] It is the means to another end—to attain another object beyond the knowledge of sin. Where is it that grace abounds? [Congregation: “In the same place.”] Right there? [Congregation: “Yes.”] But does it read that way, “Where sin abounded, grace abounded”? [Congregation: “No; ‘much more.’”] If it was only “Where sin abounds, there grace abounds,” that would be pretty good. But that is not the way the Lord does things; He does things absolutely well—just as good as God could do.

Well, then, “where sin abounded, grace did much more abound.” [Congregation: “Amen.”] Then, when the Lord, by His law, has given us the knowledge of sin, at that very moment grace is much more abundant than the knowledge of sin.

Then there is no possible place for discouragement at the sight of sins anymore, is there? [Congregation: “No.”] It is impossible, you see, for you or me to get under a cloud anymore at the knowledge of sin. Because, no difference how many sins are revealed to us, why, right there, at that very moment in our experience, the grace of God much more abounds than all the knowledge of sins. Brethren, isn’t it so, that the Lord wants us to be of good cheer? [Congregation: “Amen!”]

Well, another verse brings the same thing to view. John 16:7, 8: “Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you.” Who will not come? [Congregation: “The Comforter.”] The Comforter? Is that His name? [Congregation: “Yes.”]
"And when He is come, He will reprove [or convince] the world of sin." Is He the Comforter when He does it? [Congregation: "Yes."] Is He the Reprover when He does it, and the Comforter some other time? [Congregation: "No."] It is the Comforter That reproves, thank the Lord! Then what are we to get out of the reproof of sin? [Congregation: "Comfort."] The where is the room for our getting discouraged anymore at the knowledge of sin?

Don’t you see that we have an everlasting victory over Satan? Does Satan get the advantage of that man who believes God? Satan comes and says, “See what a sinner you are.” Thank the Lord, “where sin abounds, grace does much more abound.” [Congregation: “Amen!”]

"Well," says another, "I have such a deep conviction of sin. It seems to me I was never convicted of sin so deeply before in all my life." Thank the Lord, we have got more comfort than ever before in our lives.

But there is more in Romans 5:20. We found that the law makes sin abound in order that grace may abound, so that we may have the grace to lead us to Christ. Now what are the two things together for? The law makes sin abound that we may be led to more abundance of grace in order "that as sin hath reigned unto death, even so might grace reign."

Isn’t it so that God will make that abundance of grace to reign in our lives just as certainly as ever sin did in the world? But, mark you, freedom is much more abundant even than the slavery was.

Now let us see the whole story. “The law entered, that the offense might abound.” Then what did the law enter for? [Voice: “To bring us to Christ.”] Yes. Then when any sinner uses the Ten Commandments for any other purpose than to reach Jesus Christ, what kind of a purpose is he putting them to? He is perverting the intent of God in giving the law.

Well, the law then brings us to Christ. What for? [Congregation: "That we may be justified."] When the law finds us, does it want anything from us? [Congregation: "It wants righteousness."] What kind? [Congregation: "Perfect righteousness."] Whose? [Congregation: "God’s."] Just such righteousness alone as God manifests in His Own life, in His Own way of doing things? Will that law accept anything less than that, a hair’s breadth less? If we could come within a hair’s breadth of it—that’s too far short.

Paul tells us what the law wants out of you and me, and what it wants in us, too. 1 Timothy 1:5: “Now the end [the object, the aim, the intent, the purpose] of the commandment is charity.” What kind of love? “Out of a pure heart.” “And of a good conscience.” “And of faith unfeigned.” That is what the law wants to find in you and me. Well, that is simply perfection.

Well now, has any man in the world any of that kind of love to offer to the law of God, that kind of a conscience, that kind of faith? No, sir. The law makes that demand of everyone on Earth tonight, of you and me; of people in Africa; and of all the people on the earth; and He will not accept anything less than that from any one of them. So, the law comes to you and me and says: "I want charity; I want perfect love—the love of God. I want to see it in your life all the time. And I want to see it manifested out of a pure heart, and through a good conscience, and unfeigned faith.”

"Well," says one, "I have not got it: I have done my best." But the law will say, “That is not what I want; I don’t want your best; I want perfection. It is not your doing I want anyhow, it is God’s I want; it is not your righteousness I am after; it is not your doing I want; I want God’s doing in your life.” Is that not what the Scripture says: “That every mouth may be stopped”? It does just that, does it not?

But there comes a still, small voice saying, “Here is perfect life; here is the life of God; here is a pure heart; here is a good conscience; here is unfeigned faith.” Ah, the Lord Jesus Christ, Who came and stood where I stand, in the flesh in which I live; He lived there; the perfect love of God was manifested there; the perfect purity of heart manifested there; a good conscience manifested there; and the unfeigned faith of the mind that was in Jesus Christ, is there.

He simply comes and tells me: “Here, take this.” The life manifested in Jesus Christ, that will satisfy the law; the purity of heart that Jesus Christ gives, that will satisfy the law; the good conscience that He can create, that will satisfy; the unfeigned faith which He gives, that will satisfy.
Is that not what the law wants all the time? It is Jesus Christ That the law wants, is it not?  
[Congregation: "Yes."] That is the same thing which it calls for in the fifth of Romans, is it not? It calls for Christ in me, because the law wants to see that thing in me. Then, is not the object of the law of God, the Gospel of Christ alone? "Christ in you, the Hope of glory?"

Justified by faith we have peace with God through our Lord Jesus Christ, and the love of God is shed abroad in our hearts by the Holy Ghost Which is given unto us. "And God put no difference between us and them, purifying their hearts by faith." Acts 15:8, 9. There is the love of God out of a pure heart.

"How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 9:14. There is the love of God out of a good conscience.

Oh, then the message of the righteousness of God by faith in Jesus Christ brings us to, and brings to us, the perfect fulfillment of the law of God. That is the aim and the one single point of the third angel’s message, is it not? Christ in His righteousness; Christ in His purity; Christ in His love; Christ in His gentleness; Christ in His entire Being; Christ, and Him crucified. Let us be glad of it.

So then, when the law stands before us or we stand before it, and it makes its wondrous demand of charity, we can say: “Here it is; it is in Christ, and He is mine!” Just as Steps to Christ tells us, we can come to Jesus now and be cleansed, and stand before the law without one touch of shame or remorse. Brethren, when I have that which makes me at perfect agreement with the law of God, then I am satisfied.

Now let us read the 3rd chapter of Romans; that tells the whole story without any further study than simply to read the texts. Romans 3:19–22. We can say amen to every word of it now, right straight along. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." That which tells me that I am a sinner cannot tell me that I am righteous. "But now the righteousness of God without the law is manifested. Sin has so blinded and corrupted us that we cannot see it in the law: and if we could see it there, we could not get it there, because there is no thing in us to start with that is fit for it: we are helpless.

So now, "the righteousness of God without the law is manifested . . . even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." What does that word "believe" mean? What is genuine faith? A yielding of the heart to Him, a fixing of the affections upon Him. Believing is receiving when God speaks. He says so in the first chapter of John, 12th verse: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference."

Well now, the righteousness of God in Christ may be ours. When that is true, then what is the use of the law? [Congregation: "It witnesses."] Exactly. "But now the righteousness of God without the law is manifested, being witnessed by the law." When the law gives a knowledge of sin in order that we may have the knowledge of the abundance of grace to take away the sin, then grace reigns through righteousness unto eternal life by Jesus Christ—and this righteousness of God by faith in Christ is our own through the working of the law; and this knowledge of sin has brought us to Christ, and we have Him, and the law is satisfied in all its demands made upon us.

When the law has made demands upon us that we cannot satisfy by any other means except by Jesus Christ being present in ourselves; then will the law of God, as long as we stay there, stand there and say: "That is right, and I am satisfied with it"? [Congregation: "Yes."] If anybody begins to question it and says: "It is not so," then we have witnesses to prove it, have we?

It is necessary for several reasons, that we should have witnesses. When God speaks and we believe it, then we know, each one for himself, that the righteousness of God is our own, that we are entitled to it; that we can rest in perfect peace upon it. But there are other people that need to know this, too. Can they know it by my saying that I assent to this, and that I say that is so, and therefore it is so? Is that proof enough to them? [Congregation: "No."] They need something better even than my word. Don’t you
see, the Lord has given us witnesses to which they can appeal, and they can go and ask these witnesses whenever they please, whether this that we have is genuine or not.

We can say: There are some friends of mine: they know me from my birth till now. They know me better than I do myself, and if you want any more than this that I say, go and ask them: They will tell you. How many of them are there? [Congregation: "Ten."] Is their word worth anything? They are the truth. Psalm 119:142. When they say that the demand is satisfied, that is enough for anybody in the universe, is it not?

So, the man who claims to believe in Jesus, and claims the righteousness of God, is his claiming enough for this world? [Congregation: "No."] "Why yes, we believe in the Saviour; I have a right to claim, too, the righteousness that He has, the perfect holiness and perfect sanctification: and that I have not sinned for ten years, and am above all temptation, even: and I know it." Well, how do you know it? "Why, I feel it in my heart; I feel it in my heart, and have for several years."

Well, that is no evidence at all; for "the heart is deceitful above all things, and desperately wicked." Above Satan even? [Congregation: "Yes."] Is the heart actually deceitful above all things? [Congregation: "Yes."] It is more deceitful than Satan himself, isn't it? The heart will deceive me quicker and oftener than Satan will.

Well then, when that person feels it in his heart, is that a good kind of evidence? When the heart says that I am good, then what is it doing? [Congregation: "It is deceiving."] Solomon said: "He that trusteth his own heart is a fool." Therefore, we cannot afford to trust such things as that on such an important question as this. We need better evidence than a man's heart, that he has got the righteousness of God, and that he is fit for the Judgment, and that he has not sinned for ten years, holy and sanctified and above temptation, etc, etc. We need something better than that; and the fact of the matter is, Jesus was here in this world a good while, and He never was above temptations while He was here. Christians are not, either, while they live here.

If that person who claims to have the righteousness of God by faith in Jesus Christ has only that for a witness, and his testimony can go only that far, then what is his claim worth? It is a deceptive claim. So the Lord has not left us there. Last night we found in our lesson that when we want to know that these things are so in our experience we are not to look within to find out whether it is so, but to look at what God says to see whether it is so. When we have found Jesus Christ, the Lord does not want us to look within to see whether He is there. He has furnished us witnesses, whose testimony will tell us all the time that He is there, and these will tell everybody else that He is there. The righteousness of God is now manifested, which is by faith of Jesus Christ, and when it is, it is witnessed by the law.

Then the law is to bring us unto Christ. First, to give the knowledge of sin, and second to witness to the righteousness of God which is by faith. Anybody who uses the law of God for any other than these two purposes is using it for purposes that God never intended.

Where is our righteousness from? 2 Corinthians 4:6: "For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18. What is it that we see in the face of Jesus Christ? [Congregation: "The glory of the Lord."] What is the glory of the Lord? We have been told by the Spirit of God that the message of the righteousness of God which is by faith of Jesus Christ, that is the beginning of the glory that is to lighten the whole earth.

Where do we look for righteousness? In the face of Jesus Christ. There "we all are changed into the same image from glory to glory," from righteousness to righteousness, from character to character, from goodness to goodness, even as by the Spirit of the Lord.

Then don't you see how the righteousness of God and the Holy Spirit go hand in hand? When we obtain the righteousness which is by faith of Jesus Christ, the Holy Spirit cannot be kept away from us; you cannot separate the two; they belong together. Then we have a right to ask for the Holy Spirit, and to
receive [Him], too.

Then don't you see that it is impossible to keep the righteousness of God and the Holy Spirit separate? So then, when the image of God in Jesus Christ is found in us, there is the impress, the seal of God. When by looking into the face of Jesus Christ, having received the righteousness of God which is by faith in Him; the effect of that is to change us into the same image, to perfect the image of God, and restore it in us, by the working of the Spirit of God upon the soul. And when that is done, then the same Spirit of God is there to affix the seal of the living God, the eternal impress of His Own image.

Where in Heaven do the angels look? Don't they look into the law to see whether they are right or not? "Their angels do always behold the face of My Father, Which is in Heaven." Then where does the righteousness of the angels come from? From God, through Jesus Christ. And what does the law in the throne of God, the foundation of His throne, what does the original copy of His law do there? When the angels look into the face of Him Who sits upon the throne, the law witnesses to the righteousness of God which they obtain without the law.

This was always the true idea of the uses of the law of God. When the Israelites had sinned against the commandments of the Lord, they were to bring the sacrifice and its blood was offered, atonement was made and they were forgiven. And then as now the commandments witnessed to the righteousness which they obtained by faith in Jesus. And therefore the tabernacle was called "the tabernacle of witness." Acts 7:44, and Numbers 17:7, 8; 18:2. The ark was the ark of the testimony or witness, because it contained the tables of the testimony. The tables of the law were the tables of the testimony, because they were the evidence which God appointed to witness to the righteousness of God, which comes "without the law," by faith of Jesus Christ alone. Then it is everlastingly true throughout the universe that "if righteousness came by the law, then Christ is dead in vain." Galatians 2:21. Forever and everywhere "their righteousness is of Me, saith, the Lord."

Well, this is to fit us for the seal of God, the righteousness of God, in order that through this we may be changed from glory to glory, into the same image; and when that is completed, what then? It will witness to that finished, completed work all the way through.

It is the presence of Christ that makes holy and sanctifies the place where it is. What is the sign of sanctification? [Congregation: "The Sabbath."] And sanctification complete is God's work in the soul. Then when the work of God is completed in the soul, the law of God will witness to it all the way. But what particular part of the law of God is a witness to that particular thing, the complete sanctification of His people? [Congregation: "The Sabbath of the Lord."] It stands there as the witness, and as the chief witness, and the two coming together testify; and the seal is affixed,—that work is completed.

Brethren, how can we get away from the seal of God? Then are we not right now, in the time of the sealing? [Congregation: "Yes."] And it is through the righteousness of God, which is by faith of Jesus Christ, is it not? When that seal is received, when that is affixed there, then these can stand through the time of the plagues, through all the temptations and trials of Satan when he works with all power and signs and lying wonders. For the promise is: "As thou has kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

And when that is past—then entrance into the heavenly City. Brethren, when we have this righteousness of Jesus Christ, we have that which will pass through every test.

And in that day there are going to be two parties there; there are going to be some there when the door is shut, and they will want to go in, and they say, "Lord, open to us; we want to come in." And someone comes and asks, "What have you done that you should come in? What right have you to enter the inheritance here? What claim have you upon that?" "Oh, we are acquainted with You; we have eaten and drunk in Thy presence; Thou hast taught in our streets. Yes, besides that we have prophesied in Thy name; in Thy name we have cast out devils; and in Thy name we have done many wonderful works. Why, we have done many wonderful things. Lord, is that not evidence enough? Open the door."

What is the answer? "Depart from Me, ye that work iniquity." What did they say? "We have done many wonderful works; we have done them; we are all right; we are righteous; we are just. But "we" does not
count there, does it?

There is going to be another company there that day—a great multitude that no man can number,—all nations, and kindreds, and tongues, and people; and they will come up to enter in. And if anyone should ask them that question, "What have you done that you should enter here?" the answer would be:—

"Oh, I have not done anything at all to deserve it. I am a sinner, dependent only on the grace of the Lord. Oh I was so wretched, so completely a captive, and in such a bondage, that nobody could deliver me but the Lord Himself; so miserable that all I could ever do was to have the Lord constantly to comfort me; so poor that I had constantly to beg from the Lord; so blind that no one but the Lord could cause me to see; so naked that no one could clothe me but the Lord Himself: All the claim that I have is what Jesus has done for me. But the Lord has loved me. When in my wretchedness I cried, He delivered me; when in my misery I wanted comfort, He comforted me all the way; when in my poverty I begged, He gave me riches; when in my blindness I asked Him to show me the way, that I might know the way, He led me all the way, and made me to see; when I was so naked that no one could clothe me, why, He gave me this garment that I have on; and so all I can present, all that I have to present, as that upon which I can enter, any claim that would cause me to enter, is just what He has done for me; if that will not pass me, then I am left out; and that will be just, too. If I am left out, I have no complaint to make. But, oh, will not this entitle me to enter and possess the inheritance?"

But he says, "Well, there are some very particular persons here; they want to be fully satisfied with everybody that goes by here. We have ten examiners here. When they look into a man's case and say that he is all right, why then he can pass. Are you willing that these should be called to examine into your case?" And we shall answer, "Yes, yes; because I want to enter in: and I am willing to submit to any examination; because even if I am left out I have no complaint to make: I am lost anyway when I am left to myself."

"Well," says he, "we will call them then." And so those ten are brought up, and they say, "Why yes, we are perfectly satisfied with him. Why, yes, the deliverance that he obtained from his wretchedness is that which our Lord wrought. The comfort that he had all the way, and that he needed so much, is that which our Lord gave. The wealth that he has, whatever he has, poor as he was, the Lord gave it; and blind, whatever he sees, it is the Lord That gave it to him, and he sees only what is the Lord's. Naked as he was, that garment that he has on, the Lord gave it to him,—the Lord wove it, and it is all divine. It is only Christ. Why, yes, he can come in."

[Here the congregation began singing:—

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain:  
He washed it white as snow."]

And then, brethren, there will come over the gates a voice of sweetest music, full of the gentleness and compassion of my Saviour,—the voice will come from within, "Come in, thou blessed of the Lord." [Congregation: "Amen."] "Why standest thou without?" And the gate will be swung wide open, and we shall have "an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

Oh, He is a complete Saviour. My soul doth magnify the Lord. My soul rejoices in the Lord, brethren, tonight. Oh, I say with David, Come and magnify the Lord with me, and let us exalt His name together.

Isn't it true, then, of Isaiah 60:1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Brethren, He can do it; He wants to; let us let Him.

(Prof. Prescott:—The times of refreshing are here, brethren. The Spirit of God is here. Open the heart, open the heart; open the heart in praise and thanksgiving.)

—From the General Conference Daily Bulletin, February 27, 1893
Brethren, I should be dumb before the greatness of my theme, and of the work which God has given me, but for the work which God has given me, but for the fact that He is in it all. I have before me a task that would be impossible if God should not so translate to you whatever He has to say through me that we shall understand each other; but it is very necessary that we should understand each other, because of the interests that are at stake.

This morning I feel led to speak concerning the necessity which is upon us as a people; the necessity which has been upon the church in every age, and which God laid upon me more than twenty-five years ago, but which I have never yet been able to do just as I felt it should be done. I believe that I have been led up toward this morning’s opportunity all these years. God has at last given me an opportunity—and O, how I praise Him for it! He has given me an opportunity among a people who can understand the work which came upon me as an intolerable burden more than twenty-five years ago, and under which I struggled, and wept, and consecrated myself, starting out to do things that were impossible, but which must be made possible, which must be made practical.

The Gospel to Go to Every Creature

There is an imperative command to the church: but what is the church?—A body composed of individuals. Therefore this command is spoken to every individual, Go ye into all the world, and preach the Gospel to every creature. And where is that “every creature”? Where is that every creature to be found? [Voices: In all the world.] Yes, in all the world, but somewhere else. All the world is a very big place. [Voice: Right near us.] How near?—Right in your home. Everything that comes into the world that concerns human life anywhere must come in through the home. To this there is no exception. Everything, good or bad, which helps or hinders originates in the home; every need of every human soul originates in the home, and the salvation of the Lord Jesus Christ, as it was manifested in the earth, originated in that humble home in Nazareth. And in the progress of the work of the Gospel in the world it long ago became manifest that this “every creature” was not being reached; there was something wrong somewhere: a world perishing in ignorance, under the dispensation of a perfect Gospel, and no one able to discover where the lack was. It was about thirty years ago that the burden first became so intolerable in mission fields that it could not be endured. There was a power somewhere in every heathen land which prevented the progress of the Gospel. A man might acknowledge the truth of the new religion; but he was strangely hindered in living it: and it was discovered that this hindrance was to be found in the harem and zenana. The mother and the wife might be a slave; but she had the power to make it very hard for the men in her family to be Christians. She had a power that was able to prevent the progress of the Gospel, and make the work of the missionary very discouraging indeed.

A Woman Ministry

I do not need to go into the story of the efforts and plans which finally resulted in the organization of work for women by women. It was recognized that the Gospel could not be carried to every creature without a woman ministry; it was impossible for men to reach the women in zenana or harem. There was a sharp and very bitter conflict in the churches over the movement to organize women’s missionary
societies. It was feared that these societies would draw funds and interest from the parent board; but the need was so imperative that the conflict, although sharp, was decisive, in favor of woman’s work; and today there is no other denomination that would think of doing without its organized woman’s missionary work.

Twenty-five years ago, we discovered that there were people in our own land who could not be reached without a woman ministry,—men who were in the saloons and women known as profligates. It was the effort to reach those people who could not be reached by any other lines of effort, that produced the Woman’s Christian Temperance Union. That organization was called into existence by the Spirit of God, to do a certain, specific work, which, if the organization had done it, would have carried the Gospel to the ends of the earth.

There is a prophecy recorded in Psalm 68:11, which reads: “The Lord gave the word: great was the company of those that published it.” In the Revised Version it reads: “The Lord gave the word, and the women who published it became a great host.” In the Jewish Bible it reads: “The Lord gave the happy tidings; and it was published by the female messengers, a numerous company.” I believe that prophecy referred especially to woman’s work in the church. That work still remains to be done; it must be done by the women who know the truth, who have been trained in obedience to it, who can be trusted to stand against the wiles of Satan,—God has made a call for a company of women who can be trusted with the very heart of the third angel’s message,—a company which can be trusted to stand against the perils and the temptations of these last days, and take this Gospel to those who cannot be reached except by a woman ministry.

The Home Atmosphere

As I said in the beginning, everything that is good or bad must originate in the home. For some reason the Gospel has never gone as it ought to have gone. Our ministers have made confessions of weakness. Our brethren have seemed to be crippled. There has seemed to be something not discernible upon the surface, which has hindered the progress of the Gospel; and I want to tell you, brethren, no matter how much you may look abroad for these things, how much these hindrances may seem to come from the world, I want to tell you that if everything was all right in the homes which are represented by this people, the gates of Hell could not prevail against you. The hindrances are in the home; and considering the necessities which are urging us forward, it is of the first importance that we shall put forth efforts which will be adequate to meeting this need,—that something shall be done by which these hindrances, these defects which are in the homes, shall be got out of the way; so that the ministry, our brethren who are going abroad in the work, shall go out feeling strong, courageous, refreshed; so that every man, as he steps over his threshold, and goes out to stand before the people with the Gospel message, shall know that everything is all right in the homes of his people, in his own home, among his own children, in the atmosphere which he has left behind him, and which he carries with him. If there is something in the home which is continually chafing and fretting, if the children are not growing up as they ought to, if the affairs of the home are not pervaded by the Spirit of God, if its atmosphere is not sweet with fragrance of Heaven,—how can a man go out, and be strong to proclaim the Gospel of Jesus? If, when he arises in the pulpit before his people to preach to them, there is something behind him, in his own home, which is chafing, fretting, making his heart heavy, and causing his brain to work all the time around a domestic trouble, how can he take up the sacred message, and make it clear to the people?

In the short time since this work began, I have had a marvelous revelation, through the letters which pour in upon me. I have been given to see into the homes of this people. There has been opened up before me the sore places in the heart of our Zion; and so I have come burdened. I have sat here all through this conference, burdened for the homes that are back of us,—for the people who are not here, whom you represent, whom we all represent, hoping that this Gospel might in some way do its full and complete work in the very center of this church. The home is the heart of the church; and the mother in the home is its center of life. What the mother is, so is the home; and what the home is, so is the husband and father, either in his strength or in his weakness. It cannot be otherwise. He may be a man of sincere and honest purposes, and with a tender heart. He may desire to do right; but if he realizes that there is something that he cannot control, or cannot understand, in the home life; if it is not all going smoothly as it should go, if Jesus does not live there, represented in the life of the mother and the wife in his home, he is crippled and weak in spite of all that he can do or be. God has opened up to me the necessity that there should be a work done in the homes of this and every other people; and it
should go from the women of our people. Our women must be able to live this message of a domestic Gospel, and it must be carried from our homes into other churches, and out into the homes of the world. There is many a man today in business life, professing to be an unbeliever, whose heart is turned from every tender thing, that would lead him to anything like a confession of his need, simply because he feels it to be hopeless. And all because he has seen how different is the life of the men and women who profess to be Christians as they live before the world, in the home, and he has lost faith in its power. It fails in the home, and he says, The place where I would like to have Christ manifested is in my home; failure there is failure everywhere. Many a man has said to me. If I could only see Christianity manifested in the home life, so that the home of the minister, the home of the man and woman who profess to be Christians, should be in harmony with their profession, I would be glad to seek it and to accept it. Before the Gospel can be taken to every creature, there must be the equipment of the power in those who stand in, and go forth from the center of this work. It will not be very long (the time is even now here) before those who represent this work will be set in that strong light before the world where their every act will tell for or against the truth. Every home must be able to stand the test when it is criticized; when the world shall turn its telescope upon it, and analyze it. It must find the mother a true representative of Jesus Christ; the home atmosphere permeated with the very odor of Heaven; and the influences scattered abroad by the children, and all who pass in and out over the threshold, such as shall tell for Christ.

Seventh-day Adventists are a highly favored people; and at first I believed them a perfect people. With longing eye I looked upon those who had been brought up in these great principles. I envied them because of the high point of privilege which they occupied. I thought every one must be true because it cost so much to become a Seventh-day Adventist. It must take all of self out of any man. I could see nothing to lead one to come in among this people, except an unconditional surrender to truth, a fidelity to truth which would lead to a renunciation of everything fleshly, everything not of Christ. Brethren, I believe that this view of what Seventh-day Adventists must be is just what God intends they shall be. I don’t think I imputed one thing in the line of perfection to this people which God does not intend they shall reach. Since I have come to be one with you, since I have accepted these reproofs as personal, since my life and my heart have been knit together with you in these bonds of Christian fellowship and labor, I have come to feel that we are all called together, that we are driven by every possible consideration, up to those heights of attainment which mean perfectness in Christ, perfectness in everything which belongs to the outgrowth and development of character. The world has a right to call upon us for perfectness. The time is soon at hand when it will not excuse imperfections in us; and in order that we may be able to meet the expectations of God and a lost world, there must be a great work done in these homes.

Every Child a Publisher

Every child is a publisher. A family of children is a publishing association. It publishes that which is supposed to be secret in the life of the father and mother. That which has been uttered in the secret heart of the parents; that which is supposed to be hidden in the four walls of the home, is taken abroad, and published upon the street corners, by that which the children themselves are.

By nothing have I been kept so busy since I came among this people, as by the inquiries of fathers and mothers as to how they should be able to correct the living of their children. "What can I do with my boy?" writes a father to me; and then he will go on to say that his boy is fifteen or sixteen years old, and has already begun to slip away; he is out on the street, has begun to form associations with street boys, to smoke cigarettes, to use bad language; he has become unmanageable. What shall be done with him? "Why is it that my child will not obey me?" is the cry that comes continually from fathers and mothers as to how they should be able to correct the living of their children. "What can I do with my boy?" writes a father to me; and then he will go on to say that his boy is fifteen or sixteen years old, and has already begun to slip away; he is out on the street, has begun to form associations with street boys, to smoke cigarettes, to use bad language; he has become unmanageable. What shall be done with him?

"Why is it that my child will not obey me?" is the cry that comes continually from fathers and mothers. I cannot, of course, go into the discussion of the why of all this in detail; but I will just indicate that which is at the root of the whole matter. If it does not apply to you personally, it applies to somebody whom you ought to reach with the truth: The child in the home deals by the father and the mother, and the principles which they represent, precisely as you—the father and the mother—deal by your Heavenly Father, and the principles which He represents.

There is no deviation from that rule. The manner in which you deal by your Heavenly Father, and the principles which He represents, and which He has given, which He has taught in His Word, which He has taught in human relations, determines the manner in which your child will deal by you and those same
principles as you profess to represent them. I know that this is a hard thing to say; but it is an awfully hard thing to be. A continual cry is going up, "How can we save our young people?"

Yesterday I opened a letter in which one sister wrote for another. A mother and father, whose hearts were breaking, were too heartsick and sore themselves to write to me; and so this friend wrote for them, telling me about their boy. He had been a good, kind, gentle boy in the home; but she says a change is coming over him; he says that he "has got to begin to do for himself pretty soon, and that he does not see how he can do for himself, and keep the Sabbath." Then this sister cries, "O, I am so discouraged! I am so disheartened. How can we preserve our young people against the day of our Lord's coming?"

That is the cry. The obligation is upon this people to preserve their children unto the Lord's coming. How shall we answer for our children? If the Lord comes and finds that our children are not with us, how shall we answer when our names are called in the Judgment? How will our case stand if we cannot say, "Here am I, and the children whom Thou hast given me"?

I replied: Tell those parents that their boy ought never to have been left to think for one moment of such a thing as "striking out for himself." What does it mean,—"strike out for himself"?—It means a repudiation of the whole obligation of the individual to Christ. Every effort that is made by a Christian man to earn a living is a repudiation of Christ; every thought of earning a living is a repudiation of Christ; and where that thought is in the heart of the father and the mother, it is a thistle seed, out of which will grow a whole harvest of thistles.

"To earn a living"! I presume if I should go out among the people in this congregation, I would find scores who are burdened this Sabbath morning as to just how they are going to get along next week in the effort to earn a living. I want to tell you that there is nothing in the world so hard for a Christian man as to earn a living, because God is not in it. He will not help him at all. He must fight God every step of the way if he undertakes to earn a living. He is here in this world for another purpose, and that purpose was indicated in the purpose for which Christ came into the world. What did Christ come for?—To seek and to save that which was lost. If you read in the First Epistle of John, fourth chapter, seventeenth verse, you will find this: "As He is, so are we in this world." So we are here for no other purpose than to try to bring back to God that which Satan stole away from Him. Each one is to help every other to get back to God; to bring the home back to the plane upon which it was started; to bring the business of the world up to the level of the Gospel; to be true representatives of Jesus in every walk of life. We are here for that one purpose, and for no other; and God intends that we shall use everything which comes into our lives—shall handle the affairs of this world, the material things about us—simply as opportunities for manifesting Christ, for witnessing for Him by the power of the Holy Spirit.

He has set us in families for that purpose. He has placed men and women together, in the relationship of husband and wife and parents and children, that there might be that intimate and close relation which would make it possible for the unity of the Spirit in the bond of peace to be illustrated, so as to become a living reality to the glory of God. He has placed fathers, mothers, and children in that intimate and close relation, that the children might be shaped, developed, educated, built up, and made able to go out into the world, and take it just as Satan changed it, at its very worst; and instead of being overcome by it, to overcome it, subdue it, and bring back, each man, for the use of God, at least one little section of the world (the home), redeemed from the curse.

God’s Object in the Home

The home was God’s first institution. He created it, like a machine, for a certain specific and definite work. He gave it its work; and for that work He set apart a certain proportion of power. Every good machinist, in making provision to apply power, will take into consideration three things: the work to be done, the amount and kind of work that the machine is to do, and the application of power according to that work. Then he takes into consideration the necessary friction that must be in the machine and in the performance of the work; and he makes provision for the application of power enough, over and above what is required for the work, to overcome this necessary friction. Then he takes into consideration that which must be left in reserve, to meet sudden emergencies.

Now God was just that kind of machinist. The work to be done by the home was the production of men and women who should be able to go out into the world, and take it, as I said before, just as they found
it; and instead of being overcome by it, subdue and overcome it. God never intended that any boy or girl should go out of a Christian home, and go to ruin. Never! He made provision to apply sufficient power for the home to do its appointed work. Then He took into account the necessary friction; He weighed an evil heredity clear back to Adam; He took it up, and weighed and measured it. He knew just what part it was going to play in the lift of that child; He took up the evil influences that might be in the environment; He took up the temperament of the father and the mother; and He took up the saloon down on the corner, and the house of sin, and all the evil things that Satan could possibly bring to bear. I do not believe that God was ever taken by surprise by one thing that Satan ever did. He knew everything that the saloon meant to your boy, and what all the evil influences of the world meant to every boy and girl in any Christian home. He knew all about it; and in the face of all these things, He dared to say one thing to parents that is full of hope and inspiration and courage. In the second chapter of Acts we read concerning that wonderful manifestation of the Holy Spirit that is to come upon the church, —the outpouring of the fullness of the Holy Spirit: “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

The promise of the Holy Ghost is to you and to your children. This states plainly that there shall be sufficient power to run this machinery of the home, so that the children that go out of it shall be able to act like men and women, to be true and reliable; that they shall be able to go into the world, and stand for the truth.

Just think what it would be to this message if the children in our homes everywhere, as they go among their young companions in school, and in the work of life, should second the message which the father preaches on the Sabbath day from the pulpit; so that people might say, “I believe in that man’s preaching, because I know his children;” “I believe in that woman’s testimony, because I know her home, because I know her children.” Do you not think this would help in the work of spreading the message?

I want to tell you that it is possible, even now, to do a work for these children who have gone astray, that will bring them back. That is the thing, my brethren and sisters, upon which I have set my heart. The burden that is upon my soul in this day, is that there shall be revived in the homes of this people a power which shall bring the children back by the force of the love of the truth—the force of God that is in it. But before that can be done, a work must be done for and by the mother.

I have had letters from mothers who were upon the verge of suicide. More than one mother has written to me, “Your letter came just in time. I was so discouraged.” I have had letters from women who had already, in their discouragement, begun to slip down that incline which leads to unbelief and infamy. You and I may not know just what it means to be caught in such a fog; but the very fact that any poor soul could be so caught has aroused all the sympathies of my heart. I said, years ago, that I will, by the grace of God, keep my heart alive and quick to any such need as that, and that I will answer to the very extent of my ability to that need. That is why I am here; and that is why God gave me this work,—because He knew that my heart was alive to these things.

One thing is apparent to me. I have been seeking for a solution of the problem of these conditions. How can such things be among a people with such principles? is the question; and this is the answer, as it has come to me: As the sweetest things, when they turn sour, become the most offensive, so to turn against the greatest light and truth is to fall into the greatest darkness and evil. This people have had wonderful light. All through these years, thirty-five or forty years, the light has been pouring in upon this people; and yet there are invalids, physical and moral, among us. This is to be accounted for by the fact that we have not walked in the light which God has given us. The truth has been held in unrighteousness; and to hold any truth in unrighteousness, is to make poison of it. The one thing that is before us as a people is to look everything squarely in the face, in the clear light which God has given us, and try to get ourselves ready to meet every emergency and every need, so that we may be ready to go out into the field, and do the work which belongs to us to do.

—From www.WrittenTreasures.org