

JUDGMENT HOUR SERMONS

VOLUME III

Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection.

Testimonies to Ministers, p. 445.



Judgment Hour

Sermons

Volume III

BY ROBERT D. BRINSMEAD

PUBLISHED BY

Gems of Truth

Conway, Missouri

Preface

The following pages contain eight edited sermons as given in December, 1963, at Banora Point, N. S. W., Australia, at a Sanctuary Institute. As the cover suggests, these studies deal with the all important themes of righteousness by faith and the baptism of the Holy Spirit.

There was never a time when more false theories were being propagated on these subjects by the adversary of souls than today. We are nearing the final crisis when we must enter the judgment and receive the seal of God. We must know what duties God requires of us at the present hour. These sermons make very clear just what our position should be as we prepare to meet the crisis. We urge you to study them carefully, and not to be satisfied with just a casual reading. These are life and death issues. We suggest that these messages would be especially helpful to young people.

There is no price on these sermons. They are presented on the love offering plan as the previous two volumes of Judgment Hour Sermons have been. It is our sincere prayer that as a result of studying these timely messages that you will be prepared to enter in and receive the seal of God when the crisis comes to God's people.

The Publishers

TABLE OF CONTENTS

A Diagnosis from the Great Physician.	4
How Shall a Man be Just with God?	11
Ye Must Be Born Again	21
Bible Sanctification.	29
The Pentecostal Baptism (By John Brinsmead)	36
Victory Over Sin.	51
The Finished Work of Grace.	62
Fruit Worthy of Repentance.	72
Appendix: The Cleansing of the Sanctuary as Taught in the Spirit of Prophecy.	83

A Diagnosis from the Great Physician

"And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus, and His disciples: for there were many, and they followed Him. And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners? When Jesus heard it, He saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance." Mark 2: 15-17.

My talk will only interest those who are sick and sinful and needy. I would that we sit for a time at the feet of the Great Physician. Most of you have visited a physician. You go in before the doctor and he asks, "What is your problem?" You answer, "Well, Doctor, it is not very serious--I just have a little complaint that is bothering me." So today, we come into the presence of the Great Physician, the Lord Jesus, and He asks us to declare our need. Maybe we respond as follows:

"My problem is not too serious, but I keep losing my temper." Or--

"I have trouble controlling my appetite." Or--

"I can't help complaining, and I am unmindful of the needs of others." Or--

"It is my tongue, Doctor,--I have trouble controlling my tongue. I have a vicious habit of backbiting."

"Oh, it is the cares of this life--I am covetous."

"I have trouble controlling my thoughts--they are not what they should be."

"Doctor, I am lazy. When there is a job to do, I have a bad habit of running off." (Maybe this will interest some of the young folks.)

And so the Great Physician begins to do some examination. What does a doctor examine first? Yes, he takes the stethoscope and examines the heart. Just so, the True Witness examines our hearts. Strange as it may seem, He does not seem so concerned about the "little" problems that we see in our lives, but He proceeds with a diagnosis that will help us to understand the cause of our problems. The stethoscope of the Spirit of God discerns the inward motives of the heart, and the Faithful and True Witness renders His verdict: "The

heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

After the heart, a doctor usually has a look at the tongue. The Great Physician says: "The tongue can no man tame: it is an unruly evil, full of deadly poison." James 3:8. Describing the condition of all men--Jews and Gentiles--the Lord speaks through the apostle Paul, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness." Rom. 3:13,14.

"Now," says the Great Physician, "Let us take a look at your thoughts." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

This is speaking of the natural mind of all men. From the margin we see that "imagination" signifies "purposes and desires." Every purpose, every desire, of the natural heart is evil continually. The apostle Paul declares that our natural minds are "enmity against God," and that by nature we are "alienated and enemies in your [our] minds by wicked works." Rom. 8:7; Col. 1:21.

A good physician will ask something about your heredity, family tree, and record of past health. To this we must declare: "Behold, I was shapen in iniquity: and in sin did my mother conceive me." "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Psa. 51:5; Psa. 58:3. "All we like sheep have gone astray; we have turned every one to his own way. . ." Isa. 53:6. Yes, sin has indeed wrought its ravages upon our souls: "He that sinneth against Me wrongeth His own soul. . ." Prov. 8:36.

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars." Jer. 17:1.

And so the Great Physician reads our whole life and renders a true witness. But maybe we think that He has been dwelling too much on the negative side. So we say to ourselves, "I have some soundness, some good qualities--such as my generosity, my strict moral principles, my religious zeal." But when He examines all our "righteousnesses," He renders the verdict: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

We protest in despair to the Great Physician, "Can you not say one good thing about our spiritual condition?" The True Witness declares sorrowfully and faithfully, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:6. "He that committeth sin is of the devil." 1 John 3:8.

"Ye are of your father the devil." John 8:44.

A further Diagnosis From the Testimony of Jesus

Now because of our great sickness, our sight is poor, and we are hard of hearing. And perchance we do not truly hear the Word of God and see its message; therefore, the Lord, in His mercy, has given us the Spirit of Prophecy, to make the diagnosis so plain that we need not err. Let us hear what it says:

"The natural heart is full of hatred to the truth, as it is to Jesus."--My Life Today, p. 261. (Do we ever pride ourselves that we love the truth? Let us not fool ourselves. The natural heart is full of hatred to the truth, and not only to the truth, but to Jesus.)

"The human heart is selfish, sinful, and vicious."--Review & Herald, May 5, 1885.

"Man is Satan's captive and is naturally inclined to follow his suggestions and do his bidding."--Testimonies, Vol. 5, p. 294.

"When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance with Satan. There exists naturally no enmity between sinful man and the originator of sin."--Great Controversy, p. 505.

"In the human heart there is a natural selfishness and corruption. . . ."--Testimonies, Vol. 4, 496.

"There is in his nature a bent to evil. . . ."--Education, p. 29.

"[his] posterity was born with inherent propensities of disobedience."--S.D.A. Bible Commentary, Vol. 5, p. 1128.

"All . . . are in just as helpless a condition as Satan himself."--S.D.A. Bible Commentary, Vol. 6, p. 1077.

What we should do is to personalize the above statements, and put them into the first person.

A Diagnosis From The Cross of Calvary

Because we do not naturally accept the truth, and because it is so hard to see our true condition, the Lord has had to do more than state the facts to us. He has had to demonstrate them to us. Let us see how He has done that.

When sin was introduced in the courts above, Lucifer did not present it as the ugly, vicious disease that it was. He presented sin as something to be desired, something that would improve upon the statutes of Jehovah. One third of the angels thought that sin would bring them a higher, more noble exist-

ence. So did Eve, and she ate of the forbidden fruit. When the Son of God looked down upon the fallen race, sunken in the great pit of sin, He knew that man was deceived as to what constituted sin. There was only one way that He could reveal to man the deep-seated evil of his heart. He must come down to earth and allow man to have a face to face look at the infinite love of God, and through this demonstration, uncover to him what was in his own heart.

Jesus' ministry lasted only three and a half years. The human race could not tolerate the Light of Life in active ministry longer than that. The human race and devils confederated to crush out the life of the Son of God. Jesus tried to tell the chosen people what was in their hearts. "This is the heir; come, let us kill him. . ." Matt. 21:38. He told them sorrowfully that they were possessed of the spirit of their father, the devil, who was a murderer from the beginning. John 8:48. Only in the light of the cross can the true character of sin be discerned.

"At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown."--Desire of Ages, p. 57.

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer."--Desire of Ages, p. 761.

"Upon all rests the guilt of crucifying the Son of God."--Desire of Ages, p. 745.

"By every sin Jesus is wounded afresh. . ."--Desire of Ages, p. 300.

No wonder that the Scripture says that the heart is deceitful above all things and desperately wicked. Upon all rests the terrible crime of the murder of the Son of God. Calvary is God's demonstration that the natural heart is full of hatred to the truth, as it is to Jesus.

"The existence of sin is unexplainable; therefore not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself as a sinner, in the bitterness of his soul."--Testimonies to Ministers, p. 264-5.

We cannot know God, much less ourselves, until we see ourselves in the light which streams from the cross and which lays bare the gross wickedness of the human heart. Sin is rebellion, hatred, and murder--of God. This is the true nature of our

disease. No wonder Jesus, knowing it all, prayed as they were nailing those hands which blessed the world to the cross, "Father, forgive them, for they know not what they do." Oh, yes, we know of some things we do that are not right, but we do not really understand the true nature of the terrible disease of sin.

The Importance of A True Diagnosis

In the light of the Bible, the spirit of prophecy, and the cross of Calvary, the Great Physician renders His verdict. The Faithful and True Witness gives a faithful diagnosis. It is vital that we have a faithful diagnosis because there are false physicians. Do you know what they do? "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 6:14. This brings to mind the case of a young family who were planning on moving out of the city into the country. They were already to move when the wife developed what seemed to be some minor trouble. The doctor informed them that it was nothing serious, and she required only a simple operation. The physician removed the cyst in just a few minutes, in what appeared to be a trouble-free operation. Everything seemed to be progressing well until pressure started building up in the patient's brain. A fatal, malignant disease was hidden all the while in the body, but the physician, seeing only the cyst, did not render a true diagnosis. He tried to heal the patient, and spoke peace when there was no peace. I received a letter from the husband informing me that his wife had died.

Some people cannot bring themselves to believe that the heart of man is as desperately wicked as inspiration states. They say, "Why, there are people who do not even profess the gospel, yet they are kind, generous. They love their families and are decent people. How is it that the Bible verdict is so severe?" Such do not understand that the restraining influence of the Spirit of God surrounds this world with an atmosphere of grace as real as the air which we breathe. Let Christ cease His ministration in the sanctuary above, and withdraw that restraining influence from men, and all the elements of evil hidden in the hearts of men will burst forth. The earth will become a scene of unprecedented carnage. There will be no such thing as human affection. Mothers will eat their own children as they did during the siege of Jerusalem. That we have joy in the common blessings of life, is no credit to our goodness, but to the loving mercy of our High Priest.

The Lesson of Abraham

You might wonder why I am stressing the utter sinfulness of human nature. Is this to drive you to despair? By no means! There is only one thing that will recommend us to the Great Physician--our great need. This is the first lesson we must learn. Abraham was taught this lesson. When he was 75 years

old, God came to him and told him that he would have a son. Through this experience God designed to teach Abraham something about righteousness by faith. Now there was one problem that confronted Abraham--his wife, Sarah, was past the age where child-bearing was possible. Abraham could not depend upon Sarah, for she was too old. But Abraham was not too old to father a son. So, while he could not rely on Sarah, there was still one thing that he could rely on. That was himself. Sarah made the suggestion that he take Hagar to wife. When he did, a son was born. But did God accept this son? Was he to be the son of the promise? God said to Abraham, "I cannot accept this seed. Sarah shall have a son." Now Abraham was becoming older, and God tarried until he, too, was past age. Let us read the record:

"Who against hope believed in hope [that is, when there was no hope, he kept on hoping], that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead when he was about an hundred years old [it took God 25 years to teach Abraham the lesson. God forbid that it takes us 25 years!], neither yet the deadness of Sarah's womb." Rom. 4:18-19.

When Abraham learned that he was in a hopeless condition--not being able to depend upon either Sarah or himself--he looked solely to God in his extremity. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: And being fully persuaded that, what He had promised, He was able also to perform. And therefore, it was imputed to him for righteousness." Rom. 4:20-22.

We have the same lesson to learn--the lesson that we have nothing to hope for in ourselves. No man can look to himself and see anything that will give him any comfort. He has nothing to present to God but what is tainted and corrupted. The only thing that recommends us to Christ is our great need. They that are whole need not a physician, but those who are sick. Jesus calls not the righteous, but sinners to repentance. He is the Great Physician. He is my Physician. The Spirit of Prophecy says that "The hope we have in Christ is because we are sinners."--Testimonies to Ministers, p. 265. That is our title to Jesus. Because of this I would rather be a sinner with this hope, than an angel around the throne of God. God loves the sinless angels that surround His throne, but who can understand the infinite love exercised toward us? "Only he who discerns his own sinfulness can discern the preciousness of the Saviour."--Desire of Ages, p. 495.

The Healing Power of The Great Physician

Jesus is the Great Physician, and He does not shrink from coming into contact with our sinful hearts. The leper in all his pollution sought out the Great Physician. The crowd fell back crying, "Unclean!" They dared not come into his contaminating

presence. But Jesus did not draw aside. He went to meet the leper and placed His hand upon that corrupt flesh, and received no pollution. The leper was healed of the loathsome disease. So Jesus comes into the presence and into the life of every sin-sick soul that calls on Him for healing. Oh, as we see our great need, let us be assured that there is a balm in Gilead, and a Physician there. He is the Sun of righteousness, and He will arise with healing in His wings. He draws nigh to heal. Will He heal such a sinner as me? He is not only willing to heal, but He gives us the prayer for grace as we seek His presence:

"Oh, Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Hosea 14:1-4.

What does the Great Physician say He will do? "I will heal their backsliding." "Who forgiveth all thine iniquities: who healeth all thy diseases." Psa. 103:3.

We are wretched, miserable, poor, blind, and naked. It is sometimes said that we should seek the Lord. Actually, that only means that we should respond to His drawing, because the Scripture says, "There is none that seeketh after God." Rom. 3:11. We do not seek Him. Adam and Eve did not seek God after they had sinned. It is the Lord who seeks us out in our great need. He searches out His own, the objects of His great love, saying, "Behold, I stand at the door and knock." Rev. 3:20. He is not far from every one of us. He knows the condition of the soul. He has the remedy. He is the Creator, and He loves to heal us. He does not condescend. It is His great delight to cure the most grievous disease.

The Great Physician now is near,
The sympathizing Jesus;
He speaks, the drooping heart to cheer,
O hear the voice of Jesus!

All glory to the dying Lamb!
I now believe in Jesus;
I love the blessed Saviour's name,
I love the name of Jesus.

His name dispels my guilt and fear;
No other name but Jesus;
Oh how my soul delights to hear
The precious name of Jesus!

HOW SHALL A MAN BE JUST WITH GOD?

In Job 9:2, the question is raised, "How shall a man be just with God?" Yesterday morning we came into the presence of the Great Physician and had Him diagnose the nature of our disease. I want to read that list of statements we had yesterday morning from the Spirit of Prophecy, putting it all in the first person. Here is what I get: "My heart is full of hatred to the truth, as it is to Jesus. My heart is selfish, sinful, and vicious. I am Satan's captive and am naturally inclined to follow his suggestions and to do his bidding. My nature is in harmony with, and not at variance with Satan. There is in my heart naturally no enmity between me and the originator of sin. In my human heart there is a natural selfishness and corruption. There is in my nature a bent to evil. I was born with inherent propensities of disobedience. I am in just as helpless condition as Satan himself." Therefore, my problem is not just that I have gone astray and have become a sinner by deed, but it is that I am a sinner by nature. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psa. 51:5.

Then how can a man be just with God? We stand today in the very presence of the judgment when our lives are to be brought up in review before the great throne. How can a man be just with God? As I think back over my past life, I can only make one pronouncement: "Unclean, unclean!" As I review my life since I confessed Christ, and then measure that up against the infinite standard of perfection, my cry is still, "Unclean, unclean!" No man in his right senses would come before the holy law of God which demands a character as perfect as God is perfect, and bring the deeds of one single day, hoping to meet the test. Then how can a man be just with God? To be found just before God is our greatest need.

The Fountain Opened for Sin and Uncleanness

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. 13:1. We have just sung,

Jesus, keep me near the cross;
There a precious fountain
Free to all, a healing stream,
Flows from Calvary's mountain.

You will remember that Moses led the thirsting congregation up to that great Rock which was smitten for them, and that the people drank the water which flowed from that Rock. The Rock was Christ. I would that the Spirit of God through the Word might lead us this morning to this great Rock from whence flows the healing stream. Let this Word, which is quick and powerful, and sharper than a two-edged sword, speak to us

this morning:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:3-6

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:14-17.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

We are told that we should often contemplate the closing scenes of Christ's life. Let us do just that:

"Heaven viewed with grief and amazement Christ hanging upon the cross, blood flowing from His wounded temples, and sweat tinged with blood standing upon His brow. From His hands and feet the blood fell, drop by drop, upon the rock drilled for the foot of the cross. The wounds made by the nails, gaped as the weight of His body dragged upon His hands. His labored breath grew quick and deep, as His soul panted under the burden of the sins of the world. All heaven was filled with wonder when the prayer of Christ was offered in the midst of His terrible suffering,--'Father, forgive them; for they know not what they do.' Luke 23:34. Yet there stood men, formed in the image of God, joining to crush out the life of His only-begotten Son. What a sight for the heavenly universe!"--Desire of Ages, p. 760.

Then again on page 755, "The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured--the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face--speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear

this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,--offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."

Christ's Willingness to Receive Us

Having surveyed the fountain which is open for sin and uncleanness, I want to dwell on the willingness of Christ to receive the sinner. "Ho, every one that thirsteth, come ye to the waters." Isa. 55:1. "Whosoever will, let him take the water of life freely." Rev. 22:17. Will Christ receive me, a great sinner? "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

"For when we were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:6-10.

Now the words of the Master Himself: ". . . Him that cometh to me I will in no wise cast out." John 6:37. In the original there is a double negative here, and it literally means, "I will never, never cast out."

I am reading these texts because as a preacher I am admonished in the Spirit of Prophecy to gather out the strongest statements and the greatest assurances from the Word that will affirm Christ's willingness to receive the sinner. Let us continue:

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:18-19.

Notice the expression that says that God delighteth in mercy. Is it not His right to exercise mercy toward the sinner? There is nothing that delights the heart of the Lord more than extending His mercy to us. "Mercy" means treating a man better than he deserves. The Scripture says, "As the heaven is high above the earth, so great is His mercy toward them that

fear Him." Ps. 103:11. This means that the Lord delights to treat us better than we deserve by how much the heavens are higher than the earth.

"Ah," says one, "Are not my sins too great to pardon?" A few days ago I received an agonizing letter from a soul in the United States who imagined that his sins were too great to pardon because as a professed Christian he had been unfaithful to Christ. But the Word says, "Where sin abounded, grace did much more abound." Rom. 5:20. Christ took upon His soul all the sin of the world, the guilt and defiling lust of every son and daughter of Adam, and He put it all away by the sacrifice of Himself. When you compare the weight of the sins of not just one man, but all men, with the weight of the grace of God, you find that grace far outweighs all the sin--"much more."

"No sin can be committed by man for which satisfaction has not been met on Calvary."--Selected Messages, Book 1, p. 343. Then what about the unpardonable sin? There is only one sin that God cannot forgive. It is the sin that is not confessed and forsaken. This is the sin against the Holy Ghost--a persistent refusal to repent of the sin. There is never any question whether or not God will forgive the sinner who comes to Him in his great need. God never refused a sincere request to forgive. The only question to be decided is whether we desire forgiveness and reconciliation with God. The great danger of tarrying in sin is not that God may refuse to forgive, but that we lose all desire for forgiveness. That is the unpardonable sin. Is there in you just one spark of a desire to return to God? Then God is still drawing you to Himself.

How Do We Come to Christ

How shall we approach the Lord for cleansing, for justification? Let us turn to the beautiful penitential Psalm of David. See how he realizes his uncleanness, his great need. See how he casts himself upon the compassion of his Redeemer: "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me." David considers his sinful condition, and meditates upon how he should come before the one against whom he has sinned. Shall he bring some lambs, some bullocks, some burnt offerings for his sin? Is this what God requires? "The sacrifices of God are a broken spirit--a broken and a contrite heart, Oh God, Thou wilt not despise." Psalms 51: 1-3; 17.

We are to come before the Lord with the prayer of the publican, "God be merciful to me, a sinner." Luke 18:13. Listen to the testimony of the great apostle, "Being justified freely by His grace through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:24-28.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4,5.

Faith in Jesus is counted for righteousness. Jesus has been made our righteousness. This is the good news to every needy soul. The Spirit of Prophecy states that every soul may say, "The Lord my righteousness."--Selected Messages, Vol. 1, p. 331. Let us consider some more instruction as to the way to come to Christ:

"Jesus loves to have us come to Him, just as we are,--sinful, helpless, dependent."--Ibid., p. 353. How are we to come? Just as we are! And how is that? Sinful, helpless, dependent! It does not say that the Lord will permit us to come to Him just as we are. It does not say that the Lord will condescend to have us come to Him just as we are. What does it say? "Jesus loves to have us come just as we are." Is that hard to do, my friends? Well, it is to the old nature.

"My brethren, are you expecting that your merit will recommend you to the favor of God, thinking that you must be free from sin before you trust His power to save? If this is the struggle going on in your mind, I fear you will gain no strength, and will finally become discouraged."--Ibid., p. 351.

"Have you a sense of want in your soul? Do you hunger and thirst after righteousness? . . . The Lord specifies no conditions except that you hunger for His mercy, desiring His counsel, and long for His love. 'Ask!' The asking makes it manifest that you realize your necessity, and if you ask in faith, you will receive. The Lord has pledged His word, and it cannot fail. That you feel and know that you are a sinner is sufficient argument in asking for His mercy and compassion. The condition upon which you may come to God is not that you shall be holy, but that you shall ask God to cleanse you from all sin and purify you from all iniquity. Then why wait longer? Why not take God at His word, and say:

'Here, Lord, I give myself to Thee,
'Tis all that I can do?'

"If Satan comes to cast his shadow between you and God, accusing you of sin, tempting you to distrust God and doubt His mercy, say: I cannot allow my weakness to come between me and God; for He is my strength. My sins, which are many, are laid upon Jesus, my divine Substitute and Sacrifice.

'Nothing in my hand I bring.
Simply to Thy cross I cling.'

"No man can look within himself and find anything in his character that will recommend him to God, or make his acceptance sure. It is only through Jesus, whom the Father gave for the life of the world, that the sinner may find access to God."--Ibid., p. 332.

Now let us notice this statement: "Coming to Christ does not require severe mental effort and agony. . ."--Ibid. p. 333.

Ah, then, is it a highly intellectual process only for the wise of this world? No! The wayfaring man, though a fool, need not err therein. It does not require severe mental effort. It simply means accepting the terms of salvation that God has made plain in His Word. The blessing is free to all. Then let us come with thirsting souls to the great reservoir of blessing.

The Secret of Victory Over Sin

Upon this point of coming to Christ is found the secret of victory over sin.

"We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self."--Review and Herald, March 5, 1889.

Now how is self crucified in us? Is it through some "act of belief" that we do ourselves, after which we try to convince ourselves that we are dead, just because we believe that we are dead? Does crucifixion of self come by working out in a cold, legal way, some doctrine of the Bible which we call "righteousness by faith?" Then do we say, "Yes, I believe that?" "I will go along with that?" Does this crucify self? Ah, this is a great deception. We are to come to Christ just as we are, cast our helpless souls upon the mercy of our compassionate Redeemer, having a broken and a contrite spirit. "This subdues the pride of the heart and is a crucifixion of self."

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."--Gospel Workers, p. 161.

Now, friends, what breaks the power of Satan in the life? The reception of the truth into your mind and heart that Jesus' righteousness is imputed to you, not because of any goodness on your part, but as a free gift of God. The devil will do anything to keep you from seeing this most precious thought, for if it is received into your heart, his power over you will be broken.

Here is the secret. We must gather about Calvary and survey the cross "upon which the Prince of glory died," or as the Testimony of Jesus says, "with hungry hearts survey the atonement." Every soul who is saved is saved by love. And the first step is to behold the love of God in Christ. "Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ."--Desire of Ages, p. 493. What do we need more than anything else this morning? We need the sense of the pardoning love of Christ! "If the love of Jesus does not subdue the heart, there are no means by which we can be reached."--Christ's Object Lessons, p. 237. What only can subdue our hearts? An intellectual knowledge of the theory of the truth? An "act of belief" by which we simply convince ourselves that we are free from sin? Will this bring a man the freedom for which he longs? No! For all this is a clever disguise of trusting in self. Victory is obtained as a man comes into the presence of Christ, and realizing himself an ungodly sinner, cries out in his great need, and casts his soul upon the mercy of his compassionate Redeemer. The love of Jesus begets in his heart love for Jesus, and he falls at the foot of the cross in heart-broken repentance. "If the love of Jesus does not subdue the heart, there are no means by which we can be reached."

Saving Faith

Then what does the apostle Paul mean by saying that we are justified by faith--faith alone? (Romans 3:28) He does not specifically mention love or repentance in Romans 3 and 4. He speaks of being justified by faith and faith alone. The problem is that we do not comprehend the nature of saving faith. I want to read two statements of inspiration that will define saving faith. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6. This shows us that faith is founded upon, and is rooted in love. There can be no faith without love. Faith means a confiding trust and confidence in God, and this is impossible without love. The infinite love of God as revealed in the cross is to awaken in your heart love for your Redeemer, and then faith will work by that love, bringing the great blessing of justification. Then let us see that faith is inseparable from something else: "This faith is inseparable from repentance."--Christ's Object Lessons, p. 112. So when we put the two statements of inspiration together we find that faith is an experience of heart-broken love for Jesus. Anything short of this is a deception. The Bible gives us a remarkable illustration of genuine faith:

"And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at His feet, behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint; but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. . . . And He said to the woman, Thy faith hath saved thee; go in peace." Luke 7:36-48,50.

Simon and Mary present a striking contrast. We Laodiceans are just like Simon. As the servant of the Lord tells us, the tidings that Christ is our righteousness brings forth no real response of love and gratitude. Perhaps we would call such an experience of heart-broken love as Mary had, fanaticism! Now here was Mary. I don't suppose she thought of herself as having any great faith. She did know that she was a needy sinner. She was very conscious of the pardoning love of Christ. She appreciated to the depths of her soul the preciousness of the Saviour, and in that experience of heart-broken repentance she poured out her love for the Master. And Jesus gave the verdict: "Thy faith hath saved thee." Cannot we see what faith is?

"The precious blood of Jesus is the fountain prepared to cleanse the soul from the defilement of sin. . . . A true sense of the sacrifice and intercession of the dear Saviour will break the heart that has become hardened in sin. . . ."--Testimonies, Vol. 4, p. 625.

Let us not deceive ourselves that we have this experience of justification by faith because of our intellectual acceptance of a tenet of doctrine, or because we believe certain things and refuse to doubt certain things. All this is a great deception. To be justified by faith means to have the experience

of Mary, to sit at the feet of Jesus, to appreciate His love, to cast our helpless souls upon the mercy of our compassionate Redeemer, to have His love subdue the pride of our hearts. This is the faith that we Laodiceans so desperately need. Jesus says to us: "I counsel thee to buy of Me gold tried in the fire." Rev. 3:18. And what is this gold that we so desperately need? It is this experience of faith which works by love to purify our hearts from all selfishness and pride. This alone will lead us into the heart experience of the cleansing of the sanctuary.

The Blessedness of Pardon and Justification

Oh, the blessedness of pardon, of forgiveness. This we need to learn first of all at this institute, as it is written, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:6-8.

"It is God that justifieth" those who come to Him through Jesus, those who come with a broken and a contrite spirit. He pronounces us righteous before the universe, and looks upon us as if we had not sinned. (Steps to Christ, p. 62) This is our title to heaven. God does not see in the believer the vile-ness of the sinner, but the likeness of Christ in whom he believes. The sinlessness of Jesus is imputed to us. In Christ we have the same legal standing as the sinless angels around the throne of God. No after-experience in sanctification can improve our legal standing before the law. We can never be any greater in the sight of God than when we bow in contrition at the foot of the cross. That is the highest place to which man can attain. Not even when a man is saved in heaven, will he be any purer, holier, any greater in the sight of God than when he first accepted his Lord.

This is justification by faith--when Jesus becomes our righteousness. We have the very righteousness of God in Him. "Blessed is he whose transgression is forgiven, whose sin is covered." Psa. 32:1. We need to understand this blessing, and to know the pardoning love of Christ. We need to seek this with all our hearts. Here is the blueprint for us who are at this institute:

"Seek Jesus, brethren, confess your sins, plead with God day and night, until you know that for Christ's sake you are pardoned and accepted. Then you will love much because you have been forgiven much. . . . I fear for you, my brethren. I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit." --Testimonies, Vol. 5, p. 159.

Here is the baptism of the Spirit that we so desperately need. Now what is it? Is it something that will sweep us into an ex-

perience of conscious victory and power, that will make us feel a sense of security in our goodness? No! This is not the baptism of the Spirit that we must have now. The baptism of the Spirit is this genuine experience in the pardoning, justifying love of Christ that will subdue our souls as we come to Him as little children. The Spirit says, "Come." There is a fountain open for sin and uncleanness this morning.

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Thou dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved, to sin no more.

May God grant that we know by experience the pardoning love of Christ, the cleansing power of His precious blood, so that we might love much because we have been forgiven much.

Ye Must be Born Again

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with Him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:1-5.

The message of Jesus is explicit: "Ye must be born again." I see here this morning some who have been following the Lord Jesus for a great number of years. If you came into the presence of the Great Physician this morning, He would kindly and solemnly tell you, "Ye must be born again." If those of us who preach the message were to come into the presence of the Lord this morning, He would fix His penetrating eye upon us and say: "Ye must be born again." Young people, if you were to come into the presence of your Redeemer this morning, you would soon be sensible of the fact that Jesus understands the struggle that goes on in your hearts, your attempts to strive against the spirit of the world, your efforts to subdue the evils of the natural heart; and He would say to you, as to all of us, "Ye must be born again."

Why must we be born again? What is involved in this "Ye must be born again?" Basically, it includes two things: it means death of the old nature, the old sinful self, the "old man," and it means a resurrection unto a new life, a new nature, a "new man."

Death of The Old Man

Now let us consider briefly this "old man." I am going back again to our first study, and I make no apologies for repeating some of these things. You will remember that we read some statements about our sinful selves. They were not very flattering, were they? The natural heart is full of hatred to the truth, as it is to Jesus. The human heart is selfish, sinful, and vicious. Man is Satan's captive, and is naturally inclined to follow his suggestions, and to do his bidding. There exists naturally no enmity between sinful man and the originator of sin. In the human heart there is a natural selfishness and corruption. There is in man's nature a bent to evil. All are in just as helpless condition as Satan himself. For these reasons, Jesus says, "Ye must be born again."

This old sinful nature has an incurable disease. This old nature is like the garment infected by leprosy that had to be rent off. There is no use in us trying to patch up the old garment. There is no use in us trying to dress up the "old man" by leaving off a few habits and sins. Maybe we realize that the "old man" lacks a few graces, and so we ask God for help--for kindness, for love. Maybe we read some of these articles about having a radiant Christian personality. Friends, all of this is just dressing up the "old man" in sanctimonious robes. It is a great deception. "Ye must be born again."

The natural heart, your heart, my heart, has sinful impulses. It has sinful motives and tendencies. It has a disposition to evil. It cannot serve the Lord, for He is an holy God. Young people, try as we may, with a nature full of sinful tendencies, we cannot resist the pull of the spirit of the world, or the imaginations of the natural heart.

Have you wrestled in vain, striving against sin? "For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. . . . For the good that I would I do not: but the evil which I would not, that I do." Rom. 7:14-16, 19.

Here is the picture of a man whose conscience has been enlightened as to the obligations of true obedience. Here is a man who was once alive without the law, but the commandment comes home to his heart by the Holy Spirit, and he wrestles in vain to free himself from the bondage of inner corruption. He endeavors to the utmost of his ability, perhaps crying unto God for help, to bring his life into conformity to the divine will, but it is a vain and useless struggle. Why? The Master says, "Ye must be born again." Notice these statements:

"Self--the old disobedient nature--must be crucified and Christ must take up His abode in the heart."--Signs of the Times, July 26, 1905.

"The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death."--Testimonies, Vol. 5, p. 267.

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether."--Desire of Ages, p. 172.

"Men can never enter heaven with their old tastes, inclinations, idols, ideas, and theories."--Review and Herald, Aug. 19, 1890.

"Cleanse the fountain, and the streams will be pure."--Testi-

monies, Vol. 1, p. 158.

This work must go deeper than chopping off the sins that appear in our lives. It is to get down to the root of the tree--the sinful nature of the heart. Jesus says that a corrupt tree cannot bring forth good fruit. Why, you can put it in the best environment, and give it the best nourishment, but it remains corrupt.

An illustration of this came home to my mind in a forceful way yesterday morning. We were sitting at table, and my father-in-law said to me, "Why are some of your paw-paws (called papayas in America), terribly bitter and others are sweet? Is it the climate or the soil in which they are grown?"

Now folks, these paw-paws are all grown down behind where we are meeting. They all grow in exactly the same soil, and have the same sunshine, and receive the same treatment. There is one tree from which every fruit is beautiful without exception. There is one next to it from which every paw-paw is bitter without exception. And you could give that second tree all the care possible, and it would bear nothing but bitter fruit. Well, we are going to do something about that tree, along with some others. We are going to chop them right out, because they are no good. Even so, John the Baptist said that the axe must be laid at the root of the tree.

Resurrection of The New Man

To be born again means more than to be divested of the old ideas, inclinations, and self-love by being crucified with Christ. David prayed: "Incline my heart unto thy testimonies, and not to covetousness." Psa. 119:36. He knew that he must have new inclinations, new impulses, new desires and motives if he were ever to serve the Lord. We are commanded to put on the "new man, which after God, is created in righteousness and true holiness." Eph. 4:24.

"True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and the life become new again in Christ."--Testimonies, Vol. 4, p. 17.

"The new birth consists in having new motives, new tastes, new tendencies."--S.D.A. Bible Commentary, Vol. 6, p. 1101.

"When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ."--S. D. A. Bible Commentary, Vol. 4, p. 1164.

Therefore the new birth consists of the death of the old sinful nature of the heart, and the impartation of the new life of the divine.

How? How? How?

When Jesus told Nicodemus just what he needed--the new birth--he asked, "How?" I remember a certain brother who always used to ask "How?" If anyone dared give a study without showing the "how" of it, he would not do it again in a hurry. It is a good question to ask this morning. How? It is not enough to know that there must be a leaving off from the old life, and a partaking of the divine nature. We must know how.

Maybe to begin with we could spend a few moments thinking about "how not." Some are losing the way on this point. It is no good trying to ignore the "old man," saying, "I'll just forget him--ignore him." Nor will we get anywhere saying, "I see my sinfulness. I see how I have been filled with selfishness and pride. Now I am determined to be done with self, and I refuse to obey the dictates of the carnal heart again."

But inspiration says, "No man can empty himself of self."--Christ's Object Lessons, p. 159. Well, there is another way we could try and do it. We could believe that the old man is dead, for does not Romans 6:6 say, "our old man is crucified," and that we are to know it and reckon it so? Now if I persistently believe that this old man is dead, won't he be dead?

Can I sit down in such a cold, legal way and make such a calculation? And then because I believe it, therefore it will be, because I do not doubt it? Ah, this is nothing else but self-hypnosis--the basis of spiritualism. Let's do away with all these notions that the old man is going to be dead because we believe--"pretend"--that he is dead.

Here is a statement to keep before us: "You need not devise ways and methods to bring about your own crucifixion."--Signs of the Times, Aug. 8, 1892. So the Lord says we cannot do it, and let us do away with all our pretense that it is done because we make believe it is. We have seen enough of this folly of late.

Let us return to the instruction given to Nicodemus. When he asked, "How?" what answer did Jesus give to him? "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. Here is the remedy. Why did Moses lift up the serpent? Why lift it up? Why not put it on the ground, or under the ground? Because everyone had to be given a chance to see it! Just so, Jesus must be lifted up so all may see Him, as it is written, "Look unto Me, and be ye saved, all the ends of the earth." Isa. 45:22. Man finds life by looking, but not unto himself. It makes all the difference my friends, where you are looking.

But why did Moses lift up a serpent? How can a serpent, that deadly, wicked, venomous, poisonous thing ever be a type of the spotless Son of God? Why a serpent?

Here is an interesting statement: "There is no excuse for becoming more like Satan [the serpent], more like human nature."--Review and Herald, Oct. 1, 1889.

This shows us that human nature is the nature of the serpent--Satan himself. It is so desperately wicked that it cannot be cured, and we cannot overcome its sting. But now we look away to the uplifted cross. There we see Jesus bearing my old serpent-nature on the tree. There I see that the One Who knew no sin, was made to be sin for me. Here I see Him reconciling my humanity to divinity by having that old serpent-nature slain.

"But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2:13,14. Yes, we who were full of evil by nature, were separated from the sinless Creator by a great and impassable gulf. Oh, how could there ever be atonement? How could man be brought back into fellowship and oneness with His God? In Christ! It has all been done in Christ.

Notice verse 15, "Having abolished in His flesh the enmity, [the old selfish nature of the natural mind, which is enmity against God, Rom. 8:7] even the law of commandments contained in ordinances [that refers to all our carnal efforts to get salvation, even the spirit of ceremonialism] for to make in Himself of twain one new man, so making peace". On the cross Christ abolished that old sinful nature. He crucified my old man, your old man. You cannot do it. You can never do it. God does not ask you to do it. And Jesus not only put to death that wicked old self-nature of mine with all its sinful tendencies, but He also brought forth a new creation through the union of the divine with the human. This new creation has new tendencies, new dispositions, new motives, for it is a new being created in righteousness and true holiness.

Oh, we have tried and failed to be divested of our evil hearts, and have longed for that new nature. Now we look to Christ, and say with Nicodemus, "How can these things be?"

Christ commands us to look and live. Look now upon the uplifted Christ on Calvary. See there the love of God, love without parallel. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

See what God has done for us in Christ? Why, the old man is crucified with Him. He has done away with this old nature. He has crucified it on the tree, and buried it out of sight. It has been accomplished for us in Christ. That is why we turn our eyes to Calvary, and with humble hearts survey the atonement. We must learn to look and live. We must see

what God has done for us in Christ, and only then will we understand that "By grace ye are saved; and [God] hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast." Eph. 2:6-9.

That night on Olivet, Christ directed the eyes of Nicodemus to the uplifted cross. We could imagine the lesson: "Nicodemus, too long you have been looking to your own self, to your own works and efforts to commend yourself to God. You are not fit to enter heaven." Before this, Nicodemus had thought of himself as a good man, but now in the presence of Christ, he saw that his life was in reality degraded and sinful. He was shocked to find that there was a kingdom of heaven too pure for him to enter. And so it is with us. We need this same lesson.

"We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God, like the common sinner: but when the light from Christ shines into our souls, we shall see how impure we are. . ."Steps to Christ, p. 28.

How Faith is Born

When we survey the atonement, God will give us a revelation of His love. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Now notice the order. We look to the Son of man lifted up. (Verse 14) We are given a revelation of the love of God. Then we believe unto eternal life. This is how faith comes--saving faith. What we need to understand above everything else, is that faith is not our work, but as Martin Luther testified, "Faith is God's work in us." For faith cometh by hearing, and hearing by the Word of God. Our greatest need as Laodiceans is a good, long, lingering look at the cross. If we will only look upon the love of God shining from the cross of Calvary, the Spirit of God will kindle faith in our souls.

As John Wesley heard the Word of truth, he testified that faith was kindled in his soul--and this after fruitless years of trying to believe unto righteousness. And faith was kindled in the heart of the poor old thief. He was dying on the cross, and there his whole wicked life stretched out behind him, and eternity before him. But he looked over at Christ and as he beheld the dying Christ, faith was kindled in his soul. Strange, tender feelings began to spring up in him. The Spirit of God gave him that faith because he had simply looked

to the Lamb of God in his great need.

Now if you will look to the Lamb of God this morning in your great need, the Spirit of God will kindle faith in your soul. Never forget, that primarily, faith is God's work in us, and it comes by the revelation of Christ. Yesterday morning we found that faith was inseparable from love and repentance. How do we find this love and repentance? By looking! Look and live!

"The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour." Desire of Ages, p. 176. Then we shall also see that repentance is primarily God's work in us. And so is love. We love Him because He first loved us.

Faith is The Victory

Now let us tarry in consideration of how faith brings us the experience of being crucified with Christ and being raised to walk in newness of life. When we behold the love of God as revealed in the uplifted cross, the Spirit of God will kindle faith in our hearts--an experience of love and repentance. Then, and only then, can we "go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self."--Review and Herald, March 5, 1888.

"Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ."--Desire of Ages, p. 493.

"If the love of Jesus does not subdue the heart, there are no means by which we can be reached."--Christ's Object Lessons, p. 237.

In this light, does righteousness by faith sound like a cold, doctrinal calculation? I do not imagine that Mary was primarily concerned about working out the theory of it that day she knelt at the feet of Christ. She was conscious of two things however: first, her desperate need, and her own sinfulness, and second, the overwhelming love of Christ for her soul. She was deeply grateful for the pardoning love of Jesus. This is what it means to believe on Jesus.

Luther described faith as a reckless abandonment of one's self to the mercy of God. By this faith we are born again. The servant of the Lord says: "To believe that 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John 3:16), will change the heart, and reproduce in man the image of God."--Selected Messages, Vol. 1, p. 346.

Bible Sanctification

"Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son."--Steps to Christ, p. 52.

What sort of an act is it, friends? Is it a complicated act? Through the simple act of believing God--believing in His love, believing in His mercy--the Holy Spirit begets new life in your soul. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

Oh, what a promise, that a sinful human being can partake of the nature of the divine, the very life of God. The angels cannot even know the joy of this fellowship. The atonement is for the lost race. The angels give themselves in love and tireless ministry to bring us into a fellowship with Christ closer than they themselves can know!

We have borne the image of the Satanic. We must now bear the image of the divine. Our lives are to bear the very impress of divinity. How far short we fall, my friends, in our Christian profession. And so this morning I want to bring you this simple message of looking to the uplifted cross, of comprehending the love of God, of surveying the atonement so that God may touch you by His love and draw you to the foot of the cross and give you faith. Then that faith is yours to exercise. Listen!

"Let faith take hold of Christ without delay, and you will be a new creature in Jesus."--Selected Messages, Vol. 1, p. 331.

Isn't that a wonderful message from the testimony of Jesus? Maybe we are like that poor man who wanted his son healed and the devil cast out. The Lord said to him, "If thou canst believe, all things are possible." The poor man realized his great lack of faith, and he cast himself upon the Lord, saying, "Lord, I believe, help thou mine unbelief." Mark 9:23, 24. And so we, too, are filled with the demon self. Jesus presents before us the possibility and the promise of being delivered and partaking of the nature of the divine, saying to us, "All things are possible if thou canst believe."

Oh, we comprehend our lack of faith, but there is still one thing we can do. We can say, "Lord, I believe, help thou my unbelief." And so "let faith take hold of Christ without delay" this morning, "and you will be a new creature in Jesus."

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation. . ." Joel 2:15, 16.

We must know by experience what Bible sanctification is if we are to be ready for the judgment. In our last three studies we have considered how a man is justified by faith. Of those who have been justified, we read:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . What shall we then say to these things? If God be for us, who can be against us? . . . Who shall lay any thing to the charge of God's elect? It is God that justifieth. . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:1, 31, 33, 38, 39.

Notice the negatives in these Scriptures: there is no condemnation; there is no charge; there is no accusation; there is no separation. It is God that justifieth. God Himself pronounces the repentant sinner as without fault before the universe, and there is joy in the presence of the angels over the sinner who repents. If we bring a charge against a believer whom God has justified, we are calling God a liar.

"The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven." Christ Our Righteousness, p. 98.

Justification is our title to heaven. Although the Christian life has just begun, in a very definite sense, the Christian has already reached the highest place to which he can attain. His going on to perfection does not increase his legal standing before God, for in Jesus he already has sinlessness imputed to him. "Holiness finds that it has nothing more to require. God Himself is 'the justifier of him which believeth in Jesus.'" Christ's Object Lessons, p. 163.

Yet, in spite of the wonderful change that conversion brings to our hearts, it does not give us any room to fold our hands in indolence as if we had already attained to perfection.

Conversion Does Not Complete the Work of Grace.

When the Lord accepts us as His children, and makes us partakers of His life, the work of grace is by no means completed in the

life. It has just begun. Because this question has been agitated of late, we will take time to get the basic facts firmly in mind.

"We must strive daily against outward evil and inward sin. . ." Review and Herald, May 30, 1882.

"There is wrestling with inbred sin; there is warfare against outward wrong." Ibid, Nov. 29, 1887.

"There must be a constant, earnest struggling of the soul against the evil imaginings of the mind." Ibid., June 12, 1888.

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature." Steps to Christ, p. 64.

"Paul was ever on the watch lest evil propensities should get the better of him. He guarded well his appetites and passions and evil propensities." S.D.A. Bible Commentary, Vol. 6, p. 1089.

So then, no converted Christian will boast that he has been delivered from all inward depravity. He will recognize that the tendency of human nature is downward. Peter found when he took his eyes off Christ, that he began to sink, which was the natural thing for a human being to do. Remember what happened to Moses after living victoriously in Christ's strength for forty years.

Must Walk in Christ As We Receive Him.

What is the secret of victory and true progress in the Christian experience?

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6.

If we know how to receive Christ, we should know how to walk in Him. In our last three studies we considered how to receive Christ Jesus the Lord.

1. Recognition of Our Sinfulness. First, we receive Christ only by recognizing our own sinfulness, and our great need of His pardoning love. Then how are we to continue walking in Christ day by day? The same way!

"Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners." Testimonies, Vol. 5, p. 48.

There are some who think that because they have once come to Christ as "erring, helpless, condemned sinners", they do not need to recognize this about themselves any more. But we must walk in Christ the same way as we receive Him. The apos-

tle said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. Notice, "Of whom I am chief" --not "was chief".

2. Repentance and Confession. Do we not receive Christ in repentance and confession? Then how are we to walk in Him? With less and less repentance?

"There will be a continual reaching out of the soul after God, a continual, earnest, heart-breaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience, our repentance will deepen." Acts of the Apostles, p. 561.

3. Come Just As We Are--Die to Self. In accepting the Lord, we come to Christ just as we are. We come recognizing that we are weak, helpless, ungodly sinners. Then let us continue to come to Christ day by day in the same way. A true Christian will bow low at the foot of the cross day by day. We receive Christ by yielding up all to Him, by surrendering the will, by renouncing self. This requires a struggle, for the "old man" wants to live and not die.

"The struggle for conquest over self, for holiness and heaven, is a life long struggle." Signs of the Times, June 8, 1904.

"It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. . . Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heartbreaking confession of sin and humbling of the soul before Him. . . " Christ's Object Lessons, pp. 159, 160.

". . . I die daily." 1 Cor. 15:31.

"To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart? There is a daily, hourly dying to selfishness and pride." S.D.A. Bible Commentary, Vol. 4, pp. 1164, 1165

"A constant battle must be kept up with the selfishness and corruption of the human heart." Testimonies, Vol. 5, p. 397.

"Said Paul: 'I die daily.' He had a new conversion every day, took an advance step toward heaven." Ibid, vol. 4, p. 66.

So it is quite evident that we are not freed from all inward depravity in one stroke. The "old man" is not once dead, always dead. As the Lord reveals the hidden selfishness of the heart, we must choose again, and again, and again to die to self. As the Lord reveals to us more of His exalted purity,

there will be revealed the hidden depravity of our human nature, and we must realize anew the necessity of a deeper dying to sin, selfishness and pride than we experienced yesterday.

4. Renewing of Life. Receiving Christ means more than dying to the old life. It means rising to walk in newness of life. We are renewed in heart and mind by the bestowal of His divine life. How often do we need this renewing?

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16.

Every morning, we need to come to Christ afresh, and there is to be a decided conversion. There is to be a crucifixion of self service not just once in a lifetime, but constantly. We must be renewed by His grace daily. So the instruction of Christ--"Ye must be born again" is never out of date. "Ye must be born again"--and again, and again. This applies to a Christian as much as to one who is accepting the Lord for the first time. Therefore, the conclusion we must come to is this:

Sanctification is Daily Conversion.

"Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality." Testimonies, Vol. 2, p. 505.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him." The only real difference between sanctification and justification is that sanctification is a deepening experience in justification daily. We are to realize more and more of our own sinfulness. Day by day our repentance will deepen. Day by day we are to die a deeper death to selfishness and pride.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. 3:10.

Notice how the Amplified Version brings out the present continuous tense:

"[For my determined purpose is] that I may know Him--that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding [the wonders of His Person] more strongly and more clearly. And that I may in that same way come to know the power outflowing from His resurrection [which it exerts over believers]; and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, . . ." Phil. 3:10, The Amplified New Testament.

Antichrist Takes Away the Daily.

The devil is anti-cross, even as he is antichrist. Jesus said that unless we take up His cross daily and follow Him, we cannot be His disciples. Satan, the enemy of God and man, will do anything to remove from us the necessity of that experience of daily dying to self, of daily guarding the wiles of the corrupt heart.

". . . [he] shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Dan. 11:31. (See also Dan. 8:11).

The work of antichrist is to take from the Christian the true daily experience of bearing the cross, the pathway of sanctification through daily dying to selfishness and sin. The spirit of antichrist is more than the Papacy--there is a "Pope Self" too, you know. Let me illustrate how easily we can take away the daily by misreading the Word of God.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

Now do we read the text this way? "Knowing this, that is, I am certain of one thing, that my old man is really completely crucified in me. There was an act in my life back there when I was converted, when the old man was completely slain in me in one great experience. He is dead altogether. Therefore I know and I will not doubt. I refuse to doubt that my old man is crucified in me, completely dead. It is so, because Romans says it is so. Only Christ, and nothing else but Christ lives in me."

Now this is a great deception, because if anyone has such an experience, he has arrived, he has attained. Salvation is concerned with deliverance from one's own sinfulness. If you have this experience, you have arrived. You have been sealed. You have been perfected.

But the text does not read that way. Instead of saying, "I know that my old man is crucified in me"--and going about boasting of that--we shall read it again and find that we have something better to boast in. "Knowing this, that our old man is crucified with Him." In whom, and with whom is the old man crucified? With Jesus. Christ took my old serpent nature and nailed it to the tree. In that mighty act of atonement He slew my "old man" once and for all. I must look to Christ for the victory over the "old man". In Christ, I have the experience of being crucified with Him. As I accept Him, bowing in penitence at the foot of the cross, the Spirit of God imparts to me the experience of victory as a daily experience. So our boast must not be what is in us. Our boast must be what we have in Jesus. Only as we recognize our own sinfulness, only as we recognize that we have nothing and He has everything,

can we take an advance step toward the kingdom of God. So let us not take away "the daily".

The Rest in Christ.

So far we have emphasized one aspect of sanctification--the necessity of a daily dying to self, the need of the daily conflict with self. This is right and proper. There is a great need among us that we learn to lay hold of the grace of God, and in His strength grapple with the defects of our characters, that we may be divested of all selfishness. There is a great danger, that as we go along in the Christian experience, we regard our faults of character as our special peculiarities which we are entitled to retain. Let us press unto perfection earnestly. But the central thought of sanctification is rest. That sounds like a paradox, but it is true. Jesus said:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

The Sabbath is the sign of sanctification. "Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. . . And hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezek. 20: 12, 20.

Now who sanctifies us? Who makes us holy? The Lord! What do we do on the Sabbath? Do we work hard? No, we rest. We rest in a completed work of creation--and of redemption too. The Christian is to find a restfulness in Christ, for, although he is not perfect, Christ his Substitute is perfect. Although the work of grace is not finished in our hearts, the work of grace is finished in the man Christ Jesus, our Representative. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. So we are told by the servant of the Lord: "We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute." Selected Messages, vol. 2, pp. 32, 33.

We are not to reign ourselves up and say: "I am not yet perfect, and the judgment is just around the corner. I have not yet fully attained to perfection. I must strive and agonize, and cannot rest until I am perfect," and so doing worry ourselves out of the hand of Christ. Remember the words of Jesus; "Which one of you by taking thought can add to his stature one cubit?" Will a child grow any faster by worrying about it? So in sanctification, no amount of striving and worrying on our own account will increase our stature in Christ. He says, "Rest in Me. I am your righteousness." As we rest on the Sabbath, so we must rest in Christ. He guarantees to finish the

work He has begun if we rest in Him. He is our perfection if we have committed our whole life to Him.

When our name is called in judgment, He stands in the presence of God for us. He stands in the presence of God for us day by day, and there presents us as complete in Himself--if indeed we are in Christ. We need that spirit of constant dependence upon Jesus. We do not find our assurance by looking to ourselves. That which recommends us to Jesus is our great need. It is our privilege to rejoice in Him day by day as our "righteousness, wisdom, sanctification, and redemption."

1888 Re-examined

by R.J. Wieland and D.K. Short

This document is a must for the library of every Seventh-day Adventist who wishes to be informed regarding the present situation in our church. The chapter headings are as follows:

1. Introduction
2. Leaving the First Love
3. The Loud Cry to Come in a Surprising Way
4. Was the Message of 1888 Accepted?
5. What was the Message Presented in 1888?
6. The Grave Seriousness of the 1888-92 Reaction
7. An Examination of the "Confessions"
8. The 1893 General Conference Session
9. Why did Jones and Waggoner Apostatize?
10. Warnings of Subtle, Internal Apostasy
11. Predictions of Infatuation With a False Christ
12. The True Christ vs. the False Christ
(In Modern Babylonian Teachings)
13. The True Christ vs. the False Christ
(In Contemporary S.D.A. Teaching)

Along with this you will receive the three reports issued by the officers of the General Conference on the manuscript and the replies of Wieland and Short to these reports. You will find this well worth the price, which is only \$7.50. Order from: GEMS OF TRUTH, Conway, Missouri, 65632.

THE PENTECOSTAL BAPTISM

By John Brinsmead

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:9-13.

I have entitled my talk tonight, "The Pentecostal Baptism of the Spirit in the Light of the Day of Atonement". Here are the instructions, friends,--Seek! Knock! Ask!, and we have the positive assurance of the Lord that He will not deceive us.

The False Conception of the Gift of the Spirit.

Some folks say: "We have asked, we have prayed, we have sought, we have knocked so many times, and yet the Lord has not honored His word." Does the Lord honor His word, friends? Why do we think, then, that this has not been answered? I guess we have all prayed for the Holy Spirit. The trouble is that when we pray we have false conceptions of what the Lord has promised us. I think we shall find that is right as we proceed in our study tonight. In so many minds there are false notions that are varied. You can ask one what it means to receive the baptism of the Holy Spirit, and so often, as the world does today, they will turn to the second chapter of Acts and they will say, "Why there was a tremendous experience there, tongues of fire came down at Pentecost, there were thousands converted, and there were many miracles. That's what I want when I seek and knock. And so it happens I do not consider that I have had the baptism of the Spirit, or that the Lord has honored my prayer. It must be that or nothing else!" This is the attitude of many.

Others say: "When I feel something like a bolt of electricity hit this human frame of mine and give me that mighty assurance, that outward demonstration, then I will know that the Lord has given me what He has promised." I once asked a brother at a meeting which was thrown open to questions, "How would you know that you could answer the challenge of Acts 19:2--'Have ye received the Holy Ghost since ye believed?'" "Oh," he said, "that would be simple. When the Holy Spirit came in to some of the revival meetings back in 1844, everybody was prostrated on the floor. So when we all lie flat on the floor, I shall know that the Holy Spirit is working."

I know of others who have fasted and prayed long and who have gathered together in groups with such earnestness to seek this promised blessing. They have said, "We will not give up until He answers us." Some of them have ended up in the asylum. I had occasion to meet some of such a group once, and not one of them will tell you what happened there. They said: "The Lord let us down on His promise." I tell you, friends, the Lord honors His words. But the trouble was they had false conceptions of what the Lord had promised.

Still others say: "When I see thousands converted in a day like the Spirit of Prophecy has promised, then I will know that the baptism of the Holy Spirit has come."

Some say: "When I see mighty miracles and people walking around healing the sick and the blind like they did in the book of Acts, then I shall believe, and only then, that the Lord has answered according to His promise."

Still others might say: "When I see people going around with a lovely shining face and Christian personality, then I will know this is the baptism of the Holy Spirit."

Still another large class say, "Relax, friends, it is untimely to seek for the Spirit. The Holy Spirit is not going to come until the fourth angel descends, and that is after the Sunday law, and so we need not take the Lord at His word until then."

So here are all these counterfeit and false notions that the devil would like us to entertain in our minds so that we will not seek in a proper and intelligent way for the true baptism of the Holy Spirit. All these are detours around the true experience, preventing us from seeking what the Lord has promised.

There is so much confusion and disappointment, that today we find little praying for this great gift. Some say, "It just does not work, I have tried it." The simple recipe is to seek and to knock, and the Lord says He will give it to us. He will no more deceive us than I would give a death adder to my little child with which to play. Yet, there has been a disappointment. It is not on God's part, friends, is it? It is on our part, because we do not know what constitutes the gift. We have failed to ask in God's appointed way.

The Baptism of the Spirit in Our Past History

Friends, I think we understand that as children of the Advent Movement, the only place we can find the true manifestations of the Spirit of God are in that Movement. Since 1844 Satan has been seeking to counterfeit this experience of the baptism of the Holy Spirit. Our only safety is to go back and see how the Lord has led us in the past, and to search the Spirit of Prophecy, and to see the way the Spirit of the Lord did work when He visited His people.

In the year 1888 the hour had struck for the Lord to bless His people in a mighty way. He sent a very precious message to His people "to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. . . . This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." Testimonies to Ministers, pp. 91, 92.

Was the Spirit of God to be given in a meager measure? No, in a large measure. So let us go back there and see how the Lord desired to work among His people "in a large measure."

The only way we shall receive the true Spirit is to go back to 1888, place ourselves in the shoes of that generation, and accept all that God wanted those people back there to accept, without reservation. Yes, friends, we must go back and find the truth, the things which the Lord wanted to do. We are going to spend a few moments considering a practical demonstration of what did take place when the Spirit of God was poured out wherever the great message of righteousness by faith was preached.

I am holding here the reprint copies of the Review and Herald articles written around 1888 to 1892. Wherever the message of righteousness by faith was preached and heard without prejudice, wherever the people received it by opening their hearts to the Saviour, the Spirit of God came in, and they received the precious baptism. Let us first consider the experience at South Lancaster where the Spirit of God worked due to the lack of prejudice there.

"Elder Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory." Review and Herald, March 5, 1889.

"The deep movings of the Spirit of God have been felt upon almost every heart. The general testimony was borne by those who attended the meeting that they had obtained an experience beyond anything they had known before. They testified their joy that Christ had forgiven their sins. Their hearts were filled with thanksgiving and praise to God. Sweet peace was in their souls. They loved every one, and felt that they could rest in the love of God.

"I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to

God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. No time was lost; for every one had a living testimony to bear. The meeting would have continued hours longer, if it had been allowed to run its full course; but it was thought best to close it at that time. I was not able to sleep that night until nearly day. The Lord had visited His people. And there was joy in heaven among the angels over the repentant sinners that had come back to the Father. [Notice this sentence.] What a beautiful sight it was to the universe to see that as fallen men and women beheld Christ, they were changed, taking the impression of His image upon their souls.

"There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart." Ibid.

Now, friends, what were those points we outlined on the board in "A Diagnosis From the Great Physician"? Did not they tell us that the natural heart is degraded, it is depraved, it is desperately wicked, it is destitute, it hates Jesus, and it is like Satan because it is human nature? We heard those terrible facts! We sat here and our eyes looked on them, and perhaps the Spirit of God moved upon our hearts, but we would not really confess them in our own hearts. I looked at all those things and said, "Yes they are all true." I acknowledged them with my mouth, but my heart was far from the real recognition of them. Friends, when the deep movings of the Spirit of God came at South Lancaster, those people who had thought themselves righteous saw themselves depraved and degraded in heart. They were brought to deep repentance. There was a meeting that ran from five to nine o'clock and would have run until after midnight. Everyone had a living testimony to bear. The result of that visitation was repentance, confession, and restitution.

"We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self." Ibid.

The revival moved on to Oakland. I continue reading, "In Oakland, in Battle Creek, and in other places where the deep movings of the Spirit of God have been felt, [Now how does the Spirit of God move among His people? What is the fruitage? Deep, mighty movings of the Spirit, friends.] the people confessed their sins and made restitution for their wrongs. The servants of God desired to make clean work for eternity. They confessed their jealousies, evilspeaking, murmurings, and uncleanness. They desired to have Jesus dwell in their

souls, but He can never abide in hearts that are full of uncleanness. . . While it is a disgrace to sin, it is no disgrace to confess our sins." Ibid, March 12, 1889.

Friends, I wonder if it were only the people back there in Oakland who needed an experience like this? I wonder if among us here tonight there is any jealousy, evil speaking, murmuring, and uncleanness. The Lord has been leading us. There have been terrifying experiences in the last twelve months. I think that we have found in our hearts some things we did not know about. It is time for us to confess our evil speakings, our jealousies, murmurings and uncleanness, for Jesus can never dwell in the heart that is polluted with these things. We must wipe out the corners with the dust brush. We must not hide our evils. Of course, we should not expose evils to the public that should be confessed only to God. I entreat you, do not rest until your soul stands free before God. It is too late in the day for a superficial work. It is time to arise and shine. We need to have our hearts broken, and only the deep movings of the Spirit of the Lord can do that.

"It is not possible that the Holy Spirit shall fall upon you unless you feel your need, and are more desirous for its descent than you now are. You should realize that you are living upon the very borders of the eternal world, that Christ is coming very soon. . . " Ibid, June 4, 1889.

The Holy Spirit cannot work among us and fall upon us unless we feel our need. I have heard the brethren speaking and confessing their need the last few days.

"The prince of darkness exerts his power in every conceivable manner to keep the moral sensibilities of our people paralyzed, that he may hold them under his control to support his cause. . . . At the Kansas meeting my prayer to God was, that the power of the enemy might be broken, and that the people who had been in darkness might open their hearts and minds to the message that God should send them, that they might see the truth, . . . Many have been living in an atmosphere of doubt, and it seems almost impossible for them to lay hold on the hope set before them in the gospel of Christ." Ibid, July 23, 1889.

What was the prayer of the Lord's servant at this time? That the power of the enemy might be broken. Wherever the message of the righteousness of Christ went, the power of the enemy was broken. Satan is not willing that any of us should see it done at this time either, lest his power might be broken in our lives.

"Truths were revealed which the people were scarcely able to comprehend and appropriate. Light flashed from the oracles of God in relation to the fact that Christ is our righteousness, . . . the labors of the Sabbath were not in vain. On Sunday morning there was decided evidence that the Spirit of God was working great changes in the moral and spiritual condition of

those assembled." Ibid.

Now, friends, what is going to be the witness that the Spirit of God is going to come in and move among us? What will be the witness that there have been great changes made? Notice:

"There was a surrendering of the mind and heart to God, and precious testimonies were borne by those who had long been in darkness. One brother spoke of the struggle that he had experienced before he could receive the good news that Christ is our righteousness." Ibid.

Friends, I have spoken to some at this Institute who somehow think it is a truth too wonderful to realize, confess, rest in, and to praise Him for, that the Lord is indeed our righteousness. The tidings that Christ is our righteousness has brought relief to many of our souls. The message comes from God, "Go forward."

"Those who were at South Lancaster last winter know that the church and the school were moved upon by the Spirit of God. Nearly every student was swept in by the heavenly current, and living testimonies were given that were not surpassed even by the testimonies of 1844 before the disappointment." Ibid, March 4, 1890.

That is quite a statement, isn't it? The testimonies and the experiences that were given God's people in 1844 were the greatest since apostolic times, weren't they? And when the Lord moved upon His people on this occasion, the same thing happened, and to the same degree. The result was light flashing from the throne of God, flashing forth that a people might be prepared to stand in the great day of God. It is too late in the day to be taken up with frivolous things in the world. It is too late for any superficial work to be done. We need to cry day and night for deliverance. Those who opposed the message there said, "You are too excited, you are too tense, you are too positive."

The people did not like to hear the message of reproof, and the condemnation of wrong, but it was necessary. We too must humble our souls before God as never before. We must come to the foot of the cross and then He will put words in our mouths to speak for Him. The servant of the Lord goes on in the rest of that sermon to testify how they brought forth fruits of repentance and confession of their evil speaking and their evil surmising. Not that they were in every case open transgressors of the law, but they saw themselves polluted and degraded in heart.

"I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was

spoken. [That is the precious message of the righteousness of Christ.] You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set His hand to do this work." Ibid, March 18, 1890.

Then it speaks of the work in Chicago: "We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed His glory, and we felt the deep movings of His Spirit. Notice the results. Everywhere the message led to the confession of sin, and to the putting away of iniquity."--Ibid.

So we see, that the Lord moved among His people at this time and in places in a very mighty way where they prayed for the Spirit, and they sought, they asked, and they knocked, and the Lord opened to them. And what was the evidence that the Spirit of God was moving among those people? Deep affliction, deep repentance. They brought forth the fruits of repentance.

The Need of Repentance Among Us.

Some of us have a problem of getting along with one another. We are different in nature, and we have different characteristics, and there are little things in our personalities that grate upon one another's nerves. Satan works on these. If they are not confessed and blotted out by hearty confession it is not long before brethren are separated and become positive enemies. Back in the early Advent Movement when these things arose, the people were seen going two by two or in small groups down to the orchard or behind the barn, seeking the Lord in deep earnestness. When they came back their faces were lighted up with the light and the glory of heaven. The Lord removed those things from them. They entered into blessed fellowship, for the love of God was shed abroad in their hearts by the Holy Spirit. Friends, that is how the Spirit of God works and moves among the common people.

What Happened at "Jerusalem".

Let us see how the Spirit moved among the elders at "Jerusalem." This will bring to our minds more fully what we are to seek when we seek for the Pentecostal baptism of the Holy Spirit.

"One day at noon I was writing of the work that might have been done at the last General Conference, if the men in positions of trust had followed the will and way of God. Those who have had great light have not walked in the light. The meeting was closed, and the break was not made. Men did not humble themselves before the Lord as they should have done, and the Holy Spirit was not imparted." Testimonies, vol. 8, p. 104.

What was the great sin of the brethren back there, friends? They had not humbled themselves. The Holy Spirit was not imparted.

"I had written thus far when I lost consciousness, and I seemed to be witnessing a scene in Battle Creek.

"We were assembled in the auditorium of the Tabernacle. Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud.

"One arose from his bowed position, and said that in the past he had not been in union with certain ones, and had felt no love for them, but that now he saw himself as he was. With great solemnity he repeated the message to the Laodicean church: 'Because thou sayest, I am rich, and increased with goods, and have need of nothing.' In my self-sufficiency this is just the way I felt,' he said. 'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' I now see that this is my condition. My eyes are opened. My spirit has been hard and unjust. I thought myself righteous, but my heart is broken, and I see my need of the precious counsel of the One who has searched me through and through. O, how gracious and compassionate and loving are the words, 'I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'" Rev. 3:17, 18.

"The speaker turned to those who had been praying, and said: 'We have something to do. We must confess our sins, and humble our hearts before God.' He made heart-broken confessions, and then stepped up to several of the brethren, one after another, and extended his hand, asking forgiveness. Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one another's necks, weeping. The spirit of confession spread through the entire congregation."--Ibid., pp. 104, 105.

Oh, friends, repentance and confession are contagious things. Notice the results: "The spirit of confession spread through the entire congregation. It was a pentecostal season." Ibid. What was it? Now what is the Pentecostal baptism of the Holy Spirit? It is the great work of deep, solemn repentance.

"God's praises were sung, and far into the night, until nearly morning, the work was carried on.

"The following words were often repeated, with clear distinctness: 'As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' Rev. 3:19, 20.

"No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins.

"There was rejoicing such as never before had been heard in the Tabernacle.

"Then I aroused from my unconsciousness, and for a while could not think where I was. My pen was still in my hand. The words were spoken to me: 'This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious.' I thought of where we might have been had thorough work been done at the last General Conference; and an agony of disappointment came over me as I realized that what I had witnessed was not a reality." Ibid, pp. 105, 106.

Was this work of repentance and confession a reality? No, it was what might have been at the 1901 General Conference.

Will We Repeat the History?

We may look back there with a pharisaical attitude and say, "The wicked brethren. Fancy missing an opportunity like that." Friends, the opportunity is ours now. Will the angels of God take the ledgers of heaven and immortalize, "This might have been at Banora Point"? I tell you, friends, if there is a place that needs sweeping, cleansing, and purifying by the vivifying power of the Holy Spirit, it is this Institute at Banora Point. There are perhaps 150 people gathered here like myself, and we are in a polluted and degraded condition of heart and only the deep movings of the Spirit of God will bring about our knowledge and confession of it, that we might have a crucifixion of it. God forbid that the record to be made at this Institute should be, "What might have been." Now, friends, we are going to examine some of the things we have read.

Why the Leaders Opposed the Message.

Why did the elders oppose the work of repentance and confession? In this vision of "What Might Have Been" the servant of the Lord says, "No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins." Ibid.

Where did the responsibility lie? With those who had influence. Now we see why the elders opposed it. I would like to read one of the reasons the elders opposed the message and stopped this wonderful work of the Spirit of God before it lightened the whole earth with its glory.

"I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God?" Review and Herald, March 18, 1870.

Why did those in positions of influence refuse to receive the baptism of the Spirit? It was because the devil likes to build us up. Those who lead out before the people and preach the message of the righteousness of Christ, the message of victory over sin, have to put on an appearance that they have received what they have been offering to the people. They are also paid to have it, aren't they? That is what they are paid to do, to bring the Spirit of God to the people.

Some think, "If we can only believe hard enough that the 'old man' is dead, it won't be necessary to enter into this work of repentance which is only fanaticism anyway." That is what some said back there, and that is what you and I will say unless the Spirit of God breaks our wicked hearts.

The Baptism of the Spirit a Humiliating Experience.

I also want you to consider in the light of what we have read that the baptism of the Spirit is the most humiliating experience which God's people can ever have. The "old man" hates it. The natural heart hates it.

Friends, this message of the righteousness of Christ which has been presented to us in the morning meetings is the very message that Waggoner and Jones presented to the people, the very message that was accompanied by what we have been reading about, the deep working of the Spirit of God. As the message was presented, people saw themselves as corrupt, depraved, and loveless. Terrible conviction took hold of them. Friends, we cannot see this condition unless the Lord gives us this precious blessing. So we say, "The baptism of the Spirit of God is the most humiliating and devastating experience to the old human heart that any experience could be." And I tell you, friends, don't think you will love it, because you are going to hate it. It is painful. It is a very painful thing to be crucified. It was no joy for Jesus to be crucified on the cross. It is painful. We must be crucified with Him. Only the baptism of the Spirit of God can bring about such a crucifixion.

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether." Desire of Ages, p. 172.

I wonder if only the people back there in 1888 needed to see themselves depraved and degraded in heart. I wonder if they were the only ones who could see themselves as lacking in faith and love. I wonder if they were the only ones to see in their experience that they had been criticizing, that they had been backbiting, that they had been full of envy and strife, jealousy and evil surmising? If only the Spirit of God would bless us with that heavenly presence, I am sure that we would see ourselves, and confess ourselves in that condition, not just with our mouths, but from the heart.

The Lesson of the Sanctuary

We have some very earnest counsel here about these things in our lives. If the message of the sanctuary teaches us one thing, it teaches us about the record of sin we have in our own lives. Unless we make deep work, we are going to be cut off. If we deal only with the evident sins in our lives, what will happen? The same sins are going to spring up at a later time and bring forth their poisonous, unhallowed fruit. The Lord says, "Make thorough work." I want to read just one statement here:

"Take your brother right by the hand, and ask him to forgive you. It will not hurt you to get down on your knees, if necessary to do so. Get all the roots of bitterness out of the way. Have all these feelings blotted out by hearty confession one to another." Review and Herald, August 14, 1888.

What are we going to do with all these feelings that have been in our past experience? You might say, "I have subdued that. I have just done it in my own little quiet way, and the Lord has forgiven me of it." That won't take place when the mighty moving of the Spirit of God comes among us, will it? Will we be too proud then to go up to our brother and say, "Brother, I have wronged you. I have thought evil of you. My heart has been full of jealousy and I was not aware of it. But now, by God's grace I want all these feelings rooted out of my heart!"

All these wicked feelings will come out of our hearts in the new birth and what kind of feelings will He give us? What kind of impulses? What kind of tendencies? So the time is now to have all these feelings blotted out and eradicated from our characters by a mighty work of confession. This is accomplished by the baptism of the Holy Spirit.

Yes, it is a humbling work when God takes the glory of man and lays it in the dust and does for him that which he is incapable of doing for himself. It will bring humility, repentance, and will take all the glory from man, bringing about an entire crucifixion of self, a humbling of self before our brethren so that the "old man" might die. When He was going to send the Spirit of Truth, Jesus said, "He shall not speak of Himself," but "He shall glorify Me." John 16:13, 14. We have studied together here that the only way that Christ is going to be glorified is by the re-creation of His people. Do we want Jesus to be glorified? Do we want to glorify our heavenly Father? We must open our hearts to the apostolic baptism of the Holy Spirit.

This is a frightening experience to the old man, one which he will avoid at all costs. We will deny that we are quite so wicked. We will shut out the impressions of the Spirit, those tender movings and impulses which we should treasure in our hearts. The other morning the thought was brought out that the love of God is so precious and so restorative that we

should rather be sinners walking around on this old earth than angels around the throne of God, because angels do not receive that love. They only behold it. We can have it shed abroad in our hearts by the Holy Ghost, which is given unto us. I wonder why Desire of Ages tells us that the angels look down and behold this love of God and are amazed because there has never been any other kind of people that have brought out such demonstrations of the love of the deity for fallen human beings.

So the Spirit of Prophecy tells us that when the Spirit begins to move among us, we shall hate it. The only way that Jesus can come into our hearts is through the Holy Ghost which is given to us. Will we hate the Saviour when He wants to come in? Read it in Testimonies to Ministers. We will hate it. We will try to stamp it out, try to kill it. We will call it false. What an experience it is to receive the baptism of the Holy Spirit. What a devastating, crucifying thing to the human heart. I wonder what we shall say about this. The false is much more attractive, isn't it? I have read about the false spirit and how it moves when it comes. The people have a mighty feeling like a bolt of electricity passing through them. It brings an experience of well being, of tremendous joy. They feel as though they have a wonderful love for one another. However, they do not enter into a deep work of confession. They boast of the power which they have. They go out to demonstrate the power, which is only a demonstration of their own selfish hearts. Friends, unless we enter into this great work of repentance and confession, we shall receive the false spirit. Those who receive the mark of the beast, those who have entered into this false experience, are the worshippers of self.

Shall We Receive the Spirit?

How many want the true baptism of the Spirit? What shall we say, friends? Do we want Jesus to come into our hearts? Do we want Him to come in and do this work for us? Or, are we going to be afraid of Him? Are we going to stamp Him out? Are we going to hate Him? Are we going to keep Him out and say, "I don't believe we should go as far as that. That is fanaticism?" Or, are we going to ask the Lord to move among us ere this Institute closes, and do this work?

Let us go back to Luke 11. Let us notice that opening passage again. We know what the Lord wants to do for us. As we pray this prayer, we can expect Him to answer it in the way which has been revealed to us tonight. The Lord says, "Ask," and what is going to happen? What is going to be given to us? A heart-rending, heart-crucifying experience, one that is going to lay the old man in the dust. Ask, and the Lord will break our hearts. Seek, and we shall find this experience. Knock, and the Lord will let us enter into this experience.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . If ye then, being evil, know how to give good gifts unto your child-

ren: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:10, 13.

We now know what we are going to ask for, don't we? What are we going to ask for? It is written in Volume 1 of Selected Messages, page 330, in one simple sentence: "Unless you are broken, you are worthless." We are placed in a terrible position, for unless the Spirit of God descends upon us and speaks to us as He did back there in the generation before, we are going to be worthless. I say again, unless the Holy Spirit falls upon us, and breaks us, what is the result? We are worthless! Finally, the Rock will fall upon us and grind us to powder.

We sometimes fog the real purpose of the plan of salvation. The whole story of redemption, the whole display of the love of God, the whole demonstration of Calvary is to do just this one thing: it is to break these worthless hearts of ours. Sometimes we find it doing everything else but that. We detour around it. We take the weapons of the gospel and turn them on a brother. We try to smash him up with them. We turn them on the institution, the church, and in every direction except the right one. The devil knows that if we turn them inward, they will accomplish their work and the power of the enemy will be broken.

How Long Must God Wait?

For six thousand years God has been trying to produce in His people the ministry of a broken heart. How often we quote the text concerning what the Lord expects of us in the judgment, "A broken and a contrite spirit." But, friends, how are we going to get it unless we enter this experience? This is something for which we must seek. We must knock. We must ask and keep on asking until the Lord gives us the blessing. What is the cry of the heart in the light of all this? What is going to be the cry of your heart and mind? There are two alternatives. We are going to say one of two things. Choose ye this day whom ye shall serve. Choose ye now which one ye shall do.

Here is one alternative. We must go back to 1888, back to the cross, back to where we can see what God is trying to do to the human heart. We must see what all heaven is waiting to do, that there might be joy, precious joy among all the angels.

Are we willing to go back tonight and have that work done? It is going to be painful. It is going to be crucifying. I tell you, unless we submit wholeheartedly to it, we are going to be engaged in doing everything else but this. In the name of the gospel of Jesus, I say again that unless we go back and have this work done, we are going to express the sentiments of Felix, "Go thy way until I have a more convenient season." "No, Holy Spirit, don't bring such conviction to me. Just wait until another generation comes and try them, and see how they will do." I say again, the cry of every heart will be answered to-

night on these alternatives.

We have gathered here because we believe in gathering to the sanctuary, don't we? Do not the Scriptures tell God's people to do that at this time? We can quote Joel 2:15-17 by heart. How must God's people come to the sanctuary anyway? In deep affliction. Whatsoever soul will not be afflicted will be cut off. How on earth are these wicked hearts going to be afflicted and broken unless we receive the baptism of the Spirit? To talk about gathering to the sanctuary without this deep work being done by the Spirit of God is only human babble and it is time we stopped it. We may attempt to go around the world and arouse the church, but unless we enter into this experience and have a crucifixion of self, every attempt must fail.

Again, I hear talk of an awakening in the church. Friends, it is nonsense and useless to talk about any real awakening until we enter into "what might have been." Do you say Amen to that? [Audience: "Amen."] God has sent great truth to us. I am thankful that the Lord has given us such a great program of events that we may know the signs of the times. But there is only going to be greater condemnation unless we enter into the full heart experience of it. And it is going to be written, "It is better for that man never to have known, than to have known and rejected it."

We must realize we will not get all unless we give all and enter into this humiliating work that the Spirit of God wants to do among us. Banora Point needs to be cleaned up, and it needs to be swept up. That is true, isn't it? We need to have the love of God shed abroad in our hearts by the Holy Ghost.

An Appeal

I want to speak to the parents for a moment. I am a parent also. Parents, I say to you on the authority of God's word, that unless you are willing to enter into this experience, you are going to see your children just swept away from you by the desires of the world. We are living in a time when the statement in Desire of Ages, p. 671 is fulfilled, "Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead." Unless we are prepared to enter into this tonight, our teen-agers, our young people, will be drawn out by the world. All the passions, the sin, the attractions, amusements, and pleasures which the devil is displaying before them will be too much unless the Spirit of God revives us. I speak to myself as a parent, and to the young people, that unless we enter into this great work, we might as well enter into the business of being undertakers, because I tell you, it is going to be a thriving business. Yes, there will be funerals, funerals galore, for all must go down to the grave and another generation must come because we have raised the cry, "Go thy way until we have a more convenient season."

Will it be said of us, "What might have been"? So we have be-

fore us a terrible alternative, which can be solved if we are willing to have our hearts broken, utterly smashed, that they might become precious in the sight of the Master. In case there is someone here tonight who says, "I have been here nearly a week, and the continual theme which I have heard is repentance, repentance. Can't you preach something else besides repentance! I feel like being happy. I want to be joyful. I want to get around and enjoy life. Why this great emphasis on repentance?"

A young brother said this to me earlier this week. Friends, we should speak about this and know nothing else! It must be our daily meat and drink until the Lord shall descend in the clouds of heaven. If you are seeking for joy, there is only one way to seek it, friends. Praise the Lord, there is only one way to seek it. Maybe you are seeking for power. There is only one way to seek it. That is in deep affliction and humiliation of soul. If you are wanting to build attributes into your character, there is only one way it can be done. If you are aware of a great lack of love, there is only one way it can be done. Repentance will do all this for God's people. If you want a joyful experience, there is only one way to get it. The Spirit of Prophecy tells us that truest joy springs from the deepest humiliation. Yes, the truest joy, the deepest joy, springs from the deepest humiliation. If we want holy contentment, it can only be found at the foot of the cross, as our hearts are broken by the precious baptism of the Holy Spirit. I think of the words, "Lord Jesus, send the Holy Spirit right into this meeting now. Come and break my heart completely. Fill me with the love of God." So, friends, may the challenge come to us tonight, and every other night, and every other meeting, if we are to have any success in our gathering together. What will it be at Banora Point? Will the angels of God recall the beautiful scenes of humiliation, confession, hearts being blended with hearts, having all these old, nasty, rusty feelings blotted out by hearty confession? Let us not try to fool ourselves into thinking we don't have them. They will spring out of our hearts and poison the springs of the soul. What will the angels record tonight at Banora Point? While His children have come here in the great struggle for immortality, and eternal life, will there be joy among the angels? Or will there be disappointment? Will the words be written in burning fire across the ledgers of heaven, "It might have been"?

Victory Over Sin

For our Scripture we shall turn to Matthew 22:1-3:

"And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come."

Then the story proceeds to tell that other servants were sent forth to call God's people to the marriage. Then they went into the highways and the hedges to bring them in, until the wedding was furnished with guests. We are particularly interested in verses 11-14 of this chapter:

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

Who Does This Man Represent?

For a long time I have been interested in who this man represents. He is not an open unbeliever. I will go further than that. He is not one who has rejected the call to the marriage. He is not numbered among those who refuse, despise, and persecute God's servants. He is rather of the number who accept the call. He could be me. He could be you. This man was deceived. He thought he had accepted the call. He came there to enjoy the benefits of that call. When the king came in judgment and with searching eyes saw him there, what did he answer? He could answer nothing. He was speechless, taken in great surprise and wonderment.

Now who does he represent? The purpose of Christ's coming to this world was to give us an existence out of Himself. He came into this world to give us life, to make us partakers of His life. Here is a description of this deceived class of believers: "All these expect to be saved by Christ's death, while they refuse to live His self-sacrificing life."--Christ's Object Lessons, p. 316. He was a man who thought he was saved by the death of Christ. He was greatly deceived. He did not realize that Jesus came to make him a partaker of another life, even the divine life, the self-sacrificing life of the Godhead.

The Life Revealed

When Jesus, the Creator of all, came to this earth, He had not where to lay His head. He who was rich, for our sakes became

poor, that through His poverty we might be made rich. He was despised and rejected of men, a man of sorrows and acquainted with grief (Isa. 53). The Lord Jesus lived out the law of God in the flesh. He was the unwearied servant of man's necessities. He was made in the likeness of men. He became a servant. The eternal God came into this world in the garb of humanity to suffer. As a servant, He humbled Himself and became obedient unto death, even the death of the cross. There was no selfishness in His life. His care for others was uppermost in His mind. He came to reveal the great and eternal love of God to a world in the bondage of selfishness. This was the great light that was seen upon this earth--the law of God being lived out in the flesh of Christ.

But the supreme demonstration of that self-renouncing life was given to this world and to the watching universe when Christ was uplifted on the cross of Calvary. This is the gospel. The uplifted Christ on the cross is the law of God. This is what it means when the Scripture says, "Here are they that keep the commandments of God," i. e., "Here are a people who have accepted in their lives that principle that was unfolded upon the cross of Calvary." It is written, "He loved me and gave Himself for me." He considered not Himself. He pleased not Himself.

It is the cross that pre-eminently reveals that life. Jesus Christ came into this world not just to make an escape for us from the penalty of sin. The supreme purpose of His coming was to make us partakers of His own very existence, of His life. He laid down His life that we might live. He was resurrected unto newness of life that we might be resurrected with Him unto that life.

Where Many Are Deceived

I am going to read a statement from Desire of Ages p. 58:

"In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned."

There will be many "good," "respectable" Christians who, like the rich young ruler, have considered that they have kept the commandments from their youth up. Many great "saints" will be unfrocked when they see that their piety and religion is one of selfishness. As they will stand before the vision of that mysterious Victim, they will see that they have not accepted into their lives that life of self-renouncing love. Yes, they might have been religious but they have not accepted the only religion of the Bible.

The man without the wedding garment believes that he is to be saved by the death of Christ. But the Scripture says; "For if,

when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:10. How shall we be saved? By His life. This means more than just putting on a cloak, my friends.

"It will cost us something to obtain a Christian experience, and to develop a true and noble character. . . . They [many professing Christians] wish to have righteousness put upon them as a garment. But the white-robed throng of the redeemed ones, are those who have washed their robes, and made them white in the blood of the Lamb."--Review and Herald, May 30, 1882.

Saved By His Life

Notice this thought again in Romans 5:10. The purpose of the death of Christ is to reconcile us to God. The vision of Calvary brings to us the knowledge of the tremendous love of Jesus, and, in contrast to this, the selfishness of our lives. This revelation is to bring us to the foot of the cross in heart broken reconciliation with God. To break up the old life is the purpose of Calvary. The death of Christ is to reconcile us to God, to subdue the rebellious heart. Then we are to partake of another life. We are to be saved by the life of Christ. This means that we must make Christ's life our life. We must be sharers, partakers, of His life, and walk even as the Lamb of God walked.

Some think that to accept Jesus Christ as their Saviour is to accept Him only for the penalty of sins that are past, for something whereby He is just magically going to cover over the "old man" by virtue of their act of belief. But to accept Christ is to accept by faith that divine life. It is to choose that life instead of our sinful lives, and say, "Lord, I accept Thy life with all the obligations that it imposes." When a broken hearted sinner thus accepts Christ, he chooses to live His life. And although he does not know all that this may mean, the Lord can say, "I'll share My life with him." By virtue of that he stands in the sight of God as if he had not sinned. He is justified. God pronounces him clear of all guilt and without blame. What a wonderful gift without money and without price.

Sanctification, my friends, is simply accepting anew and afresh day by day that life, and learning what it means to enter deeper and deeper into the experience of living the precious life of Christ.

A Theory of the Truth Will Not Save

This man without a wedding garment is depending upon the theory of the truth to save him. Because he accepts certain tenets of doctrine He says, "I will believe that, and refuse to believe to the contrary." This unfortunate individual imagines that thereby he is going to be saved. My friends, this is not Christianity. The truth kept in the outer court will not save. It must be brought into the very inner sanctuary of the soul.

"We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll."--Christ's Object Lessons, p. 312.

That is not enough, is it? Here is what is sufficient, my friends. "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life."--Ibid.

Whose life do we live? We live His life. "This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."--Ibid.

Living His Life

Are we living that life, my friends? Are we laying hold of it? Is our faith reaching up to take hold of Christ without delay that we may put on this new life which is from above?

This man without the wedding garment is one who extols the riches of free grace. He wants to bask in the provisions of the gospel, but he sees no need of the deep renovating work to be done in his life. He says, "Christ has overcome for me." A part truth! But he sees no need of a thorough change, for the plowshare of truth to plow deep within his heart, rooting out hereditary and cultivated tendencies to wrong doing and evil habits. He does not see the gospel as the overcoming power of God unto salvation.

"When a soul receives Christ, he receives power to live the life of Christ."--Ibid., p. 314.

"The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, [Maybe they profess to be "in the awakening"] and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not put on the robe of Christ's righteousness.

"Many who call themselves Christians [I could substitute, "awakeners"] are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing

Him to the world. The work of the Holy Spirit is to them a strange work. They are not doers of the Word. . . . The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is becoming converted to the world."

"The righteousness of Christ will not cover one cherished sin. . . . He did not excuse it in Satan; He did not excuse it in Adam or in Cain; nor will He excuse it in any other of the children of men. He will not connive at our sins or overlook our defects of character. He expects us to overcome in His name."--Ibid., pp. 315, 316.

A Call For a Change of Life

I feel that these words are for me. I think they are words for all of us. The gospel presents life, not just a theory of the truth, not just an idea. The gospel presents to us the power of Christ unto salvation. It is an offer of a divine life. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:4.

What a wonderful privilege that we who have born the stamp of the Satanic can receive as a gift without money and without price the stamp of the divine! We have blasphemed the name of God too long. We have blasphemed the name of the awakening too long. God wants us to share His life, to share His fellowship, to be partakers of His Spirit. We need a thorough work of character renovation. We need to exchange our defects, our special peculiarities that we have clung to for dear life, thinking that we would die without them. We need to exchange them for the life of Christ.

In one place in the Spirit of Prophecy it speaks of the angel of God coming to measure the worshippers. He returns to Jesus to report his findings--"Self, self, self, all self." Listen to this call for a change:

"True conversion is a change from selfishness to sanctified affection for God and for one another. Will Seventh-day Adventists now make a thorough reformation, that their sin-stained souls may be cleansed from the leprosy of selfishness?"

--Selected Messages, vol. 1, p. 115.

"Self, self, self"--a good description of my life. Now let us have a look at the life of Jesus. I am going to read from a transcript of His character. These thoughts are all selected from Desire of Ages.

In principle firm as a rock, His life revealed the grace of unselfish courtesy.

From His earliest years He was possessed of one purpose; He lived to bless others.

He labored earnestly for humanity.

He did not contend for His rights.

He was always sacrificing Himself for the good of others.

He was so emptied of self that He made no plans for Himself.

He was so fully surrendered to the will of God that the Father alone appeared in His life.

He did not manifest selfish sorrow.

His whole life was a life of unselfish service.

He did not think of Himself. His care for others was uppermost in His mind.

What a contrast we see here. But we can exchange the old selfish life for His life, our loveless lives for His life of divine love. Love is the fulfilling of the law.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13:1-3.

As touching the life of Jesus, I read:

He spoke a word of sympathy here and a word there, as He saw men weary, yet compelled to bear heavy burdens.

His tender compassion fell with a touch of healing upon weary and troubled hearts.

His character expressed love in look and tone, and a sweet sympathetic spirit.

His heart overflowed with love for the whole human race, but He never became indulgent about sin.

His tender, pitying heart was ever awakened to sympathy by suffering.

During every hour of His life upon the earth, the love of God was flowing from Him in irrepressible streams.

His every feature expressed gentleness, and resignation and the tenderest pity for His cruel foes.

Perhaps I could read one for the young people. "His life was marked with respect and love for His mother" and for His earthly father, too, of course. That is the life of Jesus. Some may think that when we grow up and leave home we do not have the obligation to obey our parents any more. When we get to the age of sixteen to eighteen, those difficult years, we begin to stretch our wings somewhat. It would be good for us to read the story of Isaac in Patriarchs and Prophets.

Our lives are full of pride. In the light of our study last

night ("The Pentecostal Baptism"), what is our special weakness? We do not like to humble our hearts before the Lord, and where necessary before one another, by confessing our wrongs. It is so mortifying to the carnal nature! In contrast to our poor, proud hearts, let us contemplate the humility of Jesus.

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

He shunned display.

He did not strive for worldly greatness, and in even the lowest position He was content.

He did not contend for His rights.

He took no measures to bring Himself into notice.

His manners were gentle and unassuming.

In that life there was no noisy disputation, no ostentatious worship, no act to gain applause.

He was never elated by applause, nor dejected by censure or disappointment.

He remained true to the humble lot He had accepted.

Jesus came to glorify the Father, and that could be done only through His humiliation. Then how are we going to glorify God in this judgment hour (Rev. 14:7), and how is the whole earth going to be lightened with His glory? My friends, if we are going to have a part in it, it will be through our humiliation. Let us follow the Lamb!

Think of how often we manifest impatience, a censorious spirit. Before the life of Christ we must stand condemned, deeply ashamed. Now let us look at God's law mirrored in the life of Jesus.

He never manifested an impatient word or look.

In His work He was willing and uncomplaining.

He did not retaliate when roughly used, but bore insult patiently.

He never became discouraged.

He was still of good courage when amid the greatest opposition and most cruel treatment.

He was not impatient even though interrupted and robbed of rest.

He spoke no words of retaliation.

His heart was patient and gentle, and would not be provoked.

(The reader is recommended to study "The Character of Christ" as found in God's Eternal Purpose, pp. 104-108.)

Yes, the plowshare must go deep. The call is always, "Deeper yet!" There is a danger that we tolerate certain "smaller" faults in our lives that we think that the Lord will overlook. When Jesus rose from the grave, the disciples came to the tomb and found the neatly folded grave clothes. They knew the Master had done this with His own hands. That was His nature. God calls us to be neat and orderly. When Balaam looked down

from the mountain upon the camp of Israel, what did he see? The orderly arrangement of the camp! Our homes need to be orderly homes, not just the building and the surroundings, but the way we conduct them. Our persons and our lives need to be orderly. We are called to be representatives of the great King. Maybe some of us need a reformation in this direction.

Some of us may say with pride, "This does not apply to me. I thank God that I am not as others." But maybe we are fussy, and spend much time in useless decoration for the sight of the eye. This needs to be cut away from the character too. Not one penny of the money which God has given us should be spent in needless show to please the eye. What about the cares of this life, covetousness, and the spirit of the world? Some of us need to read afresh the chapter of Luke where Jesus says that life is more than meat and the body is more than raiment. We need to learn the lessons from the lily of the field and from the sparrows. We need to cease our faithless, anxious cares. We need to know the tender care of God for us. We need to learn to have faith in our heavenly Father and in so doing, let the Spirit of covetousness go in exchange for the life of Christ.

Perhaps some of us say, "This is my special weakness. Thank God that I am not as other sinners--these covetous people who work day and night and have no time for prayer or sufficient study of the Word of God." But some of us may need to learn the lesson of the Scripture, "Diligent in business." There are some of us who are lazy, who are careless, who are indolent, who never make a success of anything. My dear friends, no lazy person, no person who is not industrious, no person who does not do with all his might what his hands find to do, will enter into the kingdom of God. Jesus was perfect as a workman as He was in character. His life was filled with care and with responsibility. He labored earnestly for humanity. Some of us need to make a thorough reformation, not only that we may care for our own families properly in this land of plenty, but also that we may have something with which to support the cause of Christ.

Some of us need to be convicted of the need of greater diligence in study--especially those of us who have a share of the burden of presenting the awakening message to others. We need to be more diligent in study. We need to know what it is to wrestle with God to understand His Word and His will, that we might be able to winnow out pure wheat to give to the hungry flock of God. Let us be diligent. Jesus was a diligent student, my friends. He seemed to know the Scriptures from beginning to end. Sr. White tells us that God expects much more from us in this direction.

By nature man is a creature enslaved by appetites and passions. Is this our special weakness? The gospel is to be a plowshare to cut through all hereditary and cultivated tendencies of wrongdoing. Jesus fasted for forty days and forty nights so as

to break for you and for me the controlling power of appetite and passion. There is a promise in The Desire of Ages that whatever the master passion, Christ can deliver, and longs to deliver.

We need to exchange this old sinful life for the life of Christ. This is what the man without the wedding garment did not realize. He thought he had accepted the righteousness of Christ because he accepted certain ideas. But he did not bring the cutting truth into his heart and live out its principles. I think this man without the wedding garment comes very close to home. We need the deep work of God's convicting Spirit in our lives.

No Surface Work Will Do.

My friends, let us not be content with any surface work at this Institute. Jesus says, "As many as I love, I rebuke and chasten. Be zealous therefore, and repent." Praise God this morning, praise His holy name if the Spirit of God is bringing conviction and chastening to your hearts. This is evidence of His great and tender love for you.

Let me read what the angels of God say in heaven when they report their efforts to lead us to Jesus.

"The ministry which we have been commissioned to perform we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. We attracted their eyes to the cross of Christ. [Do you think the angels of God have been doing this faithful work? They have.] Their hearts were deeply moved by a sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. They beheld the beauty of the character of Christ. But with the many it was all in vain. They would not surrender their own habits and character. They would not put off the garments of earth in order to be clothed with the robe of heaven. Their hearts were given to covetousness. They loved the associations of the world more than they loved their God."--Christ's Object Lessons, p. 318.

God forbid that any of us from the oldest and especially to the youngest, should be found in that condition this morning. We profess to believe in the great truth of the cleansing of the sanctuary, but the truth of the cleansing of the sanctuary calls for the greatest reformation that this world has ever seen. The cleansing of the sanctuary calls for the greatest work of humbling of soul and of putting away of sin that this world has yet witnessed. Isn't it time, my friends, that we begin to work earnestly in harmony with Jesus to cleanse the sanctuary?

When I was in California I had occasion to present a study in

a crowded home to about 60-70 souls. There were a lot of new faces. There was an old minister who came along. He was 92 years of age. But his eye was not dim. He had one eye. It was a piercing eye that looked right through you. He heard about this agitation on the sanctuary, and the dear old man said "I must come along." He knew Sr. White personally. He came to the door and said, "I shall tell whether this is here-sy." He took his seat right down in front of me. As we went through the great work of the cleansing of the sanctuary, that old man listened, and his heart was deeply stirred. As soon as the study was finished, he sprang to his feet and faced the congregation, saying, "The call to the sanctuary is a message from God. Friends, it is time for us to wake up and shake up and clean up."

We Must Present Christ's Life.

We are saved by His life. John 1:4 says His life was the light of men. This is the life which must lighten this earth, as it is written, "Arise and shine, for thy light is come and the glory of the Lord is risen upon thee." His life was the light of men. Friends, God is looking to us. He is waiting for us to put on the life of Christ. The world is not waiting for a presentation of the theory of the truth. The world is sick of "doctrine". The world is tired of ideas and weary of notions which do not help the soul. The world is waiting for the presentation of the divine life. When we go out from here what are we going to present to our brethren and sisters? What shall we go away from here to present? A theory of the truth? A doctrine only? My friends, God wants us to go away from here to present a Life. Nothing short of this is the gospel. The following must be our testimony:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ. And these things write we unto you, that your joy may be full."--1 John 1:1-4.

Did the apostles go out just to present a theory? What did they go out to do? They said, "We have seen, we have heard, we have handled for ourselves, we know, and we show unto you, not just a theory of the truth, but the eternal Life which was with the Father. And surely our fellowship is with the Father and with His Son Jesus Christ." We must learn to go out by His grace and invite men into our fellowship. We must be able to offer men Life, the precious, saving life of Christ.

When Peter and John met that poor man who was a cripple, begging for money, they said: "Silver and gold have we none, but

such as we have give we unto thee." We cannot give, we cannot impart, unless we have tasted and handled, and experienced that life. Jesus said, "Whosoever believeth in Me, as the Scripture says, out of his belly shall flow rivers of living water." My friends, we have been dried, parched fountains. Let us be true believers in Jesus.

The Spirit Imparts His Life.

How then, are we to receive this life? There is but one way that we can partake of this life. There is only one way that Jesus can make us partakers of His divine life. "The impartation of the Spirit is the impartation of the life of Christ." --The Desire of Ages, p. 805. We must open our hearts to receive the Holy Spirit. Sr. White says our greatest sin is that we do not open our hearts to receive the Holy Spirit. The Spirit of God brings the life of Jesus to the soul. And this is the victory that overcomes the world. If Jesus dwells in the heart no sin can abide there. We cannot practice sin if we are born of God. His life is a sin-conquering life. It will not dwell with sin. But it will purge and purify from sin, and dwell within us, richly bringing forth the fruits of righteousness.

I am so grateful this morning, my friends, that His hand is stretched out still, that He offers to me His life in exchange for my life. I am thankful for the knowledge that the hope and the title which I have to this life is because I am a sinner, because of my need. Jesus offers that life in exchange for our old, ragged, defective lives. It is a life that measures with the life of God. It is eternal life, which begins here and now. So this morning, my soul doth greatly magnify the Lord, and my soul doth rejoice in God my Saviour, for He fills the hungry, and those that are full He sends away empty.

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." --Psalm 126.

GEMS OF TRUTH

A SEVENTH-DAY ADVENTIST LAY JOURNAL

This journal should be a regular visitor in your home. It is published in the interest of the the proclamation of the sanctuary awakening message. Just write and ask for your name to be placed on the mailing list.

The Finished Work of Grace

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."--Rev. 14:4, 5.

Our study this morning is concerned with the perfecting of the saints, that last community of saints who will be ready to welcome the Lord. After the third angel's message has prepared a people to stand in the great day of God, Jesus can come.

"And I 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. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe."--Rev. 14:14, 15.

"When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."--Christ's Object Lessons, p. 69.

This last community of saints must be completely perfected in the moral character. They must be prepared to live in the sight of a holy God without a mediator in the sanctuary. "And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."--Rev. 15:8. Jesus could live without a mediator on this earth because He was sinless. The third angel's message must bring forth a sinless people.

"Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in Me." Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble."--The Great Controversy, p. 623.

"Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression."--S.D.A. Bible Commentary, vol. 6, p. 1118.

The Special Work of the 144,000.

From its very inception, the great controversy has been over the law of God. Satan has charged that humanity cannot keep God's law. Jesus proved that humanity united to divinity can obey every divine requirement. Yet the devil, who is the father of lies, claims that Jesus had an advantage over the rest of humanity. He claims that since He was God, He had access to an infinite fund of moral power. This of course, was true, but Jesus received power from His Father by faith, the same way as every child of humanity may receive it. Then Satan insinuates that Jesus did not inherit the weakness of man's fallen nature, and because of this He simply proved that Adam in the Garden of Eden could have kept the law of God. This is a lie. Jesus did take the weaknesses of man's fallen nature (see Early Writings, pages 150, 152; and The Desire of Ages, page 117), and testified "that it is possible for us also to obey the law of God."--The Desire of Ages, p. 24.

It will be through the 144,000 that God will completely vanquish the arguments of Satan. God will answer the challenge of the adversary in this last community of saints by saying, "Here are they that keep the commandments of God, and the faith of Jesus."--Rev. 14:12.

The 144,000 are called "firstfruits". In the type, the harvest could not be reaped until the firstfruits had been developed, presented to the Lord, and accepted. Not until the 144,000 have been developed, tried and accepted, can the Lord descend from heaven with a shout to gather into His garner the saved of all ages. The righteous dead wait in their graves. Their blood cries unto God, "How long, O Lord. . ."--Rev. 6:10. To a great degree the responsibility of answering that question rests with us. "They without us should not be made perfect."--Heb. 11:40. As Joseph was dying in Egypt, he gave commandment concerning his bones. The children of Israel were to carry his bones to Canaan--that is the only way Joseph could get there. So too, it will not be without the development of the 144,000 that those who have died in faith will get to the heavenly Canaan.

Who could stand to meet the Lord in the air without being sinless? Daniel and John could not endure the glory of Christ. Before Him they were as dead men. No trace of sinfulness can abide when Jesus comes with all the glory of the Father. All this spells out--PERFECTION. The work of grace must be completed in the hearts of the saints before Jesus can come.

In 1844 Jesus entered the most holy place to do a special work that would prepare His people for His appearing.

"Says the prophet: 'Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver, that they may offer unto the Lord an

an offering in righteousness.' Mal. 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ will be ready for His appearing."--Great Controversy, p. 425.

"The minds of all who embrace this message [the third angel's message] are directed to the most holy place."--Early Writings, p. 254.

Justification and Sanctification Illustrated in the "Daily"

Before we consider the final phase of Christ's ministry, let us summarize what we have covered in our studies on righteousness by faith in the light of the sanctuary. The daily ministration of the outer court and first apartment is an illustration of the experience of justification and sanctification. We may summarize it as follows:

The Gate--Repentance for sin; the only entrance into God's fold.
Place Hands on Head of Sacrifice--Confession.

The Altar--Death to sin.

The Laver--Washing of Regeneration.

Sprinkling of Blood in First Apartment--Sprinkling of heart from evil conscience and removal of sins to the sanctuary.

Fire on Altar--The love of God kindled on the altar of the heart.

Incense--The merits of Christ offered with the prayers of the saints.

The Bread--The Word of God which must be "eaten" by the believer.

The Lamps--The Holy Spirit who regenerates and sanctifies the believer.

The Surrounding White Linen of the Outer Court--The righteousness of Christ which covers every repentant, believing child of God. It will not cover one known sin or one neglected duty.

As the daily service would suggest, all this needed to be a continual experience with the believer.

The Final Work in the Most Holy Place

The whole sanctuary represents a work of grace for the human heart (See Education, p. 36). The remnant people of God must follow Jesus by faith into the most holy place of the heavenly sanctuary. He has gone there to make a final atonement for His

people (Early Writings, p. 253). He is waiting to seal them for eternity. The third angel is pointing God's people to this final work (Ibid., pp. 254-256). What would happen to an Israelite who participated in the daily service during the year, but refused to fulfill the special duties required of him on the great day of atonement? The Bible says he would be cut off. If we refuse to heed the third angel and to enter by faith with Jesus in His final work, we shall be cut off too, for we shall be guilty of trampling underfoot the blood of the Son of God, of counting the blood of the covenant wherewith we have been sanctified an unholy thing, and of doing despite unto the Spirit of Grace. We live in the time when the mystery of God must be finished. "There should be delay no longer." Rev. 10:6, Margin. "The hour of His judgment is come." Rev. 14:7. We live in the sealing time, and the angels are holding back the four winds. The call of the hour is, "All things are ready, come to the marriage." As the children of Israel gathered around the sanctuary with prayer, fasting, and deep searching of heart, so we must gather by faith to the heavenly sanctuary with that repentance that will be consistent with the work of the cleansing of the sanctuary.

The Call to Repentance

Does the Bible speak of such an experience of repentance and affliction of soul coming to the church of God? It does.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

"Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation,

and again the same solemn, earnest, anxious look would settle upon them.

"Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.

"I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified."--Early Writings, pp. 269, 270.

This straight testimony of the Laodicean message first came to the church in the 1850's. But it never did the work that it was designed to do. Let us see why, for there is a great lesson here for us:

"But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel."--Testimonies, vol. 1, p. 186.

Now where did the people fail back there? They were content with a surface work. That generation turned back into the wilderness and died without being translated. Will we make the same mistake, or will we set our faces like a flint to enter fully into the work of repentance and putting away of sin?

What will enable the Spirit of God to bring such an experience of deep repentance to the church? "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."--Zech. 12:10. Our only remedy is that we look upon Him whom we have pierced. As the children of Israel, dying by the sting of serpents, lifted their eyes to the uplifted serpent, so we are to look to the uplifted cross. We need a good, long, lingering look at the cross of Calvary. In its light we may understand the true nature of sin, and the character of the Father. Only the full revelation of the cross will bring the repentance required. "There will be great humbling of heart before God upon the part of everyone who remains faithful and true to the end." MS. 15, 1888, spoken at Minneapolis (Quoted in 1888 Re-Examined, p. 206).

This experience in repentance is our great need. God is not waiting for us to do some great thing. Some people think that when they obtain a certain degree of righteousness or sanctification which they can see in themselves to give them some assurance, they can then enter the judgment. But that is not the way to come to the judgment. The type of the day of atonement illustrates the only way. "A broken and a contrite heart, O God, Thou wilt not despise." All the error that we have had to face has been inconsistent with the heart-humbling experience of the cleansing of the sanctuary. So many are after an experience in righteousness by faith that will lead them in another direction, for the carnal heart hates the humbling experience of this great day of atonement.

The Final Atonement.

Just before Joshua led the people across the Jordan, he said, "Sanctify yourselves: for tomorrow the Lord will do wonders among you." Joshua 3:5. Now we have considered the call of Joel: "Sanctify the congregation." When that is done, the Lord will again do wonders: "Fear not, O land; be glad and rejoice: for the Lord will do great things."--Joel 2:21. These wonders are all comprehended in Christ's glorious work of final atonement. Let us see what the High Priest does for His people when they are co-operating with Him by repentance and putting away all sin:

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."--Lev. 16:30. "And he shewed me Joshua the high

priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."--Zech. 3:1-5.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement."--Testimonies, vol. 5, p. 472.

"Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeliness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast."--Ibid, p. 473.

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A 'fair mitre' is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."--Ibid, pp. 475, 476.

These passages are a description of the final atonement, or blotting out of sins. It is clear that the blotting out of sins is more than a blotting out of the record of sin from the books of heaven, but it is a blotting out of sin from human nature. Those who are to pass through the time of trouble without a Mediator are to have every trace and taint of sinfulness blotted out of human nature. This means every last trace of inherited sinfulness, and cultivated sinfulness--the record of sin--will be blotted out of the lives of God's people. This final work of grace is accomplished in their lives by the baptism of the perfecting latter rain, as Inspiration so amply testifies.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."--Acts 3:19.

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you."--Joel 2:25.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."--Isa. 4:2-4.

Not only is the sin blotted out, but God's people are clothed--fully and eternally clothed--with the imparted robe of Christ's righteousness. The latter rain will fill them with all the fulness of God. The promise is fulfilled, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."--Rev. 3:5.

"The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. . . The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. . . Unless the early showers have done their work, the latter rain can bring no seed to perfection."--Testimonies to Ministers, p. 506.

This baptism of the perfecting latter rain seals the saints. The Holy Spirit begins the work of grace in the heart. He finishes it. The seal of God is the character and glory of God. This is the final covering for the saints.

"And the Lord will create upon every dwelling place of mount

Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence."--Isa. 4:5.

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

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."--Rev. 18:1.

A Call to Enter the Most Holy Place.

The third angel's message points us to this final work in the most holy place (see Early Writings, pp. 254-256). We must enter into it by faith, otherwise all the experience that we have had heretofore will be of no avail. We must go on to perfection. "He that endures to the end, the same shall be saved." The third angel brings to view the great work of final atonement, sealing, the necessity of being ready to live without a mediator, the opportunity to be among that community of saints called the first-fruits, the glorious promise of being translated without seeing death. Should we not enter the final work of grace? It is time to enter. The door is open. We are called to gather by faith to the heavenly sanctuary.

As the light from the most holy place is dawning on the church, Satan is making a desperate effort, for he knows that if God's people enter into this closing work, his reign will be over. The tragedy is that many in our church today do not see any need for the final atonement. Many have no idea that Jesus is waiting to do such a work for His people. They are like those believers down at Ephesus, who, when asked by Paul if they had received the Holy Ghost, replied, "We have not even so much as heard whether there be any Holy Ghost." After 120 years of Jesus' ministry in the most holy place, many today are saying, "We have not even heard so much as whether there be any experience of the final atonement."

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."--Luke 11:52.

Behold the people of God, going up to meet the coming of Christ, planning to live without a mediator with no final atonement! We see the sad spectacle of God's people marching toward the great day of God without that covering that Jesus is waiting to draw over His people (Early Writings, pp. 43, 44), the covering of the final atonement and sealing. Oh, what a sad awakening there will be for many if they are not awakened before it is too late! When Jesus rides forth as a mighty conqueror,

and with all His glory, they will cry, "Rocks fall on us, and hills, Cover us." If we do not receive the covering of the final atonement we shall cry for the covering of the rocks and the mountains.

What a tremendous responsibility devolves upon us who have been permitted to see just what Christ is wanting to do for us at this time. It is staggering beyond all comprehension. It is time to cry aloud, and spare not, to lift up our voices like a trumpet. It is time that we were baptized in the true spirit of repentance that we may know how to help those who in the house of God are searching for light, that they may join with us in seeking to enter the experience of the cleansing of the sanctuary.

FRUIT WORTHY OF REPENTANCE

"And he (John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."--Luke 3:3-9.

We have had a study on the evidence of the blessing of the Spirit of God (See Study, "The Pentecostal Baptism"). The true evidence of the Spirit's working is always that a revival is evidenced in repentance and confession. I wish to point out in this sermon what must be the other evidences of the true working of any Pentecostal blessing. John the Baptist called upon those who had professed repentance to bring forth fruit which would be worthy of repentance.

"God brings against ministers and people the heavy charge of spiritual feebleness. . .

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

"A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas, and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."--Christ Our Righteousness, p. 121.

"God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and

His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them and in bright rays they will reflect the light of heaven. Then a multitude not of their faith seeing that God is with His people, will unite with them in serving the Redeemer."--Ibid, p. 123.

Reformation Must Accompany Revival.

What are the two things that must blend in the work of God? Is a reformation of value without a revival? That would be legalism. We have seen too much of that. But what is a revival without a reformation? It is better that revival should not take place if it is not accompanied with a reformation.

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer. . . " Testimonies, vol. 8, p. 251. What is going to actuate a true reformation? The spirit of prayer. Another statement from the Spirit of Prophecy says it is to be actuated by the Holy Spirit. "We need a thorough reformation in all our churches." Testimonies to Ministers, p. 443. The time has verily come for this. God is calling us through the awakening message to a reformation of heart and life which will be consistent with the mighty work of cleansing the heavenly sanctuary. Daniel 8:14 is a prophecy of the mightiest reformatory movement that is to be seen upon this planet. Revelation 14 is a description of that mighty reformatory movement. Revelation 18, which is the description of the earth lighted with the glory of God, is the consummation of that great reformatory work in the hearts of God's people. What must be the motivation of such a work? "Unto two thousand and three hundred days; then shall the sanctuary be cleansed.--Dan. 8:14. The sanctuary is revealed to be the place where God's name dwells, where His glory is revealed, where His truth is manifested. The sanctuary is synonymous with the name, the law, the truth, and the glory of God. The margin for "cleansed" in Daniel 8:14 means "justified". The word means, "to clear", "to make right", "to exonerate", "to vindicate". Thus Daniel 8:14 is a prophecy of a great work that will vindicate and exonerate the name of God, the truth of God, the glory of God, and the law of God. This must be the motivation of this reformation.

God's people are called to humble themselves at the sanctuary. For what purpose? Why did Jesus humble Himself and become obedient unto death, even the death of the cross? He humbled Himself to glorify the Father. Then why are we called to humble ourselves at the sanctuary gladly and willingly? It is to glorify the Father. This is the cleansing of the sanctuary. "Fear God and give glory to Him, for the hour of His judgment is come."

Thus we are to have very clearly before our minds the two evi-

dences of the blessing of the Spirit of God, true revival and reformation.

"Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus."--Selected Messages, vol. 2, p. 19.

True Revival and Reformation Built on the Word.

I'm going to read more statements which show the evidence of the true work of the Holy Spirit as well as warnings against false ideas about the reception of the Spirit. These are given to us so well in Selected Messages, volume 2. On the right hand and on the left there will be great confusion and fanaticism everywhere. We must have solid ground for our feet, solid timbers in the building.

"In God's dealings with His people, all is quiet; with those who trust in Him, all is calm and unpretending. There will be simple, true, earnest believers in the Bible, and there will be doers of the Word as well as hearers. There will be sound, earnest, sensible waiting upon God."--Ibid, p. 97.

"The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the Word as impressive as possible. The Word of God is not a dead, dry theory, but spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel."--Ibid, p. 95.

"There is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rapture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words, 'Teaching them to observe all things whatsoever I have commanded you' (Matt. 28: 20), will lose their significance. There is danger that original devisings and superstitious imaginings will take the place of the Scriptures. Tell our people: 'Be not anxious to bring in something not revealed in the Word. Keep close to Christ.'

"Let us remember that the Word Christ has commanded us to preach to all nations, kindreds, tongues, and peoples is confirmed by the Holy Spirit. This is God's plan of work. Christ is the mighty power which confirms the Word, bringing men and women, through conversion to the truth, to an understanding faith, making them willing to do whatsoever He has commanded them. The human agent, the seen instrument, is to preach the

Word, and the Lord Jesus, the unseen agency, by His Holy Spirit is to make the Word efficacious and powerful."--Ibid, p. 18.

"Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches. Eternal life is the receiving of the living elements in the Scriptures and doing the will of God." Ibid, pp. 38, 39.

"I said further that before the end we would see strange manifestations by those who professed to be led by the Holy Spirit. There are those who will treat as something of great importance these peculiar manifestations, which are not of God, but which are calculated to divert the minds of many away from the teachings of the Word."--Ibid, p. 41.

"We are to be sanctified through obedience to the truth. I am afraid of anything that would have a tendency to turn the mind away from the solid evidences of the truth as revealed in God's Word. I am afraid of it; I am afraid of it."--Ibid, p. 43.

"Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthy emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. Christ has declared the Word to be spirit and life. . . the Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it. Cling to the Word, receive the ingrafted Word, which will make men wise unto salvation."--Ibid, p. 48.

"The only channel through which the Spirit operates is that of the truth. . . Our faith and hope are founded, not in feeling, but in God."--Ibid, p. 49.

"We do not want to have the minds of the people wrought up into an excitement. We should not encourage an expectation to see strange and wonderful things. But teach them to follow Jesus step by step. Preach Jesus Christ, in whom our hope of eternal life is centered."--Ibid, p. 60.

What is the emphasis of this instruction from the beginning to the end? It is the Word, the Word, the Word, the Word. Can we trust in anything else? Can we trust in our feelings? Can we trust in our eyesight? Can we trust in what we hear? Can we trust in any of our senses? We are warned many times to be careful how we move, calling impulse the work of the Holy Spirit. But there is one thing that we can build upon, the Word of God. This means to not only be hearers of the Word but also doers of God's Word. Nothing outside of this is righteousness by faith. Remember what Moses said to the children of Israel:

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."--Deut. 8:3.

The Lord wants to humble us to know that we are to live by every word that proceeds out of His mouth. In that great chapter on faith, Hebrews 11, the thought is brought out that Abraham obeyed God by faith. That is true righteousness by faith.

We have found that genuine faith is inseparable from heart broken repentance. Galatians 5:6 says that faith works by love. It works by love unto obedience to all the commandments of God. In a study given here we have been referred to an experience in the days of good King Josiah when the book of the law was found. They got it out and began to read it to the people. The people were amazed at the instruction which was written in it. It led to a great searching of heart in Israel. There was a reformation and God was pleased with the work. So today God calls for a thorough reformation to take place which is always His purpose in sending a revival. We are to be humbled enough to know that we are to live by every Word of God.

Where do you think this reformation is to take place? I am reminded of Thomas Munzer, who lived in Luther's time. He thought the Lord had raised him up to carry on the great work which was begun in the reformation. He was possessed with a great desire to reform the world, but like most enthusiasts, forgot that the reformation must begin with himself. One time a man asked Moody how to start a revival. Moody said, "Well, go in your room and shut the door, and don't come out until the revival has begun."

A Call to Know the Word For Ourselves.

In order that this reformation may have direction, we must have an intelligent understanding of God's Word for ourselves as we follow our High Priest.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."--Heb. 5:12-14.

What was the charge that the apostle brought to his hearers? Although he had been with them for years and had been teaching them the Word of God, they never made any advancement. He had to teach them the same things again. The Spirit of Prophecy says that there should be a hundred teaching the Word of Truth where there is one. Why aren't there? This applies to the awakening. Many who have gone out to teach the awakening have

left the message and have turned out to be the greatest cause of trouble. But God still wants teachers. The Lord wants us to be diligent in searching the Word, to be rooted on the Rock, so that we may be able to rightly divide the Word of Truth. I am amazed sometimes as I observe folks writing notes as we go over certain studies (this doesn't apply to those who hear them for the first time). I have seen people sit through study after study and when I mention "Joshua and the Angel" in Testimonies vol. 5, pp. 472-476 or perhaps the mighty shaking on page 81 of the same book, write down the references as though they never heard of them before. This is also true with some of the basic Bible texts of the message. We should not have seive-like memories. There is no use making such excuses as poor inheritance or something else for our poor memories. Some may have talents more marked in certain directions but even in the dullest human mind there is unlimited room for improvement and the Spirit of God can quicken man's faculties. Our trouble is lack of discipline, and indolence. The Bible tells us to gird up the loins of our minds. This involves an effort and a sacrifice. So God is calling each of us not only to be learners, but to intelligently impart that which we have received. Let us be more diligent in searching into all the points of our faith for ourselves. "And they that be wise [teachers, Margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."--Daniel 12:3. The Bible says we should be teachers, ready to impart to others the Word of Truth, ready to give a reason for the hope that is within us with meekness and fear, but so often we wobble around like new born calves.

There have been some shakings, one after another, in this field. They are needful. They have taught us that we have not been building upon the Word of God. Some of us have been shaken off the platform but have been able to get back on it again by the grace of God. Some have been shaken out altogether, no more to walk with us. Do you know why the sealing has been delayed so long? We have not yet settled into the truth. The servant of the Lord says that when God's people are settled into the truth both intellectually and spiritually so that they cannot be moved, the sealing will come (See The Faith I Live By, p. 287). When the winds of doctrine blow, what do we find? The people slide about not knowing where to stand. This should not be. Let us learn the truth. If God has blessed us by the outlines we have studied here at this Institute, let us go over them, look up the references we have taken down, and make them our own so that we can find them when we need them. The law of the human mind is that if a thing is to remain in the mind, it must be gone over again and again until it becomes fixed there.

Ancient Israel was bidden to diligently teach the law to their children. If you want to learn the message, teach it to your children so that they will understand it. Some people say, "I can understand the truth, but I can't explain it." This is not true. If you really understand a thing you can explain it. Teach the truth diligently to your children. How often? When

you rise up, when you sit down, and when you walk along the way. That means continually. This is very practical. It works! If you want a thing to fasten in your mind, it is not sufficient to have a short morning worship. But if during the day you turn your mind to those things and meditate upon them (for meditation is often just as important as study), you'll find that many things will become clearer and will be imprinted in your mind.

"My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation."--Early Writings, p. 58.

So let a reformation take place in our hearts. We need a reformation in the study of the Word of God and the study of "the book of the law" so that we may know the will of God in order that we may practice it.

When a person stands before you and presents a message which you feel is from God and you go up and praise the human agent it might be the last good one you will ever hear from him. The Spirit of Prophecy says we should rebuke anybody sharply that praises us. Let us shun this evil.

There is another matter, too, which comes to my mind. We have had some good testimony meetings here. When we stand to testify and to praise the Lord, it means just that and nothing else. It is not a time to praise ourselves. It is not a time to praise anyone else either. We would be more in harmony with the will of God and would not grieve the Holy Spirit if in the future we were careful to follow this instruction.

A Reformation In the Home.

An earnest, thorough reformation must start in our hearts and in our homes through the Word. We need earnest, firm believers in the Word of God. Home religion is the acid test of Christianity. Perhaps the family altar in our home needs to be repaired. Even if we have a family altar, it may be a very disorderly or hurried one. Do we go to the duties of the day and send our families out to face the temptations of the world without gathering them before God and implanting the sacred Word in their minds? Let there be a reformation in all that is done in the home. It would be will for all Adventists to read that chapter in Testimonies, vol. 2, pp. 439-489 entitled, "An Appeal to the Church." (See also the book A Solemn Appeal by E.G. White).

A Reformation in Sabbath-Keeping.

We have two institutions that come down to us from the Garden of Eden which are a reminder of heaven. They are the Sabbath and the home. The Sabbath contains the seal of God. I am a-

fraid that too many of us regard the Sabbath as a day to recuperate after working hard all the week in a program of selfishness. So we go to bed early on Friday night. We don't have to get up to work on Sabbath morning, so that is a wonderful opportunity to sleep in.

The Sabbath is not a holiday. It is a holy day. Unless we get up early on Sabbath morning we haven't learned what it is to keep the Sabbath. This is a day of fellowship with our Creator.

Let us say that we have been Adventists for 28 years. That means we have had four years of Sabbaths, four years to study God's Word. What have we done with that time? Let us redeem the time and learn to be true Sabbath keepers, bringing every thought into obedience to Christ that we might experience the sanctifying rest of the Sabbath. If we truly keep the Sabbath we shall keep every other commandment and we shall have the seal of God in our foreheads and shall go forth to preach the Sabbath more fully (Early Writings, p. 33).

The Importance of Health Reform.

Health reform is part of the cleansing of the sanctuary. What is the purpose of health reform? God's purpose in the right arm of the message is well expressed in these verses:

"God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth, Thy saving health among all nations."--Psalm 67:1, 2.

God has given us wonderful "medicine" in His program. What are the two greatest "medicines" that He has given for the healing of the sick?

(1). "The influence of the Spirit of God is the very best medicine that can be received by a sick man or woman."--Testimonies, vol. 3, p. 172.

(2). "You need a daily baptism of the love that in the days of the apostles made them all of one accord. This love will bring health to body, mind, and soul."--Ibid, vol. 8, p. 191.

Sin is the basis of all sickness and sin is selfishness. God's great law of unselfish love, written in the heart and mind, is to be the heavenly "medicine" to restore and to rebuild.

"If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in satanic agencies, they would realize in soul and body the life-giving power of the Holy Spirit."--Ibid, vol. 5, p.192.

Isa. 58 has some instruction on the matter of unselfishness and good health. This chapter especially applies to the day of atonement. It includes blowing the trumpet in Zion, sanctifying a fast, and the work of Sabbath reform.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward."--Isaiah 58:5-8.

There is a tremendous amount of material in the Spirit of Prophecy as to what both the laity and the ministry should be doing in the line of medical missionary work. Is it not time to get out the book of the law and begin to do these things? Or are we going to sit down and talk, talk, talk, talk, until the judgment convenes? Perhaps in the judgment the verdict will be: "All talk." It is time to walk in the footsteps of the Master and bring forth fruit meet for repentance.

In the last few days we have been like the three disciples that followed Jesus up the mount of transfiguration. It was a wonderful experience to see Christ in all His glory. Their souls were filled and enraptured with the sight and they said, "Master, it is good that we tarry here. Let us build some booths. We can stay here. It is wonderful." Perhaps we feel that it would be good to tarry here at Banora Point and continue with the meetings. What did Jesus do? He sent those disciples away from the mount down to the valley below. What met them down below? There was a man filled with a demon. There was a world in darkness and Christ led the way in putting the disciples to work. Is there a lesson in that for us? God not only calls us to the mountain top to study His truth and see His will more clearly, but there is a work to do. When God puts His Spirit upon men they will work. May we not only be hearers of the Word but doers as well. May we know what it is to follow in the footsteps of the Master.

Out of the Cities.

We have mentioned here the call to leave the cities. This does not just mean the big cities but city influences. There can be a city influence in a town of 10,000 people. The Spirit of Prophecy tells us that if we choose to live beside unbelievers, and have our children mixed with them, they will perish together. Yes, we must get away from the city influences into the country where we can learn to grow a garden and raise our own food which will be free of disease. This is a vital part of God's program.

Building According to the Pattern.

The cleansing of the sanctuary calls for a thorough reformation. It is a call to do the whole will of God, not just a part of it. We must do the whole will of God whether it cuts across our path or not. This is co-operating with our High Priest in cleansing the sanctuary. The test of our experience is whether or not we obey the Word of God. The work of cleansing the sanctuary calls for the greatest reformatory movement that this world has ever seen. It is so broad, so deep. I'm not unmindful of the difficulties that present themselves such as in the work of true education. But God has given us instruction that shall not return unto Him void.

When the Lord called Moses up to the mount and instructed him to build a sanctuary after the pattern shown him, did he put some of the instruction into practice while substituting his own ideas here and there because of the difficulties that were in his way? The record tells us that he did all things according to the way the Lord commanded him. He built a tabernacle according to what God had commanded in every detail for he realized that God was particular in all His commands. What happened after Moses had finished his part of the work in building the tabernacle according to God's revealed plan? God filled it with His glory. Then it was complete.

Just as verily as God said to Moses, "Make a temple that I might dwell among you," He is saying to us as a people and to us as individuals, "Make me a sanctuary that I might dwell among you." Has He given us the blueprint? Has He given us the particulars? Do you think that He is going to fill this tabernacle with His glory before we have done all that He has commanded us to do? He will not!

"Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."--Testimonies, vol. 1, p. 187.

Are we promised that the road will be easy in this work of cleansing the sanctuary? No, my friends, it will mean sacrifices. There will be difficulty and inconvenience. Since we profess to be preparing for translation from this earth without seeing death, is it not time we acted like men and women who were preparing for translation?

Arise and Build.

Daniel 8:14 calls for the most thorough reformation that we have dreamed of, higher than the highest human thought can reach. "There should be delay no longer." Rev. 10:6, Margin. It is time to heed the call of Haggai to arise and build. The foundation of the temple was laid in 1844 but the grass and weeds have grown over this foundation. We must arise and complete the unfinished reformation. There are some who are hes-

itating, wondering where we are to go from here. Some have brought some "wonderful" theories to complete the temple. Some have said that the next step must be a call to leave the Adventist Church. But the Lord is calling us to a real work of reformation of life, of heeding the Word of God, of obeying it. This is not just an emotion. Sometimes it is very far from it. We must learn what it is to be solid, sound believers in the Word of God. The greatest evidence of Christianity is to obey the Word of God, feeling or no feeling, night or day, up or down. We must build solidly, sensibly, on the Word of God. It is time that we go forward in this work. The day is far spent and the night is at hand. It is time that we caught a new vision, a new concept, a new appreciation of the great truth of the sanctuary message. It is time to repent of our sinful neglect. It is time to go forward in the face of difficulty, sacrifices, and hardships. After all, what is the cross? Is it a pretty token of our allegiance to Christ? Is it a pretty charm, a magic word? The cross is an ugly beam that thrusts through our pleasures and ambitions. It crucifies us. It calls us to follow the Lamb whithersoever He goeth.

SANCTUARY INSTITUTE SYLLABUS No. 3

THE NATURE OF MAN

We are very happy to announce that Syllabus No. 3 has now been printed and is ready for immediate delivery. This is the best yet and contains a completely new approach to the third angel's message. The following topics are discussed in detail:

1. The Creation of Man
2. The Fall of Man
3. The Human Nature of Christ
4. Human Nature in the Atonement
5. The Nature of Man in Conversion
6. The Nature of Man in Sanctification
7. The Nature of Man in the Cleansing of the Sanctuary--Part 1
8. The Nature of Man in the Cleansing of the Sanctuary--Part 2
9. The Nature of Man in the Cleansing of the Sanctuary--Part 3
10. The Nature of Man in Moral Perfection

We are putting the price for this Syllabus at only \$2.00 so that you may buy extra copies for your friends and possibly sponsor some to foreign mission fields. Send all orders to: GEMS OF TRUTH, Conway, Missouri 65632.

APPENDIX

The Cleansing of the Sanctuary

As Taught in the Spirit of Prophecy

The statements of the Spirit of Prophecy are so clear and explicit on this subject that we shall let them speak for themselves without comment.

● DOES THE SANCTUARY (TABERNACLE, TEMPLE) AND ITS SERVICE HAVE ANY RELATION TO THE SOUL TEMPLE OF THE BELIEVER?

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol,--that glorious building, its walls of glistening gold reflecting in rainbow hues the curtains inwrought with cherubim, the fragrance of ever-burning incense pervading all, the priests robed in spotless white, and in the deep mystery of the inner place, above the mercy-seat, between the figures of the bowed, worshiping angels, the glory of the Holiest. In all, God desired His people to read His purpose for the human soul. It was the same purpose long afterward set forth by the apostle Paul, speaking by the Holy Spirit:--

" 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' 1 Cor. 3:16, 17."--Education, p. 36.

"In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. . . . God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride."
--Desire of Ages, p. 161.

"To all who believe on Him, He gives power to become the sons of God. Thus the heart becomes the temple of the living God."
--Selected Messages, vol. 1, p. 228.

"The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. . . . All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ."--Ibid., p. 344.

"Man is God's workmanship, His masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write His law. . . ."--Sons and Daughters of God, p. 313.

● HOW MUCH OF THE SANCTUARY AND ITS SERVICES IS GOD'S OBJECT LESSON FOR THE HUMAN SOUL?

"In all, God desired His people to read His purpose for the human soul."--Education, p. 36.

● IS THE CHURCH (AND EVERY MEMBER OF THE CHURCH) THE NEW COVENANT SANCTUARY, OF WHICH CHRIST IS NOW THE MINISTER?

"The church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshippers below is taken up in the heavenly anthem, . . . O that we could all realize the nearness of heaven to earth!"

"The temple of God is opened in heaven, and the threshold is flushed with the glory which is for every church that will love God and keep His commandments. We need to study, to meditate and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple."

--Testimonies, vol. 6, pp. 366, 368.

● SINCE GOD'S NEW COVENANT SANCTUARY IS THE CHURCH IN HEAVEN (INNER COURT) AND THE CHURCH ON EARTH (OUTER COURT), ARE WE THEN TO UNDERSTAND THAT GOD'S TEMPLE IS A REAL, LIVING TEMPLE?

"Through the ages that have passed since the days of the apostles, the building of God's temple has never ceased. We may look back through the centuries, and see the living stones of which it is composed gleaming like jets of light through the darkness of error and superstition. Throughout eternity these precious jewels will shine with increasing luster, testifying to the power of the truth of God. . . ."

"Paul and the other apostles, and all the righteous who have lived since then, have acted their part in the building of the temple."--Acts of the Apostles, pp. 598, 599.

● WHAT SERVICE BEGAN IN THE MOST HOLY PLACE OF THE SANCTUARY IN HEAVEN IN 1844?

"As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary."--Early Writings, p. 253.

"Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary and make a special atonement for Israel."--Ibid., p. 251.

● IS THIS SPECIAL WORK FOR THE SANCTUARY IN HEAVEN ONLY, OR IS IT FOR THE SOUL TEMPLE ALSO?

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth. . . ."--Counsels to Writers and Editors, p. 30.

"Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming."--Life Sketches, p. 63.

" . . . to make a final atonement for all who could be benefited by His mediation. . . ."--Early Writings, p. 253.

" . . . where He had gone to cleanse the sanctuary and make a special atonement for Israel." Ibid., p. 251.

"We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. . . . Those who do not sympathize with Jesus in His work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man. . . ."--Review and Herald, January 21, 1890.

"Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with Him upon the earth, cleansing the soul temple from its moral defilement."--Ibid., February 11, 1890.

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people on earth. This work is more clearly presented in the messages of Revelation 14.

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing."--Great Controversy, p. 425.

● IS ANYTHING DONE FOR GOD'S FAITHFUL PEOPLE WHEN JESUS STANDS FOR THEM IN THE JUDGMENT?

" . . . but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.

"While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, 'I know them by name. I have graven them on the palms of My hands. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Ps. 51:17.' And to the accuser of His people He declares, 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' Zech. 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father 'a glorious church, not having spot, or wrinkle, or any such thing.' Eph. 5:27. . . .

"Thus will be realized the complete fulfilment of the new covenant promise, 'I will forgive their iniquity, and I will remember their sin no more.' Jer. 31:34."--Great Controversy, pp. 484, 485.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. . . .

" . . . As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. . . ."

"But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the Divine Advocate pleads in their behalf. . . ."

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. . . . Now they are eternally secure from the tempter's devices. . . . While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."--Testimonies, vol. 5, pp. 472-476.

● ARE THE DEAD INCLUDED IN THIS SPECIAL WORK OF CLEANSING THE SANCTUARY?

"The righteous dead will not be raised until after the judgment at which they are accounted worthy of 'the resurrection of life.' Hence they will not be present in person at the tribunal when their records are examined and their cases decided."--Great Controversy, p. 482.

"This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts."--Early Writings, p. 254.

● ARE WE TO UNDERSTAND THAT WHEN CHRIST BLOTS OUT THE SINS OF HIS PEOPLE, THAT THESE SINS WILL NEVER AGAIN COME INTO THEIR REMEMBRANCE?

" . . . in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered, or come into mind, . . ."--Patriarchs and Prophets, p. 358.

"Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance."--Ibid., p. 202.

"But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance."--Great Controversy, p. 620.

"They cannot bring to mind any particular sins, but in their

while life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance."--Spiritual Gifts, vol. 3, p. 135.

● DOES THIS BLOTTING OUT OF SINS TAKE PLACE FOLLOWING THE VERDICT OF THE INVESTIGATIVE JUDGMENT?

". . . it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated."--Great Controversy, p. 485.

" 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment] when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' " (Ellen G. White's words in brackets). --Ibid., 1888 edition, p. 611.

Some Observations

These statements from the Spirit of Prophecy are so explicit that comment is needless. They all testify that the cleansing of the sanctuary "is for you, to cleanse you." Lev. 16:30. Let us thank God with all our hearts that this wonderful work of the cleansing of the sanctuary is indeed for us.

Books For You

GOD'S ETERNAL PURPOSE by R. D. Brinsmead--217 pages of interesting reading which present the whole scope of the plan of salvation in the light of the sanctuary. Some of the subjects discussed are: Righteousness by Faith in the Light of the Most Holy Place; Latter Rain/Loud Cry; The Two Covenants; The Nature of Christ; The Sealing Work of the Third Angel, and many others. We have now reduced the price of this book from \$3.50 to only \$1.00 (25 or more, 75¢ each)

BIBLE STUDIES ON THE BOOK OF ROMANS by E. J. Waggoner--These are the most beautiful lessons on the message of justification by faith that you could possibly read in the setting of this great book. Photographically re-produced from the 1891 G. C. Bulletin. \$1.50.

TODAY'S MANNA by Gail Carkin--A very practical and simple cook book. No animal products of any kind are used. This is just what you have been looking for. \$3.00.