

The Home Missionary Articles (1890-1894)

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"What the Church Owes the World" *The Home Missionary Extra 2.*

E. J. Waggoner

The church of Christ occupies a peculiar position in the world. Its members are comparatively few, and are mostly poor; for God has chosen the poor of this world (James 2:5), and not many wise men after the flesh, not many might, not many noble are called (1 Cor. 1:26); yet this poor, despised company, whose only legacy from this world is tribulations and afflictions (read John 15:19-21; 16:33; 1 Thess. 3:3) owe to the world a debt which can scarcely ever think of it. The sentiment which finds expression in the blunt statement, "The world owes me a living," has insidiously crept into the church, and has affected to a great degree many of its members who are perhaps unconscious of it. But such a sentiment as this is directly opposite to the spirit of Christ—the spirit that must be in every one of his true followers. Let us together read some of the scriptures which set before us our true relation to the world.

In 1 John 2:6 we read these words: "He that saith he abideth in him ought himself also so to walk, even as he [Christ] walked." True Christians are those who abide in Christ; for those that do not abide in Christ, are cast forth, and are gathered to be burned. John 15:6. The word "ought" implies something owed; therefore the members of Christ's church owe it to him to walk as he walked. They cannot walk otherwise, as long as they abide in him; and if they walk otherwise while professing to abide in him, they bear false witness against Christ.

Now what was Christ's life here on earth? He himself tells us: "The Son of man came not to be ministered unto, but to minister." Matt. 20:28. He gave himself for the world; he offered himself as a servant to the world. Therefore if we abide in him, walking as he walked, we shall likewise consider ourselves servants to all.

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This shows that all Christ's followers must be servants; but the question arises, What do we owe? It is evident that each one owes just what he has received. What, then, have we received? We have received the riches of the grace and mercy of God. The apostle Paul tells us that in Christ, the Beloved, "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. Again he says: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in

the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. Eph. 2:4-7.

To the Romans, also, he writes that we have received "abundance of grace." Rom. 5:17.

Turn now to the words written by the apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." 1 Peter 4:10, 11.

The gift which we have received is the gift of grace, and we have received it freely and abundantly; and as we have received it, so are we to minister the same to others. "No man liveth to himself." We have received the gift, not for our own exclusive benefit, but only as stewards, that we may as freely distribute it as we have received it. This is in harmony with our Lord's injunction to the twelve when he sent them out the first time: "Freely ye have received, freely give." Matt. 10:8.

Of course we cannot of ourselves impart to others the grace of God; but we can become workers together with God by making known to others that which we have heard and seen and received. As ambassadors for Christ, as though God did beseech men by us, we are to pray them, in Christ's stead, to be reconciled to God. 2 Cor. 5:20. The command of the Spirit is, "And let him that heareth say, Come." Rev. 22:17.

One of the ways in which we can work with Christ in discharging our debt to the world, is by giving of our means. This is in the direct line of Peter's injunction to minister to others the grace of Christ, which we have received, for the apostle Paul says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. He counted not the riches and glory of heaven a prize to be grasped and held for his own use, although they were his by right; but he divested himself, and took upon him the form of a servant. (See Phil. 2:4-7.)

Jesus gave all the wealth of heaven for the redemption of the world. He became poor, that he might make others rich. He was under no obligation to do this; but we who have received the gift, and who have nothing that we have not received (John 15:5; 1 Cor. 4:7), owe all we have to Christ; and since he has given himself and all that he possessed to the world, it follows that what we owe to Christ we owe to the world. We give to Christ by giving to carry the message of his grace to the world.

That we owe all that we have is evident from the apostle Paul's words in 1 Cor. 6:19, 20: "Ye are not your own. For ye are bought with a price;" that price being "the precious blood of Christ." 1 Peter 1:18, 19. If we are not our own, then of course nothing that we have is our own. All that we have we owe, in Christ, to the world, that they may learn of the riches of his grace. There was a time in the history of the church when not one of the members said that ought of the things which he possessed was his own (see Acts 4:31-33); and that was a time of great power in proclaiming the message, and of wonderful growth in the church,

because "great grace was upon them all." If every one who professes to be Christ's in these days would consider that neither he nor his property is his own, but that he owes all to Christ and to his last message to the world, might we not expect that the message would be given with great power?

We may be poor in this world's goods, yet this does not relieve us from responsibility. We have on record for our example the churches in Macedonia, "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Even beyond their power they were willing of themselves; and this they did because they "first gave their own selves to the Lord." 2 Cor. 8:1-5. Let it not be overlooked that this was the result of the grace of God bestowed on them. (See verse 1.) From their example we may learn how we may be counted "good stewards of the manifold grace of God."

We have already learned that Christ came into the world to minister as a servant, and that as followers of him we owe our service. Now we read what he says of his disciples, in his last recorded

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prayer for them. John 17:18: "As thou hast sent me into the world, even so have I also sent them into the world." Our work, therefore, is the same as his. What a wonderful thought, that we are permitted to do a part of the same work that Christ came to do! Now turn to John 18:37, and read his words concerning why he came into the world: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Then since we are sent into the world as he was sent into the world, we owe to the world a perfect testimony, both by word and practice, concerning the truth. Christ, who is the truth, says to his people, "Ye are my witnesses."

We are Christ's representatives here on earth, to carry forward in the world the work which he began. The world has no means of knowing Christ except through his representatives. In his prayer for his disciples, Christ said further: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21.

Very emphatic testimony as to our duty to the world is borne by the apostle Peter. Read 1 Peter 2:9-12: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises [or excellencies] of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation [that is, your course of life] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

It is for this purpose that Christ has called us to be his servants, that we should show forth his excellencies, and by our good works lead others to glorify

him. Therefore we owe to the world a perfect example of honest and goodness; in short, we owe them a perfect image of Christ.

As Christ has called us into his marvelous light, it is that we may reflect that light to the world. He is the Light of the world (John 8:12); but since the world cannot see him, they must learn of the light from those to whom he has committed it. So he says: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

In order to discharge this debt, it is not necessary for Christians to keep calling attention to their own attainments. Christ uttered these words as a direct rebuke to the Jews, who were God's chosen generation to show forth his excellencies, and who held themselves aloof from the world, and boasted about the great light which God had given to them "as a people." But their light had become darkness, just as will be the case with any light that is shut up. Light does not make a noise; it simply shines *in the darkness*. A light is of no value unless it shines where the darkness is. So God wants his people to mingle with the world, not of it, nor conforming to it; but letting the light which they have received from heaven shine clearly and steadily. Are there not many Seventh-day Adventists who in their desire "to get among Seventh-day Adventists who in their desire "to get among Sabbath-keepers," are letting their light almost, if not quite, go out in some large church, and robbing the world of the light which God designed that they should give in the community where he had placed them?

These two points, namely, that it is by *doing*, rather than by *talking*, that we are to let our light shine; and that it is to shine *in the world*, and not in some sheltered nook in which we may hide, are very clearly put by the apostle Paul in Phil. 2:14, 15: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, *in the midst of a crooked and perverse nation*, among whom ye shine as lights in the world."

This, then, is what the church, not "as a people," simply, but as individuals, owes to the world. Each one owes his property, to be used just as fast and in just such ways as the needs of the cause of Christ demand; each one owes a godly example, a life free from impatience, murmuring, or disputing; in short, each one owes himself, with all that is intrusted to him. Shall we now, then, with a sense that we, no less than the apostle Paul, are debtors to all men (Rom. 1:14), hold ourselves and our means subject to God's call? Nay, rather with the feeling of one who cannot rest easy under unpaid debts, shall we not eagerly say, "Here am I; send me," or use me in any way that will advance thy cause? When the individual members of the church shall with united hearts arouse to a sense of their obligation, and in the fear of God begin to pay the debt they owe to the world, the message will go with a loud cry, and the unearned reward will soon be given.

E. J. WAGGONER.

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"How the Word Came" *The Home Missionary* 3.

E. J. Waggoner

Keeping in mind the text which we read last month,—"All Scripture is given by inspiration of God,"—we will place by the side of it the following from 2 Peter 1:21: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

In a later article we shall consider more fully the scope of the word "prophecy;" but here it is sufficient to note that the statement made in regard to the prophecy, must be applicable to all Scripture, since it is all given by the inspiration, or breathing, of God. The Scriptures, therefore, did not originate from men, but from the Holy Spirit. This must settle the question as to whether or not the Scriptures are in any degree the reflection of the ignorance or the prejudice of the men who wrote them; for he who would claim that they are, must take the position that the Holy Spirit is capable of being moved by human prejudice, or that it cannot utter words of perfect, divine truth through an imperfect instrument. But that would be to degrade the Holy Spirit to the level of man.

It is not our business to inquire how the Spirit of God could speak through a human instrument without destroying his individuality, and still the message be wholly divine. That is a mystery that rests only in the power of God. We accept it just as we accept the mystery of the incarnation of Christ, without attempting to explain it.

When we have our attention specially directed to the fact that the Scriptures proceed wholly from the Spirit of God, we cannot fail to be struck with the frequency with which the statement occurs in the Bible, let us not a few instances.

"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:1, 2. David spoke the word, but it was the word of God.

Again, 1 Peter 1:10, 11: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Who was it that testified? It was not the prophets themselves, but the Spirit of Christ that was in the prophets. The prophets did not understand the full import of the things that the Spirit testified through them, but had to study their own writings.

Notice in the following scriptures how carefully the distinction is made between the men who were used as instruments, and the source whence the revelation came:-

Acts 28:25, 26: "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

Acts 1:16: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Jesus, which was guide to them that took Jesus."

Acts 4:24, 25: "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?"

Luke 1:68-70: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, . . . as he spake by the mouth of his holy prophets, which have been since the world began."

Acts 3:20, 21: "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoke by the mouth of all his holy prophets since the world began."

In all the preceding texts the prophet is mentioned as the mouthpiece of the Spirit of God; but in the following quotation from Jeremiah 31:33, the prophet is ignored, and the credit is given directly to the Holy Spirit:-

"Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." Heb. 10:15, 16.

Who gave this witness?-The Holy Ghost. The prophet Jeremiah was used as the instrument of transmitting it to the people; but it came so directly from the Holy Spirit that Jeremiah could without injustice be ignored in giving credit for the words. And so we learn that, since the Scriptures came not by the will of man, but that "men spake from God, being moved by the Holy Ghost," the word which they spoke is not the word of man, but is indeed the word of God.

"How Shall We Reach the Jews?" *The Home Missionary* 3.

E. J. Waggoner

This question is doubtless one of the most difficult to solve of any that are presented to the Christian missionary. There is probably no other class of people so indifferent to Christianity as are the Jews. While I have had, personally, no experience whatever, even in attempting to reach them with the gospel, I give, in response to a request, a few thoughts that have suggested themselves to me as I have studied the Bible.

First, however, a word as to the reasons why so little has been accomplished in the past. It is true that the mass of the Jewish people heard him when he came; yet "the common people heard him gladly," and after the apostle received the baptism of the Holy Spirit, thousands of Jews believed. Systematic persecution was carried on by the Jews against Paul, and yet in nearly every place where he went, if any Jews were there, a few of them believed. This should

convince us that when the gospel goes with the same purity and power, it will again have the same effect.

But the mystery of iniquity that worked even in Paul's day, soon developed into the papacy, the sentiment of which was that expressed by Constantine, the great apostle of the papacy; namely, "Let us have nothing in common with that detestable people, the Jews." Now when we remember that for hundreds of years Catholicism stood before the world claiming to be Christianity itself, it is no wonder that the Jews in Europe have an aversion to Christianity. Even to this day they are hated and persecuted, instead of sought after, by a large portion of the professed Christian church.

In America the Jews have always had the fullest liberty, yet the Jew rarely becomes a Christian. And the reason for this is not difficult to find. There are two classes of Jews—those who hold to the writings of Moses, and strictly observe the Sabbath, and those who are practically infidel in regard to the entire Old Testament, whose synagogue service is little more than a club arrangement. The latter, having repudiated everything except money-making, naturally scoff at Christianity; and the former well know that that which presents itself to them as Christianity, ignores some of the plainest doctrines of the Holy Scriptures, notably the Sabbath. Indeed, the entire Old Testament is so largely ignored, or considered as obsolete, by so large a portion of professed Christians, that it is no wonder that orthodox Jews are not attracted toward Christianity. The type of Christianity with which they are most familiar, does not recommend itself to them.

But from the gospel record, as already to, it seems as though something might yet be done for this people, especially in Europe and Asia, and the following seems to me to be the line to be followed for success.

Those who labor for them must recognize the Old Testament as the word of God. They must not consider it as an incomplete, vague, or shadowy revelation, but as being indeed the "Scriptures of truth," containing everything necessary to make the one who believes it perfect, thoroughly furnished unto all good works. They must recognize the fact that the New Testament contains no new revelation, but that it only gives the life of Christ, of which the prophets wrote, as a living reality.

The successful evangelist among the Jews must be a thorough student of the Old Testament. The apostles preached the gospel from the Old Testament. At Thessalonica, Paul reasoned out of the Scriptures (the Old Testament), proving from them that Jesus Christ exactly fulfilled their requirement. So we, from the light that the Spirit gives us, must be able to preach Christ from the Old Testament as clearly as from the New. Jesus says that Moses wrote of him; we must learn to recognize Christ throughout all the writings of Moses. When we learn to recognize the "gospel of the kingdom" as clearly in Isaiah and the other prophets, as in the Gospels and the Revelation, then we may hope for more success among the Jews.

The life of Christ as described in the Gospels, has never been impeached as a matter of history. Infidels admit the record as authentic; for the first infidel writer, who lived in the third century, did not attempt to deny the record. "This thing was not done in a corner," and we may tell the story of Christ's life and death and

resurrection as boldly as did the early disciples. But to this end we must be as familiar with it as they were. Christ must be revealed in us, and must appear openly crucified among us, as he did to the Galatians. His life must be a living reality to us, so that we can walk with him over the hills of Judea, and by the Sea of Galilee, beholding every act, as did the early disciples, and by the aid of the Spirit seeing in them that which they did not see until after Pentecost. Then Christ can be preached with power.

Further, we must recognize the fact that to preach "Christ and him crucified" is the sum of the "gospel of the kingdom," or, as it is commonly known among us, the third angel's message. We must show to the Jews more in the Sabbath of the fourth commandment than they have ever seen. We must show them its relation to the life of Christ, that they may learn from it to know God who sanctifies them.

We must ourselves realize as never before the meaning of the statement that God is the "God of

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Abraham, the God of Isaac, and the God of Jacob." We must remember that "the hope of the promise made of God unto the fathers" is our only hope, and must be able to show from the covenant that God made with Abraham, the sacrifice of Christ, justification by faith and not by works, the coming of Christ, the resurrection of the dead, and the new heavens and the new earth wherein dwelleth righteousness. We must see so clearly that it is a reality to us, that the work of this message is the same work that He began to do by Moses and Aaron, when he sent them to deliver Israel from Egyptian bondage; that in this work he is simply setting his hand the second time to lead his people into the promised land. Recognizing this, we shall be in a position to learn from God's dealings with Israel just what he wanted them to learn.

Standing with the thousands of Israel at the base of Sinai, and listening anew to God's voice as he declares his law, we must be able to show them that in the giving of that law the gospel was preached in thunder tones. They must be made to see that all the circumstances of the giving of the law show that by the works of the law shall no flesh be justified. They must see that the law has only condemnation and death, and that the righteousness of God which is assured to believers in the promise and oath of God to Abraham, must come as a free gift from God.

These suggestions simply point out briefly the general line to be pursued. It is the line that gave the apostles all the success that they had; therefore it is not presented as an untried plan. It will be seen that few, if any, possess at present the necessary preparation for such a work; but the God of Abraham and of Israel is with us in the work, and he is waiting to clothe his servants with the Holy Spirit of power, even as in the days of old.

E. J. WAGGONER.

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"The Spirit of Prophecy" *The Home Missionary* 3.

E. J. Waggoner

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

One of the strongest proofs of the divinity of the word of God is the fulfillment of prophecy. Everybody knows that it requires supernatural skill to foretell future events. Men may conjecture, with a possibility that they may guess right, in part; but when events are recorded in detail, hundreds of years before they occur, men must admit that it is only by the power of God.

The reader may now hastily say: "That is all very well as far as prophecy is concerned, but it does not prove anything for the remaining portions of the Bible; it does not require the special power of God to enable one to write history; anybody can record what takes place before his eyes." A little experience, or even a little reflection, will show any one that it is not as easy to write accurate history as some people imagine. It is one thing to describe a thing as it appears, and quite another thing to give the exact truth concerning it. but the whole question, so far as the Bible is concerned, is settled by a consideration of what is comprehended by the term "prophecy."

First, what is a prophet? This is answered by a comparison of Ex. 4:10-16 and 7:1. We will summarize the first mentioned passage, and not quote it entire. The Lord had told Moses to go to Egypt to deliver his people, but Moses had objected because he was not eloquent. When the Lord removed this objection, by saying that he had made man's mouth, thus implying that he can quicken the stammering tongue, Moses still begged off. Then the Lord told Moses that his brother Aaron was coming to meet him, and that he should speak with Aaron and put words in his mouth; "and I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." The Revised Version renders this last, "He shall be to thee a mouth, and thou shalt be to him as God."

Now turn to Ex. 7:1: "And the Lord said to Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." Aaron was a prophet to Moses, because he was his spokesman; he was in the place of a mouth to Moses. Therefore, a prophet is one who speaks for another; and a prophet of God is one who speaks for God, or through whom God speaks. It follows, also, that prophecy is anything that is spoken for God-whatever one speaks from God. Prophecy need not necessarily be a direct prediction of some future event; but if God speaks through a man, even to tell a thing that is past, that is prophecy. Recall the fact that the Samaritan woman perceived that Jesus was a prophet, because he told her what had already taken place. See John 4:17-19.

Read now Rom. 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope." Also 1 Cor. 10:11: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of

the world are come." The things that happened to the Israelites are recorded for our admonition; they were not written for their sake, but for our sake. In every circumstance in life we can find in the sacred history something that will exactly meet the case, and furnish instruction or reproof. The Scriptures equip a man for every good work. In the history of God's dealing with his people in the past, we have warning and instruction for every possible circumstance that can arise in our experience.

Now compare the foretelling of the events that are taking place in these last days, with the recording of the history. In the history of God's dealing with his people in the past, we have warning and instruction for every possible circumstance that can arise in our experience.

Now compare the foretelling of the events that are taking place in these last days, with the recording of the history. In the former we readily recognize supernatural power. We know that nothing less than divine wisdom could so accurately have foretold the things that are now taking place. Well, then, what but the same divine wisdom could have moved the men who wrote the historical narratives to select out of the events of hundreds of years just those things that should exactly fit when the things foretold should come to pass? Is it not clear that there is the same miracle in the one case that there is in the other?

Only divine wisdom can know the truth of what is taking place. Men look at things as they seem to be; God looks at them as they are. That in the Bible we have the exact truth concerning the things of the past, is shown by the fact that the record exactly fits the cases of all men in all times. The history was written by One who knows the heart of man and man's needs. And no one but God could select, out of the multitudes of events, the things that cover every case, and not have a single unnecessary thing.

Inasmuch as divine wisdom and power are infinitely above human comprehension, we cannot compare miracles so as to tell which are greatest, and

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which are the least. The least of them, if there be any least, is infinite, but all infinities are equal to finite minds. So of the miracle of inspiration: we may not compare different portions of the Scriptures, and say that this required less of the power of the Spirit than that; for "who hath known the mind of the Lord? or who hath been his counselor?" Rom. 11:34. "All Scripture is given by inspiration of God." It all came from the same Spirit of God. Therefore no man can any more compare or contrast two portions of Scripture than he can fathom the mind of God.

So we see that the spirit of prophecy is in all the revelation of God, from the first verse of Genesis to the last verse of the book of Revelation. Sacred history is prophecy. Since the world began, God has been speaking by the mouth of his holy prophets (Luke 1:70), and it was the prophets that wrote the history. It was the Spirit of Christ that was in the prophets. 1 Peter 1:11. Thus it was all "the testimony of Jesus;" and "the testimony of Jesus is the spirit of prophecy."

E. J. W.

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"An Interesting Letter from London" *The Home Missionary* 5.

E. J. Waggoner

[The HOME MISSIONARY is designed to be, in a special sense, a worker's organ, furnishing suggestive studies on the various lines of missionary work, and giving opportunity for the communication of the best plans and methods, or of the results accomplished which will be an inspiration to others. To this end, we are glad to receive from various parts of the field, articles, short and to the point, or reports of missionary work done, and of blessings in the doing of it. The power of God is attending the efforts of faith, and now is the time for laborers in every department of the one work to fulfill Isa. 41:6, 7: "They helped everyone his neighbor; and everyone said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with a hammer him that smote the anvil." Some portions of a personal letter just received from London, England, will be of interest as showing that the spirit of working for the Master as never before is taking possession of believers in other lands, and we therefore take the liberty of extracting from it:-]

We have had quite a revival here in London during this last month. The Spirit of the Lord has been manifested here by waking us up out of the lukewarm state into which we seem to have unconsciously sunk, and impress upon us the shortness of time and the soon return of our Lord. One of the brethren remarked to me the other day, "If we are not careful, the work will close up and we shall find we have had no part in it." I thought to myself, How true this is. How easy it is to settle down into a comfortable position, rejoicing in the truth, and close our ears to the cries of those around us, who know not God but are seeking after him.

As a result of the awakening, several have started out canvassing for *Present Truth* in the evenings or what other spare time they have. The Lord has blessed wonderfully in this matter. Several have only been able to devote a few hours in the evenings to the work, and as the weather has been so bad lately, we have only been able to get out one or two evenings, but the Lord has blessed those who have gone out, and over sixty subscribers have been secured by about two evenings' work by six of our brethren and sisters. One of the number, however, was able to devote the greater part of one day to the work. We consider this as but an earnest of what the Lord

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is willing and waiting to do, if we will but yield ourselves completely into his hands, and let him do the work through us.

Last night the missionary meeting was turned into a praise meeting for what the Lord has done and for the assurance of what the Lord is going to do. All were unanimous in giving him the praise. We found much assurance from Ps. 90:16, 17: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our

hands upon us; yea, the work of our hands establish about it." When we realize that it is the Lord's work that we are engaged in, we can ask in confidence that it shall be established. We may pass away and be forgotten, but the Lord will not, and the results will be seen in eternity, if not before.

I have been much struck lately, in reading of how the Lord wrought for his people in times past, and noticing how it is repeated over and over again; that he did it to "make himself an everlasting name." Isa. 63:12, 14. Again in Ps. 106:8: "Nevertheless he saved them for his name's sake, that he might make his mighty power to be known." Doubtless the reason the Lord has not been able to do more through us, is that we would have been uplifted and would have taken a praise to ourselves, and when such a thing as that comes to pass, there is an end to our usefulness. Our God is a jealous God. He will not give his merited praise to another. He inhabits the praises of Israel, and we have no right to rob him of his dwelling-place.

In our study of Galatians, we have seen how the apostle Paul grasped this truth. In Gal. 1:16, we find Christ revealed in him, and the result was (verse 24), "And they glorified God in me." So the Lord was making his mighty power to be known through the apostle to such an extent that man lost sight of him and saw only the Lord manifested through him. It is said that the characteristics of Whitefield's preaching were such that when the people came away from hearing him, they did not speak of the man nor his preaching, but their minds were so full of Christ who had been uplifted before them as his and their master, that He was the theme of their conversation. If we were all, with the apostle Paul, crucified with Christ, so that Christ might live his life in each one of his followers, what a power we should be in the world. There would be no room then for self to have any place in our hearts, and the Lord could then do great things through us.

Of course you have heard about our meetings at the close of last year. We experienced much of the blessing of the Lord there, and the workers have gone back to the work with renewed courage and confidence in the Lord. I have heard from one or two who have engaged in the work, that they much prefer to canvass for "Patriarchs and Prophets" (although they find it a harder book to canvass for than "Bible Readings") Because Christ is so uplifted in it.

Our people everywhere are waking up to the fact that it is the living Saviour that we must present before the people, and not a mere theory of the truth; and is there not assurance and a message that has come to us, that this is the commencement of the loud cry of the third angel's message? One feels to lose all interest in everything else, as long as they can have the assurance that they are having a part in this work, even though it be in a very small way; and one almost longs for the time when the people of God shall be banded together in one, so that the Lord can work a mighty works through his people, even though it may be persecution and trials that shall bring about the state of things.

We have been told that the power of the Spirit of God awaits our demand and reception, but may be the Lord will have to put some of us through the furnace to purge away the dross, that we may come out as refined silver; but whatever may happen, we have the assurance that the furnace will not be any hotter than is absolutely necessary, and we can be joyful in the process.

We feel our need of power here in London especially, and the more we realize it, the more we are led to cry out to Him who has "all power" with the assurance that he will "supply all our need according to his riches and glory, by Christ Jesus." And when we stop and try to take that promise in, we realize there is no limit to what he can do, but it is our unbelief that limits his power and prevents him working through us.

We have heard of the glorious time you are having at Battle Creek, and we feel glad to be privileged to share this with you in a measure, by the reading of the *Bulletins*. Professor Prescott's talks on "The Promise of the Holy Spirit" are grand, are they not? And Elder Jones' talks on the "Third Angel's Message" must prove of great blessing to all our people. Surely we have great cause to praise God for the wonderful flood of light that he is pouring in upon us from the pages of his sacred word, and we need to humble ourselves more than ever before, for with

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this increased light comes also increased responsibility. "To whom much is given, of him much will be required, and none of us liveth to himself." We have therefore to "arise and shine" for the light has come, but we need to let the light shine through us in such a manner that men will glorify our "Father which is in heaven."

November 1893

"Personal Experience for this Time" *The Home Missionary Extra 5.*

E. J. Waggoner

Readings for Sunday, December 31.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Isa. 40:1-10 (marginal reading of verse 9).

In this scripture we have the message which is to prepare for the coming of the Lord. That the coming referred to is the second coming in glory, to reward the

saints, is evident from verses 4, 5, and 10. Please read them again, and compare them with Matt. 16:27; Mark 13:26; and Rev. 22:12. It is a message of good tidings, for it announces redemption.

The message in Isaiah is the same as that set forth in the fourteenth of Revelation. It is the gospel (good tidings); it prepares the way for the coming of the Lord, and proclaims the nearness of that event; and it is to be given with a loud cry. See Isa. 40:9. It also comforts by calling attention to God as creator; he saves by his creative power. In the fortieth of Isaiah, therefore, we have set forth the loud cry of the last message.

But this message is identical with that given by John the Baptist. Compare Isa. 40:1-5, and Luke 3:2-6. John the Baptist was the Elias that was to come before the great and terrible day of the Lord. See Mal. 4:5 and Matt. 17:14. But the work did not end with him. His message did not exhaust the prophecy. He simply began a message which will not end until the Lord appears in glory.

It needs no argument to convince any one that the Lord's work is not going to diminish in power as the end approaches. "He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:4. Therefore the gospel of the kingdom must be announced in these last days with at least as much power as it was in the days of John the Baptist. We cannot set any limit to the power attending it, but we know that it will not be less than in the days of John.

How was it in those days? Read Matt. 3:5: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." The whole country was stirred, and such was the power of the message, that for a little while all acknowledged that John was a prophet of God, and accepted his message as truth. Even so it will be in the closing of the message. The glory of the Lord is to be revealed not simply in the clouds of heaven, but in the form of his righteousness which he will put within and upon his people, "And all flesh shall see it together." The message of salvation is to "all the ends of the earth." Isa. 45:22. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:10. As the multitudes flocked to see John the Baptist, so they will yet gather to hear the message, when it is proclaimed with the same power.

And when will that be? It will be when those who have the message to proclaim have the same experience that John the Baptist had. It will be when they have a personal experience of the power and glory of God working in them. This is the testimony of the word of God.

In the first place, who are they who have the message to proclaim? The answer is, "Let him that heareth say, Come." Rev. 22:17. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and *to every man his work.*" Mark. 13:34.

The message is God's message, but he proclaims it through his servants. It is God that is going to work with a strong hand, but it is through his people that his power is to be manifested. The wisdom and power of God are to be made known in earth and heaven also, through the church. See Eph. 3:10.

"The gospel is the power of God unto salvation, *to every one that believeth.*" Rom. 1:16. It has to do with men not as a race, or as a society, but as individuals.

The power by which God works is according to the riches of his glory. See Eph. 3:16. "Strengthened with all power, according to the might of his glory." Col. 1:11 (R.V.). It was by the glory of God that Christ was raised from the dead. Rom. 6:4; 1:3. Therefore the power of the glory of God is the power of the resurrection; and this is what all the heirs of God must know. Read Eph. 1:18-20; Phil. 3:8-10.

The apostle Paul writes: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21. The glory of God, which raised Christ from the dead, will at his coming raise from the dead all who are Christ's, and will change the living righteous. The bodies of all the saints are to exhibit the glory of God. See Dan. 12:3; Matt. 13:43; Rom. 8:18.

But the power by which this is done is "according to the working by which he is able even to subdue all things unto himself." The power by which the bodies of the righteous are to be raised and changed, is the power by which they will have been made righteous. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This is the power of salvation; but all who are saved, are saved by the same power; therefore the glory of God must be revealed to the whole world, in order that all may have the same opportunity of salvation. Now no one can describe to another the glory of God. No mind can comprehend it, and no words can be framed that would convey any idea of it. "The heavens declare the glory of God, and the firmament showeth his handiwork;" but it is not by words. "There is no speech nor language; without these their voice is heard." If they depend upon articulate speech, they could not declare God's glory that God has given them. We are also the workmanship of God, called out of darkness into his marvelous light, that we should show forth his excellencies. If we depend upon words alone, we shall make a failure. Our words will be powerless, if the glory of God is not revealed in our lives.

Remember that the last message-the message which proclaims the power and glory of Christ's life as the deliverer from sin-is a message of comfort. But no one can comfort another unless he has been in the same need, and has received comfort. Bear in mind that it is not enough to know that we are needy sinners, like all the rest of mankind. That alone will not enable us to give a message of comfort. The man who is perishing can derive no comfort from a knowledge of the fact that somebody else is also perishing. Comfort can come only through the announcement that there is help at hand, and the confident assurance from our own experience that the help is sufficient to supply all the need, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

This, then, is the personal experience necessary for this time. The measure of the power of the message in the world, is the measure of the power that works in the hearts of those who have the message to give. Therefore if the message is not going with the power that it ought, it is simply waiting on the professed people of God. God could do the work without man's help. In fact, he does do it without man's help; for we are not able to add anything to his power. But he could do it without man's agency. His spirit could move on the hearts of men, even as in the beginning it moved on the face of the waters, before there was a man. But he has determined to show to the universe what he can do through puny man, and thus be the more glorified by his own work.

The experience here set forth is not an impossible one to obtain. Christ is standing at the door and knocking for admittance. He will dwell in the heart of every one who will unquestioningly believe him. And when we by faith admit Christ into our hearts, he brings in the power of God, for he is the power of God, and the wisdom of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

Let every one, then, yield to the Lord, so that with confidence he may say, "I know him whom I have believed," and then when his people cry with one voice, "Behold your God," all flesh shall speedily see the glory and the salvation of God. E. J. WAGGONER.

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"Christian Growth" *The Home Missionary* 6.

E. J. Waggoner

Growth is the process of development by which that which is immature advances toward a state of perfection. Growth is as much a possibility and a necessity of spiritual life as a physical life. The spiritual life begins with a birth,- the "new birth." The individual is then a babe in Christ. Were he always to remain a babe he could not become a soldier of the cross, enduring hardness in the service of his Master. He could not partake of the strong meat which, with the more simple "milk of the word," is provided in the Gospel of Christ. From the condition of a babe, he must pass to that of the full stature of manhood in Christ; and this can only be done by growth.

What are the essentials to growth? Almost anyone can tell what is necessary to the growth of a plant, but scarcely anyone seems to understand what is necessary to development as a Christian. Yet it needs no greater effort to know what is necessary in the one case than in the other. A Christian is but a plant in the garden of the Lord; and spiritual plants, like any other plants, need plenty of water, good soil, and sunlight.

All these the Lord has provided for His garden, and it only remains for His plants to assimilate what they find. But there is a strange perversity about these plants of the human kind, that is not seen in the physical world. The Lord to the prophet Jeremiah complains of His people of old that though He had planted them "a noble vine, wholly a right seed," yet they had "turned into the degenerate plant of a strange vine;" and thus it is with many now who have enjoyed like privileges. There is no fault in the provision that God has made; but there is an evil principle which finds its way into the plant and perverts its nature, causing degeneracy and ultimate loss of all that is noble and good.

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It is the nature of a plant to turn towards the sun; but in God's spiritual garden are seen some plants that try to grow in another way. There are some that try to grow by something inherent in themselves. Of course, no growth can be attained in this way. Imagine a plant trying to make itself grow, exerting itself, -if it could be capable of exertion -to become higher and stronger and to strike its roots more deeply into the soil! The idea is absurd; yet this is what many people think they must do in order to grow as Christians. But Christ said, "Which of you with taking thought can add to his stature one cubit?" Luke 12:25. Who would think of exerting himself in order to grow physically? It is true that exercise influences growth, but it is not the cause of growth, nor is there anything that man can do to cause it. The principle of development is in every human organization by nature, and asserts itself as a principle of all living beings; and all that man can do is to secure those conditions within which this principle can operate to the best good of the individual. So it is in the spiritual world. The principle of growth is implanted by God at the new birth, and only needs right conditions to cause the babe in Christ to grow up to the full stature of Christian manhood. Man can interfere with this principle, and repress it, but he cannot create it. But the devil, who understands all this, continually sets men to work to try to make themselves grow by exertion. He would have men think that by taking thought and doing a large amount of good works they can add a cubit to their stature in Christ. And men try this plan, as they have been doing for ages in the past, and keep trying it until they find that it does not work. They find that after years of such efforts, they are not any stronger Christians than they were at the start, nor reach higher up into the spiritual atmosphere of heaven. Then they become discouraged, and the devil, who knew what the result would be, comes and tempts them, and finds them ready to fall an easy prey to his devices.

But there is no impossibility in the way of Christian growth. The difficulty was, they did not understand the nature of that growth. They did not know the conditions under which alone it could take place. They were not instructed by that which God has revealed in His word and in nature. A plant grows and reaches up and becomes stronger without any exertion on its own part. It simply looks to the sun. It feels the vivifying influence of its rays, and reaches up toward the source from which they come. The whole process is simply an effort to get nearer to the source of its life. In the soil it finds water and the various elements that enter into its composition as a plant, and the principle of assimilation within it, which it has so long as it looks at the sun, draws up the substances through the roots and

into the stem and leaves. The plant simply lets the process go on according to this law of assimilation which its Creator gave it.

So it must be with the plants in the heavenly garden. They cannot grow by looking at themselves; they cannot grow by looking at other plants around them. They must look at the sun. Neither must they exert themselves to assimilate that which is necessary to build them up and make them strong, but simply *let* the process of assimilation go on according to the "law of the Spirit of life" that has been put within them. "*Let* this mind be in you, which was also in Christ Jesus," is the exhortation that is given us. It will be in us if we will let it. All God wants of any person is to *let* him work in him.

Man is continually doing something to hinder God's work. He is continually putting self in God's way. He refuses to submit his will to God's will. And this is all the difficulty about living the Christian life. It is not a difficulty of performing works, but the difficulty of making the right choice, of yielding to God and not to self, of looking to Christ and not to something else, and of *letting* His mind and His spirit be in us. He is our Sun, the "Sun of Righteousness." Mal. 4:3. If we will look steadfastly at Him as the plant does at the sun that shines in the heavens, if we will make it our constant effort to turn toward him as the plant does to the source of its life, and to reach up more and more toward the brightness of his face, we shall experience no difficulty in obtaining the full measure of growth that we desire.

But we need not expect to realize the fact that we are growing, any more than we can realize that we are growing physically by trying to note changes in our stature from day to day. If the plant should turn its head away from the sun to look at itself and see how fast it was growing, it would soon cease to grow; and just so with the Christian. When he tries to see himself growing spiritually he is taking one of the most effective means to stop his growth entirely.

There is no cause for discouragement therefore in the fact we do not at any time realize this process

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of growth. It is taking place just as truly as it takes place in the physical world, and we need not make the outcome a matter of anxious concern. The outcome will be that which the apostle Paul describes in his letter to the Ephesians, for whom he prayed that they might be strengthened by the inward presence of the Spirit, "that ye, been rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be *filled with all the fullness of God.*" Eph. 3:19.

We are not told to grow in the knowledge of self or the knowledge of our sinfulness or that of our neighbors, but "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. We cannot know His grace and all His attributes unless we see them; and we cannot see them unless we look to him. E. J. WAGGONER.