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"He That Winneth Souls Is Wise"



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TRUE CONVERSION. WHAT DOES IT MEAN?

Sermon by J. W. Manns.

Let us read a verse in the 34th chapter of the Book of Job. Verse 32. "That which I see not teach thou me: if I have done iniquity, I will do no more." I want you to let this verse rest upon your mind. In this verse we find that we are making a vow to God. Notice: This is the prayer. "Lord, that which I see not teach thou me." How many want to make this prayer tonight? And here is the vow. If I have done iniquity, I will do no more. How many of you can afford to make that prayer and vow tonight? Turn with me to John 3:1, verses 2-4. "There was a man of the Pharisees, 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." This man Nicodemus was a ruler of the Jews, and a Doctor of divinity. And with his high position and all his education and all that he had, when Jesus read his heart, he saw that it was necessary to tell him that something was wrong with him. Your heart is not right with God. Verse 7. "Marvel not that I said unto thee, Ye must be born again." So Nicodemus must have begun to marvel, and won-

der. Note verse 4: "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 again? And Jesus said unto him: "Ye must be born again. Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."

The only way that we can understand this, we must go and see what the fruits of the flesh are and see what the fruits of the Spirit are, and if we find ourselves bearing the fruits of the flesh, then you know we will have to change to bear the fruits of the Spirit. Remember the prayer and vow. "Lord that which I see not, teach thou me: If I have done iniquity I will do no more." This is the way some of us read this verse. But let us read it right. "If I have done iniquity, I will do no more."

Turn with me to Romans 8: 1-4. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." So this verse tells us, that there is therefore no condemnation to them which are in Christ Jesus. It will only hit the man that it hits, and you had better not yell, if you do, I will know when it hits you, and everybody else will know. The only man that is condemned is the one that is bearing the fruits of the flesh. The righteousness of God's law will be fulfilled in us who walk not after the flesh, but after the Spirit. And the one that has not received the new birth, will be seen doing the things of the flesh. The Bible will answer all questions for us.

Let us see what the things of the flesh are. Turn with me to the Fifth chapter of Galatians. Read verse 18. "But if ye be led of the Spirit, ye are not under

the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God."

Now if you are bearing any one of these fruits of the flesh, the only remedy is to go and be born again. Any one of these sins separates you from God. So this does away with the man who has three or four wives and a half dozen concubines. If you want to get something to make your wife or husband stay home, you go to a witchcraft. And they want to sell you two or three more hands than what God has given you. We find all these things in the churches of today. They are the fruits of the flesh. They put down things under your steps, and dare you to walk over them. And they claim to be Christians and can tell your fortune. They say, Let me read your hand. This is one of the fruits of the flesh. You are carnal-minded and do not know God. Some of your friends walk around you all day and do not speak to you, and when you find out why, it's because she dresses better than I dress. This is envy. It also reveals the fact that we have to be born again. Emulation is another one of the fruits of the flesh. He wants to crush down the other fellow to get where he wants to go. Envy and strife, too, reveal the fact that we must be born again.

"Drunkardness." Now, I guess if we want to stay our time out here, we had better not say much about 'shine. Some of the fellows are selling it and making it. This is one of the fruits of the flesh. The drunkard needs to be born again. Note: Eph. 5: Verse 1. "Be ye therefore followers of God, as dear Children." Now, if we want to be followers of God as dear Children, we will have to put away the things of the flesh, and strive to live above these things. These things in the life of an individual separates him from Heaven. One will say what is the difference in a mild drinker

and an old drunkard? Well, the difference is, that which you find between a pig and an old hog. The hog is already a hog, and you cannot change him to anything else, but if that pig keeps on growing, he will soon be a hog, too. So the old drunkard is already a drunkard, and if the mild drinker keeps on drinking, he will, too, soon be a hard drunkard.

Now it is time for us to find out some of the fruits of the Spirit. Gal. 5: begin verse 22. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." These are the fruits of the Spirit. Let us also walk in the Spirit. "Let us not be desirous of vain glory, provoking one another, envying one another."

We have asked the blessings of God upon this spot. And we have come here to give you the truth. You cannot drink a little and go to heaven. No, you shall have a part in the lake of fire and brimstone. If we ever reach the kingdom of God, there will have to be a change. We will have to be born again. And since we have received the blessings of God upon this spot, we will have to tell you the plain truth.

But if we don't follow all the commandments of God, we will have a part in that lake of fire and brimstone. So I have told you tonight. Look at your heart, and see if you are bearing any of the fruits of the flesh or the fruits of the Spirit. If the Bible is true, then you know what you are. And if we obey all the commandments of God and do His will, Heaven is yours. This is my prayer.

CHRIST GAVE ALL FOR YOU—WHAT WILL YOU GIVE FOR HIM?

D. U. Hale.

Christ suffered for sin that was not His, that we might enjoy the fruits of righteousness that is not ours.

Christ died a death He did not deserve, that we might enjoy a life that we do not deserve.

Christ, who was rich, made Himself the poorest of the poor, that we who were the poorest of the poor, might be rich.

Christ, to whom all the silver and gold belongs, became needy, that we to whom He gives power to get wealth (Deut. 8:17, 18), might relieve His need.

Christ gave Himself for us, that we might give ourselves for Him.

Christ is the aggressor and leads in the reconciliation, that we may follow in His steps.

We do not need to ask what Christ will do. He has done it. Now He is waiting for us to decide what we will do.

He gave all and risked all for us; shall we give all and risk all for Him?

He never tires of listening to our calls for help or supplying our needs. Shall we tire of His calls for help, or of supplying the needs of His work?

Not long ago some one told me of a person who was complaining about the number of calls that are coming for money. I wondered how Jesus must feel when He hears such a complaint. He found us when we were in slavery to sin, with the sentence of death upon us. Having sold ourselves for naught, we had nothing with which to redeem ourselves. While we were in this condition, Jesus found us. He undertook to free us from the slavery and annul the sentence of death. It not only cost Him all His riches, but His life also. He counted the cost, and paid it to the uttermost without a regret. Now shall we be so ungrateful as to withhold from Him what He asks of us? Shall we say, "Lord, I am tired of your continual calling upon me for the little I have"? I do not believe there is one who would say that, if he should meet the Saviour face to face. Are we saying it in complaints to our brethren, and by our actions in neglecting these calls?

These calls for money and service are not burdens, but opportunities. If there were no calls, there would be no opportunities to help in the finishing of the message. When a call comes, whether for time or money, if we act upon it, we shall find a blessing in it.

If the request for money comes, let us answer it by giving something. Whether we give a thousand dollars or a penny, if it is all we can do, we can rest assured that God, in writ-

ing up His book of remembrance, will write, "Well done," opposite our names. He may not write the number of dollars, but He knows our ability financially, and will write it in correctly.

THE CHURCH SPIDER

Two spiders, so the story goes,
Upon a living bent,
Entered the meeting house one
day,
And hopefully were heard to
say—
"Here we will have at least fair
play,
With nothing to prevent."

Each chose his place and went to
work—

The light web grew apace;
One on the altar spun his thread,
But shortly came the sexton
dread,
And swept him off, and so, half
dead,
He sought another place.

"I'll try the pulpit next," said
he,

"There surely is a prize;
The desk appears so neat and
clean,
I'm sure no spider there has
been—
Besides, how often have I seen
The pastor brushing flies."

He tried the pulpit, but alas!

His hopes proved visionary;
With dusting brush the sexton
came,
And spoiled his geometric game,
Nor gave him time nor space to
claim
The right of sanctuary.

At length, half starved, and
weak and lean,
He sought his former neigh-
bor,
Who now had grown so sleek
and round,
He weighed a fraction of a
pound,
And looked as if the art he'd
found
Of living without labor.

"How is it, friend," he asked,
"that I
Endured such thumps and
knocks,
While you have grown so very
gross?"

"'Tis plain," he answered—"not
a loss
I've met, since first I spun across
The contribution box."

SABBATH SCHOOL LESSONS

LESSON 7

THE FINAL TRIUMPH OF
THE RIGHTEOUS

February 16, 1929

LESSON SCRIPTURE: Isaiah
60.

MEMORY VERSE: Isa. 60:21.

INTRODUCTION

This chapter deals with the glorious finishing of the work, and with the new earth state. "This message will close with power and strength far exceeding the midnight cry."—"Early Writings," p. 278.

Here is brought to view the great ingathering of souls, and how God will move upon men to support the work. Let our faith grasp these promises, and they are ours.

THE LESSON

1. What are God's people bidden to do? Why? Isa. 60:1.

Note.—"The words of Christ through the gospel prophet, which are but re-echoed in the Sermon on the Mount, are for us in this last generation: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"—"Thoughts from the Mount of Blessing," p. 70.

"The world today is in crying need of a revelation of Christ Jesus in the person of His saints."—"Testimonies to Ministers," p. 458.

2. What shall cover the earth and the people? In contrast to this, what shall be the experience of God's people? Verse 2.

Note.—It is a strange contrast we see in the world today. On the one hand there is a wonderful advance in all kinds of worldly learning. Men delve into the secrets of nature and bring forth marvelous things. At the same time there is a lamentable lack of true knowledge. The fear of the Lord is the beginning of wisdom, and this fear men do not have. Hence it is that the world has much power, but little light; much learning but little wisdom. The world, in spite of its boasted progress, lies in darkness. But God's children are privileged to arise and shine.

Read "Christ's Object Lessons," p. 415, paragraph 3; new edition, p. 424.

3. What shall come to the light? What prominent persons

are mentioned? Verse 3.

Note.—"To those who go out to meet the Bridegroom is this message given."—"Christ's Object Lessons," p. 420. There is no doubt that these verses found their fulfillment at the first coming of Christ, and they will be fulfilled again at His second coming. We shall yet see a large ingathering of souls, and, according to prophecy, some of these will come from among the great of earth.

4. What will they see as they lift up their eyes? Who comes from far and near? Verse 4.

5. What will happen when they see this? Who will be converted, and who will come? Verse 5.

Note.—"The forces of the Gentiles," or "the wealth of the nations," as the American Revised Version gives it. While we may not look forward to a golden age here on earth, but rather to opposition and persecution, yet we may believe that God will grant His people favor for a little while before the storm breaks, and that these verses will find an application and fulfillment.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—"The Great Controversy," pp. 611, 612.

The 1844 movement and the Reformation were mighty movements, "but these are to be far exceeded by the mighty movement under the last warning of the third angel."—Id., p. 611.

Read "The Great Controversy," pp. 611, 612.

6. From what places are they said to come? What will they bring? Verse 6.

Note.—The Ishmaelites to whom Joseph was sold were Midianites. Gen. 37:25, 36. The Ephahs were one of the tribes of Midian. Gen. 25:4. Sheba was a country of Arabia. The conversion of such self-seeking and roving tribes would constitute a supreme exhibition of the mighty power of God.

"Gold and incense." Gold denotes wealth, and incense, worship.

7. What should come up with acceptance upon the altar? Verse 7.

Note.—"With acceptance." The thought is taken from the sacrificial offerings of the Jews. Some offerings were called acceptance offerings because the Lord accepted them as a recognition of consecration on the part of the offerer. (See Lev. 1:4.) Of that nature were the burnt offerings which denoted full and complete dedication to God. These were brought to the altar and completely consumed upon it, thus indicating that the Lord was well pleased. Lev. 1:1-9; see also Judges 13:19-23. "That he may be accepted before Jehovah" is the American Revised Version rendering of the latter part of Leviticus 1:3. Kedar and Nebaioth are Arab tribes.

8. What questions are now asked? Verse 8.

Note.—"A cloud." Those that will be gathered in under the preaching of the gospel are here spoken of as being so many that they look like a cloud.

"Doves to their windows." As doves wend their way homeward to their accustomed window, so weary souls are turning to their God.

9. What are the isles said to do? What do the ships of Tarshish bring? For whom are their gifts? Verse 9.

Note.—"Tarshish," in Spain, was considered very remote in the days of Isaiah. It was in the west end of the Mediterranean Sea, far removed from Judea. Even from these outlying places should souls come, bringing gifts with them.

10. Who will build up the walls? Who shall be ministers? What has God done in wrath? What in favor? Verse 10.

11. What is said of the gates? What will be brought? Verse 11.

Note.—"These prophecies of a great spiritual awakening in a time of gross darkness, are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of

truth."—"Prophets and Kings," pp. 375, 376.

12. What will be the experience of nations that will not serve God's people? Verse 12.

Note.—Barnes gives the following explanation of this verse: "The idea is, that no nation can flourish that does not obey the law of God, or where the worship of the true God is not maintained. History is full of affecting illustrations of this. The ancient republics and kingdoms fell because they had not the true religion. The kingdoms of Babylon, Assyria, Macedonia, and Egypt; the Roman Empire, and all the ancient monarchies and republics, soon fell to ruin because they had not the salutary restraints of the true religion, and lacked the protection of the true God. France cast off the government of God in the Revolution, and was drenched in blood. It is a maxim of universal truth, that the nation which does not admit the influence of the laws and the government of God must be destroyed."

13. How is the glorious state of the church further emphasized? Verse 13.

14. What will they do who have afflicted and despised God's people? By what names will they be called? Verse 14.

Note.—This verse contains a promise like that in Revelation 3:9.

15. How have God's people been considered? What will God make them? Verse 15.

16. What symbol is here used to show how God provides for His own? What shall the church know? Verse 16.

Note.—As a child receives nourishment from its mother, so the church is here pictured as being supported by the Gentiles, even by kings. All wealth belongs to the Lord, and He will see to it that the abundance of the Gentiles shall be used for the furtherance of the gospel.

17. What change will be brought about? What will the officer and exacter be? Verse 17.

Note.—The thought here is that God will ennoble and elevate that which is of less worth. Souls whose value in their unsaved state may be likened to wood, iron, and brass, will God increase in value to brass, silver, and gold respectively. How often we see that! God will take

an uncouth, backward boy and change him into an efficient soul saver or competent administrator.

"Officers peace." This phrase may be rendered: "I will appoint peace as thy government and righteousness as thy ruler." This and the following verses speak of the ideal condition of the church.

18. What will no more be heard in the land? What will the walls and the gates be called? Verse 18.

19. What is said of the sun and moon? Who shall be our light and glory? Verse 19; Rev. 21:23; 22:5.

20. What will the sun and the moon not do? What will the Lord be? What shall be ended? Isa. 60:20.

Note.—"In the city of God 'there shall be no night.' . . . The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noon tide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day."—"The Great Controversy," p. 676.

Read "The Ministry of Healing," pp. 504, 506.

21. What shall "a little one" become? What will the Lord do in His time? Verse 22.

Note.—Compare Luke 12:32 with Revelation 7:9 to see how the "little flock" becomes a "great multitude." In His own good time the Lord will hasten it. Rom. 9:28.

"The words of the living God are the highest of all education."—"Testimonies," Vol. 8, p. 308.

LESSON 8

BUILDERS OF THE OLD WASTE PLACES

February 23, 1929

LESSON SCRIPTURE: Isa. 61.
MEMORY VERSE: Isa. 61:1.

INTRODUCTION

The first sermon Christ preached in His home town had for its text Isaiah 61:1. Never should it be forgotten that our mission is the same as Christ's. We are sent in His stead. John 17:18. 2 Cor. 5:20.

Study with care the work outlined for Christ in the first three verses. That work is our work.

It is a work of healing, of comfort, of good cheer. It will take us to the broken-hearted, the captives, the mourners. It will cause us to "build the old wastes." The work will be so evidently blessed of the Lord that men will recognize it, the riches of the Gentiles shall come, and the message itself shall develop a people clad in the garments of Christ's righteousness.

THE LESSON

1. On what occasion did Jesus quote Isaiah 61:1 and part of verse 2? To whom did He apply these words? Luke 4:16-20.

Note.—"Jesus stood before the people as a living expositor of the prophecies concerning Himself. Explaining the words He had read, He spoke of the Messiah as a reliever of the oppressed, a liberator of captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth. His impressive manner and the wonderful import of His words thrilled the hearers with a power they had never felt before."—"The Desire of Ages," p. 237.

2. What did Christ say was upon Him? For what purpose was He anointed? Isa. 61:1, first part.

Note.—Jesus was anointed with the Holy Spirit and power. Acts 10:38. In the Old Testament the priests were anointed, and also the kings. Ex. 29:5-7; 1 Sam. 9:15, 16. It was a sign of appointment to high office, and denoted consecration and dedication to it.

"Anointed Me to preach." There is no higher office than that of the gospel minister. It was to this Jesus was anointed, and the qualifications for the anointing are given in Psalm 45:7 and Hebrews 1:9. Christ loved righteousness and hated iniquity, therefore, God anointed Him.

3. Whom should Christ bind up? To whom should liberty be proclaimed? For whom shall the prison be opened? Isa. 61:1, last part.

Note.—"The broken-hearted." As the Samaritans bound up the wounds of the man that fell among thieves (Luke 10:34), so Christ was to bind up the broken-hearted, to comfort, to heal the sorrowing and distressed. In this work we are to follow Him.

"Proclaim liberty." The only true liberty is freedom from sin. John 8:32, 36; Rom. 6:18.

"Them that are bound." Men are bound by sin and unbelief, by the customs and traditions of men. The worst prison is that which we make for ourselves, the worst blindness is willful blindness. But Christ came to open the prison, to give sight to the blind. Luke 4:18.

4. What year and day did Christ come to proclaim? Who shall be comforted? Isa. 61:2.

Note.—"Acceptable year." "The year of Jehovah's favor." American Revised Version. It may be well to contrast the year of Jehovah's favor with the day of vengeance. Even as the year is much longer than the day, so God's mercy is much more abundant than His wrath.

"When Jesus in the synagogue read from the prophecy, He stopped short of the final specification concerning the Messiah's work. Having read the words, 'To proclaim the acceptable year of the Lord,' He omitted the phrase, 'and the day of vengeance of our God.' This was just as much truth as was the first of the prophecy, and by His silence Jesus did not deny the truth. But this last expression was that upon which His hearers delighted to dwell, and which they were desirous of fulfilling. They denounced judgments against the heathen, not discerning that their own guilt was even greater than that of others. They themselves were in deepest need of the mercy they were so ready to deny to the heathen."—"The Desire of the Ages," p. 240.

5. What three things will God exchange for them that mourn in Zion? Verse 3, first part.

Note.—This is a message of courage for those who are downcast and disheartened, for those who "mourn in Zion." This mourning is the same as the sighing mentioned in Ezekiel 9:4. It is a mourning for sin, not necessarily the sins of others, but their own. Read "The Desire of Ages," p. 300.

6. What will they be called? Why? Verse 3, last part.

Note.—"Trees of righteousness," literally "oaks" or "terebinth." "They shall be sturdy oaks of goodness," Moffatt

translates it. The same figure is used in Jeremiah 17:8.

"That He might be glorified." God is to be glorified in His saints. He wants to reveal His character in us. His meekness, His humility, His self-control and purity should be our standard of conduct.

7. What shall God's people do? What shall they repair? How long have they been desolate? Verse 4.

Note.—Read this verse in connection with Isaiah 58:12, and the note under Question 12, Lesson 5.

8. What shall strangers and aliens do? Verse 5.

Note.—This work will become so all-important to many that they will let the Gentiles feed their flocks, while they go to feed the spiritually hungry world.

9. What will God's people be named? What will they be called? What will they eat? In whose glory will they boast? Verse 6.

Note.—"Priests." God's original intention was that His people should be priests. Ex. 19:6. Because of sin, Israel lost that privilege, and it was given to one of the tribes only. Ex. 28:1. In the New Testament this privilege is restored. 1 Peter 2:9.

"Ministers." A minister is a servant. As Christ our Lord we are to be among men as "he that serveth." Luke 22:27.

"Riches of the Gentiles." Read note under Question 16, Lesson 7.

"In their glory." "To their glory shall ye succeed," American Revised Version, margin. The Gentiles glory in their riches. But the time shall come when God's people shall succeed them and inherit even the riches of the Gentiles.

10. For what shall they have double? In what will they rejoice? What shall come to them? Verse 7.

Note.—The sense of this verse is that even as God's people have suffered, so shall a double portion of joy be theirs. For an application of this principle to the ungodly, see Revelation 18:6.

11. What does the Lord love? What does He hate? What will God direct? What is said of the covenant? Verse 8.

is, wherein they have been robbed I will see to it that they are recompensed justly.

12. Where shall their seed be known? What shall all acknowledge? Verse 9.

13. In whom does the prophet say he will rejoice and be joyful? What reasons are given for this rejoicing? Verse 10.

Note.—"Garments of salvation," "robe of righteousness." The covenant which God makes with His people (verse 8) includes the promise of forgiveness of sins and their covering with the garment of salvation. As the father, in the parable of the prodigal son, threw his robe over his son, so God throws His robe of righteousness over repentant sinners. This is what is called imputed righteousness.

"Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness. He presents us to the Father clothed in the white raiment of His own character. He pleads before God in our behalf, saying: I have taken the sinner's place. Look not upon this wayward child, but look on Me. Does Satan plead loudly against our souls, accusing of sin, and claiming us as his prey, the blood of Christ pleads with greater power."—"Thoughts from the Mount of Blessing," p. 21.

"Bridegroom," "bride." (See Rev. 19:7, 8.)

14. What comparison does the Lord here make between the garden which "causeth the things that are sown in it to spring forth" and His righteousness? Verse 11.

Note.—Read "The Acts of the Apostles," p. 560.

LESSON 9

THE HOLY PEOPLE; THE LORD'S REDEEMED

March 2, 1929

LESSON SCRIPTURE: Isa. 62.
MEMORY VERSE: Isa. 62:6.

INTRODUCTION

This chapter brings to view the high position to which God calls His people in Christ Jesus.

Note. — "Love judgment," "hate robbery." The Septuagint reads, "Love righteousness, and hate robberies of injustice."

"Their work." This is a definite promise of the Lord's direction. The American Revised Version reads: "I will give them their recompense in truth," that Before the end comes, God will have a holy people, whose righteousness will be evident to all men, Gentiles and kings alike. God Himself will find joy in them. They will be His crown of glory and royal diadem. They will be a praying people, faithful watchmen on the walls of Zion.

We shall miss the lesson of this chapter if we apply it only to other times and peoples. We shall also miss it if we apply the lesson to a people rather than to ourselves individually. God will not merely have a holy people, He wants me to be holy. Personal sanctification is the aim of the truth.

THE LESSON

1. For whose sake does God say He will not rest or hold His peace? How will righteousness and salvation go forth? Isa. 62:1.

Note.—Zion and Jerusalem stand for God's people.

"Righteousness," "salvation." God is here revealed as having purposed to present His people before the world in the garment of righteousness and salvation, and that He will not rest until it is accomplished. It is not that God will reveal Himself directly, but that He will reveal His people to the world.

2. What will the Gentiles and kings see? By what will God's people be called? Who decides upon this new name? Verse 2.

Note.—"A new name." After Jacob had wrestled all night with the Angel, his old name no longer fitted him. He had passed through a new experience, and he was a changed man. So his name was changed because he was changed. Gen. 32:28. In like manner here. God's people will have an entirely new experience, and their new name will indicate the change. Rev. 2:17.

3. What two things are God's people said to be in the hand of the Lord? Verse 3.

Note.—"Crown of glory." "Royal diadem." As a person

might hold an object of beauty in his hand for others to admire, so the Lord is here shown exhibiting His people to the world. They are to Him a crown of glory and a royal diadem.

These verses have a present application, and they will see their fulfillment in this generation; therefore, a great work lies before us. It concerns first and chiefly our own relation to God. If we are to be exhibited to the world as the handiwork of God, we should be greatly concerned about our progress in holiness.

Read "Testimonies," Vol. 2, p. 355.

4. What will God's people no more be termed? What will the land not be called? What names will be given to the people and the land? Why? What is said of the land? Verse 4.

Note.—"Hephzi-bah" means "delight," and "Beulah" means "married." (See margin.) This figure recalls Isaiah 54:1, where it denotes the fruitfulness, the increase that shall come in souls saved.

5. What illustration is here used? How will God rejoice? Verse 5.

Note.—Two figures are here used. First, God's people, under a symbol of sons, are married to the land, the virgin; second, God, as the bridegroom, is married to the bride, His people.

In Revelation the New Jerusalem in which are God's people is spoken of as coming down from heaven as the bride, and Christ is the bridegroom. Rev. 21:9, 10. So in like manner the figure is here used.

6. Whom has God set upon the walls? What shall they never do? Verse 6, first part.

Note.—"The watchmen anciently placed upon the walls of Jerusalem and other cities, occupied a most responsible position. Upon their faithfulness depended the safety of all within those cities. When danger was apprehended, they were not to keep silent day or night. Every few moments they were required to call to one another, to see if all were awake, and no harm had come to any. Sentinels were stationed upon some eminence overlooking the important posts to be guarded, and the cry of warning or of good cheer was sounded from them.

This was borne from one to another, each repeating the words, till it went the entire rounds of the city.

"These watchmen represent the ministry, upon whose fidelity depends the salvation of souls. The stewards of the mysteries of God should stand as watchmen upon the walls of Zion; and if they see the sword coming, they should sound the note of warning. If they are sleepy sentinels, and their spiritual senses are so benumbed that they see and realize no danger, and the people perish, God will require their blood at the watchmen's hands."—"Testimonies," Vol. 4, pp. 42, 403.

7. What are those not to do who make mention of the Lord? Verse 6, last part.

Note.—"The Lord's remembrancers," margin. A strange expression, yet an appropriate one. In these last days when the whole world is prone to forget His law and His memorial, "the Lords remembrancers" are admonished not to keep silence.

8. What are they told not to give the Lord? Until what time? Verse 7.

Note.—"Give Him no rest." This is said as an encouragement to prayer, to "pray without ceasing." 1 Thess. 5:17.

'Let all who are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they can not die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard."—"Christ's Object Lessons," p. 174.

A similar lesson is taught by the parable of the importunate

friend. Luke 11:5-8.

9. By what has the Lord sworn? What has He sworn? Verse 8.

10. What shall they do who have gathered the corn and the wine and have brought it together? Verse 9.

11. What command is given? For whom is the way to be prepared? What is to be done to the highway and the stones? What is to be lifted up? Verse 10.

Note. — "Go through the gates." Spread out. Proclaim the message beyond your own gates. "Prepare ye the way." Do everything in your power to help those in need. Remove every hindrance. "Lift up a standard." "The commandments of God, and the faith of Jesus" is such a standard. Rev. 14:12.

12. What message has God proclaimed to those living in the end of the world? What is said of His reward and work? Verse 11.

Note.—"Thy salvation cometh." This is the message of the second advent, and it is to be sounded to the ends of the earth. It will be accompanied with a judgment message," for "His reward is with Him." Rev. 22:12.

"His work," recompense, margin. Christ comes both with a reward and a recompense.

13. By what four names will the people be called? Verse 12.

MELCHISEDEC

Who is Melchisedec? He is the one that fills all the specifications the Bible gives of Melchisedec.

1. He was a man. "Consider how great this man was." Heb. 7:4.

2. He was a king. "King of righteousness." "King of Salem, which is King of Peace." Verse 2.

3. He "was priest of the most high God." Verse 1.

4. He 'abideth a priest continually.' Verse 3.

5. He was greater than Abraham, for Abraham paid tithes to him, "and without contradiction the less is blessed of the greater." Verses 4-7.

6. Abraham received the promises, therefore Melchisedec was greater than the one who received the promises of God.

7. He is the one "of whom it is witnessed that He liveth." Verse 8.

8. He was made "like unto the Son of God," and therefore was not the Son of God." Verse 3.

9. He was "without father, without mother, without descent, having neither beginning of days, nor end of life." Verse 3.

In the Review and Herald of February 18, 1890,, page 97, last paragraph, we read from Mrs. E. G. White: "It was Christ that spake through Melchisedec, the priest of the most high God. Melchisedec was not Christ, but he was the voice of God in this world, the representative of the Father."

There is but one being in the universe that fills all these specifications. That is the Spirit of God. He ever lives to intercede. He has no beginning of days or end of life. He represents the Father and the Son. He speaks to the troubled soul. He is not an angel of any kind, for angels are amenable to law, and were created. This being is equal to the Father and the Son. It is the voice of God in the world. A careful study of the above and a belief of the same will forever settle the question as to who Melchisedec is.

RETURN OF THE JEWS

Will the Jews as a people return to Jerusalem, or have any probation as a nation after the Gentiles are saved? We answer emphatically, No, if we credit the Bible Testimony. In Jer. 19, we have an illustration showing their hopeless condition as a people. The prophet was told to take with him some men, and a bottle, and go out in the valley of the son of Hinnom where the Jews worshipped their idols. Then he was told to break the bottle in the sight of the men that went with him, and then add, "Thus saith the Lord of hosts; even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again." This is final. To those who think otherwise, we recommend they take a bottle and throw it upon the earth, and break it in a thousand pieces, and try to gather it up and make it whole

again. And when they can do this it will answer for them to talk about the salvation of the Jews on a different basis than the offer of salvation to every one.

Again, in Eze. 16:53-55 we read, "When thy sisters, Sodom and her daughters shall return to their former estate, . . . then thou and thy daughters shall return to your former estate." Six hundred years later God inspired the following: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 6, 7, there is as much hope of the angels who kept not their first estate, and Sodom and Gomorrah, as of the Jews being restored to old Jerusalem, that is in bondage with her children. These testimonies are conclusive. It is only by a certain philosophical reasoning that promises can be found for the Jews as a people, other than the promise of salvation through Christ by repentance.

CHRIST THE MEDIATOR

Christ is the "beginning of the creation of God." This suggests the idea of "headship." He was the beginner. "No work of creation was accomplished till after Christ became an active agent upon the scene; for all this work was wrought through him. . . . No ranks of intelligences, it matters not how high, above or below; no orders of cherubim or seraphim; no radiant thrones or extensive dominions, principalities, or powers, but were created by our Lord Jesus Christ. He was before them all, above them all, and the supporter of all; for 'by him all things consist'."—"Looking Unto Jesus," pp. 12, 13.

The great condition of fruit bearing is quiet abiding in Christ—a temper far remote from noise and bustle.—Mac-laren.