

SUPPLEMENT TO THE SAINTS' HERALD.

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DELIVERED AT THE

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Subject, PRESENT REVELATION.

I WILL call attention to Hebrews 13: 8 as a starting point for what I may be able to offer: "Jesus Christ the same yesterday, and to-day, and for ever." I have concluded to spend the morning hour in presenting what time and ability may permit on the subject of present revelation, its importance and necessity. The remark was dropped by one of the speakers since the reunion began, that all revelation from God, which to us is now ancient, was once modern; that is, that whenever God gave a revelation of his will to his people, at that time it was modern revelation. And glancing over the history of the past as we have it recorded here in the Bible, which covers a period of more than four thousand years, we discover that the professed believers in God have been divided into two classes, so far as their belief concerning this doctrine is concerned; one class has always believed in present or modern revelation, the other class has not. The first class because of its condition has always been found prepared to accept the work which God performed in its midst, while the second class has been found wholly unprepared and has rejected that work. You will remember after ages had elapsed and Jesus came in fulfillment of the predictions of the prophets, that among the professed believers in God, those who claimed to have a very high regard for the Scriptures, this sentiment obtained: "We know that God spake unto Moses: as for this fellow, we know not from whence he is." They acknowledged that revelation had been given in the past, but they denied that revelation was given in their day.

In close connection with this thought, upon which we shall not dwell, we call

your attention to that great leading injunction of the Christian religion, "Have faith in God." The apostle says: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." In order to have faith in God we must have some knowledge of his divine character. That character is made up of certain attributes which are perfect. Among these attributes we find justice, knowledge, love, impartiality, and unchangeability; and an intelligent belief in these attributes of the divine character, in connection with the others, compels us to believe in the doctrine of present revelation from God to his people. It is not a difficult task, it should not be a difficult one for all who profess to believe in the Christian religion, for all who claim to have confidence in the sacredness of the truths recorded in the Bible, to determine that the doctrine of revelation in all that long period of time, four thousand years, was a blessing to the people of God. It is not difficult for us to see, when we read the sacred record, the wonderful blessings that were enjoyed by God's people in different ages of the past because of the operation of this principle and manifestation of divine power and light among those who believed in God. It is not difficult for us to see not only that those who were chosen to do a leading work as ministers for God were blessed because of this, but that every member of his church, every one who tried to follow him, and who accepted this doctrine, was also blessed because of these manifestations of God to his people in his own appointed way. If, then, such blessings resulted to the people of God because of a belief in these principles, because they

placed themselves in a proper position to receive from him according to his promise, and because he gladly (as he always does) responded to this desire and this effort upon their part by giving, how can God withhold the same from his people to-day and at the same time remain just, loving, impartial, and unchangeable in his character?

According to the statement of the Bible we are encouraged to believe that God will do great things for those who exercise faith in him and render obedience to his will, and I have thought it a little curious sometimes that men from the pulpit claiming to be ministers of Jesus Christ should seemingly feel it to be their especial duty to tell the people continually what God would not do for them. I have thought that it was the prerogative and leading duty of a minister to tell the people what God would do for them, to make an effort always to increase the faith of the people in God rather than to diminish it, and yet it is very apparent that wherever our faith has been preached, wherever it is preached to-day, there is a leading effort made from the clergy to convince the people that God will not do this, God will not do that, a great many things that the Infinite One will not do for his people, while we are striving to tell them what God *will* do and furnish the proof from the sacred record.

We call your attention to a few declarations of the word which teach these principles in a general way. First, Matthew 4: 4, the words of Jesus Christ: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is a very comprehensive statement. When we come to read the Bible with a fair degree of intelligence and care we discover that it contains a very brief account of the dealings of God with his people in the days of the past; we discover more than this: that a large number of records, books, for aught we know equally as inspired as those which we have, have been lost. This is conceded on every hand, that books mentioned in the Old Testament and in the New Testament have been lost, and so far as we know they are beyond our recovery. The question

then arises, How shall we live by every word that proceedeth out of the mouth of God? Again we discover from reading the record which we have that there are two general classes of commandments or revelations given of God to his people. One is of an unchangeable character and of universal application. Such is the character of the gospel always; but in order that this gospel work may be carried out under different circumstances, when the surroundings are peculiar, in different ages of the world, in different parts of the world, it has become necessary that God should give revelations suited to these conditions and peculiarities for the carrying out of the unchangeable work represented in the gospel of Jesus Christ. These revelations, while of local application, were nevertheless divine in their character, and the people to whom they were given were always required to live by them. Now the text which we have just quoted necessitates upon our part a living in compliance with the commandment; that is, to live by every word proceeding from the mouth of God; and as many of these local commandments which we have recorded here in the Bible cannot be reduced to practice by us, we cannot take them for our guide, and the argument is that a like class of commandments and revelations will be given in the day and age in which we live, if God is performing his work, and by them we will be required to live as well as by every commandment and promise and provision found in the gospel plan.

God commanded Noah to build an ark, and for a purpose; that commandment is not binding on us. God commanded Saul of Tarsus to arise and go into the city of Damascus, after he had received light from heaven. When we receive light from God we are not required to arise and go into that city; it was one of those local commandments. But when we make an application of the text in its present tense, the one in which it was given, it is not that man shall live by every word which God has given in the past, but that man shall live by every word that proceedeth out of the mouth of God. We cannot live by

every word which God has given in the past unless he furnishes us with much of that word; and as much has been lost that we know of, and how much that we know not of we cannot tell, it would necessitate in this sense revelation from him to us before we could keep the commandment.

We find in the seventeenth chapter of the Acts of the Apostles that the Apostle Paul was journeying at one time and he came to Athens. There he discovered that the people were in ignorance concerning the true God. They were the learned people of the age; they had speculated and philosophized with reference to the character and existence of God, and the end of their learned speculations was the building of an altar and the writing of an inscription on that altar "TO THE UNKNOWN GOD." The Apostle stood in the midst of Mars' Hill and embraced his first opportunity to correct this error, and he informed them that the God who made the world and all things therein, needed not to be worshiped with men's hands, as though he needed anything, "seeing he giveth to all life, and breath, and all things." And then follows this wonderful statement: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Now we learn from this last statement that God had a purpose in creating man. He designed that man should live on the earth; that he should become acquainted with his Creator by feeling after him and finding him. This applies to the people in all parts of the world and in all ages of the world alike. We have all descended from one common parentage, according to this declaration, and are all required to fulfill the design of our Creator by feeling after him and finding him. Well, how shall we find him? Can we find God without any communication from him to us? Some one may inform me that God has communicated his will to his people and now we have it here in the Bible. Very true; but can we derive

from that record which of itself is nothing more than dead matter, (though very valuable when taken in its proper use,) can we derive that knowledge that will place us in possession of eternal life? "The letter killeth, but the Spirit giveth life." From the sacred history itself we discover that there never was a people who found God except by direct revelation from him to them, except through a communication from God to his people in the very age in which they lived on the earth. No exception to this is found in the divine record for over four thousand years.

In connection with this, then, we call your attention to a statement made by the Savior, found in Matthew 11: 25-27. It seems from the reading of this verse that the conditions among the people in that age were very much as we believe them to be to-day: those who were called the wise and the prudent were not, as a rule, inclined to accept the word of God; not because they could not, but because they would not place themselves in proper position and bring themselves into proper conditions before him to receive according to his promise. The Savior regretted this, but he felt very grateful that God's work would not be hindered, and that although the wise and prudent of the age should fail to accept it, others would, and in their hands the work would move on and God's purposes would be accomplished: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Now after this plain statement, showing that Jesus Christ received by manifestation of the Divine Being, his Father, all the light and knowledge and blessings which were in his possession, he also informs us that no man can know the Father except the Son, and he to whom the Son will reveal him. There

is no exception to this rule, and it proves that some kind of a divine manifestation is designed in the gospel plan for every child of God in every age of the world. After calling our attention to this grand provision which is grasped by faith and is a legitimate result of faith in God, the Savior says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Here is the comprehensive view of the subject as presented by the great Teacher, the Son of God; after informing us with regard to this important principle of communication from God to his people, as we find it provided for in the gospel plan, he then encourages all under these conditions to come unto him.

I have been searching for a number of years, after certain objections have been urged in print and from the pulpit, to find out where that dividing line is drawn with reference to these gospel privileges and blessings, so as to cut off one portion of believers, but up to this time I have failed to find it in the teaching of God's Son or any one of his authorized servants. Whenever these things are spoken of they are made to apply to the people of God alike under like conditions wherever they are found and whenever they are found. In Matthew 7: 7-11, we have the teachings of the same author: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him?" Everyone that asketh receiveth; and then he illustrates by showing how much better our heavenly Father is than an earthly parent, and that a good earthly parent would not give a stone to his

son for bread, nor would he give him a scorpion when he asked for meat. He then calls attention to the lesson which he sought to impress on their minds; viz., that God is more willing to give good gifts to them that ask him than an earthly parent is to give gifts to his children. No exception is made to the age in which they live; but if they ask God in any day, not excepting our own, they are encouraged to believe that he will give. We say, then, "Have faith in God." And we will content ourselves with the cry so long as God binds upon us the necessity and the duty of preaching the gospel to the people—we will content ourselves with crying unto them, "Have faith in God;" believe in him; in all the promises, provisions, and blessings vouchsafed in the gospel plan; and we will let others, who think it to be their duty, care for that other part, that God will not do this now, and God will not give you those things in this age of the world. The commission to preach the gospel to the nations of the earth does not comprehend any such teaching as that. That it does comprehend that we should not believe a lie, anything that is false or erroneous in its character we readily concede, and we are now as we have been in the past, only asking the people to believe in God and his truth, his word, and his gospel, and all that God has done and promised to do for his people; that is all. The carrying on of God's work, that is, the building up of his church among the nations of the earth, and also the individual development of every member in that church, requires us to believe in this principle.

We have heard from this stand during this series of meetings a number of discourses illustrative of the character of that work, and in this connection we shall have to call your attention to some of the same evidences. Now that God has provided that his church should be built up among men and that the gospel should be preached to the people is clear. In Romans, tenth chapter, the apostle reasons upon the matter like this: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "Faith," then, says the apostle, "cometh by hearing, and hearing by the word of God." From these declarations we learn that God has designed to have an authorized ministry on the earth, that this ministry is to preach the gospel, and that through the hearing of this gospel people are to believe and be saved.

Now the work of building up the kingdom of God is represented in different ways. We have it represented by a number of parables. We call your attention to one recorded in Matthew 13: 31, 32: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Now here is a parable illustrative of the kingdom of heaven. When that little mustard seed is planted in the earth a certain law begins to operate upon it, and that law is unchangeable in its character. The seed germinates; it continues to grow until the time of maturity; then we have a mustard tree in which the fowls of the air find a place to lodge. The same law that causes the germination of that seed and the growth of that mustard tree in its incipency, continues to operate until the tree is grown and until it is complete in itself. So it operates constantly throughout the ages in the building up of the kingdom of God. The same principle operates, the same law governs from its incipient stages until the time when it shall become a great mountain and fill the whole earth; and if revelation was necessary in the beginning of that work, then it is necessary from time to time until that work is completed; and we are not privileged to say when God shall not speak to his people; we are not privileged to say when it is not necessary that he should speak. God has given us no such privileges; none

such are recorded here in the good book.

We might call your attention in connection with this to the parable of the householder, presented by our brother one week ago, recorded in Matthew 20: 1-16. You will discover it is illustrative of the kingdom of heaven; that it represents that the householder went out at different periods within the day to send laborers into his vineyard; that he went out very early in the morning, then about the third hour, then at the sixth and ninth hours, and lastly at the eleventh hour, just before the close of the day; and after the work of this eleventh hour was completed, then came the time of rewards, when all that had labored in these different periods represented by different hours should receive that which God had promised for those who would faithfully labor in his vineyard. Now as it was necessary for God—the householder representing God—to send out the laborers in the first hour, so it was necessary for him to send them out in every subsequent time, not excepting the eleventh hour; the same principle governs. And if the gospel is to be preached to all the inhabitants of the earth by authority from God, and we are to have authority to preach it, to administer its divine ordinances, you can easily see the necessity of God communicating something to his people, revealing his will unto them, and calling whomsoever he will into different positions in his church that the work may be accomplished according to his will, that it may be done properly and authoritatively.

In 1 Corinthians 12: 27, 28, Paul gives us some information concerning the organization of the Church of God. By the way, please notice that this epistle was addressed, first "unto the church of God which is at Corinth;" second, "to them that are sanctified in Christ Jesus, called to be saints;" third, to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Are we included in that number? To all of these the apostle says: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, second-

arily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Here are officers divinely commissioned; here are gifts and blessings by divine appointment placed in God's church. Now it must be admitted by everyone that if we can determine what purpose God had in view in thus organizing his church and placing these things in it, that they are in force, that they are needed until the accomplishment of that purpose. It is an easy matter to assume that God placed them there for a little while and then they were to cease because no longer needed; but what does the word of God say concerning the matter? That is what we are anxious to know. We pass along to the fourth chapter of Ephesians and there we learn that when Christ ascended up on high he led captivity captive and gave gifts unto men; and leaving out the parenthetical clause which in no-wise affects the sense, we read that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." What for Paul? to establish the Christian religion and then they should be done away because they are no longer needed? Such a thing is not hinted at in the whole book. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till [notice this little adverb *till*] we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." All this harmonizes with the parables of Jesus, and shows the unchangeable character of his work.

Now we need the same edification to-day that they did then. We need the same help from God; we need the same divine light and life in order that we may accomplish his work and be prepared to enter into his rest and enjoy that which he has promised to those who shall become lively

stones in the great spiritual house. All this is implied, plainly implied if not stated, in the language of Jesus found in the fifteenth chapter of John where he says, "I am the vine, ye are the branches." Not that each church was a branch, but speaking to the disciples, he said, "Ye are the branches." Each individual disciple was a branch; each individual member of the Church of God is a branch of the true vine. The life of these branches is the sap that runs through the vine and the branches, and by virtue of the operation of this wonderful life the branches are enabled to bear fruit. Jesus said, "Without me ye can do nothing." They could not bear fruit of themselves; the branches need to be in the vine: "Abide in me, and I in you;" that is the lesson which he presents; and this same relation to Jesus Christ on the part of the church is needed in all ages of the world. If it is not, then we may just as well wipe out all these things, so far as doctrine is concerned; they become a matter of history for our curiosity alone.

In the second chapter of Daniel we have a record of a very peculiar dream had by Nebuchadnezzar. Daniel, a man of God, was called to tell this dream and give the interpretation thereof. Beginning at the thirty-first verse we read: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." He then proceeds to show that the image's head was of fine gold, the arms and breast of silver, the body of brass, and then comes the iron; and finally iron and clay, the feet and toes of the image. He says: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Now we have before us the dream. We have here a description of successive kingdoms that should be erected down to the Roman empire, represented by the iron part, and finally we have ten governments growing out of the Roman empire, represented by the feet and toes of the image, part of iron and part of clay; and the man of God says, "Thou sawest till a stone was cut out without hands." Here is plainly implied a change; some other power directly intervenes here, and another kind of government is started among the children of men, and the final result of this work is to be a government represented

by a mountain that shall fill the whole earth. But it has a little beginning like the mustard seed. Now we ask, what is the interpretation of this stone cut out without hands? Daniel plainly interprets the clay, the iron, the silver, the brass, and the gold. Now what is the interpretation of this little stone cut out without hands? The forty-fourth verse: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here, then, is an interpretation of the little stone cut out without hands. It is a work of the Divine Being, very small apparently in the beginning, but it begins to roll and finally it shall fill the whole earth. The God of heaven—in the days of these governments succeeding the Roman empire—shall set up his kingdom, and it shall stand forever—the last dispensation of the fullness of times. Now the power which cut out that little stone is the power by which the stone moves; it continues to move by that same power and in harmony with the divine laws operating in the case until the work is completed. Where, then, shall we say that the doctrine of revelation ceases? Where shall we say that the manifestations of divine power as had in the beginning are stayed?

With reference to individual development, God has provided in the gospel that which is suited to the varied conditions and needs of each individual member of his church; and while there are some more excellent gifts, yet all the gifts and blessings provided are necessary that there may be no schism in the body, but that each one may develop, acting upon his agency in harmony with his ability and capacity to receive blessings and help from God in order to attain unto that which God has promised.

We turn to I Corinthians, chapter thirteen, and there we find the Apostle Paul saying that there are some things which are partial in their character: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there shall be knowledge, it shall vanish away." Now that the apostle meant by their vanishing away that they should be succeeded by a completeness, by that which is complete and perfect in its character, is evident, for he says: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." Will knowledge be done away? Knowledge in part shall be done

away by receiving a fullness of knowledge; that is the only way in which knowledge will be done away; and the same is true of every perfect principle; and that which is not perfect in its character and peculiar adaptability to our present needs continues until the great day of perfection, and then and not until then it shall be done away by divine appointment; and when that which is perfect is come, then that which is in part shall be done away. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Paul is contrasting the great day of perfection, which is to come, with the day of imperfection in which he lived; and notwithstanding he and his brethren were in the enjoyment of all the spiritual blessings and powers from God which he enumerates in the twelfth chapter, he says: "Now we see through a glass darkly, but then [when that which is perfect is come] face to face; now I know in part; but then shall I know even as also I am known." When we have this perfect knowledge, when we see clearly but not through a glass darkly, we may argue that those prophesyings and speaking in tongues and all that which is in part will be done away because no longer needed. These things are adapted to the needs of the children of God, and they are to continue, and we are to receive such help, light, knowledge, and blessings from God, by virtue of the principle of revelation from him to his people, as needed in the different stages of development and progression until the work is completed in the sense in which we use it.

We do not affirm by any means that simply by prophesying and speaking the word of the Lord to the people that this development is to be had; but we claim this: that God has provided for the building up of his church in a general way, and has provided for the needs of each individual, and in order that this great work may be accomplished the different officers in the church must receive from him that which is needed to fulfill the duties of their calling according to the gifts and callings of God unto them according to the work which they are called to do; and through their instrumentality, and by virtue of obedience upon the part of every member of the church and the exercise of faith in God, all are to receive from him according to their needs.

Turn to the fourteenth chapter of John and this seems to be made quite plain; sixteenth and seventeenth verses: "And

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Here is a great provision of the gospel, that they should receive the Spirit as an abiding Comforter: "He dwelleth with you, and shall be in you;" the "world cannot receive" him, but if you love me and keep my commandments, "I will pray the Father," and this Comforter shall come and he will "abide with you forever." God has ordained that this Spirit (and that implies every gift, and blessing, and power that results from the operation of this Spirit upon the members of the church) shall continue with the people of God.

Beginning with the twenty-first verse of the same chapter we read to the end of the twenty-sixth: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." It seems that Jesus took particular pains in the wisdom of God to so frame his language as to exclude entirely the idea that these things were confined to what we call the apostolic age. Here he speaks in the third person, not in the second, of the individual who shall receive these manifestations from God. Now is it the duty of a minister of the gospel to teach that this is true to-day, and tell the people to have faith in God? or is it his duty to tell them that it is done away, the order is changed, and say to the Infinite One, "Thus far shalt thou come and no farther?" Which is the duty of the minister of the gospel? and in which case does he represent God, the Infinite Being? We continue to read: "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Why did not Judas say unto him, "Lord, how is it that thou wilt manifest thyself unto us and not to the people after our day? why is it that you will not manifest yourself this way to the people of God in all succeeding ages? How does this come? Judas knew better than that, although he needed to be taught. Jesus accepts the question as a correct one and proceeds to explain: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy

Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." If there is one thing that is comforting and assuring in the Christian economy it is this, that the gospel is so broad that provisions are found therein for the needs of every minister, of every member of the church of God. We read in the Acts of the Apostles that when those whom Jesus ordained and sent out commenced their work at that time to the whole world, God was with them, and there were added unto the church daily such as should be saved. Those who were to be saved in the economy of God found their place in the church of God; and now we find in that church gospel provisions that each one shall receive that which is necessary for the accomplishment of the work which he is called to do, that which is necessary for his or her development in the divine light in order that he or she may be prepared to enter in and enjoy what God has promised in the world which is to come.

In harmony with these statements and evidences we read in 1 Corinthians, first chapter, that "no man can say that Jesus is the Lord but by the Holy Ghost." It is this Spirit, then, that is so much needed by the people of God, and when they are in possession of this Spirit they are in possession of the Spirit of revelation. It is by this Spirit that we are able to testify that Jesus is the Christ, the Son of the living God, and John the Revelator says, "The testimony of Jesus is the spirit of prophecy;" it is a Spirit of prophecy and revelation, and we attach importance not so much to some of the gifts and blessings resulting from this Spirit as to the Spirit itself. When that Spirit is with us, then the power and light and blessings of God are with us, and there is revelation from God whenever he sees that revelation is needed; and in the Spirit of revelation and wisdom—divine wisdom—we are to live and move and act and accomplish the work that he has given us to do, to his glory. And thus we discover that moving on in this way we receive from God that which will enable us to enjoy those great spiritual blessings had in store for all who love him and keep his commandments. We must be so transformed and changed in some way as to be brought in rapport with God; brought nearer to him, brought in harmony with his divine will; and by the exercise of faith, and by proper living we are to continue in that way, receiving grace for grace, blessing after blessing, such manifestations of the divine Being as he shall see fit, and go on until the work is completed and we are prepared to enter in and enjoy the rewards promised.