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Lest We Forget

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” LS196

The W. W. Prescott Armadale Sermons— “Manifest Demonstration of the Spirit”

In this issue and the next we highlight a little known episode in the ministry of W. W. Prescott, his sermons at Armadale, Melbourne, Australia, in October and November of 1895. As we attempt to document, Ellen White made profound observations regarding these presentations.

She had already stated in a letter to S. N. Haskell June 1, 1894 that “Bro. Jones and Prescott are the Lord’s chosen messengers, beloved of God.” (*EGW 1888 Materials*, p. 1241). The next year she wrote to J. E. White, “Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A.T. Jones, Prof. Prescott, Brn. E. J. Waggoner, O. A. Olsen, and many others, at the campmeetings and ministerial institutes, have had the invitation, ‘Come, for all things are now ready. Come to the supper prepared for you.’ Light, heaven’s light, has been shining. The trumpet has given a certain sound” (*EGW 1888 Materials*, p. 1455).

While Ellen White endorsed God’s message at that time through several messengers, the bulk of her statements deal with A. T. Jones and E. J. Waggoner (see LWF, Vol. 9, No. 1-3). However, this Armadale experience involving W. W. Prescott appears to be unique in the totality of the following observations:

1. Ellen White as the lifetime messenger of God was present in person to hear the sermons.
2. She powerfully confirmed the presence of the Holy Spirit in the messages.
3. Her secretary took the sermons down in shorthand.
4. At least eight of the sermons were published.

We trust you will be blessed by how God has led in our past, and come to see the vital importance of the concepts and experience to which Brother Prescott pointed his hearers some 105 years ago. We encourage you to obtain all 8 sermons published together as noted on page 8.

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Historical Background

In his biography of William Warren Prescott, *The Shaping of Adventism*, Gilbert M. Valentine records the following background to Prescott's evangelistic approach:

Events following Minneapolis had led him into a new religious experience that centered on "personal relationship with Christ" As a result, he now saw the doctrines of the church from a different perspective. As he explained years later to delegates at the 1919 Bible Conference, the change had come to him "almost like a personal revelation, like a person speaking to me." When he first "started out" in the work, he thought "the thing to do was to prove the doctrines.... As I had observed and heard," he went on, the preacher's task is "simply to demonstrate the truthfulness" of church teachings. Since his "new vision," however, he had "cast the whole thing aside and started in the simplest way presenting Christ." Church doctrines, he now believed, should be presented as "simply the gospel of Christ rightly understood." They should "grow out of a belief in Jesus Christ as a living personal Saviour."

This was not some artificial additive or some sugar coating that Prescott thought was necessary to give Adventists a gospel flavor. Rather, it was a genuine, total reorientation of his belief structure. It set the pattern for the rest of his ministry. To bring other Adventist preachers to the same conviction became his life-long burden. "That ye might know Him whom to know is life eternal," became his hallmark text of Scripture. According to H. M. S. Richards, who attended some of the professor's later ministerial institutes, Prescott's "legacy to Adventist preachers" was that "Christ must be the center of every sermon." (HMSR to GMV, May 21, 1981). Australia in the 1890's was still largely untouched by the Gospel message of 1888. Prescott's message stirred not only the minds but the hearts of the people.

Valentine describes the response of both W. C. White and Ellen White:

Several weeks after the presentation on the Sabbath doctrine the seasoned but awed W. C. White was still marvelling. Prescott had preached "with a clearness and power that exceeds anything I have ever heard in my life," he reported. The truth had been presented "with a freshness and a brightness" never seen in it before. He recalled that he had not

even once heard Prescott preach "what we are accustomed to call a doctrinal sermon" on "the old lines." "The old lines of work" of getting up an "interest" by "presenting the prophecies" must "be abandoned," he asserted. "The whole thing" must receive "a new setting." He longed to see "every one" of the ministers emulate Prescott in "preaching Christ and him crucified."

Ellen White, too, was ecstatic over Prescott's sermons and the quality of the people who were drawn by his "exaltation of Jesus." They were "the very best class" of society. "Unbelievers turn pale and say, that man is inspired," she reported to her son Edson. She saw in this Christ-centered evangelism a pattern for the whole church. Testimonies went out encouraging others to follow the professor's example. (pp. 87-89).

Ellen White's Observations

Ellen White's comments are so significant about Prescott's Armadale presentations, that we share here her descriptions at some length.

A. October 19, 1895 (Letter w-82, 1895 to son Edson, unreleased)

In the evening Prof. Prescott gave a most powerful discourse, instruction precious as gold. The tent was full, and many were standing outside. All seemed to be fascinated with the Word of God as the speaker presented the truth in new lines, separating the truth from the companionship of error, and by the divine influence of the Spirit of God making it to shine like precious jewels....

God has given brother Prescott a special message for the people. The truth comes forth from human lips in the demonstration of the Spirit and power.... We are hoping and praying for an outpouring of the Spirit of God upon the people. We think that the best class of people are attending the meetings. The interest awakened exceeds anything we have yet had here in camp-meetings. The great object of the speakers is to sweep away the refuge of lies, by exalting Jesus higher and yet higher. We are doing our best to lead the people to look upon the Lamb of God that taketh away the sin of the world....

Seldom can I give myself the pleasure of listening to discourses from our ministering brethren, but Sabbath forenoon I attended the meeting and heard Prof. Prescott preach. I know that since coming to this place

he has had the outpouring of the Holy Spirit, his lips have been touched with a coal from off the altar. We know and can distinguish the voice of the shepherd. The truth has been poured forth from the lips of the servant of God as the people had never heard it before; unbelievers turn pale and say, "that man is inspired." The people do not stroll about the grounds, but go immediately into the tent and listen as if spellbound.

B. October 22, 1895 (Letter 84, 1895 to son Edson, unreleased)

The Lord has given Brother Prescott a message for the people, which is highly appreciated. His mind is fruitful in the truth, and the power and the grace of God are upon him. We feel that we are highly favored in having his services at this camp meeting. I long to attend every meeting.

C. November 6, 1895 (Letter 25, 1895 to S. N. Haskell, unreleased)

We are at this time in our camp-meeting having a feast of precious things. The word is presented in a most powerful manner. The Holy Spirit has been poured out upon Brother Prescott in a great measure.... Brother Prescott has been bearing the burning words of truth such as I have heard from some in 1844. The inspiration of the Spirit of God has been upon him. Unbelievers say, "These are the words of God. I never heard such things before."

We have had the truth presented in clear lines. Bro. Prescott has never had such power in preaching the truth as he has had since coming to this meeting. The unbelievers sit with their eyes riveted on him in amazement, as the truth comes forth from his lips, vitalized by the Spirit of God. When I consider the responsibility resting upon all who hear this heaven sent message, I tremble at the word of the Lord....

D. November 6, 1895 (MS 19, 1895, unreleased)

I have just been listening to a discourse given by Professor Prescott. It was a most powerful appeal to the people. Those not of our faith seemed deeply interested. They say, "there is no life in our churches, everything is so cold and dry; we are starving for the bread of life." The people are of the very best class of society, of all ages; noble looking men of white hair, sit and listen as for their life. Some men who are superintendents of Sunday Schools, are as eager to get the discourses as they see our reporters taking notes in shorthand. They say, "I

do not want to lose one idea." All the words, they say, are precious.... All say, "never did we have the privilege of hearing the Bible made so plain and brought to that simplicity in explanation, that we can not help but understand it"

Maggie Hare is reporting Professor Prescott's discourses and my talks, for publication. Professor Prescott's sermons will never seem the same, I fear, as when given by the living preacher: for the words are spoken in the demonstration of the Spirit, and with power, his face all aglow with the sunshine of heaven.... I think I may safely say I have never in my experience seen so large a number attending meetings not of our faith who are so hungry for the truth.

E. November 7, 1895 (Letter 51, 1895 to Bro McCullagh, unreleased)

In the evening Elder Prescott preached. The tent was full, and scores, it is reported, could not get under the canvas and went away.... We have seen the power of God in human vessels as they have presented the truth at these meetings The Lord is in our midst.

F. November 17, 1895 (Letter 113, 1895 to J. H. Kellogg)

I have been privileged to witness the past five weeks that which has given me much joy to see a people eager, hungry, and earnest to hear the Word of God presented in clear and new light. The Word of God has been presented in demonstration of the Spirit and with power. The Lord has sent Professor Prescott to us not an empty vessel, but a vessel full of heavenly treasure that he can give to every man his portion of meat in due season. This the people of God everywhere want....

As they see Maggie Hare taking the precious truths in shorthand, they act like a flock of half-starved sheep, and they beg for a copy. They want to read and study every point presented. Souls are being taught of God. Brother Prescott has presented truth in clear and simple style, yet rich in nourishment....

We have heard many in different localities where our camp meetings have been held, express themselves as very much surprised that we do believe in Jesus Christ, that we believe in His divinity. They say, "I have been told that this people do not preach Christ, but I have never attended meetings where Christ was more manifestly taught and exalted than in the sermons and in every line of work at these meetings." How can Seventh-day Adventists preach any other doctrine?

G. November 18, 1895 (Letter 83, 1895 to Edson White)

The Lord has visited Brother Prescott in a most remarkable manner and given to him the Holy Spirit to give to this people.... Those who are not in the truth say, "That man speaks from the inspiration of the Spirit of God." We are sure that the Lord has endowed him with His Holy Spirit and the truth is being poured forth from his lips in rich currents. The truth has been listened to by preachers and by people not of our faith. After the meeting they beg of Brother Prescott to give them a copy of these discourses....

Brother Prescott has spoken many times and those not of our faith have felt deeply and expressed themselves that he was speaking under the inspiration of the Spirit of God....

Abundant evidence has been given that the Holy Spirit of God has spoken to men through human agencies.... Large numbers testify that they have never heard the Word administered with such power and in the manifest demonstration of the Spirit as at this meeting. God has said in the heavenly courts to His heavenly intelligences, "Let there be spiritual light to shine amid the moral darkness of accumulated error and fables, and reveal truth." The Messenger of the covenant has come, as the Sun of Righteousness, to arise and shine forth upon the eager listeners. His preexistence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power.

H. November 21, 1895 (RH 01-07-1896 article "The Australian Camp-Meeting")

Our third Australian camp-meeting was held in Armadale, a populous suburb of Melbourne, about three miles southeast from the center of the city....

During the meeting we have had abundant evidence that the Lord has been guiding both in the location and in the work of the meeting. A new field has been opened, and an encouraging field it appears to be. The people did not swarm upon the ground from curiosity, as at our first meeting in Brighton, and as at Ashfield last year. The majority came straight to the large meeting tent, where they listened intently to the word; and when meeting was over, they quietly returned to their homes, or gathered in groups to ask questions or discuss what they had heard.

The interest steadily increased from the beginning

of the meeting. The evening discourses, given by Elders Prescott, Corliss, and Daniells, all presented the truth as it is in Jesus Christ. Hardly a discourse was given during the whole meeting that could be called a doctrinal sermon. In every sermon Christ was preached, and as the great and mysterious truths regarding his presence and work in the hearts of men were made clear and plain, the truths regarding his second coming, his relation to the Sabbath, his work as Creator, and his relation to man as the source of life, appeared in a glorious and convincing light that sent conviction to many hearts. With solemnity the people said, "We have listened to truth to-night."

A Bible study was usually given at three o'clock each afternoon. These studies followed the same lines as the evening discourses, and they were regularly attended by scores besides those living on the camp-ground. The forenoons were mostly occupied by meetings of the Australian and Union Conferences, the tract society, the Sabbath-school association, and the publishing and school interests.

The early morning hour, before breakfast, was set apart and generally observed as a silent hour for individual study and prayer. Occasionally, a general meeting was held at this hour. We have found blessing in setting apart a season when every soul could feel that there was time to pray and to study the word of God without interruption. The half-past eight morning hour was devoted alternately to district prayer-meetings and general social meetings. Although quite feeble during most of the meeting, the Lord has strengthened me to bear my testimony here. During the three weeks of the meeting I have usually spoken Sabbath, Sunday, and Wednesday afternoons, besides short talks in the morning meetings.

Sabbath morning, Oct. 19, Elder Corliss gave valuable instruction to our people. In the afternoon, I spoke from the fourth chapter of John, dwelling upon the conversation of Christ with the woman of Samaria, in which he said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." A testimony meeting followed, in which praise and glory were given to God for his unspeakable goodness and matchless love to fallen man in giving Jesus, his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. All seemed to have a desire to lift up Jesus higher and still higher.

Some outsiders took part, one minister testifying that the blessing of God was in the meeting, and that it was good to be there....

Sunday morning, Elder Wilson, from New Zealand, gave a most profitable, although plain and simple, discourse. It was beautiful in its simplicity. The simpler the teaching, the more the under shepherd represents the Chief Shepherd. In the afternoon the tent was full to overflowing. Quite a number stood on the outside, and all listened with deep interest, and the Lord strengthened me as I bore a plain testimony to the people, dwelling especially upon our obligation to acknowledge God in all our ways, and to seek more and more to obtain a knowledge of God, as presented in Christ's prayer in the seventeenth chapter of John.

In the evening Professor Prescott gave a most valuable lesson, precious as gold. The tent was full, and many stood outside. All seemed to be fascinated with the word, as he presented the truth in lines so new to those not of our faith. Truth was separated from error, and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation of souls. Obedience to the laws of God's kingdom reveals the divine in the human, sanctifying the character.

In visiting the people with the *Echoes*, and inviting them to the meetings, one of the workers met a woman who had been keeping the Sabbath for about twelve months. She had never heard the living preacher, but in studying the Bible she was convicted that she was keeping the wrong day, that the seventh day was the true Bible Sabbath. She is now attending the meetings, and feasting upon the truth. There are many interesting cases developing, that are just on the point of taking their stand.

The Lord is working in power through his servants who are proclaiming the truth, and he has given brother Prescott a special message for the people. The truth comes from human lips in demonstration of the Spirit and power of God.

The meetings have been well attended by the people of Armadale and Malvern, both afternoons and evenings, and on Sundays and Wednesdays large numbers have come from the distant suburbs. The people say: "You cannot appreciate the change of feeling about your meeting and work. It has been commonly reported that you do not believe in Christ. But we have never heard Christ preached as at these meetings." "There is no life in our churches. Everything is cold and dry. We are starving

for the Bread of Life. We come to this camp-meeting because there is food here." As they see our stenographers reporting the discourses, they plead that they be printed soon, and placed within their reach. One who is a Sunday-school teacher, took copious notes of Elder Prescott's discourse on "God and Caesar," and then made copies for two ministers who were interested in the subject.

On every side we hear discussion of the subjects presented at the camp-meeting. One day as Elder Corliss stepped out of a train, the guard [conductor] stopped him with the request that he explain Col. 2:16. They stopped, and as the crowd rushed by, the explanation was given, and from Lev. 23:37, 38 it was shown that there were sabbaths besides the Sabbath of the Lord. Earnest requests have been sent in that some of the addresses be given in the Melbourne town hall.

As two gentlemen were coming to a Sabbath afternoon service, one remarked to the other, "These are a strange people. All we shall hear will be Moses and Sinai. After the meeting, he came to Elder Daniells, and expressed very great surprise at what he had heard. He told him what they had said, and added that he could hardly believe his ears. He had heard nothing but the plain gospel. Another man who had been considerably opposed to the work was prevailed upon to attend one of the meetings, and has since told a friend that it will be a distinct loss to the spiritual interests of the community when the Adventists go away; for Christ has been indeed exalted in these meetings.

A former Wesleyan local preacher's family are all interested, and thoroughly convinced of the truth. Even the children ask why they should "keep the pope's Sunday when they know it is not the true Sabbath." A lady who lives some distance away has been reading the *Echo*, and came here expressly to attend some of the meetings. In the very first one she attended, Professor Prescott made a call for those who would follow the Lord to stand. She arose, and has since been baptized....

Camp-meetings are a success in arresting the attention of the people. Many who attended the Brighton meeting two years ago have been present at the Armadale meeting. They went through that meeting without deciding to obey the truth, but are manifesting a greater interest here, and some have taken their position now in obedience to the truth. Twenty were baptized, Sunday, Nov. 10.

—Melbourne, Nov. 21

THE LAW IN CHRIST; OR, THE RELATION BETWEEN THE LAW AND THE GOSPEL

All that man has lost through sin has been restored “through the redemption which is in Christ Jesus.” “For this purpose the Son of God was manifested that He might destroy [undo] the works of the devil.” 1 John 3:8. All this is accomplished for us, “not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour.” Titus 3:5, 6.

And yet God does not make His plan of salvation effective for any individual without his co-operation. God has honoured man by bestowing upon him reasoning powers and the freedom of choice, and while man can by no means save himself, yet it is not God’s plan to save him contrary to his will. He says to him: “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isa. 1:18. “He that will [willeth or chooseth] let him take of the water of life freely.” Rev. 22:17, R. V.

In the beginning “God created man in His own image,” “in the likeness of God made He him.” But this image has been marred and well nigh obliterated by sin. Yet “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16), that thus through Him, “who is the image of the invisible God,” man might be “created in Christ Jesus unto good works” (Eph. 2:10), and restored to the image of God, by being “conformed to the image of His Son.” Rom. 8:29. The wondrous provisions of God’s grace whereby “He might be just, and the justifier of him which believeth in Jesus” (Rom. 3:26) have nothing less than this in view, that “as we have borne the image of the earthy, we shall also bear the image of the heavenly.” 1 Cor. 15:49.

The agency employed by God to bring about this result is called “the gospel,” which is defined to be “the power of God unto salvation to every one that believeth.” Rom. 1:16. It is “the gospel of your salvation,” “the gospel of the grace of God,” “the gospel of peace,” the same gospel which was “preached before ... unto Abraham” (Gal. 3:8), and afterwards to the children of Israel, “for unto us was the gospel preached, *as well as unto them.*” Heb. 4:2. This

Published Armadale Sermons

(See page 8 to obtain all 8 sermons.)

1. October 20, 1895 Talk, “Abiding in Christ and Walking in Christ,” *The Bible Echo*, December 2 & 9, 1895
2. October 23, 1895 Talk, “Sermons in Stone,” *The Bible Echo*, December 16 & 23, 1895
3. October 23, 1895 Talk, “The Kingdom of God; or The Great Controversy Between Good and Evil,” *The Bible Echo*, February 17 & 24, 1896
4. October 31, 1895 Talk, “The Word Became Flesh,” *The Bible Echo*, January 6 & 13, 1896
5. November 2, 1895 Talk, “The Faith of Jesus, The Commandments of God, and The Patience of the Saints,” *The Bible Echo*, January 20 & 27, 1896
6. November 5, 1895 Talk, “God or Caesar, Which?,” *The Bible Echo*, March 2, 9, & 16, 1896
7. November 9, 1895 Talk, “Christ Our Example,” *The Bible Echo*, February 3 & 10, 1896
8. 1895 undated Talk, “The Law in Christ,” *The Bible Echo*, April 20 & 27, May 4, 11, 18, & 25, June 1, 1896.

This talk begins above, and will conclude in the next issue.

Editor’s Note: When Prescott’s presentation “The Law in Christ”, which had been published in Australia both in *The Bible Echo* and as a pamphlet, was sent to Battle Creek for publishing by the Review and Herald, the editorial committee rejected it on the basis of doctrinal error. Thus the spiritual confusion seen at Minneapolis continued into the latter part of the 1890’s to resist the light of truth. (The tie to Minneapolis is clear from the observation about the 1896 Ellen White letter, noted at the end of the next issue of *Lest We Forget.*)

gospel of Christ is God's divine power to save believers, "for therein is the righteousness of God revealed." Rom. 1:17. The righteousness of God is revealed in the gospel; and for that reason the gospel "is the power of God unto salvation." It is salvation from sin and restoration to a life of righteousness which are needed, and this experience is provided for us through the incarnation, the death, and the resurrection of Christ, who "was made in the likeness of men," and "who was delivered for our offences, and was raised again for our justification." Rom. 4:25. But this is the gospel; for we read: "Moreover, brethren, I declare unto you the gospel ... by which also ye are saved.... For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Cor. 15:1-4.

The efficacy of the gospel is also presented in these words: "For Christ sent me not to baptise, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:17, 18. The gospel is the *power of God* to every one that believeth. A discourse concerning the cross is, to those who are saved, the *power of God*, because the cross of Christ—Christ the crucified Saviour dying for sin—is the central thought of the gospel. So also we read again: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ the power of God* and the wisdom of God." 1 Cor. 1:23, 24.

From these scriptures it is evident that the efficacy of the gospel, its power to salvation, is found in the fact that it is "God's joyful message ... concerning His Son, Jesus Christ our Lord," who is "The Lord our Righteousness." Jer. 23:6. Thus it appears that the gospel becomes the power of God unto salvation because of the righteousness which is revealed in it, and that this righteousness is found only in Christ, and is inseparable from Him. This is "the hope of the gospel ... which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." "And ye are complete in Him."

Wrong views concerning our relation to God's plan of salvation for us have arisen from failing to compre-

hend the fulness of the character of God. While it is true that "He delighteth in mercy" and "taketh pleasure ... in those that hope in His mercy," it is also true that He is "of purer eyes than to behold evil," and that He will "execute judgment and justice in the earth." God requires that His own character, as revealed in Christ, should be the standard of character for His children. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. "But as He which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1:15.

And abundant provision has been made in Christ that the expectation of God for man may be fully met. For He "hath blessed us with all spiritual blessings in heavenly places [or things] in Christ," and "hath chosen us in Him ... that we should be holy and without blame before Him in love," and "hath made us accepted in the beloved." Eph. 1:3, 4, 6. But all this is for a definite purpose. It is that we "being made free from sin and become servants to God" (Rom. 6:22) should be found "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6. "Thou shalt call His name Jesus, for He shall save His people *from* their sins." Matt. 1:21. But there is no provision made to save people *in* their sins.

In order that man may intelligently cooperate with God in His purpose to restore His image in him, God has made a revelation to man of His own character as the standard of perfection, and the test of righteousness. Since God designs to renew His likeness in us, we may know what He is by what He requires of us. The holiness, the righteousness, and the goodness of God are set forth in His law, which is declared to be "holy, just [righteous] and good," and the perfection which He requires of us will be revealed in a life which is in harmony with "that good and acceptable and perfect will of God." Rom. 12:2.

Because "a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16), and because we "are not under the law but under grace" (Rom. 6:14), some have fallen into the error of supposing that Christians have nothing whatever to do with the law of God. It is therefore well worth our while to consider the purposes served by the law, and the relation between the law and the gospel.

In order that it may be true of us that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7), we must "confess our sins" (1 John 1:9), and we

must be made aware of sin before we can confess it. This brings out the first purpose of the law, for by the law is the knowledge of sin (Rom. 3 :20), and "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. The way in which the law reveals sin appears from the fact that "all unrighteousness is sin " (1 John 5:17), and that the law reveals unrighteousness by defining righteousness. The law, being a transcript of the righteous character of God, is used by the Holy Spirit to "reprove the world of sin" (John 16:8), by showing men that they are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17) when their own characters are placed in contrast with the purity and holiness of God. When we thus see God we exclaim with Isaiah, "Woe is me! for I am undone; be-

cause I am a man of unclean lips" (Isa. 6:5), and with Job we say, "I abhor myself and repent in dust and ashes." Job 42:6. All this is made plain in the Scripture. "Righteous art Thou, O Lord, and upright are Thy judgments. Thy testimonies that Thou hast commanded are righteous and very faithful!" "My tongue shall speak of Thy word; for all Thy commandments are righteousness." Ps. 119:137, 138, 172.

Concluded next issue

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